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The World Without a Child

By W. D. SMITH

MANY years ago Coulson Kernahan published a little book entitled "The World Without a Child." It is a story of an age which because of its reputation of responsibility and its frantic search for selfish pleasure had come under an awful decree of God. "Behold I make barren the womb of the world. Springtime shall come again, but with it shall come no new flower, no new bud or leaf. Springtime shall come again, but with it shall come no new child. Henceforth creation shall cease." There followed thirty years of barrenness. The blight of this terrible curse rested on the earth. Childish laughter was heard no more. The faces of men and women became lined with care and their nerves became taut with an inner tension that kept them ever at the breaking point. Life became hard and brutal. Faith and hope which lived for a time in the garden of memory were smothered by the weeds of cynicism and pessimism. Then the world in its dire extremity appealed to God and the appeal was heard. The decree was withdrawn and into the cold and hardened world springtime came with all its wonder of creation and baby voices were heard throughout the world again. Childish laughter melted the bitterness and the world became young once more.

That picture is more than an idle supposition. It expresses a deep principle of life. We are all afflicted with what one has called Jumboism—the worship of big things and of mere bigness. But life is only realized in all its fullness when we appreciate and make our own certain qualities which belong to the kingdom of childhood. There is a sophistication which can hang heavily over the lives of men and women. The antidote to that is to be found in the spontaneity of childhood, a simple response to simple things. There is a dependency upon the material things of life that can so grip us that everything else seems unreal. Silas Marner saw only the gold that trickled through his greedy fingers until the golden hair of a little child opened the doors of a new world of love and joy to him. Life does not begin to reach its fullness until we see the world through the eyes of a little child. At all ages we need that imagination which is the glory of childhood, and which is closely linked with faith. Is there any faith like unto that of a little child? Helpless and completely dependent upon others, it trusts all who with loving eyes look into its face. These are the qualities without which life becomes hard and cynical.

—The New Outlook.

353545

THE UNITED METHODIST STUDENT CONFERENCE

The four words in the title sum up what the essential facts are with reference to the great national students' meeting which closed last Friday in St. Louis. It was a united conference in that it represented the three uniting Methodisms. It was a "student" conference in that counselors, like children of a previous era, "were to be seen and not heard." Students planned the conference and presided at all its sessions, both general and in the discussion groups. The adults were allowed the floor for a limited amount of speaking in the discussion groups, but none were allowed to speak in the main sessions. This precaution doubtless saved the conference from many long-winded orations on pet themes.

On the platform for speeches were such people as Bishop Kern, Georgia Harkness, Bishop Baker, Howard Thurman, T. T. Brumbaugh of Japan, and others. The subjects for these addresses were "The Church in a Changing World," "The Nature and Reality of God," "The Meaning of Jesus for Students Today," "Sources of Power for Christian Action" and "The World Mission of the Christian Religion."

In the various discussion groups students were found talking about such themes as: "The Nature of God," "Jesus, the Revelation of God," "Sources of Power and the Means of Finding Them," "Christian Personality and Social Activity," "Christian Living on the Campus," "The Nature and Mission of the Church and Our Relationship to It" and "The World Mission of the Christian Religion."

Bishop Baker, who was pastor at the University of Illinois, told the students they were not sufficiently interested in civic problems and chided them for their conservative outlook and closed minds on many urgent social and religious problems. Dr. W. A. Smart of Emory University stressed the social meaning of the Christian religion in an effective address on "United Christian Action in a Changing World." Indicative of a deep interest of students in the more thoughtful aspects of religion was the rapt attention to an address by Georgia Harkness on "The Nature of God." Bishop Paul B. Kern challenged the assembly to loyalty to the church and outlined graphically the new world in which the church must work. He plead for a loyalty to the church as great as that being displayed by the youth of other nations to the secular ideals of the state.

Prominent among the discussions both formal and informal at the conference was the approaching union of American Methodism and the designing of an adequate program for the college youth of the united Methodist church. Although the merging of these commissions will total the largest Protestant group in America, there was little or no disposition on the part of the students or the leaders to think merely in denominational terms. The new Methodist movement, they insisted, was to be thought of as only a unit of the larger national student Christian movement and was to be integrated in program with this larger movement. It was pointed out, however, that only through an efficient Methodist movement well articulated with other larger organizations could the greatest good be accomplished.

The Greensboro College delegation has in mind the making available to the student body its impressions of the meeting at St. Louis. Raymond A. Smith.

Aldersgate Graphics

By W. L. Hutchins

1938

Hail! No, I am not greeting you. This is a genuine Methodist welcome I am giving to the new year. We are glad to have you; come right in. Many thousands of us have been anxiously awaiting your arrival for several months. In fact the whole Methodist Church has been thinking of itself as a committee on entertainment to make matters pleasant for you upon your arrival. Your presence brings up a joyful hope that shines above a despair our hearts have been feeling for some time. Ah, that light in your eye is prophetic and that "All hail" bursting from your soul is like a shout on Easter morning, and I am quite sure we are going to hear it again and again as we jog along together through the months ahead, and listen, 1938, I have something I want to say to you: Two hundred years have come and gone since the Methodist Church was ushered into an eternal destiny, but not one of these years has brought such opportunities and responsibilities as you bring; not one of them witnessed the social and spiritual advances that you should see; not one of them came with the assurance of co-operation in a great task that greets you upon your arrival. You find us on our tiptoes facing a day that is to be confidently anticipating a period of unsurpassed blessings for the kingdom of our Christ. Our optimism does not blind us to the fact that hard work awaits us and that there will be shadows as well as sunshine. The hope for great achievement must carry with it a corresponding willingness for a great sacrifice. He who sought to save a world deliberatley wrought a cross into his plans. God Almighty help us to follow in His train!

"The people are waiting."

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*THAT WAS HIS WAY

By Dr. J. S. Hunter

Walking leisurely adown the street,
A kindly nod to all he chanced to meet,
A warm handshake or a cheery smile
Making life pleasanter and more worth while—
To friend or stranger his greeting came,
To child or youth, to man or dame,
"God bless you, you're looking fine.
What's your name, dear friend of mine?"

That was the way
With W. E. Hay.

And now that he his course has run,
In heavenly home his life begun,
Though city streets have changed to gold,
Methinks he walks as he did of old,
With kindly greetings to all who pass,
Little reckoning rank or class,
That in the realms of yonder shore
He'll act just as in days of yore—

That was the way
With W. E. Hay.

*This tribute is to our brother, W. E. Hay of Burlington. Obituary to appear later.

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NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, JANUARY 6, 1938 Number 1

An extraordinary year is before us. Unusual experiences await us. Already in not a few places the first distinct notes of the new song are greeting the ear. Many are waiting for the shouts of victory.

Our feelings of sentiment, be they what they may—gratitude, joy, remorse, devotion are best proved by constructive activity—by ennobled living. This Aldersgate year should be especially rich in these.

Conferences are valuable provided they do not end with conferring. In this age of conferences we are apt to talk and end all with doing nothing. Fortunate is he who will act well his part. There all the honor lies.

Have you ever known love's young dream? If so you can understand something of the meaning of Emma Koehler's lines when she writes:

Somebody's always in my mind,
Like a beautiful thought, all silver-lined,
When I walk in the streets, or ride in the cars,
Or stroll in the light of the friendly stars.
Somebody's always in my mind
Like an old sweet song, the lasting kind;
And it's easy to see why I can't forget,
For heaven began when first we met.

Was there ever such another January for the leaders of church life in North Carolina? Central meetings in the interest of Methodist union at Greensboro, Charlotte and Asheville. The Aldersgate Missionary Council in session at Savannah. The North Carolina Council of Churches Assembly at Raleigh. And retreats are being held in every district of the state. Will the leaders be able to move mightily among the masses and make effective these gatherings? Surely unusual results will follow the present waiting in prayer and meditation before God. There ought to be a mighty stirring among the dry bones of dead churches and decadent ecclesiasticisms.

We are more concerned this year with the inner than with the outer world and more eager for a message from God than a report from our representatives at the national capital. The Jerusalem that is above counts for more than does Washington on the Potomac.

"Abolish the liquor traffic, and America could solve its housing problem in short order; the United States enjoyed its biggest building boom during the national prohibition period; suffered its greatest slump in home construction in the years that have followed repeal," is the assertion of a statement released by the research department of the National W.C.T.U. "Once the people realize that the drink trade, instead of adding to prosperity is taking out of the pockets of the people $5 for every dollar it turns back to the treasury, and is everywhere swelling the tax rolls to meet liquor-bred crime, destitution, disease, and premature death, it can scarcely be doubted that a new and far more effective attack upon the beverage alcohol interests than ever before is more than a mere probability of the near future."

The new experience of God as a living presence in the soul came to Charles Wesley two days before the "warm heart" experience of John Wesley on May 24, 1738. With this came the rapturous outbreak of Charles in song that made him the great hymn-writer of the century. Something unusual also happened to John. He broke over parish bounds, declaring all the world to be his parish; the churches closed against him and he began field preaching; the "United Societies" took shape and the "New Room" at Bristol was opened. Something happened within before much took place without. Such "retreats" as the Wesley's knew will work wonders in the present Aldersgate Commemoration. But it will count for little until a new experience of the living, loving Christ comes to us as it came to John and Charles Wesley.

353545

Stop Poisoned Revenue

THE one big plea for the sale of alcohol is profit. All the lesser pleas end right here. Against all the claims for liquor this Advocate has stood with ever increasing convictions. We are unalterably opposed to selling poison for revenue. During the past year nothing has pleased us more than the "Appeal to the voters of Durham and Orange counties by Presidents Graham and Few against setting up liquor stores in Durham" which we secured from and gave to the press of the state. Later, this appeal of Presidents Few and Graham was followed by a similar appeal by Governor Clyde R. Hoey urging the defeat of liquor stores in the various counties of the state, especially Durham county, the home of Duke University and in such close proximity to the University of North Carolina. The Governor did not believe this effort would solve the liquor problem in the state. He closed his plea with these words: "The defeat of liquor stores in the elections to be held would be most wholesome and beneficial to the whole state."

These two appeals made by the presidents of our two universities and by the Governor of the state given to the public by this Advocate have not been answered by any one, but the disgraceful failure of liquor stores to do all that was claimed for them is manifest.

In this present issue of the Advocate the action of the North Carolina conference at Raleigh appears. Let it be noted that this pronouncement which is similar to the action of the Western North Carolina conference provides for action this coming year. The presiding elders are to direct the temperance activities of the conference. Rev. J. M. Culbreth is chairman. Now we shall see what can be done to make effective this pronouncement.

This Advocate does not propose to let up in the least in this effort to carry on against liquor as we have done in the past. This coming year should see victory in North Carolina.

The River Brethren

"THE Small Sects in America," an attractive new volume by Dr. Elmer T. Clark, is a study of two hundred small religious denominations in the United States. It is a unique book and among many other things proves that the tithing of mint and other biblical herbs is not a lost art. We quote a paragraph or two to make good the foregoing assertion and at the same time to create a desire on the part of many people to learn more about the contents of this interesting volumn of 300 pages.

Here is the story of the "River Brethren" as given by Dr. Clark:

The River Brethren.. In 1770 there was a revival among the German people in Lancaster county, Pennsylvania, which resulted in the formation of various groups more or less detached from the regular churches. Many of these believed in trine forward immersion and organized as "brotherhoods," while the others gradually drifted back to their former ecclesiastical affiliations. These brotherhoods were designated by the communities in which they were located. The principal group was in the southern part of the county, "down by the river," and baptized their converts in the river, hence the name of River Brethren. An organization was effected about 1820. In the course of time controversy over alleged departures from the original principles concerning non-conformity to the world in the matter of dress, non-resistance, and ceremonial detail arose and two schisms resulted.

Some of the points raised were so trivial as to be amusing. In the matter of foot washing there was the "one mode" school, holding that washing and drying should be performed by the same person, and the "two mode" adherents who insisted that the two acts should be performed by different individuals. There was controversy as to whether the elements of bread and wine in the sacrament should be placed on the table with the general supper or be brought forward after the supper had been eaten. In 1843 a company in York county called the "Yorkers" or "Yorker Brethren," withdrew and formed the sect known as the Old Order or Yorker Brethren. In 1852 a second group seceded and formed, in 1855, the "Brinsers," after their leader, Matthias Brinser, later becoming the United Zion's Children. The others remained in the original River Brethren organization. During the Civil War difficulties arose over the doctrines of non-resistance and to avoid military service a denomination was formed under the name of Brethren in Christ.

These three bodies are still in existence, confined mainly to Pennsylvania and Ohio though having scattered congregations in other states.

Charlie Hudson

LEADING business and professional men in great numbers and people in humbler stations of life gathered in West Market Street church on the morning of New Year's day for the last rites of one of Greensboro's most loved and useful citizens. As a youth he came to Greensboro with the heritage of an honorable ancestry and with a good name, which is rather to be chosen than great riches, also inspired by the laudable ambition to make the best of himself. He went to work in a little overall factory sewing on buttons for twenty-five cents a day. But he became so adept in this, as in every other task assigned him, that in a little while he began making overalls on his own

account and before he had reached the fiftieth milestone of life's journey he sold his overall factory for more than a million dollars.

But this is only one item in the busy life of this eminently usfeul citizen who gladly rendered large and valuable service in the social, educational, industrial and religious life of his adopted city.

It never seemed to occur to his friends to call this great hearted man Mr. Charles Hudson, or Colonel Hudson or any other title. It was always "Charlie Hudson." So universal was this practice among his wide circle of friends that the whole city referred to him in the same manner, which was Greensboro's willing though unconscious tribute to the superior qualities of this man's character.

When a manufacturer the men and women who worked with him—not for him—always loved him. In one of the great flu epidemics of the war days he hired nurses to care for his people. The writer of these lines was at that time a pastor in that section of the city and knows whereof he speaks. The man who once sewed on buttons never lost touch with those who were still engaged in the same humble task.

Charlie Hudson could sit with princes and wear purple garments and not lose the common touch. That is an unmistakable mark of real greatness and the world calls such men by their first name.

The East and West Game May Steal the Show

BERNIE BIERMEN, co-coach of the eastern team for the first time, described the San Francisco's football game on New Year's day as "one of the classics of the season. It was a great contest for a worthy cause. I will be happy to act in an official capacity whenever they want me."

"Biff" Jones, who coached for the West, said: "There isn't another one like it. I will be glad to help next year."

Fifty-nine thousand saw this game and it was much more interesting over the radio than any of the "bowl" games on January 1. This East and West game for charity may soon become more popular than the money-grabbing games of the "bowls."

It was a great football distinction for the boys when Elmore Hackney of Duke and Andy Bershak of North Carolina were selected to play in this game.

Most College Students Enrolled in Churches—Methodists Lead

A NATION wide survey by the Council of Church Boards of Education of Washington, D. C., attempted to measure religious preferences of American college students. Information was received from 1,340 institutions of higher education, or 91.9 per cent of the total number, involving 828,071 students.

"At no time in the history of American education has a study of such magnitude in this field been effected," the Rev. Dr. Gould Wickey, general secretary of the council, in charge of the research, asserted.

Listing the ten denominations having the greatest number of students in American colleges and universities, Dr. Wickey revealed that the Methodists, with 156,423, or 18.89 per cent, dominated the field. The Roman Catholic, is second, with 122,786, or 14.83 per cent.

Other groups represented were Baptist, 99,219 students; Presbyterian, 88,473; Christian-Congregational, 48,354; Protestant Episcopal, 47,729; Lutheran, 38,339; Hebrew, 32,405; Disciples of Christ, 13,921; Christian Science, 12,282; Latter Day Saints, 11,428.

Dr. Wickey added that "it is most remarkable as well as revealing" that 88.3 per cent of the students in 1,171 institutions, or 730,632 out of 828,071, expressed a definite religious preference. Of the others, 5.5 per cent had no preference and the schools had no information on 6.2 per cent.

The results of this nation-wide survey by the Council of Church Boards of Education will bring great satisfaction to all people interested in university and college students of this country, and it is of special interest to Methodists to know that they lead all other denominations in the number of students in colleges and universities as shown by this important survey.

The report continues with the following observations: "We do not deny that there are dangerous influences at work in some institutions, but we do wish to affirm that college youths have not lost their faith as some would have us believe. It is admitted that going to college causes a radical change in childish views and that during the sophomore year there is a distinct tendency away from religion in contrast to the situation in the freshman year. On the other hand, during the junior and senior years there appears to be a return to or more interest in religion and religious activities."

People and Things

Rev. E. L. Stack's postoffice address is Washington, N. C.

Rev. A. L. Latham's postoffice address is 102 State Street, Greensboro, N. C.

Rev. E. L. Hillman, presiding elder of the New Bern district, announces that J. J. Rooks, a Duke divinity student whose home is Jacksonville, Fla., has been appointed by Bishop Kern to the Pikeville-Elm Street circuit.

"Our goal for the North Carolina Christian Advocate during the coming year is a copy of this splendid and indispensable paper in the home of every Methodist steward." —Board of Lay Activities.

"People pound; preacher preaches. This time from Sandy Grove, Sunday, January 2. Many thanks to that church. Let us say the Womacks left a clean, nice parsonage—the water system a great asset. It is a nice parsonage. Splendid congregations and a bright outlook."—M. C. E.

"The opening service of the new two-story brick building at Lillington was held Sunday, January 2. We have a church now more conducive to worship and Sunday school work. Page Whedbee, for I had three marriages on Christmas day—Ralph Thomas and Zola King; Elijah Weaver and Hazel Mitchell; W. M. Tew and Myrtle Mae Davis."—N. M. Wright.

"According to report from Brother Shinn, the Morven charge last year accepted $250 on conference work and paid $250. This corrects the $190 appearing in minutes. Also, in case of Peachland charge $300 was accepted (only that was asked) and $340 paid. Corrected minute on this should read $300 apportioned, $300 assumed, $340 paid. In fairness to both of these charges these corrections are made."—G. N. Dulin.

As we go to press a wire from Rev. F. S. Love, pastor of Grace church, Wilmington, tells us of the critical illness of Brother J. L. Becton, chairman of the Grace official board. We are greatly distressed. The wire says: "J. L. Becton critically ill. Operation for hernia December 27. Blood clot in left lung makes extremely grave complication. We fear for his life. Join us in prayers for recovery."

Mrs. T. T. Stevenson informs the Advocate of the five fine years enjoyed during the stay of Rev. L. A. Watts and family on the Seaboard charge. Such a pastor and family are indeed a blessing to any people. We do not wonder that all the people of the entire community regret their going to another field of service. How blessed this people and how rich the Watts family to have such love and affection bestowed upon them by a devoted people. Better than the wonderful "shower" of valuable articles was the love and esteem bestowed upon the Watts familyand the loving favor that followed them.

The Myer's Park Church Bulletin contains the following about the new church secretary and director of religious education: "Miss Lindsay is a graduate of Duke University, where she majored in Religious Education, and has had enriching experiences in various types of work in this field. She is the daughter of Mr. and Mrs. R. O. Lindsay of High Point, who have long been among the influential leaders in the Wesley Memorial Methodist church there. Recently Miss Lindsay has been secretary of the council of religious education in that church, and superintendent of the young people's division of the church school. While she will have certain important secretarial duties with us she is expected to render her most useful service in our Christian education activities, especially among our young people."

"The work is going forward at Fifth Avenue. The debt which has burdened this church and sapped its energy for 25 years has been reduced to about $18,000, and the board of stewards are working to lift this entirely within the next three months."—John Cline.

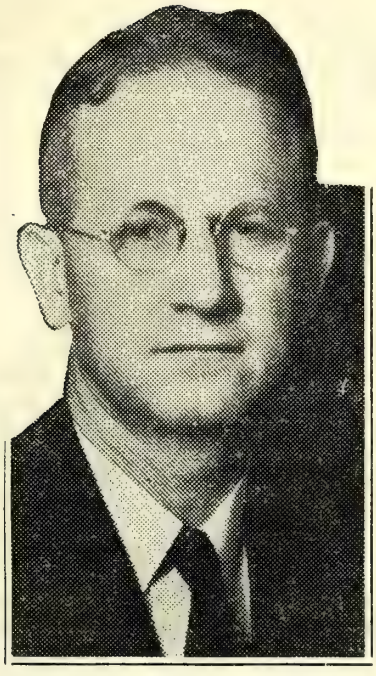
On Christmas afternoon Dr. James W. Blackard and Mrs. Blackard, who are nearly 81 and 80 years old respectively and live in Jackson, Tenn., were struck by a hit-and-run driver in a stolen car. Dr. Blackford was not seriously injured although he is exceedingly feeble, but Mrs. Blackard was very painfully bruised and suffered a fractured wrist and leg. Both are in the hospital. Dr. Blackard, who is the father of Dr. Emory H. Blackard of Wesley Memorial church, High Point, has been a member of the Memphis conference for 54 years, 49 of which were in the active service. In General Conference and in various boards of the church he has rendered a fine service to the church.

"The people of the Dover charge have welcomed us royally and it is with great hopes and high aspirations that we enter upon the work of the year. Individuals all over the charge have most generously loaded the pastor's car with good things to eat at the time of pastoral visits, and the Dover church put on the finishing touches the night of December 23 when they pounded the pastor and his family in the 'good old fashioned way.' All the good things for a real Christmas dinner and then plenty of staple groceries to carry the parsonage family to a good start in the new year. It is with grateful hearts that we speak of these kindnesses of the people of Dover charge and it is our earnest desire that we may be worthy of the thoughtfulness of these people."—E. H. Measamer, P. C.

"We have been very loyally received back to the Wallace-Rose Hill charge for the third year. Different members have been giving the parsonage family things to eat such as fresh meats, etc. Two turkeys were sent in for Christmas one from a Rose Hill member and another from a Charity member and their husbands who are members of the Baptist and Wesleyan churches. On Thursday night before Christmas the pastor attended a Christmas tree service at Charity church and was sent away rejoicing with a pounding that had been given him. Special Christmas programs were rendered by some of the churches. A White Christmas service was rendered by Rose Hill church. Our district pastors' retreat is to be held in Wallace church Thursday, January 6. We are expecting a very interesting meeting for that occasion."—E. C. Maness, Pastor.

Greensboro College had the largest delegation of any North Carolina college in attendance at the United Methodist Student conference which closed in St. Louis last Friday. Those attending were Misses June Wren of Siler City, Virginia Patrick of Bahama, Catherine Hupman of Mebane and Janet Thomas of Erwin, and Dr. Raymond A. Smith, professor of religious education in the college. The students who attended were from the campuses of both church-related and state colleges all over the country. Speakers of national reputation were heard on the platform and questions of current interest to students and to citizens generally were discussed in the seven commissions, or discussion groups. Greensboro College has embarked upon the policy of encouraging students to attend the various meetings, both state and national, where they will meet students from other sections of the state and nation and where they will have an opportunity to catch the spirit of student movements in the area of religion.

Souls aflame and presses humming are essential to our Aldersgate Advance



REV. A. C. WAGGONER
Pastor of Coburn Memorial Church, Salisbury

BREVARD COLLEGE NOTES

The Brevard College faculty met for special conferences Monday and Tuesday of this week. The discussions were conducted informally on various topics of a professional nature. Dr. Frank Foster, dean of the Asheville Normal and Teachers College, was present by invitation and contributed to the discussions.

Members of the Student Council, of which Frank Ausband of Winston-Salem is president, returned to the college one day early in order to confer with the executive committee of the faculty in regard to problems dealing with closer co-operation between faculty and the students. This conference was suggested and arranged by President Coltrane.

Class work began on regular schedule Wednesday morning at eight o'clock with practically all students present. The regular semester examinations will be conducted during the week beginning January 17. The new semester will open Monday, January 24. The prospect now is that between 20 and 30 new students will register at that time. Tuesday, January 25, has been set aside as graduation day for about 20 students who are completing the college requirements at the end of this semester.

About 20 students have been at the college during the entire Christmas holiday period. A group of young men have been constructing a new barn, and other students have been engaged in activities related to the maintenance and development of the college. Some members of the faculty spent the entire vacation at the college. Mr. J. S. Dendy, instructor in biology, attended the meetings of the National Association for the Advancement of Science in Indianapolis, December 27 to 31. Miss Alma Cade of the music department spent sveeral days in New York City.

REV. A. C. WAGGONER AND COBURN MEMORIAL, SALISBURY

"Jinks" Waggoner, the new pastor of Coburn Memorial has stirred the members of that church to action. The officials have doubled their pledge for benevolences over that of last year and every member of the board of stewards has subscribed for the North Carolina Christian Advocate. The pastor has sent in 25 new subscribers and several renewals. This list of new subscribers with the five new subscribers that he secured at Spray before conference makes a total of thirty-one, which at this writing (Monday) put him first in the Aldersgate Advocate campaign for the entire state.

"Jinks" Waggoner made a great record in his quadrennium at Spray and will doubtless duplicate that record at Coburn Memorial. Keep your eye on Waggoner and Coburn Memorial this year.

JAMES ATKINS DIES SUDDENLY OF A HEART ATTACK

James Atkins, 53, manager of the Methodist Assembly grounds at Lake Junaluska, died at his home in Waynesville, December 28. Funeral services at his home at the Lake were held Thursday afternoon, December 30, at 2:30 o'clock at the First Methodist church in Waynesville. Rev. J. G. Huggins, pastor, officiated, being assisted by a former pastor, Rev. W. S. Hutchins of Salisbury.

Mr. Atkins died after a heart attack. He was ill only a short time.

A resident of the Waynesville section practially all his life, Mr. Atkins was a son of the late Bishop James Atkins of Waynesville, who was one of the chief promoters in the establishment of the assembly at Lake Junaluska.

Mr. Atkins became receiver of the assembly grounds when the property was in financial straits a few years ago. He handled it in such a manner that he and the Rev. W. A. Lambeth of High Point succeded in raising funds to pay off the indebtedness and return the property to the Southern Methodist Episcopal Church, South.

NUMEROUS EXPERIENCES AT NORLINA

When conference says move I move, though it was with regret that this preacher moved from Creedmoor, but on our arrival at Norlina we found a warm welcome and many old-time friends. The night before we left Creedmoor the missionary society of Creedmoor-Bullocks gave my wife a surprise linen shower. A great many very lovely gifts of useful things were received. As Durham has already written, those Creedmoor people are a very fine people to serve. I am not theirs any more but I shall continue to love them.

On our arrival here we found the people preparing to do some much needed work on the interior of the parsonage, which took two weeks' time, which time we lived in the Hotel Norlina. Now it is about all finished save a little fining touches which the preacher is putting on. In just a few days we will be all fixed up and living in a newly paperd and painted house with much new furniture installed. These Norlina people are hard to equal. They love the work of the church and take a real interest in the parsonage and I hope they will soon love the pastor and his wife.

On December 22 a great host of people from Norlina and some from Ridgeway came in after the prayer service bringing many gifts of groceries. These expressions of good will leave the preacher cheered and determined to endeavor to be a better man and pastor.

On December 29 we received a request to go to Jerusalem church and hold a prayer service, after which we found our car laden with many gifts for the parsonage kitchen. Ham—yes, some of the very finest. Newly made sausage; home canned fruits and vegetables; yes, many good things to eat. I just hope this keeps up all the year, then I can stay out of debt at the grocery store.

If I can return in kind as I have received, surelv I will do a great year's work on the Norlina charge, which indeed I shall try to do. E. D. Dodd.

A STUDENT DESIRES TO SECURE LOAN

The writer is the pastor of a girl who is struggling to finish this year in one of our colleges, at the end of which she has a job which will enable her to repay money borrowed. Will some reader who has a little money to spare loan this girl a small amount of money (not to exceed $200) which will enable her to finish? She is the daughter of a farmer who received so little from the past year's crop that he can do but little to help her. The girl is one of the very finest and one that is worthy of help. I will sign note with her and pledge that it will be promptly paid with interest. I will write full details if you will address me, D, care the Advocate, Greensboro, N. C.

TO PASTORS AND CHURCH SCHOOL SUPERINTENDENTS

We have just completed the mailing of the General Superintendent's Guide Book to the pastors and church school superintendents throughout the church. This is the manual which presents an outline of the part which the church school should play in the Aldersgate Commemoration.

If any pastor or general superintendent failed to receive his copy it will be sent to him upon request. Address J. Q. Schisler, Secretary, Department of the Local Church, 810 Broadway, Nashville, Tenn.

A Case of Making Total Abstinence

Or "Making Total Abstinence Attractive"

By R. G. TUTTLE

To get results, I am forced to admit, in most cases the appeal for total abstinence must be made very personal rather than social. The magic key is to capitalize upon the individual's instinct of self-preservation, his self-respect, and his native ambition—all powerful personal motives.

The approach must be both negative and positive. Through the negative approach we may work with a clear conscience upon the individual's native capacity for fear, which is the negative expression of his instinct of self-preservation and his desire for personal success. In this connection we can bring home to the individual the actual harm and the probable danger to his own person and future through even the most moderate use of alcohol. This should be done by presenting concrete facts and actual incidents in the most vivid manner possible.

The negative approach might be promoted effectively on a large scale by such campaigns as the Reader's Digest sponsored against traffic accidents ("And Sudden Death") and against syphilis. These crusades were very effectively followed up by the daily press. Or we might emulate the program of the "World Peaceways" in their most vivid advertising of the horrors of war.

Man is usually enraged when he discovers that some one has been taking advantage of his ignorance of certain facts in order to exploit his means and incidentally make a fool of him. Are all moderate drinkers so completely blinded that we might not subtly guide them to the light as to the most ingenious psychological schemes which the distillers employ to "get their man"? Right here the appeal could be made to man's more recently acquired instinct of pocketbook preservation.

Furthermore, the positive approach offers a wealth of possibilities. Offer to young and old alike safety, efficiency, health of body, and keenness of mind, which may be guaranteed only through total abstinence. Here the average man is vulnerable, for he earnestly covets physical health, intellectual power, individual success, and the esteem of his fellows.

Appeal to youth's desire to grow "in wisdom and stature, and in favor with God and man." Lead them to a new sense of the sacredness of the body. Arouse anew the passion to be clear headed, strong, and clean. Keep high before them the ideal of true manhood and true womanhood. Cite for them definite examples of great explorers, famous aviators, outstanding athletes, and noted men and women.

Bring home to youth in a gripping fashion that the total abstainer is the one truly emancipated—that herein, alone, is liberty. Here lies freedom from the fear of habit, from the fear of the bodily and the mental and the moral effects of alcohol. The abstainer is a free thinker, defying the stamp of false fashion. This young person or this adult is far too clever to be fooled and exploited by the subtle propaganda of the liquor forces, which the common heard has swallowed, hook, line and sinker.

Moreover, there is the parental instinct which may be utilized in all fairness. Shall we have any dealings with this robber, this kidnaper, this murderer of children? Parents with natural instincts passionately yearn that their offspring shall have a fair chance both through heredity and environment, a legacy which may be assured only at the price of total abstinence.

When one goes to the bottom of this matter he is convinced that it is not the habitual drinker and the drunkard who create the public approval of alcohol and keep it flowing in the land, but it is the moderate drinker, many of whom are church members and blinded Christians. If convincingly approached, such individuals might respond to the social appeal of total abstinence.

Would it not be possible to point them to the fact that by even the moderate use of alcohol in any form, as a beverage, they are keeping company with criminals, prostitutes, drunkards and public charges? Cannot that which is good in the moderate drinker be challenged by the truth that they are not free to fight against the well recognized evils of the alcohol traffic, if they themselves are compromised by the slightest use, as a beverage, of that poisonous drug?

It should not be difficult to secure an admission from any moderate drinker, who retains the least vestige of Chrstian faith, that alcohol as a drink will have absolutely no place in the kingdom of God ("men as brothers one of another and sons of God") which is surely growing upon this earth, through the living spirit of Christ and according to the will of God. Once this is granted—who, then, is the "moss-back"? Who is the "die-hard?"

Is it not a fact that were Sociology, Economics, and Political Science, also Medicine, Psychology, and Anthropology, to sit together upon the jury, without previous prejudice, to settle the case, in the light of Time, between those who stand for total abstinence and those who contend for the use of alcohol in any manner as a beverage —the verdict would read: "According to the Social and the Natural Sciences, Total Abstinence is the policy of enlightenment and progress; the Argument for Alcohol is 'old fogey,' the antiquated policy of decay"?

To those who have eyes to see, it is self-evident that the case of Alcohol is destined to defeat by the growing intelligence of humanity, and predestined to doom by the all-wise plan of the Deity.

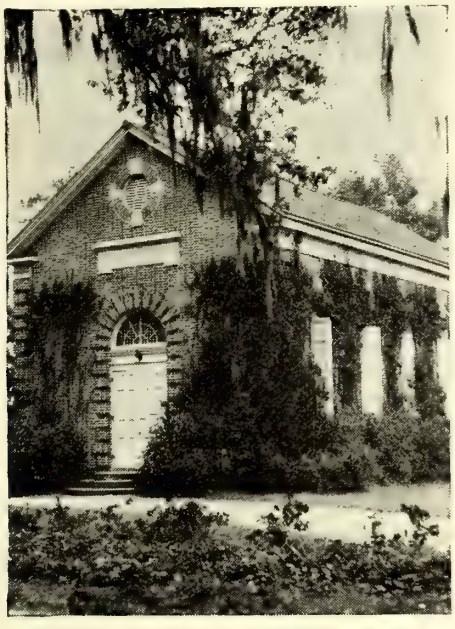
Who does not wish to be on the winning side?

DIGNITY

The spade that objected to being taken into the garden because it believed that if it went it would be **infra dig,** reminded me of an anecdote of a famous literary man whose dignity was hurt one day, and he told some friends about it at his club, "I was looking," he said, "at the second-hand books in Charing Cross Road the other day, when I was vastly annoyed to find a copy of one of my books in a box marked, 'This Lot Two-pence Each.'" Amid laughter some one asked: "Did you buy it?" "Oh, no," said the writer, promptly, "but as a prop to my dignity I waited until the proprietor's back was turned. Then I put it into the fourpenny box!"—Selected.

The Afternoons at Savannah

The unusual features of the Aldersgate gathering at Savannah next week will be the pilgrimages on Wednesday, Thursday and Friday afternoons to historic shrines near Savannah. Dr. Paul N. Garber, assisted by Dr. M. T. Plyler, will be in charge of these assemblies. Local citizens will also he enlisted in these exercises. John Wesley and the notable incidents of two centuries ago will loom large at each of these places. All with an historic



Whitefield Chapel, Bethesda Orphan House, Savannah, Ga.

sense, who are appreciative of the stirring decades of such momentous achievements on both sides of the water will want to have a part in the rare experiences to be enjoyed at the Savannah meetings.

Wednesday afternoon will be the pilgrimage to Tybee Island, landing place of John and Charles Wesley, and Thunderbolt, where Wesley labored. A high privilege will it be to walk on the soil where Wesley has trod.

Thursday afternoon will be the pilgrimage to Bethesda, the Orphan's Home founded by George Whitefield, 1740. Here he labored for thirty years and here he preached his last sermon from the text, "For who has despised the day of small things?"

Thursday afternoon will be the pilgrimage to the Wesley Oak, ruins of Fort Frederica, and site of the dead town of Frederica, on St. Simon's Island, scene of the labors of the Wesleys. Approximately 200 miles will be covered and there will be a charge of $2.50 for this trip.

Let it be remembered that Savannah can boast of two firsts: John Wesley organized the first Sunday school in the world and George Whitfield built in 1740 the first orphanage in America. On either side of the doors of Christ church may be seen bronze tablets honoring John Wesley and George Whitefield as pastors of this church. The famous Orphan Home at Savannah founded by Whitefield figured most prominently in the history of American Methodism. To this end the preaching of the gospel in England and America he gave thirty years of his life.

At Bethesda, April 20, 1770, in reply to certain letters George Whitefield wrote that which proved to be his final message. From this are taken the following words:

"To my very great joy, a few days ago, I received your very kind letters, with all the papers. We enjoy a little heaven on earth here. With regret I go northward, as far as Philadelphia at least, next Monday. Though I am persuaded, as the house is now altered, I should be cooler here during the summer's heat than at any other place I know to which I used to go. I should be glad to treat you with some of the produce of our colony, which is much earlier than yours. The audits, etc., sent with this, be pleased to communicate to all my real friends. You have certainly determined quite right in a late affair. Everything concurs to show me that Bethesda's affairs must go on as yet in their old channel. A few months may open strange scenes. O for a spirit of love and moderation on all sides, and on both sides of the water! I wish some books might be procured for our infant library; but more of this in our next. Letters may now be sent by way of Boston, New York or Philadelphia. I should be glad to hear often, if it be but a line. In all probability, I shall not return hither till November. Was ever any man blessed with such a set of skillful, peaceful, laborious helpers! O Bethesda, my Bethel, my Peniel! My happiness is inconceivable. A few hundreds besides what is already devoted, would finish all, I do not in the least doubt. I have had nine or ten prizes lately. You know what I mean—nine or ten orphans have lately been taken in. Hallelujah! hallelujah! let chapel, tabernacle, heaven, and earth rebound with hallelujah! I can no more. My heart is too big to speak or add more."



The Wesley Oak, St. Simon's Island, Ga., where tradition says John Wesley preached. We know this was the scene of many labors of the Wesleys

ALDERSGATE AND PENTECOST

By E. Myers

The celebration of the warming of the heart of John Wesley at Aldersgate Street church is causing a deeper study of the whole subject of Christian experience, which is in my opinion the most encouraging thing that has happened for many years in our Methodism. But will we all study it honestly and sincerely and face up to the truth as it shall appear?

This warming of Mr. Wesley's heart was of course his conversion, for he knew nothing of the religion of the spirit, although he had preached for about thirteen years. And this is an awful blow to the modern idea of educational evangelism; for if ever the idea of educational evangelism was perfectly carried out it was with John and Charles Wesley, both of whom had a dynamic and climacteric conversion—Charles a few days before John and more demonstrative. So also in the case of Saul of Tarsus, who had the best religious culture of his day, both in childhood and early manhood, but on the road to Damascus found tha the had never known God.

But Wesley's warmed heart or conversion was just the beginning—just the starting point of the great religious awakening and dynamic religious life. He and Charles rediscovered and reintroduced Pentecost; it was just another Pentecost. The doctrine and experience of Pentecost, or the baptism of the Holy Ghost, had been lost to the church except for one here and there who dimly saw and wrote about it; but Wesley, the practical theologian and Christian, now that he had found it would not stop until it was brought into the hearts and lives of his people. So he and Charles preached, wrote and sang it into their hearts and lives. They called it by other names such as entire sanctification, holiness, Christian perfection, etc., but it was the same experience that the 120 received at Pentecost. Jesus called it by the names that Wesley used (John 17:19-23). Jesus also called it the baptism of the Holy Ghost in Acts 1:5, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (of course referring to Pentecost).

This is the distinctive doctrine of Methodism. Wesley got the doctrines of justification by faith and the witness of the Spirit from the Lutherans and Moravians, but rediscovered and repossessed the doctrine and experience of Pentecost.

Not only is this true of Wesley's revival but of every modern revival of note: the revivals under Evan Roberts, Charles G. Finney, D. L. Moody, A. B. Simpson, Bishop Taylor, and the rest. The great revival in Korea was brought about by a great hungering and thirsting that caused the missionaries and native Christians to spend whole nights in prayer and seeking till the Holy Spirit came and filled them and sent them out to do a great work for God.

I trust that Brother M. B. Stokes will write up that experience for the Advocate. I hereby request him to do that.

And this is the qualification that Jesus meant for all his church to have, in Acts 1:4-5: "And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Here is Jesus' double command: one not to depart from Jerusalem, and the other to tarry for the baptism of the Spirit.

I take the ground supported by this scripture that no church, conference, college, university, bishop, or any other church authority has any right to send out a preacher, a missionary or any other church worker until he has sought and obtained the baptism of the Spirit. And that is exactly what John Wesley meant by the four questions in the service of reception of preachers into full connection in the conference: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?

There are those who make bold to claim that John Wesley never professed or claimed the experience that he preached. If I believed that I could have no respect for him; for a man to preach a doctrine all his life to others and never apply it to his own heart and life would simply be plain hypocrisy.

What was the dynamic, the driving force, not only with Wesley but his followers that turned the world upside down, and continued so to do till the leaders of Methodism turned aside from it, ceased to preach it and seek it? Those who still have it and preach it have revivals and are saving souls.

THE REJECTED CANDIDATE

Not every candidate for the ministry is found fit for acceptance, a notable case of unfitness being that of a colored young man who, years ago, offered his services to one of the churches in America. It was soon discovered that he was unable to read, though he professed to know the Bible "from lid to lid." His favorite book in the New Testament, he told the examiners, was the "Book of Parables," and of its contents his favorite was the story of the Good Samaritan, of which he gave this highly original rendering, when so requested:

"Well, sah, once upon a time a man went down from Jerusalem to Jericho, an' fell among thieves, an' de thorns grew up an' choked dat man, an' he went on an' didn't hab no money, an' he met de Queen of Sheba. An' behold, she gave dat man—yes, sah—she gabe dat man a thousand talents ob gold an' a hundred changes ob raiment. An' he got in a chariot straightway an' drobe furiously. An' when speeding along under a sycamore tree, his hair got caught in a limb an' left him hangin' dar. An' he hung dar many days and many night an' ravens brought him food to eat an' water to drink. An' one night while he was hanging dar asleep his wife Delaih came along an' cut off his hair, an' de poor man dropped on stony ground. An' it began to rain, an' it rained forty days an' forty nights, an' he hid himself in a cave until de rain stopped. An' when he left de cave he met a man who said, 'Come an' take supper wid me,' but he said, 'I can't. I done married a wife an' can't come.' So de man went into de highways an' byways an' compelled dem to come in for supper. He went on an' came to Jerusalem, an' when he got dar he seen Queen Jezebel sittin' high up in de window, an' when he saw her he said aloud: 'Trow her down,' an' they trew her down. An' he cried again: 'Trow her down some more,' an' dey trew her down some more. An' dey trew her down seventy times seven, an' ob de fragments was picked up twelve baskets. Now whose wife do you all tink she'll be in de resurrection?"—Methodist Recorder (London).

LANDMARKS

By M. L. Banks

Sunlight, heaven-bathed summits are seen,
Darkened clouds and valleys between;
Landmarks of spirit to celebrate
Stretch from Moriah to Aldersgate!

Mahanaim, Bethel, Peniel—names
That catch the glow of heavenly flames—
Israel! Prince! The hour is late!
Hold on! Hold on! Comes Aldersgate!

Under God's leading, the hosts advance;
See, from their banners, the sunlight glance!
Markers to make the pathway straight;
Horeb, Sinai—Aldersgate!

Within the Temple's Holy Place,
Lifted before his servant's face,
The glory of the Lord on high—
And will he wholly pass us by?

"The fullness of time"—daylight breaks—
O'er Juda's hilltops the earth awakes—
Bethlehem, Gethsemane, Calvary,
Cry down the years to victory!

From hill to hill the fires glow,
To lighten and guide the world below,
Blazing and burning, early and late,
Leading on down to Aldersgate!

Passing the torch to other hands
To bear the light to darkened lands—
Ours the task, the glory great,
To lead the world to Aldersgate!

Speakers and Leaders for the Second

North Carolina Convocation of Churches

Edenton St. Methodist Church, Raleigh, January 18-20

The Convocation is the United Voice of the Churches



Dr. Hornell Hart
Professor of Social Ethics, Hartford Theological Seminary. Author of widely-read books.



Mrs. Grace S. Overton
A leading voice this year, as last, in the National Preaching Mission.



Dr. Henry S. Leiper
He will tell us what is happening to Christianity in the "hot spots" of the world.



Mr. Russell Colgate
Every layman in the state should hear Mr. Colgate on the service of the layman in Kingdom building.

OTHER LEADERS

DR. WILLIAM F. QUILLIAN
A leading voice in influential gatherings for many years.

RT. REV. EDWIN A. PENICK
Bishop of North Carolina Diocese.

DR. W. W. PEELE
Dr. Peele is also President of the North Carolina Council of Churches. He always has a message worth hearing.

DR. R. S. CRISPELL
Duke University Hospital. A psychiatrist who believes in religion as a force in personality building.

BISHOP J. KENNETH PFOHL
His worship services at the Convocation will be of rare spiritual uplift.

BISHOP PAUL B. KERN
The Council has no greater friend than Bishop Kern.

DR. HOWARD W. ODUM
The best informed student of the social resources and needs of the South.

MISS MARY ALICE JONES
In addition to giving an address, she will lead the forum on Christian education in the afternoons.



Dr. Howard C. Robbins
Dean of the Cathedral of St. John the Divine, New York. Author and speaker of convincing power.



Dr. John C. Bennett
A leader among younger theologians. He is sought by all national religious gatherings.



Dr. Everett R. Clinchy
A moving spirit in America for establishing friendly relations among the different faiths.



Dr. B. R. Lacy
A native North Carolinian, known and loved throughout the state. Always alive!

UNDER AUSPICES OF

THE NORTH CAROLINA COUNCIL OF CHURCHES

BEVERAGE ALCOHOL DISCOUNTS OFFICERS IN CHURCH AND STATE

Whereas, within the past twelve months there has been a virtual doubling of the sale of legalized liquor in North Carolina, and figures show conclusively that liquor has been responsible for the 41 per cent increase in motor vehicle accidents in our state since repeal, and legalization has lent respectability, among some of our people, to the whole nefarious business; and

Whereas, some of our people, and we fear some of our ministers, have been deceived into feeling that it might be wise to experiment again in so-called control; we, the North Carolina conference, in annual assembly, do hereby resolve:

That we implore all sincere repealists to return to the well-established truth that the only duty of the state in regard to this evil is to seek to prohibit it, and we assure every minister of our united support in his opposition to the further establishment of liqour stores within our conference territory;

That we stand back of the public schools in teaching the harmful effects of alcohol and set ourselves with renewed vigor to such teaching in church and community;

That we refuse to support for public office any persons who do hereafter advocate the legalization of alcoholic beverage;

That we beseech all pastors and other church officers that they do not recommend, nor approve, for official position in any phase of church life, any person who drinks alcoholic beverages, advertises it, manufactures it, sells it, or in any way whatever seeks to promote this accursed liquor traffic; and, to this end, we further recommend:

That the presiding elders of our conference constitute a body to effect these designs, and that our presiding bishop appoint one of them as chairman, to direct the temperance activities of our conference.

THE ADVOCATE'S BEST YEAR

Every prospect pleases and the assurances are many for the best year the N. C. Christian Advocate has known. Some of the brethren have made report and others are busy planning for the future. The church paper seems to be coming to its own.

We know that progress along one line is the assurance of conquests on other lines. An Aldersgate year such as this must mean progress for each and every cause. Then, too, Methodist union is calling for larger and more effective advance.

We expect to have more official boards 100 per cent and the Advocate presented in more churches than ever before. The Aldersgate honor roll is going to be in evidence in most of our churches. One of these should be in every country church and three or more in every city church that has departmental rooms. How could we have better tokens of Aldersgate? Surely not one will be left.

MOYOCK POUNDS THE PREACHER

This is to say that we are finally and happily located at Moyock. It was with sincere regret that we left our many friends of Manteo, but our reception here has been so cordial and friendly that already we feel perfectly at home among them. This fine friendliness has not only been shown by words and warm hospitality in their homes but in another most practical manner—that is by a severe pounding.

When the Christmas exercises were on at Pilmoor Memorial church in Currituck we rode down to enjoy them. At the close the Sunday school superintendent. Brother Addison, advised us that Santa Claus had been busy with one of the class rooms and suggested that the preacher take a look. He did. Well, it "had everything"—a fat dressed hen, a fresh shoulder, flour, sugar, many canned vegetables and furits put up by the hands of the busy women themselves, and other delectable necessities.

Nor were the people of Moyock, with their fine new church, behind the others, for New Year's night they stormed the parsonage with a big pounding of everything needful, which left us rather speechless with gratitude. And in addition to all of this these big-hearted Christians make of giving a continuous affair with freshies and all kinds of potatoes. All of this puts us under a load of deep gratitude and with the deepest affection for our new but true friends. May God make us fit to minister to these dear people. B.

BUSY AT SPRING HOPE

I am one of the fellows who took what was given him at the last meeting of the North Carolina conference, so my address is now Spring Hope, N. C., instead of Newton Grove as it has been for the past four years.

We have been very cordially received here and are already feeling much at home among these good people. Many things have arleady been done, many courtesies shown, which have made our hearts rejoice and inspired us to give our best in the service of our Master among the people of the Spring Hope charge.

There were so many good, kind, generous people on the Newton Grove charge who had a way of showing their appreciation in a manner which was always most inspiring and helpful, that we wondered if it would be possible to find others anywhere who could measure up to them in their kindness and generosity. But we are now convinced that this is both possible and true, since we have already found many people here of this same type. So we are beginning the new year with optimism, convinced that this is a good world after all because there are yet so many good people in it; people who love God, who love the church and even every preacher who is dumped off on them by the annual conference. It is our resolve, however, to stick in the game and give our best that it may ever become a better world, the kind of world all good people want it to become, and the kind of world it is possible, by the grace of God, for it to be. Pray for us that we may do the will of our heavenly Father in all things which we undertake. L. A. Tilley.

FORTUNATE PROSPECT! FORTUNATE PASTOR

The pastor and members of the new Prospect church were surprised beyond measure a few days ago when some unidentified friends donated a brand new piano to us. With a clew which caused the pastor to suspicion a family in the church, he finally got a confession from Mr. and Mrs. Otis Burrows and the mother of Mrs. Burrows, Mrs. Annie Underhill, as the generous donors.

This beautiful spinet piano blends perfectly with the new church in every way as well as adds attractiveness and beauty to the entire surroundings.

Such generosity on the part of Mrs. Underhill and Mr. and Mrs. Burrows merits the profound gratitude and admiration of the church. And as the years come and go the memory of these good people will be affectionately perpetuated in the hearts of the congregation with the lovely music which shall come forth from this very appropriate gift.

Last but by no means least, the pastor wishes to acknowledge deep gratitude for a great big pounding from my good people at Prospect and Bunn. Upon coming out of church at the close of service yesterday, Brother E. H. Davis informed me that something was the matter with my car, which I ignorantly went to investigate. But to my happy amazement I found the rear seat literally loaded with everything good to eat.

The Sunday before our good friends at Bunn were generous enough to give us a similar surprise. All of which Mrs. Warren and I are deeply grateful for. Our prayer for you is that your kind consideration will be rewarded with heaven's richest blessings. Millard W. Warren.

PARKTON ON THE AIR

"Radio station (C HM M P SG) Cotton, Hope Mills, Marvin, Parkton and Sandy Grove—Parkton charge—broadcasting—Parkton People Pound Preacher Pleasantly: Praise Parkton People Perpetually. Hope Mills comes the next night with a very forceful pounding. Cotton and Hope Mills have Christmas programs on December 23 and both churches remember the preacher and family. The good ladies of Parkton gave us a nice, warm meal on our arrival here. Young people of the charge to meet at Hope Hill on January 11 (7:15) to organize our young people. Quarterly conference at Parkton on January 18 at 7:15. Three new members by certificate and expect others by vows and certificate soon. At present every steward reads the N. C. Advocate. Expect to enjoy work here."—M. C. Ellerbe.

An Active Laity

By PHILIP SCHWARTZ

A minister is heard to remark, "If my laymen would only take more active part in the church!" A layman visits the church office and upon learning that the new assistant is to conduct the mid-week prayer service remarks, "I'll be there tonight, but don't call on me for a prayer. I never pray in public." Both these remarks, from the minister and the layman, might appear as if each confirmed the other, but do they?

In the early days of Methodism, from the time of John Wesley and Francis Asbury and quite some time thereafter, the ministry in a very large measure had to depend upon the laity. There was not enough preachers to "go round." Methodist history is rich in the experiences of local preachers and a laity most definitely active in Christian service. Laymen conducted preaching services and led in prayer meetings, suuplementing the services of the regularly ordained itinerant preachers. They did it well, too, judging from the records. Experience and testimony meetings were also common, in which the laymen played the major part. These varied week-to-week Christian activities of the laity were such that it resulted in a "closer walk with God" for those participating. Furthermore, the membership knew these laymen and took note of their active position in the church. In response these active laymen measured up to the added responsibility with lives that were a further expression of their Christian profession and activity. Then something happened and has continued to happen. Apparently, little by little, the need of active laymen decreased. Of course the laymen continued to act as ushers and take up the collection—and still do.

In the many churches the writer has visited the congregation now, seemingly, means a group of listeners, being led by a preacher and "preached to," from Sunday to Sunday. The amen corner has about become obsolete and rarely does a minister call on a member of his congregation to lead in prayer. As a result laymen do not, and perhaps could not, lead in prayer. The laity's activity now is largely confined to sitting in attendance in the Sunday school and Sunday morning preaching services. There they listen, but do very little about it after leaving such meetings. It was Dr. George Stuart that used to say, "Whenever I preach my objective is to make the congregation, listen, then think, and finally to carry their thinking into constructive action."

Now, apparently, congregations are being "carried" by their pastors. If we have a double standard for men and women we have also adopted a double standard for the laity and the ministry, with the ministry doing most of the spiritual living and Christian activity for the laity. Why should not a layman live as close to Jesus Christ as a minister? Why should there be two standards, if you please, of Christian living? If such a condition be true it must be because as the ministry became more numerous and active the laity became more and more inactive.

We are told the need of an active laity is as great today as it was in John Wesley's time. With an intense and continued specialization of the ministry the laity now no longer has an opportunity of growing and developing in Christian service, through the local preacher connection. Incidentally, the late Bishop Edwin D. Mouzon expressed a similar thought in a letter to the writer, dated January 6, 1931, as follows: "In the process of the development of the work of the church there is not the same opportunity for local preachers that once there was." Can we not interpret this, "In the process of the develpoment of the ministry there is not the same opportunity for the laity as heretofore." Tragic, if true.

Perhaps a solution to the inactivity of the laity is in really giving them something more to do in addition to their ushering, collection taking, sitting, listening and thinking.

APPRECIATION OF REV. C. T. ROGERS

We regret the loss of our pastor and wish to express our appreciation of him.

First, his fearless courage has been manifested each Sunday in his sermons of such beauty and strength.

Second, the three years he was with us we had his help at all times in our homes in sickness and sorrow. He was always doing good in a Christ-like way.

Third, although we will not have him as our pastor any longer, we pray God's blessings on him and his family and hope he will enjoy the richest blessings in his new home.

Mary Louise Mason.

THE CIGARETTE SMOKER AS A PHILANTHROPIST

I will concede that the money which cigarette manufacturers spend for advertising made a lot of work for paper makers, printers, engravers, etc. The cigarette industry employs the least amount of labor per dollar's worth of product, of any industry. The cigarette smoker is really a very philanthropic person. Every package he smokes yields the federal government six cents revenue, so that one package a day is $21.90 a year. On top of that the smokers pay for $30,000,000 worth a year of added employment by way of advertising which persuades them to smoke one of four brands, none of which is very good, rather than some relatively unadvertised brand which is not much better.—Sam Slick, in Printers' Ink.

NOTE OF APPRECIATION

We take this method of expressing to our members as well as our many friends of other denominations our heartfelt thanks and deep appreciation of your sympathy, interest and whole-hearted support, both moral and financial through the past year of our affliction as well as those preceding. We also feel indebted to our brethren of the ministry who have so nobly stood by us. With Paul in Phil. 1:3 we can truly say, "I thank my God upon every remembrance of you." And may his blessings abide with you always.

Gratefully yours,
W. F. Trawick and Family.

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N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

TRAINED LEADERSHIP

There is a distinction between "trained leadership" and "holding a training school." Therefore, when we emphasize training for the leaders in our churches and church schools we are concerned with the matter of trying to provide better trained leaders rather than the mere holding of a certain number of training schools during the year.

To secure this trained leadership, it is quite necessary for the pastor to assume a large measure of responsibility for providing such. First, he must interest his leaders in wanting better preparation for the work in which they are engaged; in the second place, he must lead in the setting up of some training agency through which this preparation may be found.

The conference office is anxious to assist every pastor in this undertaking. We realize that this is but one of his many responsibilities and that he will probably want some assistance as he undertakes to work out a program that will meet the needs of his local group. We shall be glad to render this assistance whenever the call comes to us for it.

TRAINING OPPORTUNITIES

We are giving herewith the different agencies through which training work may be provided for each local church. We trust this will lead many pastors to provide that for his church which he deems most suitable.

Christian Workers' Training School —Long Course

A Long Course school is one in which 600 minutes of class room work with accredited instructors are required. As a rule, these schools begin on Sunday, either afternoon or night, and run through Friday night with two 50-minute periods and one 20-minute intermission period each night of the school. To receive credit in the school, one is expected to read the text for the course, to do such written work as is required by the instructor, and to attend at least ten class periods, including those on the last night.

Long courses that are being especially emphasized during this Aldersgate year are:

"Evangelism in the Church School."
"The Spirit and Genius of Methodism."
"The Church and Its Work."
"Personal Religion" (for young people only).

In schools in which the pastor or some local person teaches the course as an accredited instructor, the class may be planned to run over a period of several weeks instead of being confined within the limits of one week. The one condition is that the time requirements of 600 minutes be adhered to.

Christian Workers' Training School —Short Course

A Short Course school is one in which 400 minutes of class room work are required. As a rule these schools begin on Sunday and run through Wednesday night, with two 50-minute or 40-minute periods each night, depending upon the number of days the school is in session. The requirements for credit are the same as in the long course schools—reading of the text and such written work as the instructor may require, with absences allowed for only two class periods, not including those on the last night.

Short courses that are being especially emphasized during the Aldersgate year are:

"The Meaning of the Christian Religion."
"A Methodist and His Church."
"What It Means to Be a Christian" (for young people).

In schools in which the pastor or some local person teaches the course as an accredited instructor, the class may be planned to run over a period of several weeks instead of being confined within the limits of one week. The one condition is that the time requirement of 400 minutes be adhered to.

Local Training Class

A local training class is one in which the instructor needs no accreditation but teaches the course by the "assignment" method. Guides for leading the course are furnished by the conference office and written assignments by the members of the class are sent to the Division of Leadership Training, Nashville, which furnishes certificates of credit to those taking the course. These assignments are not in the form of examinations, but are concerned with matters which are discussed in the class itself by the instructor and members of the class. Not all courses are available by the assignment method, but all of those listed above except "Personal Religion" and "What It Means to Be a Christian" can be taught by this method. There is no time requirement for such a training class, but the pastor (or leader) and the students can plan for such times of meeting as they wish. The local training class makes it possible for any local church to have a training opportunity without the bringing in of any outside instructor and without the necessity of the local instructor being accredited for a course.

Epworth Training Conference

The Epworth Training conference is a training school for young people and their adult leaders in which short courses are taught by accredited instructors. A training conference may be held in a local church, in a town with several churches uniting, or by a young people's union. The conference may be held on four consecutive nights, or on four nights in a period of two weeks.

Learning for Life Schools for Adults

A Learning for Life School is a non-credit training agency for the rank and file of the membership of the local church. This school may run over a period of several weeks using one night each week or may be held within a week on four nights with two 45-minute periods. Courses that are being emphasized in connection with the Aldersgate movement are:

"Prayer."
"Methodism Helping in Building the Kingdom."
"Winning People for Christ."
"The Methodist Church—Its Message and Work."

These courses have been used as elective courses in the "Adult Student." Reprints can be secured from the Publishing House in pamphlet form at 10 cents per copy except "Methodism Helping in Building the Kingdom," which is 15 cents per copy.

General Suggestions

In some cases the church school hour or the Wednesday night prayer meeting hour can be used for such training work as the local church may wish. Any of the above agencies can be carried on during one or the other of these hours.

We have listed only a few courses in our training program. There are many others and we shall be glad to furnish free catalogues listing all courses and suggestions for schools to any pastor or leader who would like to have them.

We shall also be glad to furnish free a copy of the leaflet, "Learning for Life Schools" to anyone desiring a copy.

We shall be glad to hear from any pastor or superintendent who may be interested in planning to use any one of these agencies in the local church and to render any help we can in making the training program for the local church most meaningful.

YOUNG PEOPLE'S WORK ON KITTY HAWK CHARGE

When we arrived on the Kitty Hawk charge in December, 1935, there was one organized group of young people. This was in the Kitty Hawk church and was doing fine work.

We organized three new societies, in Colington, Duck, and Nag's Head, respectively. They elected officers and became very interested in the work and conducted their meetings regularly, having good attendance. In the summer of 1936 there were six representatives from this charge attending the Louisburg Assembly; all four churches were represented. At Louisburg this past summer there were four representatives from two churches, including the pastor and wife, and all four societies paid their mission pledges, the total amounting to $22.50, and made pledges for next year.

Just before conference we had union meetings among the societies of our own charge. The groups combined in meeting at Colington, Kitty Hawk, and Duck. The next union meeting will be at Nag's Head. Both young people and parents are very interested and there has been good attendance. The young people's work has been greatly strengthened in this way. We trust the motto, "All for Christ," will be true in the lives of our young people.

Rev. Matt. R. Gardner, Pastor.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

ENTERPRISE OFFERINGS

The first report on the Home and Foreign Missionary Enterprise indicates that we are off to a fair start in our offerings to this cause for the present conference year. This report covers the period October 15 to December 15, 1937. A number of church school treasurers have not yet reported, and they are urged to send in their offerings as early as possible.

The Greensboro district leads in the number of church schools reporting and in the amount contributed. The Charlotte district has the second largest offering, and the Winston-Salem district is third.

The attention of elders, pastors and superintendents should be given to the more than 500 church schools that are not now observing missionary day in the church school. It is our hope that a large number of these schools can be induced to observe missionary day with a program and an offering.

Asheville District

Asbury Memorial	$ 1.30
Ch. —; Y.P. 1.30; A. —	
Grace	1.61
Ch. .48; Y.P. 1.13; A. —	
Tweed's Chapel	2.00
Ch. —; Y.P. —; A. 2.00	
Marshall	2.20
Ch. —; Y. P. —; A. 2.20	
Mills River	2.20
Ch. —; Y.P. —; A. 2.20	
Hendersonvile	2.65
Ch. 1.65; Y.P. —; A. 1.00	
Tryon	2.69
Ch. —; Y.P. —; A. 2.69	
Montmorenci	3.21
Ch. .70; Y.P. —; A. 2.51	
Horse Shoe	4.00
Ch. 4.00; Y.P. —; A. —	
Haywood Street	22.44
Ch. 7.00; Y.P. 7.50; A. 7.94	
Central, Asheville	42.03
Ch. 17.00; Y.P. $5.00; A. 20.03	
Grand total	86.33

Charlotte District

Spencer Memorial	2.10
Ch. 2.10; Y.P. —; A. —	
Mount Zion	2.45
Ch. 1.00; Y.P. 1.45; A. —	
Bethel	2.53
Ch. —; Y.P. 1.72; A. .81	
Indian Trail	3.60
Ch. .75; Y.P. 1.25; A. 1.60	
New Hope	3.94
Ch. —; Y. P. —; A. 3.94	
Calvary	5.00
Ch. —; Y.P. —; A. 5.00	
Trinity	5.00
Ch. —; Y.P. 5.00; A. —	
Belmont Park	6.00
Ch. 1.50; Y.P. 1.50; A. 3.00	
Big Spring	9.00
Ch. —; Y.P. —; A. 9.00	
Harrison	11.50
Ch. 5.70; Y.P. 2.90; A. 2.90	
Matthews	14.85
Ch. 3.05; Y.P. 2.40; A. 9.40	
Myers Park	17.50
Ch. 1.70; Y.P. 3.05; A. 12.75	
Wadesboro	20.94
Ch. 6.23; Y.P. 5.11; A. 9.60.	
Monroe, Central	25.00
Ch. —; Y.P. —; A. 25.00	
Hawthorne Lane	38.75
Ch. 7.87; Y.P. 11.29; A. 19.59	
First Church, Charlotte	160.54
Ch. 26.06; Y.P. 27.18; A. 107.30	
Grand total	328.70

Gastonia District

Pisgah	1.00
Ch. —; Y.P. —; A. 1.00	
Snow Hill	1.15
Ch. —; Y.P. —; A. 1.15	
Rehobeth	1.54
Ch. —; Y.P. —; A. 1.54	
West End	2.05
Ch. .35; Y.P. .80; A. .90	
South Point	2.22
Ch. .24; Y.P. 1.44; A. .54	
McKendree	2.45
Ch. —; Y. P. —; A. 2.45	
Bessemer City	2.50
Ch. —; Y.P. .55; A. 1.95	
Fallston	3.31
Ch. .53; Y.P. 1.88; A. .90	
New Hope	3.89
Ch. .75; Y.P. .56; A. 2.58	
Stanley	5.17
Ch. 1.03; Y.P. 2.23; A. 1.91	
Cherryville	6.02
Ch. 2.00; Y.P. 2.02; A. 2.00	
Boger City	6.26
Ch. 2.42; Y.P. 3.84; A. —	
Smyre	7.16
Ch. .95; Y.P. 1.13; A. 5.08	
Kadesh	7.66
Ch. .92; Y.P. 1.33; A. 5.41	
Lafayette Street	8.00
Ch. 2.00; Y.P. 4.00; A. 2.00	
Polkville	8.02
Ch. —; Y.P. —; A. 8.02	
Park Street	9.15
Ch. 4.99; Y.P. 4.26; A.—	
Clover Hill	9.50
Ch. 1.50; Y.P. 3.25; A. 4.75	
Lincolnton	9.90
Ch. 2.15; Y.P. 3.00; A. 4.75	
Mount Holly	14.00
Ch. 3.50; Y.P. 5.00; A. 5.50	
Shelby, Central	36.44
Ch. 15.44; Y.P. 12.93; A. 8.07	
Grand total	147.39

Greensboro District

Salem	.89
Ch. .03; Y.P. .31; A. .55	
Farmer	1.34
Ch. .30; Y.P. —; A. 1.04	
Whitsett	2.00
Ch. —; Y.P. —; A. 2.00	
Mt. Vernon	2.00
Ch. —; Y.P. —; A. 2.00	
Union	2.50
Ch. .40; Y.P. .75; A. 1.35	
Summerfield	3.22
Ch. .45; Y.P. .74; A. 2.03	
Pelham	3.32
Cr. —; Y.P. —; A. 3.32	
Old Union	3.50
Ch. —; Y.P. —; A. 3.50	
Mt. Carmel	3.54
Ch. .62; Y.P. .92; A. 2.00	
Draper	3.55
Ch. —; Y.P. —; A. 3.55	
Stoneville	3.91
Ch. —; Y.P. —; A. 3.91	
Joyner Memorial	4.00
Ch. 1.13; Y.P. .97; A. 1.90	
Glenwood	4.48
Ch. 1.02; Y.P. 1.50; A. 1.96	
Mt. Pisgah	4.49
Ch. .94; Y.P. 1.54; A. 2.01	
Leaksville	5.00
Ch. —; Y.P. —; A. 5.00	
Highlands	5.00
Ch. —; Y.P. —; A. 5.00	
Archdale	5.00
Ch. —; Y.P. —; A. 5.00	
Ward Street	5.00
Ch. —; Y.P. —; A. 5.00	
Gethsemane	5.90
Ch. —; Y.P. —; A. 5.90	
Friendship	6.84
Ch. .64; Y.P. 3.15; A. 3.05	
Lowe's	9.00
Ch. —; Y.P. —; A. 9.00	
Proximity	9.85
Ch. —; Y.P. 3.63; A. 6.22	
Bessemer	10.00
Ch. —; Y.P. —; A. 10.00	
Spray	10.10
Ch. .72; Y.P. —; A. 9.38	
Mt. Pleasant	12.00
Ch. —; Y.P. —; A. 12.00	
Liberty	12.54
Ch. 2.39; Y.P. 2.62; A.7.53	
Bethel	12.59
Ch. —; Y.P. —; A. 12.59	
Asheboro	14.95
Ch. 2.89; Y.P. 6.50; A. 5.56	
St. Paul	20.22
Ch. —; Y.P. 7.25; A. 12.97	
Centenary	21.02
Ch. 4.11; Y.P. 6.44; A. 10.47	
Naomi	25.00
Ch. —; Y.P. —; A. 25.00	
Reidsville, Main St.	27.16
Ch. —; Y.P. —; A. 27.16	
Main Street, High Point	27.27
Ch. —; Y.P. —; A. 27.27	
College Place	29.55
Ch. 4.83; Y.P. 12.71; A. 12.01	
Wesley Memorial	84.59
Ch. 33.00; Y.P. 14.88; A. 36.71	
Grand total	401.32

Marion District

Wesley's Chapel	.50
Ch. —; Y.P. —; A. .50	
Bethlehem	1.00
Ch. .08; Y.P. .60; A. .32	
Salem	3.05
Ch. .55; Y.P. 1.00; A. 1.50	
Hudson	3.71
Ch. .20; Y.P. .40; A. 3.10	
Whitnel	4.00
Ch. —; Y.P. —; A. 4.00	
Nebo	4.10
Ch. .43; Y.P. .90; A. 2.77	
Oak Grove	4.96
Ch. .19; Y.P. 1.60; A. 3.17	
Pleasant Grove	5.92
Ch. —; Y.P. 1.13; A. 4.79	
Connelly Springs	6.00
Ch. —; Y.P. —; A. 6.00	
Littlejohn	8.68
Ch. —; Y.P. —; A. 8.68	
Marion	10.00
Ch. —; Y.P. —; A. 10.00	
Spindale	14.85
Ch. 2.14; Y.P. 4.58; A. 8.13	
Morganton, First	25.74
Ch. 9.39; Y.P. 7.19; A. 9.16	
Grand total	92.51

(Continued next week)

There is not less eloquence in the tone of the voice, in the eyes and in the mien of the person than in the choice of words.—Rochefoucauld.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

OF AGE

This is the twenty-first successive January that this scribe has been writing weekly letters to the readers of the Advocate. The chronicling started under the editorship of Rev. H. M. Blair and has continued without interruption through the editorship of Dr. G. T. Rowe and Drs. A. W. and M. T. Plyler. Through this period of time the editor of this page has attempted, through presentation of challenges, exhortations for effort and the recounting of achievements, to secure the co-operation of our Methodist people in carrying forward the project for which he was held responsible. Human interest stories have had right of way. Through the kindness of the editors much mediocre material has been set up in print. In spite of a lack of talent much success has attended awkward efforts. Twenty-one years have come and gone. We are of age. Let us hope that the best is yet to come.

BACK TO SCHOOL

The holidays have come and gone. Our boys and girls have had a remarkably fine Christmas season. They have been made happy beyond measure. Their friends have been kind to them and they have been filled with gratitude and joy. Their minds have now been turned back to their books and back to their work schedules. School opened this morning and the children were ready for it. High school boys and girls have again begun their reporting to classes over at the Richard J. Reynolds high school, located on an adjoining hill. We have had a lovely day for getting started again at our normal modes of living. The sun has shone brightly and our new resolutions have had plenty of opportunity to air out. We are back to normalcy, back to school, the school of learning and the school of experience.

DAIRY RECORD

Our dairy record is made up of daily records. Early each morning, long before day, our boys are out feeding and milking the cows. We have a very dependable group of young herdsmen. They are particularly proud of the good records made by the herd. They don't particularly like for the superintendent to buy and have brought in a grade cow. They much prefer registered stock. In spite of all too many grade cows our herd averaged 353 pounds of butter fat per cow for the year 1937. It is authoritatively stated that the average annual butter fat record for tested herds in America is 300 pounds. So our herd, fed on home grown ensilage and home mixed feeds, milked only twice a day, has an average which the boys are proud of and which serves our family mighty well.

NONE FOR ADOPTION

In spite of the fact that we have every once in a while tried to remind our friends that it is not the policy of the Children's Home to let out children for adoption we have many requests for the legal placement of children into foster homes. To be sure, most of these requests are for particularly promising children of a year or less of age. It is very infrequent that we accept children under two years of age. Those, for the most part, who are accepted have some relatives who hope at some time to be able to claim them again. The Children's Home is not in the child placement business. It is in the child caring business. We take children like Moses was taken, to be trained and educated until such time as they can again serve their people.



Fine, fat and fluffy

HONOR SOCIETY

The Children's Home honor society has another group of joiners this week. Included in the lot is Centenary, Winston-Salem, which has paid more than double its apportionment, 20 per cent rather than 10 per cent. First church, Charlote, has paid $155 more than its apportionment. These two loyal and liberal congregations have led the way in over-paying their apportionment. Other good congregations have paid loyal pastors are herewith listed. Join us in grateful thanks to them:

Centenary, Winston-Salem, Dr. G. Ray Jordan.

First church, Charlotte, Dr. Charles C. Weaver.

First church, Lenoir, Rev. Joe S. Hiatt.

Mt. Zion, Cornelius, Rev. H. C. Sprinkle.

Prospect circuit, Rev. P. T. Dixon.

Ramseur, Rev. R. M. Hauss.

Bethel, Rock Springs circuit, Rev. M. A. Osborne.

Hickory Grove, Ruffin circuit, Rev. H. R. Cornelius.

Highland, Highland-Rhodhiss, Rev. H. M. Wellman.

CROSSING TWO RIVERS

The following good letter, accompanied by a good check, was received just before the holidays from our good friend, Rev. Joe S. Hiatt: "I have been calling, calling, calling, sweetly calling on the heads of families of my flock to pay a dollar each on ten per cent apportionment to the Children's Home, and others to come along with whatever amount they could spare at this season of the year. I am sending across the Catawba and Yadkin rivers a check for $360, payment in full of our apportionment. I have always counted it an exalted privilege to do something for an orphan boy or girl. So it does my soul good to think that you are getting a check in time for Christmas. May the tingle of the jingle bells be heard on Children's Home hills as Santa comes with lots of toys to brighten the faces of girls and boys."

GENUINE AND TRUE

Some years ago when J. C. Cowan, Jr., as a young man, assumed the superintendency of our Sunday school at Rutherfordton I became very much interested in his systematic and consecrated efforts. A wholesome friendship followed. Later when J. C. married his lovely wife a visit was occasionally made in their hospitable home. Business connections caused the Cowans to move, first to Burlington and then to Greensboro. But wherever they have gone they have continued their interest and support of our boys and girls. Just after Christmas the following letter was received: "In checking over our list Christmas morning Mrs. Cowan and I discovered that we had overlooked mailing our check to the Children's Home. I attach herewith check for $100 and will ask you to pardon the oversight, as I assure you there is no Christmas present we give that we get more pleasure from than the one we send to you."

ONE TAKEN, ONE LEFT

The picture this week is that of Jacqueline and Peggy Lucas, who came to us last summer from Belmont along with two older sisters. These little youngsters are members of our baby cottage family. Jacqueline was five years old the 9th of last November and Peggy will be two years old the 9th of February. Jacqueline is sponsored by the Susanna Wesley class of Broad Street, Statesville. Little Peggy has not yet been chosen for sponsoring.

A FELLOW FEELING

We have had twelve of our college boys and girls with us through the holidays. They have served us and themselves in a very fine way. It has been a joy to discuss with them their problems, their successes and their ideals. They are a promising group of youngsters. We have had our own home full of young men. They have come in and gone out at will. Now they are returning to college, a few of them not knowing whether they will be able to continue throughout the spring term. One only has to drop back to his early days when working his way through college to understand the mental attitudes now confronting our youngsters. But they have courage and we have faith enough to go along.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

It takes $220 each day to meet our operating expenses, or $6,600 per month. Our many friends can readily see how important it is that all the churches rally to our support. Just now we are requesting all the pastors and churches to raise from 50 to 100 per cent of their Orphanage apportionment by the first of March. By all cooperating 100 per cent we will be in a position to meet our financial obligations. If our friends will bear in mind that it takes $220 each day, or $6600 each month, they will see the reason I am asking all the churches to do what they can for us during the next two months.

* * * *

Several of our churches have already finished paying their Orphanage apportionment, thus setting a fine example for the other charges in the conference. The churches which have paid their apportionment in full are given below and in order in which they were paid: First church, Rocky Mount; First church, Wilson; Steele Street church, Sanford; First church, Washington; Calvary church, Durham. Quite a number of other charges have paid a good part of their Orphanage apportionment. It is many times easier to raise the Orphanage apportionment now than it is the latter part of the year. Wise pastors and forward-looking churches will take advantage of the opportunity to raise their apportionment while money is available. By getting from 50 to 100 per cent of the Orphanage apportionment paid off now will make it much easier on the pastors and churches to pay 100 per cent of their benevolences later on in the year. I want to express my sincere thanks to all who have sent the Orphanage any money for specials and on the apportionments since the adjournment of the annual conference.

* * * *

The Christmas holidays were filled to the brim with good things for the Methodist Orphanage. All the cottages had Christmas trees and on Christmas Eve night the children in the different cottages gathered around the Christmas trees in the sitting rooms where many presents were exchanged among themsleves. Preceding the giving out of the gifts there were held very appropriate services by the children. On Christmas afternoon at 3 o'clock in the Orphanage chapel we had the big Christmas tree and 300 nice gifts placed around the tree. After an appropriate song and a special selection by the young people and prayer by Dr. E. C. Few, Mrs. I. M. Proctor introduced Santa Claus, who made a great hit with the small children. All the children left the chapel with their faces beaming with joy over the gifts that the circles of Edenton Street Methodist church of Raleigh had given them. From all over the conference various gifts came in and added greatly to the happiness of our 300 children. I wish I had words at my command that would adequately express our appreciation for the many gifts that came to the Methodist Orphanage in the name of Him whose birthday we celebrated.

* * * *

For the past two years, by a unanimous vote, our conference has gone on record asking all churches and church schools to take free will offerings each fifth Sunday for the benefit of our 300 children. The first year this plan was in operation only a few—comparatively speaking—complied with the request of the conference. The past conference year the record was just a little better than the previous year. It is sincerely hoped by the management of the Orphanage that this new conferyear will witness a decided improvement over the past two years. It is a very easy matter for our pastors and church school superintendents to call the attention of their congregations and Sunday schools to this request of the conference, and give everybody an opportunity, without any pressure, to make a free will offering to help us meet our operating expenses. The pastors are asked and urged to state to their congregations that the loose change that is placed in the collection plates every fifth Sunday will be sent to the Methodist Orphanage as a free will offering,and that all the offerings on the fifth Sundays in the church schools will be turned over to the Orphanage as specials. I am writing this note now so that our pastors and superintendents may make preparation in advance for the fifth Sunday offerings the last Sunday in this month. Since our need is imperative, and the cause so compelling, I feel confident that our pastors and church school superintendents will be glad to co-operate 100 per cent in this worth while undertaking.

HOW A RACE IS BEING DESTROYED

For its Jewish population Germany is rapidly becoming little more than a home for the aged and infirm. The young flee as quickly as they can find places of refuge.

The married couples who remain avoid giving birth to children. There are large Jewish communities in which no child has been born in more than two years. In the meantime the middle aged get older and the old die.

Accordingly there has been a tremendous decline in the Jewish population. Estimated to have been between 550,000 and 600,000 in 1933, it has dwindled to 375,000. Approximately 125,000 have left the country. The tragic excess of deaths over births accounts for the remainder.

For the Jews of Germany the choice is between emigration and death.—Philip S. Bernstein in Nation.

Beware Coughs from common colds That Hang On

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North Carolina Christian Advocate

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

CHARACTER AND RECREATION—THE WISE USE OF LEISURE TIME

By Mary L. Marsh

In order that we may approach the question of character and recreation from a common point of view, three terms that will be frequently used must be defined . Leisure is the time available to an individual for his own use after the necessities of life have been attended to. Recreation is the word used to cover all activities, projects, or endeavors in which an individual engages during this leisure time. Character is the way an individual responds or reacts to his environment (particularly his social environment) and makes wholesome and desirable adjustments to it; included in the term "charactre" are morality, good citizenship, and ethical disposition.

Leisure was an unknown luxury for the American colonist. The old saw, "Man works from sun to sun, but woman's work is never done," was literally true, and even the play of little children was looked upon as undesirable. Yet, less than three centuries later, leisure time for the American people had increased so rapidly that during the present era the average man works one-third of the time and has the remaining two-thirds of the time to himself for his own use. Unfortunately, the average person is not yet educated to the wise use of leisure time. Leisure offers an opportunity to re-create energy and build up mental and physical health, both of which are essential to happiness whether in work or in play. If a person is educated for the right use of leisure time, he has been taught the co-ordination of mind and body which eventually leads him to see life as a unified whole. It has been said that the greatest service education can render to any human being is to lead him to the discovery of his own powers.

Sociologists and educators are agreed in believing that there is, in all probability, no other single factor in society which holds within itself such great potentiality for good or evil as the use of leisure time. The wise and constructive use of leisure time. The wise and constructive use of leisure develops well-rounded personalities and leads to the achievement of abundant living and happiness. But if, on the other hand, leisure time is misused or uncontrolled, warped or unbalanced personalities are developed and delinquents or criminals may be the result. Consequently, society is not so much concerned with what people do when they work as with what they do when they do not work. At the present time the question of supervised recreation for society has become more acute owing to the recent depression and the great amount of unemployment resulting therefrom.

Therefore, if maladjustment and demoralization occurring because of wasted or improperly used leisure time are to be prevented, and if character is to be built through the wise use of leisure time and recreation, then the church and social agencies must realize that they are to take a major constructive part in the character-development program.

The thing that makes a man strong in character as we consider it is not merely an accumulation of integrated traits but also a worthy and desirable motive, purpose, or ultimate objective judged from the point of view of society as a whole, and this purpose of character is exhibited in conduct that is guided and inspired by principle, integrity, and practical wisdom. Leisure becomes a part of our problem of free and abundant living, and the right use of leisure becomes a solvent to inequality and is in itself a method of surmounting the barrier that has stood in the path of adequate social and economic development.

There has been an ever increasing tendency on the part of the churches to build a very strong recreational program within the church. From this intensive plan for character-building through recreation, the church hopes to develop in the individuals who participate certain ideals and ideas, included among which are (1) the development of socialized personalities finding satisfaction in wholesome cooperation in working and playing together; (2) widening and deepening of individual interest; (3) promotion of ideals and ideas in habits of service; (4) development of an intelligent respect for the conventions of society; (5) inspiration for the worthy use of leisure time.

No church should attempt an extensive recreational program without well-trained leadership. Nevertheless, any church can and should have a recreational program for all its members. The following types of recreation, each of which is of value in character building, can be used by all churches. Club activities form the major part of the recreational program of any church. Included in this category are brotherhoods, guilds, and such definite character-building agencies as the Boy or Girl Scouts and the Camp Fire Girls. Entertainments, monthly socials, and church parties can be used effectively in the recreational program. If a church has equipment available either in the church itself or in the town or community, sports and games are highly desirable, but these activities should be carried on under the direction of a trained leader. Pageants, amateur dramatics, musical festivals, and community sings are all popular and valuable aids to the worthy use of leisure time. Many churches with a great deal of equipment and trained leadership have elaborate programs which include lessons in the various arts and crafts, reading and lecture courses, experiments in sciences, such as chemistry and electricity, etc.

Naturally, each church will wish to test the character-building qualities of its recreational program, and these two questions make a very practical yardstick or gage: Do the activities contribute to the development of character and personality, and lead to the development of a more abundant life? Do the activities produce wholesome socialized attitudes and better human relations?—Zions Herald.

OUR CHILDREN AT EDENTON STREET CHURCH

The Christmas season has been very meaningful to the teachers and children of the primary and junior departments of Edenton Street church school, as avidenced by the enthusiasm of the studies and the many worth while activities growing out of the World Friendship Unit on "Christmas Around the World."

In the primary department the children collected pictures and poems relative to the lessons; visited toy shops and reported on their visits; made hats and picture boxes like those made by the children of some of the foreign countries and used them when singing Christmas carols. They also learned some new songs.

In the junior department a book of Christmas pictures was made and presented to a small church school; many lovely Christmas cards were made and sent to hospitals and to other shut-ins and individuals; three creches were made, depicting the shepherds, the wise men and the Nativity scenes; rag dolls, oil cloth kittens, cloth pigs were made and these with some new toys which the children had bought and some old toys which the children had renovated were taken to a negro hospital; a needy child was clothed and toys were distributed in a negro section of Raleigh. On Christmas Eve a group of junior boys and girls, dressed in costumes similar to those worn by the children of Norway and Sweden and carrying lighted candles sang Christmas carols and presented gifts to the patients of Rex Hospital. The white gift for both the primary and junior departments was an offering of money which was used to purchase Bibles for the 85 children of the Methodist Orphanage who are in the junior department of Edenton Street church school.

As a happy climax to the World Friendship Unit, the children of the primary and junior departments, including those from the orphanage, were entertained at an enjoyable Christmas party. A feature of the party was an impressive pageant, "A Song the Whole World Sings," and was presented by a third year junior class.

Taking advantage of the opportunity to participate in the project of the Committee on World Friendship Among Children, the boys and girls of the junior department have sent a suit case filled with clothing, books, toys and games to a ten-year-old refugee boy in Spain.

Mary Gardner,
Sec. Children's Work.

He who gives his heart will not deny his money.—Proverb.

It is hard to be a saint in a golden niche.—Beecher.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WORLD DAY OF PRAYER

On March 4 church groups around the world will observe World Day of Prayer. The call for prayer this year will be for the revitalizing of the church in the home land; for the strengthening of the church in the world as interpreter of love that can change hearts and bring world peace; for the drawing together of Christians everywhere; for every one who is sharing in the work of the church throughout the world; and for a clearer understanding of God's will for the world today.

Materials for the observance of this day may be secured from the Literature Headquarters, 706 Church Street, Nashville, Tenn.

CHINA GROVE AUXILIARY HAS GOOD YEAR

Mrs. Kenneth Shinn, president of the woman's missionary society of China Grove, writes us interestingly of the work of her auxiliary for the past year. She says: "We want to give, what we call, a few of the outstanding things we have accomplished during the year. As we look back over the past year's work we regret that there were many things left undone that should have been done, and we rejoice to say that we have earnestly tried. Our budget is paid and we had the largest group of women, young people and men attending our week of prayer services we have ever had. The same is true of the Bible study, 'The Radiant Heart,' which has just been completed with our efficient pastor, Rev. R. E. Hinshaw, as our teacher. Splendid work is being done by our Christian social relations department. Our church is a mill church, its membership made up of mill people, and 'sunshine boxes,' cheerful messages in person, and in writing are continually on the go over our mill villages and towns to the 'shut-ins' and strangers. We try to remember what a 'cup of cold water' given in the name of the Master means. Words of advice and help have been given the negroes in their school and church activities.

We sent a Christmas box to Scarritt College to one of our own girls, Mary Elizabeth Cowan, who is being prepared for social service work. The retired missionaries and deaconesses were also remembered.

Some of our local work has been the going over of our church auditorium, and the installation of beautiful memorial windows. A beautiful six-room parsonage stands next to the church now, all of which we really know how to appreciate. Impressive Christmas programs were put on in each circle and each had a Christmas party.

The children's division is putting on their fall unit of study and regardless of weather and sickness much interest is being shown. As we launch out into the new year we will strive to 'forget those things behind and press forward.' "

HARVEST DAY OBSERVANCE AT HICKORY

By Mrs. Eugene C. Ivey

The women of First church, Hickory, had a most interesting meeting in the harvest day celebration when the report of the year's work was made and showed all dues, pledges and obligations met in full.

Rev. J. C. Cornett, our new pastor, led a most appropriate devotional and special music was rendered by Mrs. H. K. Setzer and Mrs. Jodie Starnes, with Mrs. A. M. West at the organ. Mrs. J. B. Steele and Mrs. H. W. Griffin gave short talks on "Why I Give to Missions."

Each officer and head of the different departments brought reports of their work and after reading them they were placed on the altar. The treasurer, Mrs. G. F. Ivey, reported $844.78 had been sent to the conference treasurer, this being a good increase over the previous year.

Mrs. W. W. Bryan, retiring president, gave a brief summary of the work as a whole and expressed grateful appreciation to all officers who had helped to make the year's work a successes.

Mrs. E. C. Ivey in the name of the auxiliary presented Mrs. Bryan a beautiful Bible as a token of love and appreciation for the fine leadership she had given the past three years while acting as president.

At the close of the reports each member present brought to the altar a gift to be used by the Salvation Army in their help to needy families during the holidays. While these were being brought Mrs. K. C. Elliott sang "We Give Thee Thine Own" followed by "Bless Thou Our Gift."

The meeting came to a close with the benediction by the pastor, Mr. Cornett.

ANOTHER ZONE MEETING ON GREENSBORO DISTRICT

The missionary societies of the third zone held their fall meeting at Liberty. In the absence of the chairman, Mrs. J. T. Council, Mrs. Booker, vice chairman, presided over the meeting, which opened with a devotional by Rev. Paul Taylor, pastor of the church, who used as his subject, "Launch out into the deep," basing his remarks upon the fifth chapter of Luke.

After the minutes had been read by the secretary, the reports of the different auxiliaries were heard and showed progress had been made in the majority of the auxiliaries.

Mrs. W. T. Powell, district secretary, urged a successful closing of the year's work and told of the missionary conference at Lake Junaluska during the summer. Mrs. A. L. Thompson made a plea for the World Outlook, urging echo society to secure 50 per cent of its members as subscribers to this missionary periodical. Seven new subscriptions were secured as a result of her talk.

After the business session Miss Fannie Smith gave a lovely violin solo, with Miss Betty Trotter as accompanist.

Mrs. Powell then introduced Miss Naomi Howie, missionary from China, who gave a very delightful and instructive message on her work at Davidson School for Girls in China. She also spoke of the conditions brought in by the war and urged the women to stop buying Japanese goods as one way of ending the war.

A delightful lunch was served by the ladies of the Liberty charge. The spring meeting will be held at Centenary church, Greensboro, the first Tuesday in March.

ALDERSGATE IN SAVANNAH

January 11-14 marks the Aldersgate session of the General Missionary Council of the M. E. Church, South, in Savannah, Georgia, the only city in America where the Wesleys labored, with the morning sessions held in Wesley Memorial church, the vesper class meetings in Trinity church and the evening sessions in the Savannah Auditorium.

The fact that this meeting is to be held on soil that knew the actual presence of Mr. Wesley gives unusual significance to this gathering. This will be the only large event of a general character held in America to celebrate the historic Aldersgate experience—a meeting for all American Methodists and to which all are invited.

The theme of the meeting will be "The primacy of personal religious experience in the life and work of Methodism," and the program is based on the assumption that personal religious experience is the primary fact of Christianity and Methodism; that such experience has moral implications and is spurious without such fruits; that social programs and church activity are impotent and futile unless related to vital religious experience as results are related to cause; and that the pressing need of the modern church is a serious recognition of these facts.

Each of the four days' meetings will be presided over by one of the bishops of the Southern Methodist Church, excepting the opening meeting on Tuesday morning, January 11, when Dr. W. G. Cram, president of the Council, will preside, and Thursday morning, January 13, when Mrs. J. W. Perry, president of the Woman's Missionary Council, will be the presiding officer, and the closing meeting Friday evening, January 14, will be in charge of Dr. Cram. Great speakers are to have part on the programs and the occasion promises to be one of the rarest interest.

Hasten the time, O God, wipe out the curse
Or sin and greed, and make men wise to see
That another war would wreck the universe,
And crucify mankind, and dishonor thee.
"Cessation of hostilities"—dear God,
Wipe war forever from the earth's good sod!

—Grace Noll Crowell.

Sunday School Lesson

JANUARY 9

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Preparing for a Life of Service

Scripture—Mark 1:1-13

The Gospel begins with the preaching of John the Baptist. His call to repentance and his trumpet blast of great expectation were the overture to the oratorio of the Messiah. Everybody went out to hear him. He did not need to go up to Jerusalem with his message. The multitudes wended the hard mountainous road down to the Jordan and camped out in the wild country.

It was like primitive camp meetings in our Western country. John was no tailor's model. His clothing was camel's hair, and a leathern girdle was about his loins. But the fire of genius glowed in his eyes, and his message was like the streams of flame from a blowpipe.

John was aided by the universal expectation of some great event, and by the fact that the harsh and arrogant rule of the Roman overlords made everyone wistful for a change. He showed insight into human nature by requiring all who were in earnest to submit to baptism. William James, the phychologist, notes the wisdom of some sharply decisive act in connection with the breaking off of a bad habit or the beginning of a new life. It puts a man on record, gives him an initial momentum, and makes it more embarrassing to go back.

The greatness of John was that, with all his genius and all his popularity, he recognized his limitations. It is the weakness of men who are much in the public eye that they forget their lacks. John said: "There cometh One after me that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." His own glory had not blinded his eyes to the greater glory of Him that was to come.

The difference, John explained, between me and the Coming One is that I baptize you with water, but He will immerse you in God. That does not mean that John's baptism was not accompanied with real spiritual results, but it signifies that, as compared with the spiritual power that the Messiah would bestow, John seemed like a mere formalist. That he recognized this proves that he was far more than a formalist.

There is no doubt that Jesus was baptized by John. The fact that the sinless Saviour should submit to a baptism of repentance raised grave theological difficulties for the early church. The fathers would not have included this account unless they had been forced to do so by the facts themselves.

When Jesus submitted to baptism, identifying himself with sinners, the heavenly Father was pleased with the humble act. "Thou art my beloved Son in whom I am well pleased."

There was a day when this seeing a vision of the dove and hearing a voice would have been deemed such a drastic miracle as to be incredible, but students of the psychology of religion have collected so many instances of men hearing voices and seeing visions in connection with vivid religious experiences that no informed person now spends time debating whether or not this actually happened.

It was natural that the Saviour's call should come in the words of the old prophets with whom he was so familiar. Bible reading Christians are likely to receive vivid revelations in the words of Scripture so illuminated by the Holy Spirit that they seem like new messages direct from God.

As is always the case, the marvelous sense of the Father's grace and nearness carried with it a commission. A vision always means a task, but a task that we are empowered to perform. This new revelation of God, this overwhelming sense of a divine commission, drove Jesus into the wilderness where he might think through the meaning of it all.

Mark does not tell us what went on in the desert save that Jesus was tempted of the devil. The temptation doubtless was to use the new power of which he was conscious in such a fashiion as to bring him into immediate control in the church and the state. What astonishes us is the length of his stay. Evidently he thought through his whole program and point of attack, and at every turn there was a struggle and a temptation. He saw that, for permanent influence and world-wide power he must avoid the compromises that would enlist the ruling classes, refuse the appeal to force that would bring quick results, and choose a path that would bitterly disappoint popular expectation.

Often in the same town there are two churches. In one the people have frequent revival meetings where men, after fervent prayer, are wonderfully uplifted; but, unlike Jesus, they do not at once seek solitude to think through the practical implications of their new vision. They would rather shout and sing than study and think. Hence, in the practical affairs of the community that church counts far less than it should.

The other church taboos the revival meeting and all that goes with it. Instead, the people have discussion meetings on the practical application of Christianity to the economic order, the race problem, and world peace. But for lack of a great spiritual dynamic that drives them to sacrificial action, and for lack of the deeper religious experience is an absolute prerequisite, they also count but little.

Jesus would combine the two. He would bestow upon his followers the glowing heart and the heavenly vision, and then have them take up the cross of hard thinking and study to find the practical application.—Northern Advocates.

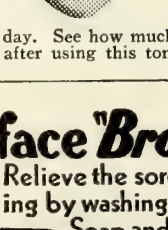
Teacher asked a seven-year-old girl what a bridegroom was.

"Please, teacher," was the reply, "it's a thing they have at weddings."—Portland Oregonian.

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In Memoriam

SMITH—Mrs. W. C. Smith, formerly Laura Lanier, was translated to her heavenly home on October 21, 1937, after much patient suffering over a period of many months. She was reared in Georgia, but had made her home in Wilmington for a number of years past. She was a loving, gentle Christian, a member of Fifth Avenue church, loved by all who knew her. She has gone from tears and pain to eternal joy. John Cline.

SIMMONS—Mrs. Floyd Simmons died November 17, 1937, near Roseboro, N. C. She was a member of Peter's Creek Baptist church. Her daily song was "How beautiful heaven must be." Her husband, Floyd Simmons, preceded her to the grave November 17, 1927. He was true to his church; he was true in all his obligations to his fellowmen; he was loved by both saint and sinner. He and wife were always near their neighbor in sickness and death.

A friend who loved them,
Mrs. A. S. Melvin.

WILHELM—Amanda Moriah Poston Wilhelm, who was born January 14, 1847, departed to be with her Lord at the age of 90 years and nine months. She was the mother of 11 children and the grandmother of 40. In her youth she professed faith in Christ and joined Vanderburg Methodist church near Mooresville and was the oldest member of that church at the time of her death. The Civil War was a vivid memory of her girlhood. Through the hardships of the early years she grew into womanhood and developed the kind of character that has provided the very foundation of American life. She loved her Lord and walked the path of life with him for nearly a century. Together they walked through the gate that opens to the land that is fairer than day.

FRIZZELLE—Mrs. Penelope Carter Frizzelle, called Penny by all her friends, was born April 8, 1893, and passed to her eternal home on November 5, 1937. On July 14, 1920, she was married to Rev. J. H. Frizzelle, and became a faithful co-worker with him in his ministry. She had been a member of the Methodist church since girlhood. Since Brother Frizzelle's superannuation she had been a member of Fifth Avenue. Her funeral service was conducted in Whiteville Methodist church by the pastor, Rev. O. P. Fitzgerald, and the body was laid to rest in the cemetery there among those of relatives and friends. She will be greatly missed by her loved ones, but they have hope of a reunion in a better land. John Cline.

BATSON—Mrs. Tabitha Annie Batson passed to eternal reward on October 30, 1937, at the age of 80 years, four months and 24 days. She is survived by one son, John W. Batson of Wilmington; three daughters, Mrs. L. O. Ellis of Wilmington, Mrs. Nan Grenier of Kure's Beach, and Mrs. J. G. Leonard of Decatur, Ga.; one sister, Miss Emily Humphrey of Wilmington; 22 grandchildren and four great-grandchildren. Her husband, Eli Hall Batson, passed on before 20 years ago. She had been a faithful member of Fifth Avenue Methodist church more than 50 years. Her funeral service was conducted in that church by her pastor, assisted by her son-in-law, Rev. Mr. Herring. She was a wonderful mother and an humble, patient Christian woman. We shall see her in the morning!
John Cline.

RESOLUTIONS OF RESPECT

At four o'clock on Sunday morning, November 14, 1937, John A. Scott quietly fell asleep at his home near Concord to awake in the immediate presence of his Lord when he shall call him. He had expressed the hope that when the end should come that he would just fall asleep. This he did after a night of pain. Those who were with him at the time noticed that he was resting, and when they examined him they found that it was the peaceful rest that comes after a long life which has been filled with hard work and faithful service.

He was steward in Mt. Olivet Methodist church for a long time, and was treasurer of the church for 42 years. The fact that during these years he never allowed his church to come behind with its finances except once and then later making that up shows how faithful he was to his work. He was also trustee of the church property for many years and was for a long time district steward. He was always ready to give his best to any task his church called him to perform. Therefore be it resolved:

First, That his passing leaves a vacancy in this church and community that will be felt in the years to come, and will prove a great loss to the church that he loved.

Second, That we pray God's blessings upon each member of his family in their sorrow and express to them our heartfelt sympathy as they face the future without his presence and help.

Third, That a copy of these resolutions be sent to the family, a copy spread on the minutes of the first quarterly conference of the Mt. Olivet charge, and a copy sent to the North Carolina Christian Advocate for publication.

H. J. Goodman,
E. R. Lackey,
J. N. Randall.

IN MEMORIAM

In loving memory of my father, J. A. Boone, who departed this life one year ago November 22, 1936.

Dear daddy, though God thought it best
To take you from our home to a home of rest,
Still he left with us a precious memory of a life so pure and true,
When we think of lives fine and noble,
Dear daddy, we always think of you.

Of course our hearts are saddened and our home a lonely place,
Because we miss your tender words and smiling, loving face.
Daddy, dear, as I stood by your bedside and saw your soul depart,
The desire to try to make my life as pure as yours
Found its way into my aching heart.

Although you died, you still are here,
Your noble influence to me a guiding star.
And it shall linger with me always, daddy, dear,
Even though from home I go far.
The memory of you means so much to me—
You were the best daddy a girl ever had;
As long as I live my prayer shall be,
"Thank God for a Christian dad."

His daughter, Emma Boone.

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Christian Advocate

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Mayodan ..... January 16 to 30
Central Falls ..... Jan. 30-Feb. 13

DISTRICT CONFERENCE DIRECTORY

Greensboro, Mt. Pleasant ..... April 26

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

	January
Eno, West Hillsboro, 7:30	6
Bahama, Mt. Sylvan, 11	9
Person, Oak Grove, 3	9
Leasburg Ct., Leasburg, 7:30	9
Lakewood, 7:30	12
Chapel Hill, 7:30	13
Durham Ct., Bethany, 11	16
Graham-West Burlington, W. Burlington, 7:30	16
Lakewood, 7:30	19
Stem Ct., Stem, 11	23
Hillsboro, Hillsboro, 7:30	23
Carr, 7:30	26
Moncure, Buckhorn, 11	30
Siler City, First Church, 7:30	30
	February
Yanceyville, Prospect, 11	5
Pittsboro, Pittsboro, 11	6
South Alamance, Saxapahaw, 7:30	6
Trinity, 7:30	8
West Durham, 11	13
Mt. Tirzah, Helena, 3	13
Calvary, 7:30	16
Bynum Ct., Bynum, 11	20
Bransom, 7:30	20
Duke Ct., Duke's Chapel, 11	27
Rougemont, Union Grove, 7:30	27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

	January
South Mills, McBrides, 11 and 1	8
Washington, First Church, 11	9
Bath, 3	9
Belhaven, Trinity, 7:30	9
Perquimans, Epworth, 11 and 1	15
Hatteras, 11	16
Kennekeet,, Avon, 7:30	16
Elizabeth City, First Church, 7:30	19
Pasquotank, Newbegun, 11 and 1	21
Manteo, 11	23
Kitty Hawk, Grace, 3	23
Wanchese, 7:30	23
Elizabeth City, City Road, 7:30	26
Stumpy Point-Dare, Stumpy Point, 11	30
Mattamuskeet, Amity, 3	30
Swanquarter-Fairfield, Providence, 7:30	30
	February
Williamston, 11	6
Gates, Gatesville, 7:30	6
Roper, 11	13
Columbia, 7:30	13
Plymouth, 11	20
Windsor, 7:30	20

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

	January
St. John-Gibson, St. John, 11	9
Hamlet, 7	9
Goldston, Goldston, 11	16
Glendon, Cool Springs, 3	16
Red Springs, 11	23
Rowland, Rowland, 3	23
Maxton, 7	23
Mt. Gilead Ct., Hebron, 11	30
Mt. Gilead, 7	30
	February
Carthage, Carthage, 11	7
Ellerbe, Norman, 3	7
Biscoe, Biscoe, 11	14
Troy, 7	14
Parkton, Parkton, 11	21
Stedman, Stedman, 7	21
Hemp, Hempt, 11	28
West End, West End, 7	28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

	January
Grifton, Sharon, 11	7
Snow Hill, Snow Hill, 11	9
Dover, Dover, 3	9
Riverside-Bridgeton, 7:30	9
Fremont, Eureka, 11	16
Pikeville-Elm Street, Pikesville, 3	16
Goldsboro, St. Paul, 7:30	18
Mt. Olive Ct., Providence, 11	22
Oriental, Oriental, 7:30	23
Jones, Maple Grove, 3	23
Pink Hill, Pink Hill, 11	30
Seven Springs, Indian Springs, 3	30
Goldsboro Ct., Daniels, 7:30	30
	February
Atlantic, Harkers Island, 10	6
Morehead City, 7:30	6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

	January
Mamers, Spring Hill, 11	8
Youngsville, Youngsville, 11	9
Franklinton, 3	9
Cary-Apex, Cary, night	9
Newton Grove, Hopewell, 11	15
Tar River, Kittrell, 11	16
Henderson, First, 3	16
Henderson, City Road, night	16
Oxford Ct., Salem, 11	22
Garner, Ebenezer, 11	23
Smithfield, night	23
Four Oaks, Four Oaks, 11	30
Benson, night	30
	February
Lillington, Lillington, 11	6
Raleigh, Hayes-Barton, night	6
Fuquay, Fuquay Springs, 11	13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

	January
Sandy Cross	7
Conway, 11	9
Northampton, 3	9
Halifax, 7:30	9
Rich Square, 11	23
Scotland Neck, 7:30	23
Tarboro, 7:30	25
Clark Street, 11	30
Marvin, 7:30	30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

	January
Bladen, Bethlehem, 11	9
Garland, Epworth, 3	9
Clinton, night	9
St. Pauls, 11	16
Lumberton Ct., Smith's, 3	16
Hallsboro, Wananish, night	16
Town Creek, Zion, 11	23
Shallotte, 3	23
Southport, night	23
Faison-Kenansville, Faison, 11	30
Roseboro, Andrews, 3	30
Warsaw-Magnolia, Warsaw, night	30
	February
Tabor City, St. Pauls, 11	6
Whiteville, night	6
Wilmington, Trinity, 11	13
Scotts Hill, 3	13
Wilmington, Grace, night	13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

	January
Hot Springs, Antioch, 11	9
Marshall, 7:30	9
Weaverville, 11	16
Swannanoa, Swannanoa, 7:30	16
Fairview, Fairview, 11	23
Sandy, Western Chapel, 7:30	23
Black Mountain 11	30

NEW RAIL BUS
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Arrive Farmville .....5:57 p.m.
Arrive Greenville .....6:18 p.m.
Arrive Washington ....7:00 p.m.

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CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

January

Prospect, Bethlehem, 11 9
Monroe Ct., Zion, 3 9
Thrift-Moores, Thrift, 7 9
Bethel-Bogers, Bethel, 11 16
Pineville, Marvin, 3 16
Matthews, Indian Trail, 7:30 16
Calvary, 7:30 17
Wesley Heights, 7:30 21
North Monroe and Graee, North Monroe, 11 23
Peachland, Harmony, 3 23
Hickory Grove, 7:30 23
Homestead-Pleasant Grove, Homestead, 7:30 24
Duncan Memorial, 7:30 25
Polkton, Mt. Vernon, 7:30 26
Monroe Central, 7:30 28
Weddington, Wesley Chapel, 11 30
Wadesboro, 7:30 31

February

Belmont Park, 7:30 2
Mount Zion, 7:30 3
Marshville, Marshville, 7:30 4
New Hope-Bethel, Bethel, 11 6
Brevard Street, 7:30 6
First Church, Charlotte, 7:30 7
Chadwick, 8 7
Spencer Memorial, 7:30 9
Waxhaw, Waxhaw, 7:30 10
Dilworth, 7:30 11

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

January

Gastonia, Maylo, 11 9
Crouse Ct., Laboratory, 3 9
Gastonia, East End, night 9
Dallas, Dallas, 11 16
South Fork Ct., 3 16
Gastonia, Trinity, night 16
Polkville, Casar, 11 22
Gastonia, Bradley Memorial, 11 23
Cramerton, night 23
Belwood Ct., St. Peter's, 11 30

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

January

Asheboro, 11 9
College Place, 7:30 9
Oak Ridge, 11 16
West Greensboro, Muir's, 7:30 16

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

January

Rutherfordton, 11 9
Marion Ct., Pleasant Grove, 2 9
Marion Mills, East Marion, 7 9
Table Rock, Mountain Grove, 11 16
McDowell Ct., Pinnacle, 3 16
Marion, First, 7:30 16
Morganton, First, 11 23
Rutherford College, Warlick's Chapel, 3 23
North Forest, North Morganton, 7:30 23
Bonte, 11 30
Watauga Ct., Valle Crucis, 3 30
Cross Mills, 7 30

February

Lenoir, First, 11 6
Dudley Shoals-Hudson, Cedar Valley, 3 6
Glen Alpine, 7:30 6
Grace Chapel, 11 13
Whitnell, Harper's Chapel, 3 13
Lenoir Ct., Littlejohns, 7 13
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March

Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April

Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

Also, pastors are asked to invite all our people to the District Institute at Morganton Thursday, January 20, at 9 o'clock. Christian experience, missions and the Aldersgate Celebration will be discussed by outstanding speakers.

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

January

South Iredell, McKendree, 3 9
Mooresville Ct., Triplett, 3 23
Jones Memorial, 5 25
Laurel Springs-Belmont, 11 30

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Sparta-Potato Creek, 3 30
Jonesville-Longtown, night 30

February

West Jefferson, 11 6
Creston, Mountain View, 3 6
Warrensville, Clifton, night 6
Todd, Hopewell, 11 13
Jefferson, Orion, 3 13
Helton, Grassy Creek, night 13
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20
Troutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March

Maiden, Maiden, 11 6
Bells Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylorsville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, William on, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

January

Cullowhee, 11 9
Waynesville, night 9
Crabtree, Mt. Zion, 11 16
Highlands, night 16
Sylva, 11 23
Fines Creek, Pine Grove, 3 23
Whittier, Whittier, 11 30

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND—IN PART

January

Kernersville, 7:30 7
Denton Ct., Denton, 11 9
Lexington, First Church, 7 9
Centenary, 7:30 12
Mt. Airy, Central, 11 16
Mt. Airy, Rockford Street, 7 16

WE GO IN FOR CYNICISM AND ARE DAMNED BY IT!

We are worse off today, perhaps, than ever before, because the spiritual aspirations of humanity are in eclipse in large parts of the world. History shows no such wholesale abandonment of spiritual values as prevails today. Materialism says in its heart, there is no God, and makes its own convenient laws of conduct. It ignores the lesson of the past, which would teach men and nations that the welfare of each depends on the welfare of all. We have gone in for cynicism and we are damned by it. We can hope and have faith that a spiritual resurgence will come in time to avert world disaster. Perhaps we can get gack to reverence for eternal truth before it is too late.—Charles Seymour, Yale's new president.

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Thousands of terrified Chinese citizens are in flight.
Thousands of homes are but masses of tangled, smoking ruins.
The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.
Christian missionaries are still on the field. Shall we leave them empty handed?
Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, JANUARY 13, 1938 Number 2

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15Oct37

America First

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and sky-scrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in Christlike co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

—G. Ashton Oldham *in*
THE JOURNAL OF THE NATIONAL EDUCATION ASSOCIATION

Wesley Arrives at Savannah

The ships which brought Wesley and General James Oglethorpe to Georgia were not able to enter the Savannah river on February 4, 1836, but on the next day, February 5, Wesley writes in his journal that about "two or three in the evening God brought us all safe into the Savannah river and we cast anchor near Tybee Island." The reason for stopping here instead of proceeding to Savannah was because the majority of the passengers were not to go to Savannah but were to go about one hundred miles south to St. Simons' Island where Oglethorpe was planning to found a military barrier against the Spaniards in Florida. The ships were anchored out there temporarily so that Oglethorpe could go up to Savannah for a brief visit before continuing to St. Simons' Island.

John Wesley was greatly impressed with his first sight of Georgia. He wrote in his journal "that the pines, palms and cedars on the shore made an exceedingly beautiful prospect especially to those who had not expected to see the bloom of spring in the depth of winter. The clearness of the sky and the smoothness of the water conspired to recommend the new world to us and cause us to forget the loss of our native country."

According to Wesley on the morning of February 6 General Oglethorpe led a group of passengers to high ground on Peeper's Island, where they all knelt to give thanks to God and to beg continuance of his fatherly protection over them. General Oglethorpe then left immediately in a small boat for Savannah, and then Wesley states that when the rest of the people had come on shore he chose a suitable place and called the little flock together for prayers. Part of the Scripture lesson read was taken from the sixth chapter of Mark and Wesley says that it was wonderfully suited to the occasion, especially the words of Jesus, "It is I; be not afraid."

When General Oglethorpe left for Savannah he placed Wesley in command of the passengers and Wesley had therefore secular duties as well as his spiritual work. It is interesting to note Wesley's comment upon his secular duties. He wrote that he found how hard it was to serve God without distraction in the midst of secular work. Happy are they he continued who are delivered from its heavy cross and happy are they who bear it in the spirit of their Master. Wesley found out on his second day in Georgia what all of us know, that it is hard to serve God without distraction in the midst of secular business.

It is interesting to note that while here in this vicinity Wesley began his fight against alcoholic beverage in America. He had already taken a vow to abstain from the use of wine, but a situation arose that caused him to take an active part in fighting liquor. One day shortly after reaching here Wesley had taken some of the passengers to the shore and when he returned to the ship in the afternoon he found the crew and many of the passengers gloriously drunk. Wesley was so indignant about the affair that he smashed the rum casks which he found on the ship. So as we meet here as Methodists who are absolutely opposed to the liquor traffic we are following in the footsteps of John Wesley who on the third day in Georgia smashed rum casks.

All of us know why Wesley happened to come to Georgia. In 1735 he was thirty-two years old and he had not made a success in his spiritual development in England. He had endeavored to secure religious satisfaction by following strictly the regulations of the Church of England and by good works. He had become very discouraged, so when he was invited to come to Georgia as missionary to the Indians and as Anglican clergyman he accepted because he felt that it would help him. He declared that "My chief motive is to save my own soul. I hope to learn the true meaning of the gospel by preaching it to the Indians. He felt that in contact with the Indians, whom he described as little children, he would find the true religion. He came, therefore, to America as a very strange missionary, one whose first aim was saving his own soul.

Due to his inability to preach to the Indians, Wesley's work in Georgia became that of a colonial Anglican preacher and with the aid of Charles Wesley and Benjamin Ingram he really had in charge the entire parish of Georgia. This meant not only the town of Savannah but the other settlements such as Frederica, nearly 100 miles to the south, Thunderbolt, six miles from Savannah, Darien, Ebenezer and the other small settlements in the Georgia colony.

Wesley after remaining on board the Simmonds for nearly a month here at the mouth of the Savannah river finally went to Savannah. On March 7, Wesley preached his first sermon at Savannah, based upon the 13th chapter of First Corinthians. The sermon was preached in the court house which Wesley says was crowded with people and deep attention was given to the sermon with great seriousness on the faces of the people. Later Wesley wrote that it was difficult to believe that these same people would later trample under foot the word of God and say such evil things of the preacher.

When Wesley became pastor in Savannah there were about 500 people there and about 180 of the adults were members of the Church of England. Others in the town were Italians, Germans, and some Spaniards. In the main the town was made up of a heterogeneous group of people attracted by colonial frontier. In addition to a heterogeneous group here was a spirit of opposition to extreme discipline in both political and religious matters. Wesley took over this difficult parish in March, 1736.

On December 2, 1737, Wesley wrote in his journal that after saying prayers I shook off the dust of my feet and left Georgia after preaching the Gospel with many infirmities, not as I ought but as I was able, for one year and nine months. On board the ship to England he wrote, "I went to America to convert Indians, but oh, who shall convert me?" When he arrived in England he wrote, "I who went to America to convert others was never myself converted to God."

John Wesley was discouraged when he left Georgia, but this frontier colony of Georgia was destined to have a great influence upon Wesley's future life. Five months after he left here he had that wonderful Aldersgate experience which changed Wesley from a mediocre clergyman to a soul that over England flamed. Discouraged as he was he was able to write in his journal that by his stay in Georgia he had learned to know a new class of people, a different type of religion and he had learned many languages and had learned to beware of men. That was a good lesson for nineteen months' stay in Georgia.

Note—Excerpts from Paul N. Garber's story of Wesley's arrival in Savannah, for the benefit of those who would know the historic background of the Savannah celebration.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Good reports come from the retreats held. But this is only the beginning—a bare beginning with those who out of the depths will call upon Him who has promised to go with us all the way.

"The army builds men" greets us from day to day as we enter the Greensboro postoffice. Why so? In order to destroy and to kill. One greater than armies said, "I came not to destroy men's lives but to save them."

An Aldersgate experience does not mean simply an emotional upheaval wanting in permanence, but a new religious dynamic that comes from a realization of God in the soul. In other words, a fresh love for the living Christ realized by faith gives both the emotion and the dynamic. Things begin to happen.

A bit of revealing verse by Robert Browning Hamilton:

I walked a mile with Pleasure;
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

Rev. L. B. Hayes of Charlotte affirms: "Two great statements have lifted my heart many times: one is 'God is our Educator,' the other is 'God is our Contemporary.' This world is designed for the growth of souls—not animals. School still keeps and the Teacher has plenty of time and great patience with us dull pupils. And wonderful story of deathless love, each heart is dear to the Heart above. The Eternal lives in every man in every age up to the limit of human ability to contain him. God is our contemporary, the God of Jacob is our refuge. Every age is big with almighty potentials."

The meetings held Thursday of last week in Greensboro and Charlotte stressing Aldersgate and the merger of the three Methodisms were a notable success. The programs were excellent and the results wholesome. North Carolina is ready for the union. We began fifteen years ago. Instead of talking about how not to do it we went about it as though God willed that it be one. Had this plan been followed in other sections the situation would be widely different. Our faces are to the sunrise of a new day.

Some pretentious souls of this day seem to think that the only way to show brotherhood is by handing out material goods so that we may all be on a common level. Ruskin pointed out long ago that it is not written, "Blessed is he that feedeth the poor, but blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money. Some of these church folks who prate and make big pretense of brotherhood would do well to learn the real spirit of brotherhood. If ye have not the spirit of Christ ye are none of his. Brotherhood calls for the spirit of brotherhood—the spirit of Christ—in all things.

God told Stanley Jones He would walk with him across Asia. But first Stanley had to give up the office of bishop to which he had been elected. God wanted him as a prophet to the nations rather than an administrator in the church. God is not going to walk with many lesser souls unless they give up their schemes for big churches, high salaries and easy berths. Churches have no assurance of an Aldersgate experience until the officials and high lights turn their backs on all their ungodliness and worldly ways. Think of an alliance with the beverage liquor traffic and the worldly ways of homes given over to cocktail parties! John Wesley began at Savannah with smashing rum barrels. God will be with us when we turn our backs on the ways of the devil.

***General Conference Legislation**

HOWEVER important the elections and enactments of the General Conference may be for the general welfare of our Methodism, far above these, and superior to all else, is the assurance of the fathers that "God is with us." This was, best of all, in Wesley's day, and remains so in this year of our Lord. Without it, our machinery is a body of death and our words like clanging cymbals. Blessed is that nation or that church able to see the hand of God in its history and to hear the voice of God speaking through its great men!

The new stress on the method of the world's life and the widely advertised theory of evolution endanger faith in the old conviction that God is a living factor and force in this world, thereby substituting a godless world for one of order and intelligence. Fearful would be the loss of this our precious heritage! Glorious is the life able to see God in the common bush on the edge of the desert, for only he who does will walk with unsandaled feet over the common ways of life, realizing that earth is crammed with heaven. A nation stung with the splendor of such a vision must ultimately struggle into the light and liberty of the children of God. Our hope in the fearful unrest of this age springs from the conviction that God is moving in new, strange ways through this mysterious old world.

A like assurance applies to the old Book, so potential in national life and in individual character. New theories of inspiration, changed views about character, date, and authorship of many of the books of the Bible, and disputings about the formation of the Canon too often result in taking God out of the Bible. Pathetic beyond measure is such to the man who once heard God in the Book, now dumb to him. It means his undoing. Blessed is he who can journey with Abraham, follow Moses to Nebo, stand with Elijah in these apostate days, follow the measures of the Psalmist, or hear the great prophet messages, and realize that God is in it all. Whether ultra-conservative or radically liberal, whether low critic or high critic, matters little if in the Book God has a message for the soul.

Along with the conviction that God is a living presence in the world and a living voice in the Bible is the assurance of a living force in the life. Once God comes consciously close to men their hearts burn within them and the new sense of Deity moves to new endeavor.

We should be most zealous in guarding this feature of early Methodism. Wesley began here and his words rang clear and true. He did satisfy the religious instincts of the masses and stir strange new emotions when the skeptics had nothing to say and most of the clergy nothing worth saying. It was the day of the Deists. Sermons were largely lectures on metaphysics or disquisitions on morals. "The distinct realization," says Leslie Stevens, "of a supernatural Being constantly intervening in the natural affairs of life was no longer possible." The effort to steer between superstition on the one hand and fanaticism on the other, to escape believing too much or appearing over-much righteous enervated religious thought and paralyzed religious life. A system of abstract rules prevailed. The note of authority was gone, for the sense of Deity was no more. As a power and a presence God was no more with them. How strange sounded the declaration that God comes in direct contact with the soul and moves as a purifying power in life and a regenerating agency in society! The dull moralizing and feeble platitudes gave place to thrilling experiences from those in conscious touch with God —a God able to make all men holy in heart and life. So, the wicked, unchurched masses heard, wept, and prayed, thrilling others with the new experiences begun. They sang their songs, enjoyed their religion, and told others how God had come into their lives to make all things new. Old things had passed away. On both sides of the water a new note was heard. It was God in the soul of the believer. God called men to preach, and God moved men and women to tell what he had done for them. The God-called preachers among God-filled men and women moved with the swing of conquest. They awoke echoes in the cabins and set up Bethels in the waste places as the neglected wandered in the wilderness and pushed on over the plains, ignorant of God and without hope in the world. Better than a hard and fast ecclesiastical system is a burning heart eager to adjust itself to the demands of the hour if by so doing some soul can be made to know God. We of the Wesleyan movement should hold dear the secret of our conquering march from the hour God touched the heart of Wesley to this present moment. The best of all is, God is with us and in us.

If God remain in the world, in the Book, in experience a living presence and power, one

need not grow anxious about scientific theories, Biblical criticism, or conference enactments. While the heart holds true to the real things, no fear need be felt for the changes that come in the small affairs of life. Even the radical efforts of those who make the conservative fear and tremble will do small hurt in our Methodism while we hold to the good old conviction that God is with us. This is above conference enactments and marks the stages of our progress. Shall Methodism strive to perfect an existing order or crave uninterrupted fellowship with God and move forth with the steps of a conqueror?

*Note—For years I wrote editorials for the Raleigh Christian Advocate and the Nashville, when Dr. T. N. Ivey was editor of these two journals. This is one written at his request for May 5. 1910. issue of the Raleigh at the assembling of the General Conference in Asheville.—M. T. P.

The Pew Speaks

IF the pulpit could always hear what the pew is thinking when the pulpit is talking there might be a different state of affairs in some meeting houses. Sometimes we think it would be well for young ministers to get some of the training that comes to lawyers. A lawyer must be mindful of the man on the other side who will talk back and he must also strive for a verdict. Some preachers seem to neglect both these considerations. Justus Timberline is a hard-headed old fellow with plenty of common sense who goes to church regularly and sometimes in the Central Christian Advocate tells about what are his reactions when the preacher gets going. Here is a case in point:

We had a preacher lately in one of our church meetings who rubbed my fur the wrong way. He talked down to us. He patronized us. He said, every little while, "You may be surprised to learn," and then told us nothing new.

I could see that he felt he was casting pearls before swine. He scolded us for not knowing a lot of stuff that more than one of us recognized; he had lifted it out of The Readers' Digest, which in turn had lifted it from some book our speaker never heard of before.

He told us what a certain passage in Galatians was in the original Hebrew! He mentioned the "St. James" version, and quoted the Bible to the effect that cleanliness is next to godliness, which even I know isn't in the Bible at all.

He spoke of the beauty of the "Mizpah benediction," though any careful reader of the story of Laban and Jacob can see that it represents no more than the mutual warning of two men who distrust each other, and for good reason.

And he piled on the last straw, after thirty minutes of stuff like this, when he said, "Did you ever stop to think"—something or other.

That question always stirs up the remnants of the old Adam in me, and before I knew it I said, right out in meeting, "Did you ever think to stop?"

A High Churchman Fails at Savannah

THE Aldersgate Commemoration at Savannah has a valuable historic setting but not one of victory. John Wesley really failed in his mission to Georgia. This failure, however, prepared the day for his ultimate success. This high church Anglican and Oxford graduate was unable to deal effectively with the pioneers of the colony and the Indians of the forests of Georgia. With the zeal of a Pharisee and as willing to suffer the hardships of the wilderness as was Richard Nolly later in the swamps of the lower South, Wesley gave himself to the work in America. But there was a power about Nolly and the other pioneers of America which enabled them to cope with the wild and wicked ways of this new land that gave them the victory. The rigid rules of Wesley and his exacting high church demands made no appeal to the colonists or to the Indians. His religious requirements were too largely in the realm of externals. Richard Nolly on fire from above came to the pioneers with another gospel. Had Wesley come to Savannah thirty years later we might have had another story there. The touch of God and the assurance of the new creature made possible by the Aldersgate experience resulted in another story in England. Many high church demands remained but the evangelical experience gave to the world the Wesleyan revival. The little high churchman that went to Georgia to save his own soul became an evangel to a world parish. It is a long way from Savannah to Aldersgate, but not half so far as Wesley went the first few years following the new dynamic which was his.

But we must not forget that the failure at Savannah and the fellowship with the Moravians who probed so deep into his soul's experiences had much to do with preparing the zealous high churchman for what was to follow. The voyage out to the land of the west was notable, but the return voyage was perhaps more significant for Wesley. He set down much of his thought and feeling through a long life, but doubtless many of his reflections on the voyage home went unrecorded. At any rate much that took shape in his later life must have arisen out of the experiences of these trying years in Georgia. In the words of Joy: "It was not the least result of John Wesley's two trying years in the New World that he was at last convinced that what he needed was to become a New Creature!"

People and Things

Bishop W. N. Ainsworth is preparing the Episcopal Address to be read to the General Conference in Birmingham.

"Born to Rev. and Mrs. W. A. Tew a son, William Alton, Jr., at Duke hospital, January 4, 1938."

"The first quarterly conference for Yanceyville charge will be held at Prospect, 11 a. m. January 22, instead of February 5."—W. L. Maness.

Bishop Edwin Holt Hughes is to bring the fraternal message of the Methodist Episcopal Church to our General Conference next May.

Mr. James H. Thomas, 92 years of age, and the only Confederate veteran now living in Rockingham county, still takes the Christian Advocate—has been taking his church paper about 58 years.

The one supreme need of Methodism just now, as of all churches, is deliverance from fear of failure and a stern resolve to do nothing that is not worthy of our high calling. This we shall obtain by a return in simple and penitent belief to the Cross of Christ and the power of the Gospel.—Michigan Advocate.

"The Cool Springs charge is still on the up grade. As evidence we were able to announce last night that the last dollar on the debt on Providence church had been paid. This church was built during the pastorate of Rev. D. A. Oakley, and he will likely have the privilege of preaching the dedicatory sermon. I am having to spend the next ten days at Davis hospital. I trust my friends will remember me as they pray."—Robert E. Hunt.

"We have been very kindly received for our fourth year on the Rockingham circuit. A generous pounding from Zion, a nice Christmas present from each of the other churches, fresh meat, several delightful meals, and a marked increase in church attendance is enough to cause one to 'thank God and take courage.' Our people are indeed kind to us and we are looking forward to the best year of all. Brother McRae was with us on the 2nd and preached a soul stirring sermon on 'Knowing God.' Our folks accepted the full quota on benevolences and raised the pastor's salary. Brethren, pray for us that God may lead us on to victory."—M. D. McLamb.

"As pastor of Whitnel charge I would like to say that we have been graciously received. Brother E. Myers, who had served this charge for the past four years, did a great work here and as we follow in his footsteps it is our desire to be as good a pastor as he was to this fine people. We are very happy in our work and have no desire to exchange charges with any preacher in the conference. Oh, yes, we have been pounded to, in a fine and generous way. We are also most grateful to our people for repapering and painting our parsonage inside. It is our purpose to send a good list of new subscribers to the Advocate soon."—D. A. Oakley.

On Wednesday evening the board of stewards and associate stewards of Hay Street Methodist church were entertained at a delightful dinner meeting in the dining room of the church. The occasion was the inauguration of the new plan for associate stewards to assist the regular stewards. A turkey dinner was served at beautifully appointed tables where covers were laid for 70. An informal program, led by the pastor, Rev. W. C. Martin, followed the dinner. The meeting closed with a short business session at which Mrs. T. H. Sutton, chairman of the board, presided. Enthusiastic support of the new plan was expressed by all present.—Fayetteville Observer.

Rev. Wilson O. Weldon, associate minister of Centenary church, Winston-Salem, was elected president of the Council of Directors of Christian Education of the Methodist Episcopal Church, South, at the recent meeting of the Educational Council in Nashville, Tenn. He also attended the National Methodist Student Conference in St. Louis, Mo.

Dr. L. E. Todd, 63 years old, secretary of the General Board of Finance of our church, died at St. Louis, Mo., November 25. Born in Howard county, Missouri, educated in Central College and Vanderbilt University, Dr. Todd held important pastoral charges in the Missouri and St. Louis conferences, and had been presiding elder of the St. Louis district. Since 1918 he has been general secretary of our General Board of Finance, leading in the movement to raise the $7,500,000 endowment fund for the benefit of superannuate preachers. Devoted to this work, he threw all his energies into making it a success. Hard-working and faithful to his trust, he will long be remembered for his part in creating this sacred fund.

"Mrs. Varner and I wish to say through the Advocate that we are very appreciative of our good people on the Flat Rock charge. We have started our second year's work here with much interest, and we are looking forward to a successful year's work for the Lord. We have received four additions to the church since conference. The pastor is trying to make every service an evangelistic service. The pastor is well pleased with the improved way in which the stewards are looking after the church finances. We want to thank the people for the Christmas presents received. Especially do we want to mention the poundings received from Moore's Grove and Edneyville, and also the very fine gift from Upward. Thank you, one and all."—Robt. M. Varner.

"The work on the Hiatt-Sedge Garden charge has been making steady progress. The debt on the parsonage has been reduced about $200 since conference. The board of stewards at Crews church raised the salary $100 this year. There has been other improvements at other churches. The Crews congregation gave us an old fashion Methodist pounding for Christmas. All from the small child in the church school to the older members had a part, and when it was over the parsonage had groceries enough to last for several weeks. The Sedge Garden church not only gave us many things for the pantry but a nice cash offering as well. Truly these are fine people to serve. May God bless them and help us to serve in such a way that much and lasting good may be accomplished for his kingdom."—R. G. McClamroch, P. C.

Mrs. Sara Grigg Lee, 78, widow of Rev. J. A. Lee, died in Shelby January 6, 1938, after two years' illness. Death came at the home of her daughter, Mrs. J. T. Beason, on North Morgan street. Funeral services for Mrs. Lee were held Friday at Sharon Methodist church with her pastor, Rev. R. M. Courtney of the Central Methodist church of Shelby in charge, assisted by Dr. Zeno Wall. Mrs. Lee was the daughter of the late Mr. and Mrs. Hillard Grigg of the Kadesh community near Polkville and had lived in the county all her life. Her husband was one of the best known Methodist ministers in this part of the state and lived here until his death about five years ago. Survivors are three daughters, Mrs. J. T. Beason, with whom she has lived since the death of her husband; Mrs. Ila L. Andrews of Mt. Gilead, Mrs. James F. Blue of Parkton; three grandchildren, Mrs. Edwin Hughes of White, Vernon Andrews of Duke University, James F. Blue, Jr.; a great-granddaughter, little Synthia Lee Hughes.

Souls aflame and presses humming are essential to our Aldersgate Advance

TRANSFER OF CHAPLAIN

Rev. Arnold C. Thompson, state chaplain of the N. C. Department of the American Legion, and until recently chaplain of Durham Post No. 7, has been transferred to Battleboro, N. C., to take up his ministry there. The Durham Post was surprised at his transfer from Durham to Battleboro and will miss for a long time his keen interest in local affairs.



Rev. Arnold C. Thompson

Mr. Thompson became a member of the Durham Post in 1935 and in 1936 was made post chaplain. During his period of membership here he was active in all affairs. The most outstanding was his responsibility for the organization of the burial squad. This unit of the local post attends all funerals of members dressed in the regulation uniform of the national organization. The Durham Post regrets that they have lost the services of such a valuable member. Yet, we hope that he will be accepted for his leadership in character building and accept his high standards which are represented by his profession.

THE GEORGIA FIASCO

In his "John Wesley's Awakening" Dr. Joy has a chapter using the above heading. Wesley had all the externals of religion but something was wanting. The following paragraphs remind one of some of the present day Methodists and their social gospel:

As most of us know Wesley did not make a phenomenal success as rector of the Gerogia parish because he failed to realize the absurdity of propagating High Church principles and practice in a frontier settlement. He endeavored to enforce High Church principles here, and that is why he failed.

Despite his attempt at High Church principles it must not be forgotten that Wesley was perhaps the best of all the Anglican missionaries sent to America. He was consecrated to his task and certainly he was one of the hardest workers. He rose at five in the morning and retired at ten at night. He observed several hours each day in private devotions. He was diligent in visiting the sick and in order to be of service to the foreigners in Georgia he learned to converse in German, Spanish and Italian. He became interested in the children and long before our modern Sunday school program he catechised the children on both the week days and on the Sabbath and has therefore a claim to being the founder of the Sunday school movement in America. While here he published a hymn book. He upheld high moral standards and was able to take the people away from ball rooms by holding religious services at the same hour. He proposed while here the using of part of the 300 acres assigned to the church for a park so that the poor people could secure relief on warm nights. He denounced slavery and was hated by those who favored the system. He also started a lending library and tells in his journal about loaning, patching and covering books. He continued this active work both in the summer as well as in the winter even though he states that during the months of May, June, July and August there was scorching weather here in Georgia.

BACKING THE BROTHERHOOD

Since conference I have easily persuaded the missionary society, the aid society, and the board of stewards each to take a non-beneficiary membership in the North Carolina Conference Brotherhood, each organization paying of course $1 on the death of a preacher. Those organizations gladly accepted the opportunity offered them. It will entail so light an obligation on each member that it will hardly be felt at all.

I pass the suggestion on to my brethren of the ministry and to the laity, both men and women. If Plymouth can do this every other charge in our conference could do something along the same line, many a great deal more. It would revolutionize the Brotherhood and put it on a sure foundation. Every preacher would join it without any fear as to its continuance. The value would mount up, and what a blessing it would be to the preacher's family when they are plunged in sorrow by his death. Let us be up and doing.

C. T. Thrift.

WELL SITUATED AT ABERDEEN

"We are well situated at Aberdeen. The people of this charge have been lovely to us. We left good friends at Raleigh, but we have found good ones here. Two large turkeys were given us for Christmas, one by Brother A. L. Burney and one by Brother G. C. Seymour. We have enjoyed preaching to the congregations. We have found on this charge some choice laymen, a fine group of women, and some delightful young people—all groups interested and active. For the past two weeks the pastor has been confined to his home with a severe case of flu. Hope to be going strong soon. Brother W. H. Brown of Jackson Springs, a former pastor here, preached for us on the first Sunday at each service during our indisposition. The stewards have increased the salary $200. The ladies have added to the parsonage a new range, bed room furniture, rugs, etc. We are comfortable and happy in the midst of such fine, loyal people, and are looking forward to a great year in the Master's service."—S. J. Starnes.

CABLEGRAM FROM BISHOP MOORE

Via Mackay Radio—Shanghai.

Methodist Church, South, Nashville, Tenn.

Impossible to overstate appalling disaster befallen Chinese churches, institutions and membership. Missionaries safe. Refused permission to return to stations. Thousands church members fleeing for safety; hungry, sick. To fail them now gross betrayal. Additional relief funds necessary. Moore.

DATES AND PLACES FOR HOLDING MISSIONARY INSTITUTES

Waynesville—Waynesville, January 18.
Asheville—Central, Asheville, January 19.
Marion—Morganton, January 20.
Statesville—Taylorsville, January 21.
Winston-Salem—Centenary, Winston-Salem, January 24.
Greensboro—West Market, Greensboro, January 25.
Salisbury—First Church, Salisbury, January 26.
Charlotte—First Church, Charlotte, January 27.
Gastonia—Main Street, Gastonia, January 28.

Rev. M. B. Stokes will represent the General Board at all of these.



Bishop Kern's Page

A NEW YEAR is beginning and it beckons us to new adventures, to new goals and to new consecration. How gracious a fact it is that God is always giving us a new chance. We fail, but his mercy is from everlasting to everlasting.

This will in all likelihood be no ordinary year. The world is in confusion, the hunger of men for some stabilizing power is everywhere manifest. Selfishness is abroad on the international highways of the world. Force has become the accepted way of achieving national aims. Political uncertainty makes labor and capital nervous, and fear lays its cold hands upon our hearts and we wonder what is going to happen next.

What a day for a gospel such as ours! If ever it was needed, it is now. Some men will not see "the signs of the times" but will go on with their same old conventional program and their platitudes that have long since lost their interest to their audiences. But there are many others to whom the evil of the days will be a mighty challenge. They will answer the cry for certainty with an authoritative Word and will have an assurance that will calm the fears of the distressed and driven. Let every man that preaches ask himself every Sunday, "Is there something in my sermon that will keep these men and women who have come here to church hoping to find strength and comfort and divine resources? Am I preaching where they live?"

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Aldersgate will be won or lost by the power found in the retreat for preachers. If that is a dead, conventional, commonplace, merely hortatory session, then there will be no stirring of the waters, no deep sense of personal sin and responsibility, no agonizing of soul for the unsaved —just "another meeting" that men will grumble about having to attend. But to the wise presiding elders these things need not be. We need to examine ourselves, to face sin in our own hearts, to weigh again our scale of values, to repent in humility and godly sorrow. Nothing is more baneful in a preacher's life than to let the official kill out the personal and the voice of his own public admonition to others drown out the still small voice that speaks to his soul. A revival in the church will take fire first in the preacher's heart. Mark it well, for **if we care not,** neither will others care and no spiritual movement will begin among us.

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Our hearts are wrung with agony as we contemplate the tragedy that is happening in the Far East. I have a feeling of sadness as I contemplate the destruction of beautiful and beloved spots where I myself have visited and around which cluster tender and unforgettable memories. No one can foresee the outcome, for neither China nor Japan can ever be quite the same again. While our sympathies are with the Chinese people and the missionaries, we must not forget that in Japan there is a loyal body of our own missionary men and women who see and love the deeper and finer side of Japanese character and that within that nation itself there are many like Kagawa and Kugimia who have not bowed the knee to the Baal of war and imperialism. And so we should remember in our prayers not only China but Japan.

The suffering and agony in China is indescribable. Many of our church members have been killed. Most of them have been stripped of their employment and earthly possessions; there is nothing with which to pay our preachers or to keep our churches going unless it comes from us over here in more fortunate America. Surely the heart of our Christian churches and individuals will go out at a time like this, and no church or no one who cares will fail to have a part in China's relief. When the struggle is over, the flag of Christ will continue to wave and the missionaries will still be on the job. They have declined to leave and have sought no protection from gunboats or marines. All honor to our brave and self-forgetting missionaries.

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Aldersgate cannot be what it ought to be unless the laymen realize their responsibility. Far too much we have turned the running of the church and the promotion of the cause of evangelism over to the preachers and let the laymen be the preacher's field of labor rather than his force with which to labor. May I urge that all our laymen shall give to this movement their earnest and intelligent attention and join with the preachers in making it effective in ther own local churches and communities. The testimony of the laymen to the saving power of God is often more effective than the exhortation of a preacher, and the men and women who live in the joy of the conscious fellowship with Christ is the finest credential that the Christian religion knows.

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HERE AND THERE

Do not overlook the fine chance that is at your hand to develop the devotional spirit in your congregation—and in your parsonage—by using and distributing that marvelous little booklet The Upper Room.

A wise preacher will saturate his thinking these days with books bearing on Methodist history, doctrines and personalities. If you can't buy one borrow one, but read, my brother, read until you feel the pulse beat of that early Methodist movement that changed the world.

It is so easy to interest a layman by putting Dr. Joy's book, "The Awakening of John Wesley," or Dr. Watkin's book, "Out of Aldersgate," in his hand. We would have better Christians in our churches if we had better informed Methodists.

The Advocate deserves your help in its campaign for a larger subscription list. It pleads your cause every week and makes fifty-two pastoral calls in the name of the Master and every good cause. Half the folks in your church who ought to take it aren't taking it. It's worth the price.

The Aldersgate mass meeting in March in twenty-five cities in North and South Carolina will be the most significant meetings of the conference year. We want the strongest men and women from the churches present. And every night a great youth rally. Great times ahead.

Paul B. Kern.

NEW ADDITION TO HUGH CHATHAM MEMORIAL HOSPITAL DEDICATED IN HONOR OF MRS. ANNA HODGIN HANES

At 3:30 p. m. Thursday, January 6, Bishop Paul B. Kern dedicated the beautiful new wing of the Hugh Chatham Memorial Hospital, Elkin, N. C. The bishop used the impressive dedicatory service from the Book of Discipline of the Methodist Episcopal Church. The service was held in the reception room on the main floor of the new addition. In his dedicatory remarks following the beautiful ritual service the bishop congratulated the people of Elkin and all who took part in the erection of the new building, and especially Dr. L. B. Abernethy, the superintendent of the hospital, on the noteworthy achievement.

The new addition is dedicated in honor of Mrs. Anna Hodgin Hanes. On the walls of the hall on the lower floor there is a large bronze tablet with this inscription: "This Addition Named in Honor of Anna Hodgin Hanes Because of Her Unfailing Help."

The bishop emphasized the ministry of healing undertaken by the Methodist Church since its inception nearly two hundred years ago.

Following the service of dedication, visitors and guests were shown through the well equipped structure. The clean, well furnished rooms and wards, offices, laboratories, operating rooms and the like, made a fine impression upon every one. One visiting minister was overheard to say, "When I get sick or have to have an operation, this is where I am coming."

At 6:30 p. m. Bishop Kern and all of the out-of-town donors who were present were the guests of the Kiwanis Club for supper at the Hotel Elkin. During the hour several brief messages of congratulations were given, among them that of Dr. C. C. Weaver of the First Methodist church in Charlotte. Dr. Weaver spoke most appreciatively of the long and effective service of Dr. L. B. Abernethy in connection with the Hugh Chatham Memorial Hospital, its beginning and the building of the new addition. Said he, "I do not hesitate to say that if it had not been for L .B. Abernethy there would be no hospital in Elkin today." Dr. Abernethy responded very graciously to the remarks of Dr. Weaver, and expressed his deep gratitude for the splendid support and co-operation of the people of Elkin and the many friends throughout the state who made the hospital possible.

Dr. Weaver then presented Bishop Paul B. Kern, the main speaker of the evening. Bishop Kern spoke in highest appreciation of the long and patient efforts of Dr. Abernethy in the realization of his dream of a hospital in Elkin, and of the interest and generosity of the late Hugh Chatham, for whom the hospital is named. In a feeling manner the bishop then expressed deep gratitude on behalf of the Western North Carolina conference of the Methodist Church to every one who in any way has contributed toward the building of the hospital. He rejoiced in the opportunity for service that this splendid hospital makes possible for us.

Then the bishop spoke at length of the new dream that Dr. Abernethy has, for said he, "this man will not stop dreaming." The dream is that some day in the near future there shall be on a nearby hill a companion building of the present hospital—a building whose purpose shall be altogether unique. This is to be a sanitarium—not for those who need the surgeon's knife, but for those who, weary of mind and soul, or suffering from overwrought nerves, due to the rapid tempo of our modern life, and the excessive burdens of daily toil, the anxieties that gnaw at our heart strings, may come and find quiet and rest and recuperation. It is believed that here on this beautiful hill amidst the murmuring pines and soft breezes, the soothing and healing touch of sunshine, one may find new life and new hope. In other words, this building is to be dedicated to the healing of the spirits of men and women. There shall be a small chapel, with a chaplain to lead in worship, and soft music to minister to tired nerves. The bishop dwelt at length upon the possibilities of such an institution in the rushing, noisy jangling life of our day, and expressed the hope that Dr. Abernethy would live to see his dream come true.

W. A. Jenkins.

BREVARD COLLEGE NOTES

The college library has just received a complete edition of the National Cyclopaedia of American Biography as a gift from Mrs. D. E. Skinner of Seattle, Washington, in memory of her late husband, David Edward Skinner, an alumnus of Weaver College in the class of 1887. This Cyclopaedia consists of twenty-eight volumes, which are well illustrated.

Within the last four months more than 250 volumes have been donated to the library. Prominent people like Dorothy Thompson, Lowell Thomas, and Sigmund Spaeth have contributed several volumes each. Since the opening of the college in 1934, more than 2,000 acceptable books have been donted. Total additions to the library by purchase and donation amount to nearly 3,000. The library is the central unit in the plan of instruction which is in operation at the college. From eight o'clock in the morning until 9:30 in the evening, the library is frequented by a large number of students and teachers. In addition to books, the library contains a file of the leading weekly and monthly magazines and three leading daily newspapers. Miss Della Shore is the capable librarian. Miss Shore has two student assistants. The task of cataloguing the library has been Miss Shore's obligation since the opening of the college in 1934.

The Brevard College choir is in process of reorganization, with a view to a spring tour which will include such cities as Gastonia. Charlotte, Concord, High Point, Winston-Salem, and other points. Mrs. Jack S. Dendy and Miss Alma Cade are directing the choir.

KINSHIP OF GLOWING HEARTS (L.M.)

(A hymn written by the Rev. John Cline in commemoration of the two hundredth anniversary of John Wesley's heart-warming visitation by the Holy Spirit, May 24, 1738, which was the beginning of the great Methodist Church).

Kinship divine of hearts that glow
With sacred joy, and love, and light!
It links with God all those who know
Their sins are cleansed by His own might.

How sweet that message from the Throne
Of all eternal regions fair,
Which says the Father claims His own,
And with His Son is dwelling there!

This kinship glad embraces all
Who find within Christ's Kingdom pure;
With golden light the ages call
Them God's dear children who endure.

How earnest was that churchman's quest,
For Spirit's light within his soul;
Then when Love warmed his yearning breast
He blessed the world from pole to pole.

Yes, Jesus said this knowledge clear
Of God and Son, through light divine,
Will bring eternal life down here,
And witness Christ to all mankind.

O Father, help us all to seek
And find through faith this Pearl of Price;
That what Thou speakest we may speak,
And lead all pilgrims to our Christ!

"Our goal for the North Carolina Christian Advocate during the coming year is a copy of this splendid and indispensable paper in the home of every Methodist steward." —Board of Lay Activities.

I'M A RICH METHODIST

By Waynes Melvin Campbell

"Silver or gold have I none," the apostle admitted without apology. He knew that "such as I have" possessed the only real worth. The older I grow, the surer I am that I have much that cannot be taken away, and the more I pity some of my acquaintances who are rich in nothing but silver and gold. I'm grateful that my parents gave me a firm foundation in love of Christ's church and its people. That makes me a rich Methodist. Every year has enriched my soul, my mind and memory. Normally I may expect a good many more years. It is much more fun to anticipate increase of that treasure store down inside me than it could be had I investments of financial promise. I know that each year will bring joy the world cannot understand, soul satisfaction that will hallow my later days.

Being a Methodist layman is a rich satisfaction. I would not trade jobs with any one. I love to rejoice in my riches of associations. Our church has a wealth of the choicest souls on earth. It is the handiwork of countless builders who have passed on. How rich we are in the memory of them! From the humblest church to the circles of our world leadership, we Methodists have the matchless privilege of contact with men and women who lift us to higher planes.

How rich Methodism has been in its consecrated leadership! As we read our history we find no dark ages. Ever since Wesley and Asbury, the church has been in good hands. Inspiration has passed from our bishops and other leaders to those in the ranks, has kept altar fires burning, "meeting houses" going up in the midst of depressions, membership increasing, world evangelization continuing. The memory of leaders seen and heard perpetuates inspiration in countless thousands.

Time would fail me should I attempt to mention a tithe of those who have laid up treasure within me. In my boyhood came Bishop Joseph F. Berry to our town. His stately dignity, his Irish wit, his faith in God, are unforgettable. The pictures impressed by general conferences are on memory's page to stay. Where is there a scene like a General Conference platform, bishops and other leaders circled, focusing the attention of the great concourse, itself the greatest aggregation of clerical and lay personalities conceivable! I rejoice in the memory of that human dynamo, Dr. David G. Downey, small in stature only. "Point-of-order" man perhaps he was; but a great parliament needs its points of order, and we still miss Dr. Downey.

It is disappointing when we are unable to visualize some face or make some voice live again in memory. How I rejoice that E. Stanley Jones's face and voice are still alive in me! Such an expression, such a vibrant voice filled with Christ-like passion! It is almost fourteen years since he conducted a holy hour at the Springfield General Conference, but I can still see and hear Dr. Jones in that sermon which inevitably made of an obscure missionary a spiritual leader many felt the church needed among its bishops. **Then, too, there's that unprecedented scene in Kansas City—Dr. Jones's withdrawal the day after he was elected bishop. That voice will stay always with many of us who heard him. "I wrestled with this all night," he said, "and He told me, 'Stanley, relinquish this and I will walk through Asia with you.'"** What a mystic! How we need more of him!

One doesn't have to be old to enjoy reminiscing, and it's profitable to the soul. I live far from great cities and church centers; the visit of any dignitary to our little church is an event. But between times the past enriches and inspires. Ever and anon, without reason, comes to the surface some pleasurable memory. I enjoy again Bishop William F. Oldham and his tales of India.



E. STANLEY JONES

"I wrestled with this all night," he said, and He told me, 'Stanley, relinquish this and I will walk through Asia with you.'"

I see the tall, fatherly form of Bishop Pauress J. Birney and his compassionate face. Ever in mind lingers the unity of our world church as I recall associations with leaders from Europe, from China, from many parts of India, from Africa, from our Latin neighbors—yellow and black and brown men and women whose souls showed in their faces. Nothing can take away the riches of this knowledge that, all around the globe, friends with the same passion are toiling and loving.

I am a rich Methodist—rich in a divine content, rich in memories of blessings, rich in friends, rich in experiences, associations, opportunities. Surely, no matter what the economic condition, every true churchman should share this "peace which passeth understanding."—Zions Herald.

THE MINISTER PRAYS

By Dorothy Louise Thomas

God, let me give them, besides the bread and wine,
  Courage to look at life with steady eyes,
And faith like a white candle, bravely lit
  Against the darkness of some grim surprise.

Few are the hearts but know some bitter hour
  Of grief so black it shuts the stars away,
Making the heart a tomb where unbelief
  Holds for an interval its ugly sway.

Help me to lead these, by strong, persuasive words
  From the dim manger, where He first drew breath,
From the stained cross, on Calvary's bleak hill,
  To that bright dawn wherein He conquered death.

God, may I show men the little shop where He
  Worked with strong muscles taut, at fresh, clean wood,
Till they, too, sense the honest worth of toil,
  Can see it sweetens leisure, makes life good.

Help me to live among them, not as one
  Whom trick of circumstance has set apart,
But as a friend, to whom a brother-man may come,
  Unburdening a sore and troubled heart.

—Christian Advocate.

Something to Live For

By H. H. SMITH

A man entered a hospital for an operation. As he unpacked his grip he placed before him on the dresser a photograph of his wife and three or four children. Pointing to the picture, he said to the nurse who was assigned to his case: "Nurse, I have something to live for; now, pull me through."

This incident is suggestive. Followers of Jesus Christ have something to live for. Several years ago there was an epidemic of suicides in one of our large universities. Declaring that life held no interest for them, several students sought a way out by self-destruction. At about that time Billy Sunday was drawing large crowds in the great cities and there was much religious enthusiasm. His unique manner of presenting the gospel stirred the masses and some were genuinely converted and others were highly entertained. In the barber shop, on the street corner, everywhere, one could hear conversations about Sunday and his tabernacle services. A psychologist suggested that Sunday be invited to hold several services at the university, hoping that the mental diversion might bring to a saner way of thinking those morbid souls who felt that life was not worth living.

No one who understands anything about psychology will deny that an epidemic of suicides of this knid might be temporarily checked by "mental diversion"; but what a pity that, in the preaching of the gospel, the psychologist could see nothing more helpful than a "mental diversion." Such a remedy for a great evil is purely a makeshift, and, at best, can be only temporarily effective. The gospel of Christ goes to the root of the matter and gives one a thousand incentives to live. Christianity is a religion of good cheer, and the New Testament has been called the most optimistic book in the world. "Be of good cheer, I have overcome the world," were the words of the Master to his followers. At one time Simon Peter was so discouraged that he was about to give up, but after the resurrection of his Lord he was fired with a new zeal, and life now held for him an absorbing interest. His whole being pulsated with life, and that others might learn of this new way of life which he had experienced, he cheerfully endured persecution and prison; and, near the close of his life, wrote letters to the Christians exhorting them to be faithful unto death. They were undergoing fiery trials, but the way out was by being loyal to an ideal. Life could never be boring to Peter, with so much to do and the time so short.

But notice what it was that claimed all his powers—nothing less than this: a deep interest in the welfare of others. This is one of the most health-producing things about the gospel. Paul's experience is similar to Peter's. To his beloved converts, who begged him not to risk his life by going to Jerusalem, he said: "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

The history of the church from the days of the Apostles to the present time is filled with heart-stirring accounts of self-denying joyous service. Melville Cox felt called to be a missionary to Africa, and said, "Liberia is swallowing up my thoughts." A few days later he said, "I thirst to be on my way." When dying of tropical fever he gave this message to the church: "Though a thousand fall, let not Africa be given up." How impressive to hear Livingstone, on his knees in darkest Africa, pleading that his life might be prolonged in behalf of the benighted natives. "It will come out all right in the end," were his optimistic words even in the darkest hour; and, when dying upon his knees, there was no doubt in his mind about Africa's redemption, as he prayed that the blessing of God might rest upon those who were to have a part in the great work, whether they be Americans, Europeans, Christians, or Turks.

There lies an invalid on a bed of pain. For years sore affliction has held her to her bed, but she has a cheerful outlook, notwithstanding. She believes in God, she believes in Jesus Christ. She believes the Bible when it declares that God is all-powerful, all-merciful, and infinitely wise. "If it is God's will that I serve him from this bed of pain, I cheerfully submit to his will," she says. There is more. Loving God with all her heart, she also loves her neighbor—all others—as herself. So she devises ways and means of using her hands while lying flat of her back, to send the message of life to others. She makes book-marks and sells them, and so successful is she that she carries on a great missionary enterprise. Thus did Lizzie Johnson give the world an example of how one may suffer and serve and be happy.

OPPOSITION TO MISSIONS

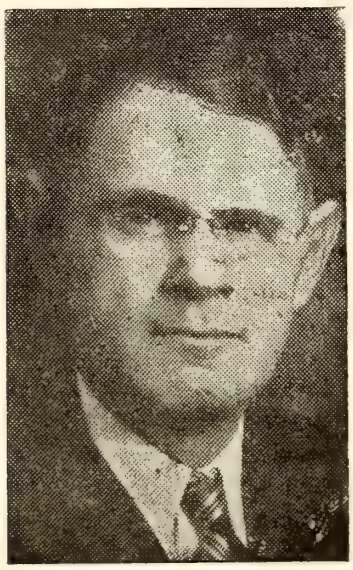
Those who are not enthusiastic about the religion of Jesus Christ at home cannot be expected to approve Christian missions in foreign lands. One who does not believe in eating bread will not favor the raising of wheat. And it is not to be expected that those who are indifferent to the work of the Christian churches in our own land, can appreciate the devotion and sacrifice of those who give up homes, friends, country, to go to the regions beyond with the glad tidings of salvation. The usual reason of these opponents of Christian missions is that every people and nation ought to be allowed to live as they like. Anything that creates unrest among people, no matter how debased, ignorant, superstitious or besotted they may be, is an evil. Many among us oppose the proclamation of the Bible because it disturbs the conscience. They oppose missions because by the missionaries the deadening beliefs of the non-Christians are disturbed and their consciences are brought to life.—Editorial in Watchman-Examiner.

Reading without purpose is sauntering, not exercise. More is got from one book on which the thought settles for a definite end in knowledge, than from libraries skimmed over with a wandering eye. A cottage flower gives honey to the bee—a king's garden none to the butterfly. —Lord Lytton.

Sins into which we feel ourselves drawn against our will are the results of sin to which we have consented.—Basil.

JOHN L. BECTON PASSES

John Leland Becton, 52, prominent civil engineer, useful citizen, loyal churchman, cultured gentleman, died Saturday morning, January 8, 1938, at James Walker Memorial Hospital, Wilmington, after an illness of three weeks. A vast concourse of friends and citizens gathered from the city and beyond in Grace church on Sunday for the funeral service conducted by the pastor, Rev. F. S. Love, assisted by Rev. H. B. Porter, a former pastor who had found the deceased more than a friend and helper, and Rev. M. T. Plyler, another former pastor, who had received him into the membership of Grace church.



John L. Becton

John Becton had a genius for friendship. So genuine, so free from guile, so unpretentious, this quiet, soft voiced gentleman won friends in all circles. Loyal to his college, devoted to his profession, consecrated to his church and faithful to his friends his going left many with a strange sense of loneliness. Those who had been closely associated with him in the church work felt that a strong pillar had been shattered.

He was born in Wayne county about five miles from Goldsboro, October 24, 1885, a son of the late George L. Becton and of Mollie Yelverton Becton.

He was a student at Guilford College from 1903 to 1906 and attended N. C. State College from 1906 until he was graduated in 1908 with the B. E. degree in civil engineering. He received the degree of C. E. at N. C. State College in 1913.

He has been consulting engineer on numerous reclamation projects and on numerous municipal improvements for 20 or more cities and towns. He was also consultant engineer for many road projects in the state and did a great part of the important work in laying out the property for the Ethyl-Dow Chemical Company at Kure's Beach.

He was a Mason, a Shriner, a member of the Phi Kappa Phi fraternity, a member of the American Society of Civil Enginers, president of the alumni association of N. C. State College for two terms, a past president of the North Carolina Association of Engineers, a member of the Wilmington Rotary Club for 25 years, chairman of the board of stewards of Grace Methodist church and at the last session of the North Carolina conference he was elected a delegate to the General Conference which meets in May at Birmingham.

The burial took place in Willow Dale cemetery, Goldsboro. Surviving are his mother, Mrs. George L. Becton, and a brother, George H. Becton, both of Rosewood, near Goldsboro.

A Tender Tribute to J. L. Becton

My heart was made sad today when I read in the Charlotte Observer of the passing from earth of my dear friend and college room mate, J. Leland Becton.

I want to pay tribute to the life of this noble fellow who for thirty years has been one of the inner circle of friendships made in college days. When we entered Guilford College together as country lads there began a friendship which has endured through the years. Though distance has kept us apart we have kept alive this bond of friendship by an occasional letter and one brief visit with him in his beloved "City by the Sea."

Through the passing years I have read with much interest the many news notes in the Advocate concerning his outstanding work and recognition in Grace church, Wilmington. Also of the honors bestowed upon him in his profession of engineering and by his home city and state. It could not have been otherwise for he was brilliant of mind, loyal and true and possessed a personality, magetic and winsome which drew people to love him.

He had the heritage of a lovely family to whom he was deeply devoted. What a comfort it must be to the dear mother who survives to know that her son lived so well and so nobly.

A prince of a fellow has been taken, but to those of us who knew him so well his life has been a benediction.

I missed the usual Christmas greeting this year. Now I understand. He must have received my greeting while he was on his bed of affliction.

There was no deceit and sham about Leland Becton. He did not claim anything like perfection. I think when the shadows were falling he would have liked these words—

"I've done my work,
I've sung my song,
I've done some good,
I've done some wrong,
And I shall go where I belong;
The Lord has willed it so."

The chain is not broken, for we shall meet again.

Lexington, N. C. Leroy Miller.

SAYS UNCLE EPHRAIM

"Ephraim, what be ye mullin' over?" asks Mirandy as I wuz silent on the way home from church. "I wuz thinkin' how that visitin' preacher lambasted folks in his sermon," I replies. "He wuz eloquent against sinners, that's certain," Mirandy agreed. "Yes, he sizzled against the military, the capitalists, the communists, the dictators, the bootleggers and the corrupt politicians!" But Mirandy insisted, "They all deserve a good rakin'." "Sure," sez I, "but did you take notice who wuz at church?" "The usual run of folks, looked like to me," Mirandy sez. "What do you mean?"

"Did you notice there wuzn't a single soldier, not a capitalist, nor a communist, nor a dictator, nor a bootlegger in the whole congregation. Nor even a politician, though the way Jeff Reezer got elected as delegate to conference might bear a little lookin' into."

"Some preachers like to preach about the sins we aren't guilty of. They use the wrong ammunition. Huntin' rabbits with a trench mortar, and tryin' to bring down a chargin' rhinoceros with buck shot don't make sense. If that feller this mornin' had talked about gossipers, and bad tempers, and nasty dispositions, and jealousy, and stinginess and laziness, there would have been some squirmin' in the pews and maybe some souls saved. I allus did say that if every single person can go home and enjoy a hearty Sunday dinner without any remorse, the preacher's aim must have been poor!"—Religious Telescope.

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MINISTERS' RETIREMENT PLAN

In view of the fact that the conference journal will be distributed within a few days, the financial secretary for the Ministers' Retirement Plan would like to suggest to the preachers and laymen that they give the plan adopted at the recent session of our conference careful study. The plan is printed in full in the journal.

All the preachers in the North Carolina conference whose first quarterly conferences have been held have received letters concerning this matter. Others will receive the letters just before their quarterly conferences are held. The financial secretary must have certain information before he can set up his books. The response thus far has been good and practically every report has been encouraging. The attitude that has been in evidence thus far is just what is needed to make this plan thoroughly effective.

Some inquiries have come to the financial secretary, and while most of the questions will be answered by a careful reading of the plan in the journal there are several things that should be made plain.

One is that only members of the conference in full connection are expected to pay into this fund. Local preachers serving as supplies and men who are "on trial" are not expected to pay into this fund for the simple reason that they are not "beneficial" members until, and unless, they are admitted in full connection. However, the charges served by local preachers and preachers on trial have the one per cent assessment the same as other charges. The men who are serving these charges are urged to co-operate in the raising of this assessment on their charges. It is, of course, only a matter of a few years until the most of these men will be in full connection.

The plan calls for each preacher in full connection to pay one per cent of his salary into this fund. An assessment of an amount equal to one per cent of what a charge pays on pastor's salary is placed upon every charge in the conference. It should be made plain that in no case is it intended that the one per cent assessment on the charge come out of the pastor's salary. The preacher pays one per cent out of his salary. The one per cent assessment on the charge is to be added to the amount the charge pays the preacher—just as the amount assessed for the presiding elder is added and not taken out of the pastor's salary.

Under the plan $1000 is the maximum benefit that will be paid when a member of the conference is superannuated. However, if sufficient surplus can be built up (and in the course of ten or twelve years it can be if we have just average economic conditions) an increase may be made in the benefit paid.

It should also be stated that this plan has no relation whatever to the Conference Brotherhood. It does not take over the work of the brotherhood and in no way affects it. The brotherhood remains just as it was.

Your financial secretary may not be able to answer all your questions, but if you will write him he will try to help you find some one who can give you a satisfactory answer.

W. L. Clegg.

HAVE YOU HAD LUMBAGO?

Well, if you have, you will be able to appreciate, sympathize with, support and corroborate the brother who, in one of our exchanges, delivers himself in the following manner:

LUMBAGO! It comes like a thief in the night—uninvited, undesired. He grips like a bulldog. She sits up with you, or sleeps with you regardless of the width of the bed. IT notifies you of its presence every time you move. He says to youth, "You are too old to be frolicsome." She remarks to old age, "The end of thy pilgrimage is near." IT can't be cured. She must be endured. He quits when he is "'good and ready." Try a sticking plaster. Draw on your imagination as the plaster draws on your skin. You will not need your imagination when the plaster is being removed. Reality will take care of the situation. Find a comfortable chair. Sit for a time. Attempt to rise "sudden like." The waist-band of your trousers will turn to tigers claws, sending telegrams faster than Western Union. My, but it is an unforgetable experience! If Defoe had been acquainted with Lumbago he would have needed no opium to stimulate his imagination. If poor old Edgar Allen Poe had been acquainted with her he would have seen more black cats than Carter had oats. Baron Munchausen would have been an accredited story teller if his "findings" had been based on Lumbago. What brings it on? Ask an earthquake. Why is it? Ask a tornado. When is it coming? Ask death. How long will it last? Ask a slow train through Arkansas. What does a man say who has it? Ask the boy whose apples rolled from his wagon while he was driving up hill, or the backslidden member of your church who has fallen into evil ways. Can it be ignored? Ask the man who sat on a red-hot stove. Respectable? Daniel Quilp was a gentleman compared to LUMBAGO. You have never had it? Be thankful. Communicable? The man who has it would be pleased to share it with you. LUMBAGO! The short-long-lived pain producer that has no friends, needs no assistance, and is no respector of persons. Selah.

P. S. You think I have mixed gender and "English as she is spoke," eh? Just wait until you have met Lumbago, the one insidious disease that ignores grammar, syntax, gender, law and order—then you will understand. —Religious Telescope.

A DOG HERO PASSES

"Kentucky Boy," famous airdale of Hollywood, is no longer living. He died of old age in September. Some years ago in the picture studio section he barked a fire alarm and by so doing saved the lives of many persons. His intelligent warning did not pass unnoticed nor will it soon be forgotten. Nineteen medals were given to him and Governor Rolph called him "The bravest dog in California." He was made a member of the State Humane Association and was decorated by the Latham Foundation of Oakland. He was featured in the newsreels and his bark was heard over the radio by millions of listeners. Robert M. Bryne had owned Kentucky Boy for over fifteen years.—Our Dumb Animals.

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When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

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CALENDAR

Jan. 23—Fourth Sunday, Missionary Day.

Jan. 24—Fayetteville district missionary institute.

Jan. 25—Durham district missionary institute.

Jan. 26—Raleigh district missionary institute.

Jan. 27—Rocky Mount district missionary institute.

Jan. 28—Elizabeth City district missionary institute.

Jan. 31—New Bern district missionary institute.

Feb. 1—Wilmington district missionary institute.

The Christian education staff for each district will meet after the institute in each case).

Feb. 6-11—Tarboro training school.

Feb. 13-18—Kinston training school.

Feb. 21-22—Preaching mission, N. N. C

Feb. 21-22—Preaching mission, U. N. State College.

Feb. 25—Preaching mission, Louisburg College.

Feb. 27—Fourth Sunday, Missionary Day.

Feb. 28—Aldersgate meetings, Washington and New Bern.

March 1—Aldersgate meetings, Rocky Mount and Durham.

March 2—Aldersgate meetings, Fayetteville and Lumberton.

(Youth rallies will be held each night at 7:30 in each place listed for the Aldersgate meetings).

March 6—Young People's Day. (We suggest this day be used by the young people in bringing into each church the inspiration from the youth Aldersgate rallies).

March 27—Fourth Sunday, Missionary Day.

April 3—Church School Day. (Programs entitled "A Warm Heart" for use in the observance of this day will be sent to each pastor and general superintendent by March 1).

April 10—Palm Sunday.

April 17—Easter Sunday.

April 19-21 — Woman's missionary conference.

April 24—Fourth Sunday, Missionary Day.

April 24—World Friendship Unit for junior and primary departments begins, studying the American Indian.

May 8—Mother's Day.

May 22—Fourth Sunday, Missionary Day.

May 24—Aldersgate anniversary.

June 20-24—Young People's Assembly at Louisburg College.

June 24-28 — Christian Adventure Assembly at Louisburg College. (Other Christian Adventure assemblies will be announced later).

June 26—Fourth Sunday, Missionary Day.

July 24—Fourth Sunday, Missionary Day.

July 25-August 5—Leadership school, Lake Junaluska.

August 9-20—Young People's Leadership conference, Lake Junaluska.

August 28—Fourth Sunday, Missionary Day.

CONFERENCE COUNCILS MEET

The Council of the Conference Young People's Organization and the Conference Council of Children's Workers met in Wilson on Tuesday, January 4. The two groups met together for an opening service, had lunch together at Hotel Cherry, and came together at 3:20 for another joint session before adjournment.

The first half hour of the meeting was spent in a worship service led by Rev. Robert Bradshaw.

Miss Freddie Henry of the children's division of the General Board of Christian Education was introduced to the group. Miss Alma Louise Cade, conference director of children's work, who will assume full time duties June 1, was also presented.

CHILDREN'S WORKERS' COUNCIL

Six district directors of children's work were present for the meeting, including the newly appointed directors of Raleigh and Rocky Mount districts, as follows: Durham district, Mrs. Daniel Lane; Elizabeth City, Mrs. B. B. Slaughter; Fayetteville, Mrs. C. B. Culbreth; Raleigh, Mrs. S. E. Mercer; Rocky Mount, Mrs. S. B. Hamlett; and Wilmington, Mrs. W. F. Walters.

Miss Cade, new conference director, presided at the meeting. A discussion of plans for the year was led by Miss Henry, from Asheville. Two major items of discussion were the newly published Children Division Year Book and the Aldersgate Commemoration as it relates to children.

Brief reports were given by each district director, and each one stated her plans for the year.

Any report of the meeting would be incomplete without a statement of the conviction of the group with regard to Aldersgate: that one of the greatest values of this commemoration for children will come through sharing the deepend religious experience of their teachers and parents. As God becomes more real to teachers and parents, they will be better able to lead little children to know him; and as the life of the teacher is given to his service, more careful prepartion will be made for serving those of whom Jesus said, "Of such is the kingdom of heaven."

Conference Young People's Organization Council

Following the joint session of the children's workers council and the young people's council, the conference and district directors of young people's work and officers of the conference young people's organization met for a discussion of problems of, and the making of plans for, young people's work in the conference. Six district directors were present, as follows: Rev. M. W. Lawrence, Durham district; Rev. R. E. Walston, Elizabeth City district; Rev. P. H. Fields, Fayetteville district; Rev. Leon Russell, Raleigh district; Rev. W. C. Wilson, Rocky Mount district; Rev. F. B. Joyner, Wilmington district. Conference young people's officers present were: President, Linwood Blackburn; secretary, Miss Sara Spruill; treasurer, Miss Flora Thompson; and publicity chairman, Miss Ted Cox. Others in attendance were Dr. J. M. Culbreth, presiding elder of the Rocky Mount district; Rev. Forrest Hedden, associate pastor of Edenton Street church; Rev. A. C. Lee, associate director of young people's work in Elizabeth City district; and R. W. Bradshaw, conference director of young people's work.

A spirit of optimism and enthusiasm pervaded the meeting, and as each item of the program for the past year was discussed each person present showed an interest and that was most encouraging. Emphases for the year centered around the youth rallies to be held February 28 and March 1 and 2 as a part of the Aldersgate emphasis, the young people's and Christian Adventure assemblies, union work, young people's mission special, Epworth training conferences, and district rallies. Each director and officer pledged himself to increased effort in connection with his particular responsibility and we expect far-reaching results to attend this determination on the part of these leaders.

CHILDREN'S DIVISION YEARBOOK

The Children's Division Yearbook is a forty-eight page booklet, designed to guide children's workers in carrying on their work in 1938. It cantains:

Things to be done throughout the year.

Things to be done each quarter.

Blanks for recording plans made at children's workers' meetings.

Blanks for recording names of children baptized during the year.

Names of children joining church.

Names and addresses of children's workers.

Procedure for advisory committee meeting.

A mid-winter check-up.

A midsummer check-up.

A children's worker's prayer.

A program on evangelism with boys and girls.

A guide for studying lesson material for children.

A guide for using the Elementary Teacher.

Duties of the director of the vacation church school.

We have a supply of these yearbooks on hand for distribution among the children's workers in our conference. The cost is ten cents per copy. Send cash or stamps to the conference office, Box 647, College Station, Durham, N. C.

Christ had an extremely simple way of talking and still he was eloquence itself. . . . Therefore simple speech is the best and truest eloquence.—Luther.

The elect are the "whosoever wills," the non-elect are the "whosoever won'ts."—Beecher.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

AMERICAN BIBLE SOCIETY

The Gospel of Saint Mark will be studied during the first six months of 1938 by all Sunday schools and Bible classes using the International Uniform Lessons.

Pastors, Sunday school superintendents and Bible teachers will be glad to know of three editions of Saint Mark's Gospel available through the American Bible Society. They sell at one cent, two cents and four cents, depending upon the style and size of type.

Because of the inexpensiveness of these attractive volumes they can be placed at a small cost in the hands of every scholar. Their use will secure a deeper interest in the Scriptures. For descriptive leaflet address The American Bible Society, 85 Walton Street, Atlanta, Ga.

N. C. COUNCIL OF CHURCHES

The North Carolina Council of Churches is offering a most excellent program at Edenton Street Methodist church(Raleigh, January 18-20. This convocation will be of interest to church school workers, leaders in missionary societies, ministers, young people, and other aggressive members of your church. It would be fine if a delegation could attend from every community.

UNITING METHODISM

The Aldersgate meeting in Charlotte Thursday, January 6, bringing together the three groups of Methodism, was a most profitable day for those privileged to attend. The addresses were of a high order and the spirit manifested by the leaders of the three Methodist groups indicates that we are already united in spirit even though there are some months yet to intervene before organic unity is achieved.

Bishop Kern spoke of the fact that Christian education was a rather recent movement in our religious life, in the South, and indicated that he had himself sat in one of the first classes in a theological school in which the theory and principles of religious education were taught. It was his conviction that there was need of more constructive thinking in this field.

Dr. Humphries of High Point College also stressed the value of Christian education in his address on "Methodism Tomorrow" and referred to the large place it must have in the home was to be the spiritual force in future that it had been in the past.

The closing address by Dr. W. W. Peele also gave Christian education an abiding place in the program of the church.

ALDERSGATE COMMITTEE

Bishop Kern met with the Aldersgate committee in Charlotte Friday, January 7, to discuss the place of the local church in the Aldersgate Commemoration. Local pastors were also invited to sit in on the meeting of the committee. The high spiritual note struck in this meeting was impressive and inspiring to those of us present.

A number of the presiding elders reported on the pastors' retreats that had been held and their reports indicated that the retreats had made a genuine spiritual contribution to the lives of the pastors in attendance.

Plans were made for the regional rallies to be held in our conference March 10-13. Bishop Kern announced that some very attractive speakers had been secured for the rallies.

ENTERPRISE OFFERINGS
(Continued from last week)

Salisbury District

South River	.72
Ch. —; Y.P. .32; A. .40	
New London	1.00
Ch. 1.00; Y.P. —; A. —	
Harmony	1.00
Ch. 1.00; Y.P. —; A. —	
Mt. Tabor (Pfeiffer Ct.)	1.02
Ch. .19; Y.P. .35; A. .48	
Bethel (Pfeiffer Ct.)	1.25
Ch. .08; Y.P. .14; A. 1.03	
Advance	2.00
Ch. .52; Y.P. .62; A. .86	
Smith Grove	2.25
Ch. .46; Y.P. .45; A. 1.34	
China Grove	2.73
Ch. 2.73; Y. P.—; A. —	
Woodleaf	3.10
Ch. .50; Y.P. 1.00; A. 1.60	
Mocksville	3.11
Ch. 3.11; Y.P. —; A. —	
Farmington	3.42
Ch. .34; Y.P. 51; A. 2.57	
Kerr Street	3.50
Ch. —; Y.P. 3.50; A. —	
Bethlehem	7.40
Ch. —; Y.P. —; A. 7.40	
Forest Hill	11.13
Ch. 2.10; Y.P. 4.16; A. 4.87	
Concord, Central	15.52
Ch. 3.50; Y.P. 3.81; A. 8.21	
Norwood	16.33
Ch. 3.76; Y.P. 6.25; A. 6.32	
Albemarle, Central	16.68
Ch. 6.61; Y.P. 5.74; A. 4.33	
Mt. Olivett	21.47
Ch. 2.16; Y.P. 4.79; A. 14.52	
First Church, Salisbury	22.13
Ch. 5.37; Y.P. 8.91; A. 7.85	
Trinity, Kannapolis	26.50
Ch. 7.92; Y.P. 9.32; A. 9.26	
Grand total	162.26

Statesville District

Jefferson	.30
Ch. —; Y.P. .30; A. —	
Concord	1.00
Ch. —; Y.P. 1.00; A. —	
Wesley's Chapel	1.06
Ch. .27; Y.P. .27; A. .52	
Grassy Creek (Helton Ct.)	1.11
Ch. —; Y.P. 1.11; A. —	
McKendree	1.19
Ch. —; Y.P. —; A. 1.19	
Warrensville	1.75
Ch. .83; Y.P. .13; A. .79	
St. John's	1.91
Ch. —; Y.P. —; A. 1.91	
Broad St., Mooresville	2.00
Ch. —; Y.P. —; A. 2.00	
Centenary	2.00
Ch. .66; Y.P. .66; A. .68	
Williamson Chapel	2.27
Ch. .47; Y.P. 1.00; A. .80	
Hopewell	2.50
Ch. .50; Y.P. 1.00; A. 1.00	
Mariah's Chapel	2.72
Ch. .16; Y.P. 1.00; A. 1.56	
Bethlehem (Statesville Ct.)	3.00
Ch. .60; Y.P. 1.20; A. 1.20	
New Salem	4.75
Ch. .88; Y.P. 2.18; A. 1.69	
Catawba	4.84
Ch. .97; Y.P. 1.45; A. 2.42	
Stony Point	5.63
Ch. .75; Y.P. .97; A. 3.91	
Rose Chapel	6.85
Ch. 1.01; Y.P. 2.14; A. 3.70	
Race Street	7.22
Ch. —; Y.P. 7.22; A. —	
Elkin	7.33
Ch. 2.43; Y.P. 1.65; A. 3.25	
Triplette	7.99
Ch. 1.18; Y.P. 2.24; A. 4.57	
Mooresville, Central	8.00
Ch. 3.00; Y.P. 2.00; A. 3.00	
Cool Springs	8.00
Ch. .65; Y.P. 4.32; A. 3.03	
Vanderburg	10.96
Ch. 1.01; Y.P. 2.35; A. 7.60	
N. Wilkesboro	32.00
Ch. 2.00; Y.P. —; A. 30.00	
Grand total	126.38

Waynesville District

Franklin	2.00
Ch. 2.00; Y.P. —; A. —	
Cullowhee	2.10
Ch. .40; Y.P. .60; A. 1.10	
Sylva	4.00
Ch. —; Y.P. —; A. 4.00	
Highlands	6.00
Ch. —; Y.P. —; A. 6.00	
Waynesville	6.00
Ch. —; Y.P. —; A. 6.00	
Long's Chapel	8.34
Ch. 1.72; Y.P. 1.26; A. 5.36	
Canton	22.64
Ch. 7.22; Y.P. 7.00; A. 8.42	
Grand total	51.08

Winston-Salem District

East Bend	1.00
Ch. —; Y.P. —; A. 1.00	
Thomasville	2.78
Ch. —; Y.P. —; A. 2.78	
Rockford Street	3.58
Ch. .50; Y.P. .87; A. 2.21	
Fairgrove	3.73
Ch. —; Y.P. —; A. 3.73	
Palmyra	4.20
Ch. —; Y.P. —; A. 4.20	
Linwood	5.70
Ch. —; Y.P. —; A. 5.70	
Grace	8.00
Ch. —; Y.P. —; A. 8.00	
Crews	8.77
Ch. 1.42; Y.P. 1.77; A. 5.58	
Brookstown	18.22
Ch. —; Y.P. —; A. 18.22	
Love's Chapel	18.59
Ch. 2.39; Y.P. 6.15; A. 10.05	
Mt. Olivet	18.90
Ch. —; Y.P. —; A. 18.90	
Unity	20.76
Ch. —; Y.P. 4.99; A. 15.77	
Mt. Airy, Central	22.41
Ch. 5.49; Y.P. 10.09; A. 6.83	
Welcome Ct.	32.70
Ch. —; Y.P. —; A. 32.70	
Burkhead	34.32
Ch. 3.94; Y.P. 11.30; A. 19.08	
Centenary	82.35
Ch. 16.66; Y.P. 19.86; A. 45.83	
Grand total	286.01
Conf. Y. P. Organization	125.88

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SOLD OUT

Have you ever stood in line for a long while making only slow advancement as those ahead of you were being accommodated in the securing of tickets into some greatly desired attraction, only to reach the purchasing point as the "sold out" sign was placed in front of you? If so, you can somewhat sympathize with those who have been waiting for a long time to be admitted into the Children's Home only to find that the "sold out" sign is still in front of them. There is a vast difference in being on the outside looking in than on the inside looking out; if the inside provides for the necessary sustenance and satisfaction of life. This scribe is continually having to face up to this situation with someone who earnestly desires some service for some very deserving orphan children.

SOME CASES

Case No. 1 presents two junior boys whose mother passed away five years ago and whose father is a habitual drunkard, spending practically all he makes for liquor while his boys are deprived of most of the necessities of life. A Methodist minister, a long time friend of the Children's Home, and a Methodist layman, a liberal supporter of the church and its institutions, are urging the admission of these two boys.

Case No. 2 deals with two little girls, ten and six, full orphans, now living with a great aunt who has a house full of other cares and who finds it impossible to continue to provide for the little girls. No other relatives seem to be in position to provide for them. They are looking for a home of security and assurance. A Methodist minister is urging.

Case No. 3 presents that of a father with four boys and a girl, the mother having passed away a year ago. The father's work is some ten miles distant and requires his absence from home throughout most of the day. Only inefficient and changing servants are available for providing for the wandering children, whose grandfather and grandmother have been staunch supporters of the Methodist church throughout their lives. A Methodist minister is pleading.

Case No. 4 is connected with the welfare of three little girls whose father is dead and whose mother has lost her moral balance, the little girls being left to find such friends in the neighborhood as can be attracted to their welfare from time to time. A leading Methodist layman and a Methodist congregation, noted for a long and liberal line of support to the Children's Home, earnestly urge that these little girls have a haven of refuge.

The foregoing cases were visited last week. There are many others of a similar nature. What do you think, kind reader, should be done? Our Home is full of children and our mental make-up is full of financial anxiety lest these 400 not be properly provided for.

WHAT CAN YOU BUY?

Our annual audit is now in preparation. The adding machine is doing overtime service as it tabulates all the transactions of the past year. The purpose of the audit is to give a certified account of our stewardship rather than to let us know how we stand. We know at the close of each day's business just what our financial condition is. Now with the books balanced for an old year and with the dawn of a new year's budget upon us we are trying to determine what material equipment we can afford. The truck farm needs a new tractor. The farm needs a new truck, a machinery shed, a new drill and some harrows. The dairy needs a new high pressure boiler similar to the one recently secured for generating steam for cooking purposes. Such are some of the needs which now are being presented for consideration. How many of them can you buy?



Lost and Found

HONOR SOCIETY

Recruits for membership into the Children's Home honor roll society are not so numerous this week but the quality is good. The first certificate of membership issued for 1938 went to Snow Hill on the Franklin circuit. Rev. H. S. Williams, the pastor, recounted that the money was rasied by the women of his church. Next came Gilkey on the Gilkey circuit, Rev. B. A. Sisk stating that the other congregations on the charge will soon forward their entire amounts. The morning's mail brings a check for the entire apportionment for Main Street, Thomasville, where Rev. C. M. Pickens begins his second year of pastoral leadership. We still have room for recruits. To those who have already recruited we extend cordial and grateful thanks.

THE JOHNSON BOYS

The picture this week is that of Rudolph and Carlton Johnson, two little boys who came to us from Greensboro some two years ago. Rudolph was five years of age the 16th of last June and Carlton will be four years of age the 31st of next March. These little fellows along with Roger, their slightly older brother, lost their mother in the terrible cyclone which hit Greensboro in the spring of 1935. Rudolph is sponsored by circle No. 6 of the woman's missionary society, Asheboro. Carlton is sponsored by the Cleveland Young People's Union. These lovely little boys have lovely sponsors.

ANONYMOUS

Excerpts from an anonymous letter received this morning are herewith presented: "I read all you write in the Chronicle and the Advocate. I knew you when you were a mischievous little lad and now I find you leading a troop of mischievous little lads and lassies. May the God of heaven bless you, your workers and all the little orphan children under your care."

BLACKIE BLESSED

Mention was made on this page some time ago about Franklin Lawrence, our outstanding football fullback, better known to us as "Blackie," and his physical ailment, that of a rheumatic condition which has kept him in bed since the middle of October. Kind friends remembered this lad with Christmas cards, greetings and presents in such a way as to make his confiement a great deal more pleasant. This scribe has just today found time to look through the Christmas greetings which Blackie has so carefully placed on a table by his bed. The boy had something to say about every remembrance, some of which he has found time to answer. A number of the cards were simply signed "An Advocate Reader." Following a slight operation Blackie is slowly improving. To those who have been a blessing to this fine boy his and our cordial thanks are extended.

AN APPLE IDEA

Rev. H. G. Hardin, Jr., just 23 years old, a graduate of Duke University and half way through the university's school of religion, is the new pastor at Rockford Street, Mount Airy. He, his mother, a 20-year-old sister and a little five-year-old brother are in another Methodist parsonage. Young Hardin, like his sainted father, is a valued friend of the Children's Home. He conceived the idea of his congregation's giving a white Christmas consisting of apples done up in such a way that the red apples were most pleasing in the white receptacles containing them. He asked for 5,000 apples to be placed in a big tobacco hogshead placed in the church. When the congregation got through with the apple shower nearly 10,000 apples, well over 50 bushels of choice apples, were in the big hogshead. A truck brought the big recep-

Continued on page 23

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) ....

Last week I attended the preachers' meetings in the Raleigh and New Bern districts. The Raleigh district meeting was held in the Methodist church in Cary, and the New Bern district meeting in the Methodist church at La Grange. I do not recall ever having attended two meetings that were so spiritual and uplifting as those held in Cary and La Grange. The results of such meetings will reflect themselves, not only in the lives of our preachers, but in the churches of our conference.

* * * *

The last Sunday in this month is a fifth Sunday. I am calling the attention of the pastors and church school superintendents to this fact early in the month so that they will have ample time in which to make preparation for the fifth Sunday free will offering to the Methodist Orphanage. It is earnestly hoped that every pastor and church school superintendent will cooperate 100 per cent in making the fifth Sunday offerings mean something to the Methodist Orphanage in a big way. If all will join hand and heart in this plan that has the endorsement of the annual conference it will mark a new day for the beloved Methodist Orphanage.

* * * *

I reported in last week's Advocate the charges which have paid their Orphanage apportionment in full this conference year. The Bailey work finished paying its apportionment last week. Soon after Brother Singleton went to the Bailey charge he raised his orphanage apportionment and brought it to the Orphanage in person. I am deeply grateful to Brother Singleton and to the churches on the Bailey circuit for paying their entire Orphanage apportionment so early in the new conference year. For five years in succession the good people on the Bailey work have been among the very first to finish orphanage apportionment just a week or two after conference. The fine example that these churches have set is most encouraging. The sooner the Orphanage apportionment is paid the better it will be for the Orphanage, and the easier it will be for the pastors to raise the balance of their benvolences during the remainder of the year. I wish to commend all the pastors and charges that are at work looking toward raising 50 to 100 per cent of their Orphanage askings at an early date.

* * * *

It was my privilege to attend services at Edenton Street church on the first Sunday in this month at the 11 o'clock hour. Dr. Few preached a most appropriate and helpful New Year's sermon. During Dr. Few's pastorate at Edenton Street the church has grown by leaps and bounds, and great congregations wait on his ministry every Sunday. Last year a new educational building was completed and it is without doubt one of the best and most up-to-date buildings of its kind in Southern Methodism. It will easily accommodate two thousand Sunday school scholars. This year Edenton Street has a junior pastor, Rev. Forest D. Hedden. He preaches every Sunday morning to a junior congregation in the educational building. Acting upon the advice of Bishop Kern, Dr. J. H. Barnhardt, and members of our board of trustees, our children are attending the Edenton Street Methodist church school, where they have at their disposal the very best religious educational facilities. The entire Sunday school and church membership of Edenton Street church, under the leadership of Dr. Few and Brother C. A. Dillon, church school superintendent, have made our children feel perfectly at home with them, both in the church school and in the junior and senior congregations. This new set-up will mean more to our 300 children than any other one thing that has ever happened to the Orphanage. Our children are not segregated in the church school, nor in the junior and senior congregations, which is a wonderful asset within itself. Dr. Few and Brother Hedden will give much of their time to the religious needs of both our workers and children on the Orphanage campus. From now on Methodism will mean more to our children than ever before. In addition to this, there will come a deeper, richer Christian experience into their lives by this new arrangement. Edenton Street church and church school have laid themselves out to help our young people in a big way, which is sincerely appreciated by the entire Orphanage family. Personally and officially, I am enthusiastic over the new plans, which have been inaugurated since the last session of the annual conference.

EAST WINDOWS

By Adelaide D. Huntley

I looked through my eastern window
And watched the colors change
Across the shadowy lowlands
And over the mountain range.
Deep blue of skies at midnight
Had merged into softest gray,
While arrows of rose and silver
Marked the path of dawning day.
Then over the crust of the mountain
Burst the sun in shimmering gold
Like the Light of the World—Christ Jesus—
By prophets so long foretold.
I stood by my eastern window
And worshipped God above,
I rendered glad allegiance
To the Lord of light and love.
Then I turned from my shining window
To serve in my humble way
Assured of the Master's promise,
"Your strength shall be as your day."

—The Watchman-Examiner.

2 WAY RELIEF
FOR THE MISERY OF
COLDS



Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in ⅓ glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.

All it usually costs to relieve the misery of a cold today — is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



15c FOR 12 TABLETS
2 FULL DOZEN 25c
Virtually 1 cent a tablet

EXPECTANT MOTHERS



Louisville, Ky.—Mrs. Ruby Bledsoe, 954 Charles St., says: "I want to recommend Dr. Pierce's Favorite Prescription to expectant mothers. It has been invaluable to me. I used it before each of my children was born and it stimulated my appetite and helped to strengthen me just wonderfully." Buy Dr. Pierce's Favorite Prescription, liquid or tablets from your druggist today.

SORE MUSCLES

are quickly relieved with Yager's Liniment. A Doctor writes that he uses it for backaches, sprains and rheumatic pains. Buy Yager's Liniment today and let it help you rub your aches and pains away. In use over 50 years. 25c and 50c bottles.

YAGER'S LINIMENT

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

LANDMARKS

By M. L. Banks

Sunlit, heaven-bathed summits are seen,
Darkened clouds and valleys between;
Landmarks of spirit to celebrate
Stretch from Moriah to Aldersgate!

Mahanaim, Bethel, Peniel—names
That catch the glow of heavenly flames—
Israel! Prince! The hour is late!
Hold on! Hold on! Comes Aldersgate!

Under God's leading the hosts advance;
See, from their banners, the sunlight glance!
Markers to make the pathway straight;
Horeb, Sinai—Aldersgate!

Within the Temple's Holy Place,
Lifted before his servant's face,
The glory of the Lord on high—
And will he wholly pass us by?

"The fullness of time" — daylight breaks—
O'er Juda's hilltops the earth awakes—
Bethlehem, Gethsemane, Calvary,
Cry down the years to victory!

From hill to hill the fires glow,
To lighten and guide the world below,
Blazing and burning, early and late,
Leading on down to Aldersgate!

Passing the torch to other hands
To bear the light to darkened lands—
Ours the task, the glory great,
To lead the world to Aldersgate!

WHAT WILL BE THE WOMAN'S CONTRIBUTION?

The Methodist people are anticipating a united Methodism. The annual conferences have voted strongly for union and the legislation of the next General Conference will have to do with the union of these separate bodies.

Since the woman's work has become a large factor in the advance of Methodism, many are enquiring: "What will be woman's contribution to a united Methodism?"

In every age woman has found a place where she may meet the needs of the times. Whether it be the prophetess Miriam in the early history of the Hebrew people, or the prophetess Deborah, judging Israel when hard pressed by the Canaanites, or the prophetess Anna serving God in the temple with fastings and prayers, or whether, in our modern civilization, there arises a need for reformer or benefactor there comes a woman to the front, as Elizabeth Fry or Frances Willard or Carrie Chapman Catt or Marie Curie.

If the old world gets sick or weary or troubled there are thousands of women to soothe pinching pain as well as to bring the weak back to strength.

For years in the past many have been busy trying to assign woman to her proper place. Many have indulged in discussing woman's proper sphere. Men, especially, have used their best brains in deciding just where women ought to be and what they ought to do. Notwithstanding, women will not stay put. They will not stay put not even when men get a logical place for them.

The history of the race shows that women often step beyond their circumscribed sphere and assign themselves to whatever tasks that move them mightily. The church has been gradually granting more and more rights to women. No doubt the question of clerical rights for women will be considered at the next General Conference; and there is little doubt but that a united Methodism will confer clerical rights on women. But it appears that it matters not so much whether a united Methodism grants to women the rights of the clergy as it matters that there be many Methodist women who are moved to live close to the Saviour and to teach others to follow him.

A high percentage of each generation lives in the plastic state. It is possible during these years of maturing processes to make the senses keen to spiritual values, to develop an emotional nature, a certain spiritual awareness that furnishes a correct balance to the intellectual development provided by the schools.

There is an unlimited opportunity in cultivating the soul-life of those who are maturing into manhood and womanhood.

Since woman has the physical nurture of the child, should it not be her contribution to make children conscious of the life in the spirit?

E. S. P.

NEW ORGANIZATIONS

It was my privilege to organize a missionary society and a business woman's circle for the new Fairmont church on January 3. Mrs. B. C. Stuckey is president of the society and Miss Juanita Stott is the leader of the circle. The women are very alert and eager to carry on the work of the society and aid in the establishment of their new church. We may expect them to be one of our most active groups, and we give them a hearty welcome into our sisterhood.

Mrs. Gurney P. Hood.

YOUR PRAYERS NOT LOST

Do not be discouraged, dearly beloved, because God bears long with you—because he does not seem to answer your prayers. Your prayers are not lost. When the merchant sends his ships to distant shores, he does not expect them to come back richly laden in a single day—he has long patience. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Perhaps your prayers will come back, like the ships of the merchant, all the more heavily laden with blessings because of the delay.—Robert Murray McCheyne.

LAURA DUNCAN SOCIETY

The Laura Duncan missionary society of Beaufort church held its last meeting of the year December 6.

Mrs. C. T. Rogers has been our president and a most ardent and faithful worker, as the following report will show:

We have 94 members on roll, these being divided into three circles. Mrs. R. H. Hill is leader of circle No. 1, Mrs. N. F. Eure of circle No. 2, and Mrs. G. W. Duncan of No. 3, which is composed of the younger ladies of the society. All three circles are very active.

We have raised this year about $300. Week of prayer collection, $12.50; also we have quite a few subscribers to the World Outlook.

The number of books required were rendered by the mission study class under the efficient leadership of the superintendent, Mrs. Thomas Duncan.

The society is clothing a little girl at the orphanage in Raleigh, which is a real pleasure to us all.

Our regular monthly meetings have been well attended and quite a number also have been present at the zone meetings.

Good reports have come from our circles each month of many good deeds that have been done for those not so fortunate.

We feel that good and lasting benefit has been transmitted to us through the influence of our beloved leader, Mrs. C. T. Rogers, and we trust that it may abide with us through life. We feel that she will continue to be a blessing to the society in her new home.

Merger of the three branches of Methodism into the largest Protestant denomination is nearing completion. The Louisiana conference is the last to approve the union. The 95 conferences in the Northern branch of the church and 17 of the 25 in the Methodist Protestant groups have already approved the merger. Methodism united will create an organization of 8,000,000 members. The new church will be divided into five geographical jurisdictional groups.

Powerful prayer begins with the confession of our ignorance. We have prayed so often that I fear it becomes far too easy. We think we are praying when there is little real prayer. If we are to be praying new prayers, rising higher into the wishes of God, we must begin to feel our ignorance, because then we should feel our dependence upon him.—Andrew Murray.

CHARITY

You know how often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that therefore it is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

Fine eloquence consists in saying all that should be, not all that could be be said.—Rochefoucauld.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE NEW PRAYER

By Annie Johnson Flint

Long have I prayed this prayer to Thee:
According to my need, give me
A little strength from day to day,
A little light upon the way,
A little trust when fears are nigh,
A little peace when waves run high,
And with thy love and joy fill up
The blessings in my litle cup.

So have I prayed for long, but now—
According to thy grace give Thou!
Of my small measure take no heed;
Above, around my puny need,
Pour out the treasures of thy good,
Let thy great goodness, like a flood,
My meager life fill and o'erflow
'Til I unto thy gifts shall grow.
Give joy exceeding all I sought,
And love beyond my utmost thought
Thy riches for my poverty,
According to thy grace give me.

Wesley's message to the church of the twentieth century is—Evangelize or Fossilize.—E. E. Helms in The Upper Room.

Phillips Brooks has said "It is the sincere and deep conviction of my soul when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly true."—Mrs. J. L. Cunninggim in The Upper Room.

BETHLEHEM HOUSE AT BIRMINGHAM

Deaconess Fannie Bame, one of our Western North Carolina conference girls, formerly located at Charlotte, is the newly appointed worker at the Bethlehem House in Birmingham, Ala. She reports that 61 boys and girls between the ages of six and 12 had enrolled in clubs; 33 had joined the glee club; nursery and kindergarten increasing in size each week and the clinic crowded. Three negro women are on the staff with a trained person from the city board of recreation assisting with the playground five days each week. We are glad to have this splendid news from Miss Bame and wish her success during the new year.

SNOW HILL WOMAN'S MISSIONARY SOCIETY

Mrs. C. N. West

The woman's missionary society of the Snow Hill church (Asheville district) met recently in a most interesting meeting, with Mrs. A. L. McLean, president, presiding. As the auxiliary was starting on a new year's work, each member invited her husband as a guest of honor. Rev. Mr. Williams, pastor of the church, was in charge of the worship service and a most interesting program in keeping with the Christmas season was rendered, with Christmas carols sung by the entire group.

The secretary of the society, Mrs. Fred McGaha, gave a summary of the work accomplished by the society within the past seven years, which was full of information and interest. The quilt which the ladies had made during the past year was given to the lucky member—Mrs. W. J. West—and it was announced that the quilt had brought more than $25.

The church was beautifully decorated in keeping with the yuletide season with holly and sprays of cedar and spruce.

At the close of the meeting the ladies of the society furnished cake, coffee, cookies and apples, which were served by Misses Marjorie West, Katherine Ray, Alva Dalton and Faye Byrd.

SPLENDID STUDY WORK AT CENTRAL, SPENCER

Mrs. R. C. Coble

The woman's missionary auxiliary of Central church, Spencer, will receive Council credit for the study class recently conducted.

"What Is This Moslem World?" was the book taught in such a splendid manner by Mrs. C. N. Clark, conference superintendent of study. The class was indeed fortunate in having Mrs. Clark as teacher, because she is such an inspiration and help to all who are privileged to hear her.

At the last session of the class a delightful tea was an interesting part of the program. The ladies of the church served spiced tea, date, nut and olive sandwiches suggestive of products we receive from the countries of the Moslem world.

MATTHEWS STARTS YEAR'S WORK WITH ENTHUSIASM

A member of the woman's missionary society of Matthews writes of a recent interesting and enthusiastic meeting. She says: "The woman's missionary society of Matthews church began this year's work with the first meeting of the year held at the home of Mrs. G. G. Adams, with Mrs. M. H. Lemmond as assistant hostess.

Reports of the past year's work were heard with great interest and the members of this organization feel that they have taken a long step forward in the work and are encouraged to do a greater and more far-reaching work in the new year.

The auxiliary feels greatly indebted to Mrs. H. W. Patrick, retiring president, and her efficient corps of officers, for the achievements of the past year, and an expression of the appreciation of the members was given these faithful officers.

The meeting was called to order by the president, Mrs. M. H. Lemmond, and the collect was repeated in unison. A brief business session was held with reports from the officers being given.

Rev. G. G. Adams was in charge of the devotional service and used as his theme, Victorious Living (E. Stanley Jones), with John 10:10 as his Scripture reference.

The mission study was led by Mrs. G. G. Adams, who used as her topic, 'What the Missionary Dollar Does.' Mrs. Adams gave a most informing and interesting talk showing how our missionary money is expended.

After the meeting a salad course was served by Mrs. Adams and Mrs. Lemmond. The members of the church are in the midst of remodeling their church, which when completed at an early date will be a most attractive house of worship. The women, through their local department, are taking part in beautifying the inside of the church, furnishing a new carpet and other needed improvements.

TRIBUTE TO MRS. E. M. TUCKER

The following tribute to Mrs. E. M. Tucker, recently deceased member of the woman's missionary society of Central church, Asheville, was read at the Harvest Day meeting by Mrs. S. H. Bryan:

"The truth of the statement that 'Death loves a shining mark' was verified in the passing of Mrs. E. M. Tucker, member of circle two of the woman's missionary society of Central church, for she was indeed a choice spirit. Charming in appearance, amiable in disposition, and beautiful in the possession of rare, womanly graces, there has gone from our midst one who can illy be spared and one whose place cannot easily be filled. Her beautiful life has closed, her short span of years has ended when to us it seemed only just beginning, but how rich and full her life was.

'We live in deeds, not in years; in thoughts, not in breaths; in feelings, not in figures on a dial.'

Mrs. Tucker moved to Asheville in 1936 and she loved our mountain city, and was happy in the planning of building a home here, but an all-wise heavenly Father knew what is best and took her to a beautiful home in the beyond, 'a home not made with hands, eternal in the heavens.'

She leaves to mourn her loss her husband, four-year-old son and infant daughter and sister, Miss Myra White of this city.

She served as treasurer of her missionary circle and was painstaking and faithful in the performance of every duty—a willing worker, always ready to do her part in advancing the kingdom of God. We are saddened at her passing, but her influence still abides and will linger as a sweet benediction to our lives.

'Blessed are they that do His commandments that they may have right to the Tree of Life and may enter in through the gates into the city.' "

NIGHT HAS A THOUSAND EYES

The night has a thousand eyes
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

—Francis William Bourdillon.

Sunday School Lesson

JANUARY 16

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Henry W. Tiffany

Beginning a Life of Service

Mark 1:14-28

Two months elapsed between the events recorded in verses 13 and 14. John 1:29-4:54 tells us what took place during that time.

1. The Task (14-15)

When John had finished his testimony, Jesus began his ministry in Galilee. There was no interval between the silencing of the herald and the preaching of the Messiah. John was silent, but Jesus spoke. Jesus proclaimed the good news sent by the Father through the Son. Christ came from the Father with the good news the Father would have men receive. Christ said that the prophesied Messiah had come in the person of God's Son; that he had come to deliver the people from their sins and to establish the reign of righteousness and peace in the world. Christ came to set up the kingdom and he began by preaching the gospel. The fulness of the time had come and God sent forth his Son. The reign of God is now offered to the Galileans ready to receive it. The reign begins when God's name is hallowed and his will is done on earth as it is in heaven. Since the kingdom is at hand let men break with their sins and bring forth fruits worthy of repentance. Repentance was the first demand Christ made of man. Repentance is a godly sorrow for sin that causes the sinner to turn from it.

2. The Trustees (16-29)

Jesus had come to win the world. His time was so short that he could only begin the work which must be left to others to complete. He surrounded himself with a band of disciples to aid him while here and continue the work after his departure. Jesus saw Simon and Andrew tossing their nets into the sea to rinse them of mud and weeds in readiness for the next day's fishing. We learn from John's Gospel that these men had been disciples of John the Baptist and had been won by Jesus weeks before. When Jesus went up to Jerusalem these men went back to their fishing while awaiting a further call. Mark follow Christ. The response was not due to blind impulse. They did not know all that was involved in the call, but they knew the Messiah had called and they would obey. Jesus chose fishermen for his first disciples. He did not go to Gamaliel and ask for his most promising students. He selected humble and unlearned fishermen who yielded a prompt and whole-hearted obedience. They transferred the control of life to Christ's hands.

3. The Teaching (21-28)

Jesus and the four disciples entered the synagogue, where he brought a message so new, novel, vigorous and appealing that the hearers were amazed. A wretched sufferer suddenly burst into the synagogue and interrupted the sermon. The demon in the diseased man discerned that Jesus is the destroyer of evil and asked to be let alone. Jesus commanded the man to "be muzzled" and the demon to come out of him. The demon vented his rage and mortification in a parting howl. A murmur of amazement swept over the congregation. They had witnessed a new power in preaching and healing. Jesus had unique power over the bodies and minds of men. The report of the morning service spread with lightning speed. The fame of Christ spread beyond Galilee into the surrounding regions. Do our church services stir up the evil spirits and inaugurate a war on wickedness? They should.—The Watchman-Examiner.

GREAT THINGS

By W. L. Watkinson

"Great things" are not necessary for the attainment of great character. This is strikingly manifest in the pattern life—the life of our Lord. For thirty years that life was entirely uneventful, unhistorical. He lived in a village, mixed with peasants, wrought at the bench, dwelt in a cottage. There was not great trial, like the temptation in the wilderness; no moving triumph, like the palm-strewing; no ecstasy, like the transfiguration; no humiliation, like the crown of thorns; no grief, like Gethsemane. Without dazzling episodes . . . he grew into the fullness of that supreme character which commands the admiration and reverence of mankind. It is most encouraging to the obscure millions to know that the noblest life attained its last completeness in the tamest scenes, unprompted, undisciplined by anything extraordinary.

BIBLE EXHIBIT IN CHINA

An exhibition of Bibles in Peiping last year evidenced China's interest in the Christian Scriptures. There were 300 entries, representing 69 languages and dialects, of which 17 were Chinese. Among the Bibles were some of a costly character, and others of priceless historical value. The volumes were lent by libraries, universities, individuals and various mission groups. The British and Foreign Bible Society lent the famous Morrison Bible of 1823 and the Morrison New Testament of that same date, printed from wooden blocks made ten years earlier. There was also the first Protestant Chinese version to be published.

No volume, however, attracted as much attention as the Mandarin Bible loaned by Generalissimo Chiang Kai-shek—the one he used during his imprisonment at the time of the Sian revolt in December, 1936.

The Sacrament of the Lord's Supper was in its institution—still more obviously in its prototype, the Passover—a household meal, and represented the church in the terms of the family. —Walter Lowrie.

To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because there is no other way to obtain such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

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In Memoriam

RICHMOND—Mrs. Arminta Richmond, 82, of Inez, Ky., wife of the late Lewis Case Richmond, died at the home of a son, W. B. Richmond, in Inez, December 19, 1937, after a lingering illness. Mrs. Richmond was a member of the Baptist church and of the Inez Chapter of Eastern Star. Besides W. B. Richmond, she leaves four other sons, B. F. Richmond of Inez, G. C. Richmond of Kermit, W. Va., Rev. I. S. Richmond of Irwin, N. C., and Dr. L. C. Richmond, Jr., of Milton; two daughters, Mrs. H. H. Williams of Kermit, and Mrs. L. Collinsworth of Ashland; an adopted daughter, Mrs. Gladys Jackson of Huntington, and 14 grandchildren and five great-grandchildren.

HEARNE — Mrs. Sallie Turner Hearne, daughter of the late Preston Harrison and Minerva Ewing Turner of Norwood, and wife of the late G. M. Hearne of Troy, passed away at the home of her sister, Mrs. Annie T. Heilig in Norwood Monday evening, November 15, 1937.

Mrs. Hearne was born in Montgomery county May 31, 1868. Her family moved to Norwood in her young womanhood, where she lived until married in August, 1912. Since that time she has lived in Troy. She joined the church in 1881. Surviving her are one sister, Mrs. Annie Heilig of Norwood, and three brothers, W. H. Turner of Winston-Salem, J. Platt Turner of Leaksville, Hugh M. Turner of Troy, and several nieces and nephews, and a host of other relatives and friends who mourn her passing.

R. L. Young, P. C.

ALBEA—Mrs. Cassandra Brame Albea was born November 27, 1860, in Franklin county. She was the only daughter of William A. and Ella Joyner Brame. Five brothers survive her. She was educated at Salem College. She was married September 2, 1884, to Eugene P. Albea of Winston-Salem and lived there the greater part of her life. There were three children of this union, Charles Brame, Eugene Norman and Eleanor. The daughter preceded her mother in death five years ago.

Since the death of her husband she has lived with her brothers in High Point, Winston-Salem and North Wilkesboro, where she has many friends. She has suffered much and it can be truly said of her that "she was a woman of sorrows and acquainted with grief, yet she opened not her mouth."

"She doeth little kindnesses
Which most leave undone or despise;
For nought which sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes."

With love she vanquished hate and overcame evil with good, in her great Master's name. Her Pastor.

IN MEMORIAM

In the passing of Mrs. C. H. Somers of Wilkesboro on Sunday, October 30, 1937, the woman's Bible class and missionary society sustained a great loss.

Mrs. Somers was brought up in a godly home where the Bible was constantly read and taught, so that her love and knowledge of the scriptures grew as the years went by. In her modest, unassuming way she often gave fine explanations on the Sunday school lesson for the day.

Not long before the end she said to her physician, "I am ready to go, am not afraid to die." And on the promises of his Word went home to God. The church and community will indeed miss her, and yet we would bow in humble submission to Him who doeth all things well.

To the children, her sister and brother and other loved ones, we extend our deepest sympathy and would say to them as a beautiful monument to her memory, "Fight the good fight, carry on."

Mrs. C. H. Hulcher,
Mrs. A. W. Lynch,
Mrs. J. W. White,
Miss Kiter R. Bower.

IN MEMORIAM

On the morning of October 25, 1937, the sweet spirit of Mrs. Lula Hester Rhodes left her earthly for her heavenly home. Many of us have expressed individually our sympathy for her loved ones and our deep appreciation of her beautiful life. However, as alumnae of Littleton College, to which she gave her best years in loyal service, we cannot refrain from adding our united tribute of love. Knowing her as Mother in our college home we loved her with a special nearness. She took a personal interest in all who were a part of the school life; with understanding heart she discerned their gifts, however meager, and with patient encouragement she developed the finest in the life and character of her pupils. They could not fail to be impressed with her intense love for Bible study, her sacrificial interest in missions, and her ability to

"Welcome each rebuff
That turns earth's smoothness rough,"

meanwhile carrying a song in her heart.

Having adopted as her slogan, "My disappointment, His appointment," she was sweetened—nay, glorified—by the many reverses that came into her later life. Her cheerfulness in the performance of uncongenial tasks, her tranquility in acceptance of radical readjustment, her willingness to brighten her small corner when she could have shone brilliantly in a large sphere of usefulness—all these made her life a glowing response to the challenge of difficulties.

Many of us have expressed regret that, with her varsatile talents, her opportunities for service were for the last several years restricted. But was her sphere a narrow one? In a recent letter she wrote: "My days are full ones. 'I have a fellowship with hearts to keep and cultivate.'"

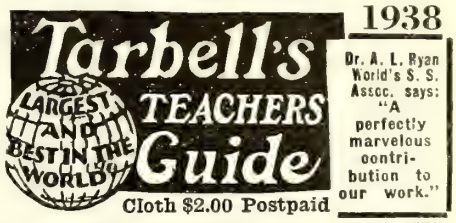
She lives beautifully today in our memory of her sacrificial life; she lives triumphantly in the lives of those who, touched by her influence, are giving their lives joyfully in service to others.

"There are stars that go out in the darkness
But whose silvery light shineth on;
There are roses whose perfume lingers
When the blossoms are faded and gone.

"There are hearts full of light and of sweetness
When no longer their life current flows;
Still their goodness lives on with the living
Like the souls of the star and the rose."

Mamie J. Miles,
Cora P. Newsom,
Nettie J. Ransom,
Annie B. Thorne.

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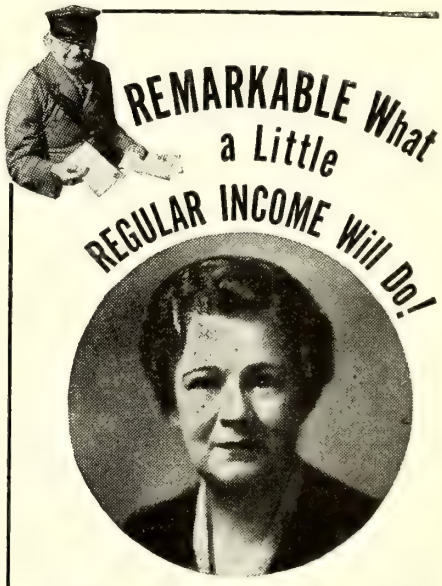


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Christian Advocate

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February 20-March 6—Canton, Ohio.
March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

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Savannah, Ga. ..... January 11 to 14
Mayodan ..... January 16 to 30
Central Falls ..... Jan. 30-Feb. 13

DISTRICT CONFERENCE DIRECTORY

Greensboro, Mt. Pleasant ..... April 26

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

January

Chapel Hill, 7:30 13
Durham Ct., Bethany, 11 16
Graham-West Burlington, W. Burlington, 7:30 16
Lakewood, 7:30 19
Stem Ct., Stem, 11 23
Hillsboro, Hillsboro, 7:30 23
Carr, 7:30 26
Moncure, Buckhorn, 11 30
Siler City, First Church, 7:30 30

February

Yanceyville, Prospect, 11 5
Pittsboro, Pittsboro, 11 6
South Alamance, Saxapahaw, 7:30 6
Trinity, 7:30 8
West Durham, 11 13
Mt. Tirzah, Helena, 3 13
Calvary, 7:30 16
Bynum Ct., Bynum, 11 20
Branson, 7:30 20
Duke Ct., Duke's Chapel, 11 27
Rougemont, Union Grove, 7:30 27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

January

Perquimans, Epworth, 11 and 1 15
Hatteras, 11 16
Kennekeet,, Avon, 7:30 16
Elizabeth City, First Church, 7:30 19
Pasquotank, Newbegun, 11 and 1 21
Manteo, 11 23
Kitty Hawk, Grace, 3 23
Wanchese, 7:30 23
Elizabeth City, City Road, 7:30 26
Stumpy Point-Dare, Stumpy Point, 11 30
Mattamuskeet, Amity, 3 30
Swanquarter-Fairfield, Providence, 7:30 30

February

Williamston, 11 6
Gates, Gatesville, 7:30 6
Roper, 11 13
Columbia, 7:30 13
Plymouth, 11 20
Windsor, 7:30 20

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

January

Goldston, Goldston, 11 16
Glendon, Cool Springs, 3 16
Red Springs, 11 23
Rowland, Rowland, 3 23
Maxton, 7 23
Mt. Gilead Ct., Hebron, 11 30
Mt. Gilead, 7 30

February

Carthage, Carthage, 11 7
Ellerbe, Norman, 3 7
Biscoe, Biscoe, 11 14
Troy, 7 14
Parkton, Parkton, 11 21
Stedman, Stedman, 7 21
Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

January

Fremont, Eureka, 11 16
Pikeville-Elm Street, Pikesville, 3 16
Goldsboro, St. Paul, 7:30 18
Mt. Olive Ct., Providence, 11 22
Oriental, Oriental, 7:30 23
Jones, Maple Grove, 3 23
Pink Hill, Pink Hill, 11 30
Seven Springs, Indian Springs, 3 30
Goldsboro Ct., Daniels, 7:30 30

February

Atlantic, Harkers Island, 10 6
Morehead City, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January

Newton Grove, Hopewell, 11 15
Tar River, Kittrell, 11 16
Henderson, First, 3 16
Henderson, City Road, night 16
Oxford Ct., Salem, 11 22
Garner, Ebenezer, 11 23
Smithfield, night 23
Four Oaks, Four Oaks, 11 30
Benson, night 30

February

Lillington, Lillington, 11 6
Raleigh, Hayes-Barton, night 6
Fuquay, Fuquay Springs, 11 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January

Rich Square, 11 23
Scotland Neck, 7:30 23
Tarboro, 7:30 25
Clark Street, 11 30
Marvin, 7:30 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January

St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Hallsboro, Wananish, night 16
Town Creek, Zion, 11 23
Shallotte, 3 23
Southport, night 23
Faison-Kenansville, Faison, 11 30
Roseboro, Andrews, 3 30
Warsaw-Magnolia, Warsaw, night 30

February

Tabor City, St. Pauls, 11 6
Whiteville, night 6
Wilmington, Trinity, 11 13
Scotts Hill, 3 13
Wilmington, Grace, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

January

Weaverville, 11 16
Swannanoa, Swannanoa, 7:30 16
Fairview, Fairview, 11 23
Sandy, Western Chapel, 7:30 23
Black Mountain 11 30

CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

January

Bethel-Rogers, Bethel, 11 16
Pineville, Marvin, 3 16
Matthews, Indian Trail, 7:30 16
Calvary, 7:30 17
Wesley Heights, 7:30 21
North Monroe and Grace, North Monroe, 11 23
Peachland, Harmony, 3 23
Hickory Grove, 7:30 23
Homestead-Pleasant Grove, Homestead, 7:30 24
Duncan Memorial, 7:30 25
Polkton, Mt. Vernon, 7:30 26
Monroe Central, 7:30 28
Weddington, Wesley Chapel, 11 30
Wadesboro, 7:30 31

February

Belmont Park, 7:30 2
Mount Zion, 7:30 3
Marshville, Marshville, 7:30 4
New Hope-Bethel, Bethel, 11 6
Brevard Street, 7:30 6
First Church, Charlotte, 7:30 7
Chadwick, 8 7
Spencer Memorial, 7:30 9
Waxhaw, Waxhaw, 7:30 10
Dilworth, 7:30 11

NEW RAIL BUS
SCHEDULE
Via
Raleigh, N. C.
thence.
Norfolk Southern R. R.

Leave Raleigh .....3:55 p.m.
Arrive Wilson .....5:20 p.m.
Arrive Farmville .....5:57 p.m.
Arrive Greenville .....6:18 p.m.
Arrive Washington ....7:00 p.m.

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When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Morven, Sandy Plains, 3 13
Ansonville, Ansonville, 7:30 13
Lilesville, Lilesville, 11 20
Hawthorne Lane, 5 20
Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

January
Dallas, Dallas, 11 16
South Fork Ct., 3 16
Gastonia, Trinity, night 16
Polkville, Casar, 11 22
Gastonia, Bradley Memorial, 11 23
Cramerton, night 23
Belwood Ct., St. Peter's, 11 30

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

January
Oak Ridge, 11 16
West Greensboro, Muir's, 7:30 16

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

January
Table Rock, Mountain Grove, 11 16
McDowell Ct., Pinnacle, 3 16
Marion, First, 7:30 16
Morganton, First, 11 23
Rutherford College, Warlick's Chapel, 3 23
North Forest, North Morganton, 7:30 23
Boone, 11 30
Watauga Ct., Valle Crucis, 3 30
Cross Mills, 7 30

February
Lenoir, First, 11 6
Dudley Shoals-Hudson, Cedar Valley, 3 6
Glen Alpine, 7:30 6
Grace Chapel, 11 13
Whitnell, Harper's Chapel, 3 13
Lenoir Ct., Littlejohns, 7 13
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March
Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April
Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

Also, pastors are asked to invite all our people to the District Institute at Morganton Thursday, January 20, at 9 o'clock. Christian experience, missions and the Aldersgate Celebration will be discussed by outstanding speakers.

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

January
Mooresville Ct., Triplett, 3 23
Jones Memorial, 5 23
Laurel Springs-Belmont, 11 30
Sparta-Potato Creek, 3 30
Jonesville-Longtown, night 30

February
West Jefferson, 11 6
Creston, Mountain View, 3 6
Warrensville, Clifton, night 6
Todd, Hopewell, 11 13
Jefferson, Orion, 3 13
Helton, Grassy Creek, night 13
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20
Troutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March
Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April
Stony Point, 11 3
Taylorsville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

January
Crabtree, Mt. Zion, 11 16
Highlands, night 16
Sylva, 11 23
Fines Creek, Pine Grove, 3 23
Whittier, Whittier, 11 30

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND—IN PART

January
Mt. Airy, Central, 11 16
Mt. Airy, Rockford Street, 7 16

CHILDRDEN'S HOME

(Continued from page 16)

tacle to the Children's Home and what a time we had unloading it! And what a better time we had enjoying the fruit thereof! The apple idea went over big at Rockford Street and at the Children's Home.

BASKET BALL

Both our boys and girls are thoroughly absorbed in their basket ball practices and in their competitive games. Last week the boys won over the Junior Home at Lexington and lost to the fine Mocksville high school team, boasting a center six feet four inches tall and a mighty good shot. The girls lost to the Junior Home girls but won over the Mocksville high school girls. Two double-headers will be played this week. Younger members of our family are also going through their practices for games yet to be played.

"ONCE UPON A TIME"

Miss Frances Bublick, New York City: In answer to R. R. (Nov. 21), I send the poem desired, which I found about two years ago in a magazine, the name of which I do not recall:

THE RAREST TIME
By McLandburgh Wilson

None will come again,
Tho, the first be best.
Second childhood comes to men,
Tho' 'tis robbed of zest.
Opportunity comes back,
Only changing guise.
Through the centuries return
Comets in the skies.
History repeats itself,
Rings again its chime.
But the fairies only come
Once upon a time.

—N. Y. Times.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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North Carolina Christian Advocate

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.
Thousands of homes are but masses of tangled, smoking ruins.
The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.
Christian missionaries are still on the field. Shall we leave them empty handed?
Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Rev. W. L. Maness	Yanceyville	Durham	$ 1.00
Mrs. M. H. Hoyle	First M. E. Church	Charlotte	5.00
Mrs. Vernon Wall	Henrietta	Marion	1.00
Miss Mary W. Parham	Murfreesboro	Elizabeth City	2.00
Mrs. Geo. Hawkins	Hertford	Elizabeth City	5.00
A Friend	Laurinburg	Fayetteville	3.00
Rev. E. E. Snow	Pleasant Garden (Bethlehem)	Greensboro	20.00
Mrs. W. L. Dawson	West Market Church	Greensboro	1.00
Rev. W. T. Albright	Waxhaw	Charlotte	4.00
Bettie Lee Sanders	Jr. Dept. Centenary, Smithfield	Raleigh	2.50
Rev. G. R. Stafford	Jefferson	Statesville	4.50
Mrs. R. J. Sifford	Lincolnton	Gastonia	5.00
Total contributions to January 11, 1938			$ 54.00

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

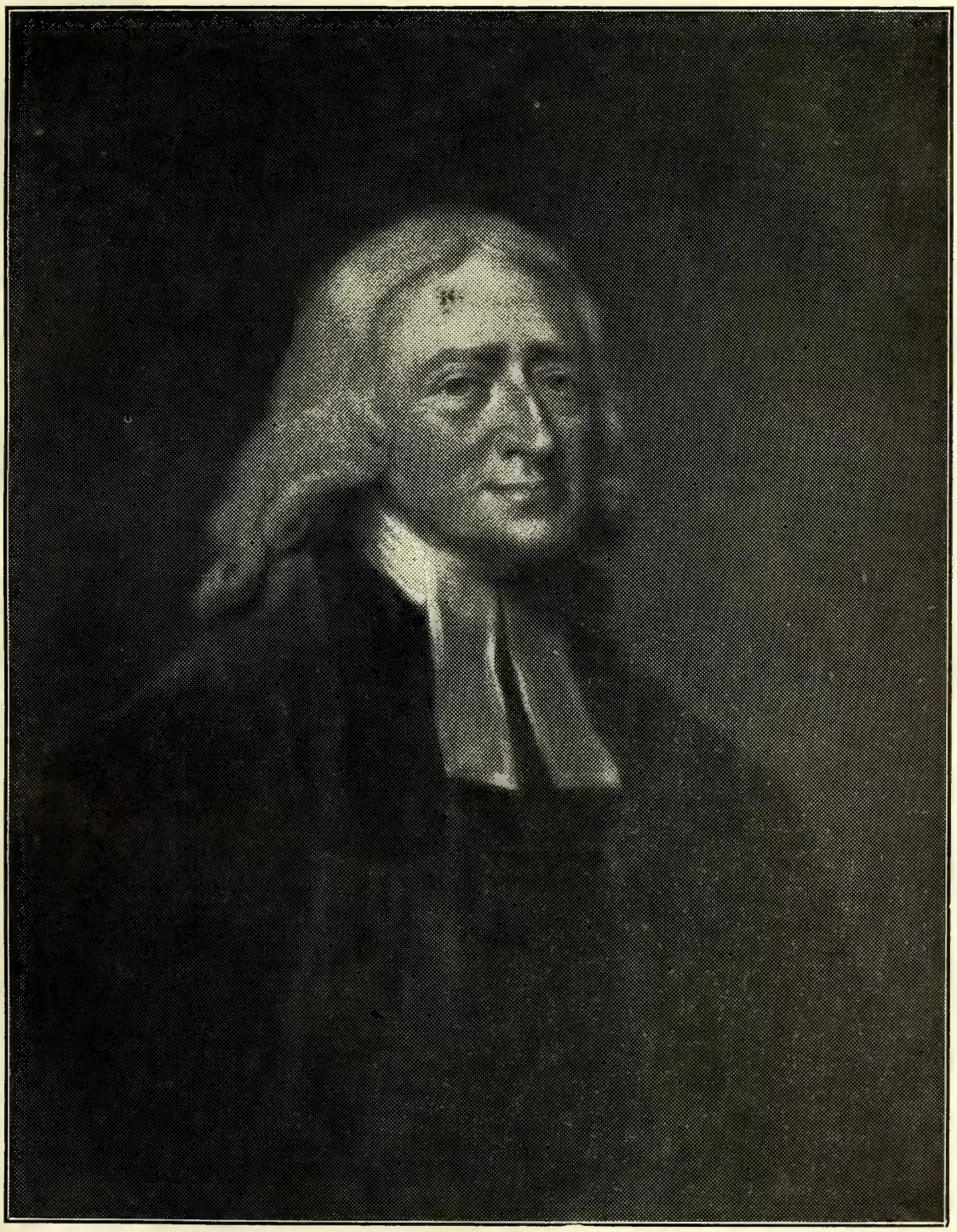
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Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, JANUARY 20, 1938 Number 3

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JOHN WESLEY

PILGRIMS OF THE AFTERNOONS

"The best ever" were the expressions heard of the Aldersgate Council Assembly at Savannah. Missionary Council meetings of the conventional order often are most disappointing, but this was no ordinary meeting of the Council. The program was more varied and dynamic; the historic setting was most appealing; and the crowds came with eager expectation. The Aldersgate idea was central. Instead of viewing the world field and considering methods for taking care of the world situation, the world within and the abiding assurance of a power able to give victory in this and in every hour was of first concern. Serious enquiry was made as to every phase of Aldersgate by men who came with hearts aglow. But I am just now concerned with the pilgrimage made to Wesley shrines near Savannah—to Tybee Island, to Bethesda Orphan House, and to Frederica. These occasions will long be remembered by all so fortunate as to be present.

Nothing did more to give strangers a sense of the fine historic setting for this Aldersgate session than these three pilgrimages. Dr. Paul N. Garber presented in vivid phrase the history of each situation as it was associated with the Wesleys and with George Whitefield. These celebrities walked once more in our midst.

Tybee Island

The exact point at which Wesley first set foot on the North American continent remains unknown. This may be well. As Colonel W. A. Ganoe, commandant of Fort Scriven, observed that rainy afternoon as the rain poured and the fog covered land and water, "It may be well," said he, "so that no one can go away saying, 'I saw the exact spot where Wesley landed.' "

More than one thousand eager Methodists assembled in the pavilion at Fort Scriven to do honor to "Father John." Heartily did that crowd enter into the exercises of the afternoon. The notes made of that service by Secretary Neal will indicate the type of exercises each afternoon on these pilgrimages.

At Tybee

Two hymns sung: "O for a thousand tongues," "A charge to keep."

Dr. Elmer Clark introduced Chaplain R. E. McCaskill, Presbyterian, who spoke words of welcome. Then "Old time religion."

Commandant Colonel W. A. Ganoe, son of Methodist preacher, graduate of Boston University, spoke words highly appreciated.

Dr. Paul N. Garber gave historical address.

Dr. M. T. Plyler read Mark 6:47-57 and then spoke.

Prayer by Rev. W. L. Hutchins, W. N. C. conference.

Dr. Clarke made announcements.

This bare outline indicates that song, prayer and historic review were the essential features each afternoon. Dr. Luther Bridgers of Atlanta had charge of the singing. This gave assurance that the old time hymns were used to fine advantage led by this evangelist and song leader. By the way, he is now pastor of an important church in Atlanta.

Bethesda Orphan House

Instead of the steady rain of the evening before, the sun shone and a beautiful open air theatre was ours for the afternoon. More than five hundred gathered there for the service and then they went on a tour of inspection of the buildings and grounds. In 1740 George Whitefield, with his own hands, laid the first brick of this orphanage in America. This orphanage remains typical of the care of Methodists for childhood and the eager concern of Methodism for human betterment. The beautiful setting of Bethesda—fifteen miles from Savannah—with its great live oaks gave these Methodist pilgrims a new appreciation of Whitefield and his work on both sides of the water.

Dr. Garber spoke illuminating words of Bethesda and of the life and work of Whitefield.

Dr. S. T. Senter, pastor of Wesley Memorial church, Savannah, told of the present operation of this institution.

Then followed the visit to the Whitefield Memorial Chapel and to the main building which stands on the site of the first building two centuries ago.

Fort Frederica and Wesley's Oak

This pilgrimage involved a trip of nearly 200 miles, made in cars and a large bus. Pastor L. A. Harrill and people of Brunswick showed the party every consideration. Cars were provided for all in need of transportation to make the trip from the Visitor's Club to the several points of interest. There were the Marshes of Glynn made famous by Sidney Lanier, then the old fort and Wesley's oak of chief interest. Pictures were taken under the oak to be forwarded free of charge to each of the party who left an address. Then followed the services.

Of the one hundred and fifty present, no one disclosed a more eager interest than did Dr. Dan Burmmitt of Kansas City and Chicago, who led the closing prayer. He is one of the leading editors of the Methodist Episcopal Church just now greatly interested in Methodist union. His presence at the council was greatly appreciated. Charming stories of his will be eagerly watched for by all who know the record of this versatile writer.

Before eight o'clock the last of the pilgrims were back in Savannah feeling that these afternoons had been a great success. One brother from Texas missed his train, but he did not complain. He was willing to forego the delay rather than to have been deprived of the experiences of the trip to St. Simons Island with all the stirring associations that gather about Frederica. M. T. P.

DR. BLACKARD WILL MAKE COMMENCEMENT ADDRESS AT BREVARD COLLEGE

Dr. Embree H. Blackard, pastor of Wesley Memorial Methodist church, High Point, has accepted an invitation to deliver the address to the 19 young men and young women who will be graduated from Brevard College Tuesday, January 25. Under the present plan of operation, Brevard College graduates students in January, June, and August. The college, is fortunte in securing the services of Dr. Blackard for this particular occasion. The program will be held in the college auditorium at 11 o'clock in the forenoon. The following young men and young women will receive diplomas at that time: Marjorie Anne Barnhardt, Crimora, Va.; Carl Bonner Caldwell, Smyrna, S. C.; Max Sinclair Deal, Conover; Lee Henry Eagle, Concord; William Jackson Ervin, Mocksville; Ira Ward Everhardt, Lexington; Mae Elizabeth Freeman, Farmington; Anita Robbins Galloway, Brevard; Frank Mackey Hughes, Candler; Margaret Katherine McKinney, Forest City; Gladis Parker, Yadkinville; Jack Reid, Charlotte; Ruby Robinson, Cedar Mountain; Rudolph Henry Sheppard; Washington, N. C.; Nancy Elizabeth Sherrill, Sherrill's Ford; David Leon Stubbs, Jr., Aurora; Mary Anne Turner, Waynesville; Mary Willie Yelton, Union Mills; George Maurice Carver, Forest City.

The Aldersgate Campaign report indicates the number of whole year subscribers received. Two six months count as one in the report.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferneces

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 83 GREENSBORO, N. C., THURSDAY, JANUARY 20, 1938 Number 3

If our stress on the glowing soul does not result in a better social order these times are badly out of joint. We have failed to set them aright.

* * *

With the new experience which was his two days before his brother John's warm heart, Charles Wesley enjoyed the outbreak of song that made him the first hymn-writer of that century. A new Aldersgate means another outbreak of song.

* * *

Of all the effective agencies for winning over the Congress are the Army and Navy. This influential group is a sure enough lobby. But these war lords know that they must go father than Washington and get hold of the youth in the schools if they are to dominate the nation as the military forces did Germany and do now hold sway in Japan. Of course it is all a matter of national defense. Pray tell us why a big navy to guard our shore line? Big ships are made to go away from home. Military ideas put in the heads of boys and girls are expected to prepare a nation for military conquest. How the war crowd do detest the champions of peace. They worship Mars and not the Prince of Peace.

* * *

Dr. Hornell Hart said at Raleigh this week: "This is an age of despair. Since August American industry has had the most precipitous decline ever recorded in a similar period of the history of economic statistics. The greatest rearmament program ever recorded is now going on in a period of so-called peace. Even the home seems to be disintegrating. What we face is not the impending downfall of civilization. A new world is in the making; the Kingdom of Brotherhood is at hand." We are not so sure about that. The world is a neighborhood but we are far from a brotherhood. The race has to be made over within—the kingdom is within. It does not come with outward observation. This jargon of voices is non-effective.

Preparation for war is the deep undercurrent in all that is done at Washington, though the plan is to make this whole effort in securing a bigger navy appear as a routine affair. Thus reports the News and Observer in connection with the biggest appropriation for the navy in time of peace. The administration talks peace; it prepares for war.

* * *

Watch the emphasis. Much of the confusion among church people is really a matter of emphasis rather than a difference in essentials. One says he is for the social gospel; another is for spiritual reality, for a gospel of redemption. Usually both of these are for spiritual reality and for social redemption, but the emphasis is different. Then a contest arises and a chasm deepens. As a matter of fact, the dynamic within is essential to any social conquest worth the name. John Wesley learned this. The more we know of him the more we wonder. How modern was he, how up-to-date he remains! An Aldersgate experience always tends to social redemption. The entire Wesleyan movement proves the truth of this assertion.

* * *

Good for the North Carolina Council of Churches in making a protest against the effort of the War Department to introduce junior units of the R.O.T.C. into the public high schools to "militarize the mind of youth." The Council affirms that "the high schools should concern themselves with those interests, values and possessions that make for constructive citizenship and moral good will among men; the council earnestly protests any move to introduce militaristic propaganda into high schools of North Carolina, and it urges the forces of peace and righteousness in every local community to resist this effort of the War Department to instill the military spirit in the minds of youth." The college youth are against war. Now the effort is to get hold of the boys and girls in their early youth so as to militarize America.

High Lights and Side Lights of the Savannah Church Meeting

Tuesday afternoon, January 14, when the writer of these lines, returning from a brief jaunt in Florida where no previous reservations were needed to secure hotel accommodations, reached Savannah he was rudely awakened to find every room in every hotel in this city of hotels already occupied and a representative of the chamber of commerce had all day been sending members of this Aldersgate conference to private homes for lodging. I joined this overflow group of visitors until the following morning when my reservation at the De Soto became due.

But the difficulty to find lodging was not the only evidence of a record breaking attendance. The evening sessions were held in the city auditorium that accommodates approximately 3500, and in this big auditorium standing room was at a premium each evening. The Monumental Methodist church was the place of assembly for the morning sessions. This church is much more spacious than Central church, Asheville, or Edenton Street, Raleigh, yet it was packed at every session, both upstairs and down and people eager to hear lined the walls from pulpit to doors. We have seen nothing like it hitherto in a church meeting where people traveled long distances and paid their own expenses. Visitors from North Carolina were there in such numbers as to make one think of a joint meeting of the two annual conferences of North Carolina or of Duke University commencement. Most of the states east of river did as well.

All the bishops were there with the exception of Arthur J. Moore, who is in China, Bishop Warren A. Chandler of Atlanta, Ga., and Bishop H. M. DuBose of Nashville, Tenn. Bishop Collins Denny of Baltimore, now in his eighties, was on hand, alert and talkative and enjoying the presence of his friends. All the editors of the church were in attendance and added thereto was Dr. Dan Brummitt of Kansas City, a leading editor of the Methodist Episcopal Church, who was covering the conference for the Northern church papers.

The Program

The program makers had done an admirable job and the huge audiences were a challenge to the speakers to deliver inspiring addresses. Among the eminent names in the list of speakers were Dr. Lynn Harold Hough, dean of Drew Theological Seminary. Dr. Edwin Lewis, also of Drew, Dr. Merton Rice, pastor of the Metropolitan Methodist church, Detroit, Michigan, and Bishops Ralph H. Cushman and Frederick D. Leete of the Methodist Episcopal Church. The foregoing with Mrs. Fred B. Fisher of Detroit, Mich., were all representatives of our sister church of the North. Dr. James H. Stranghn, president of the Methodist Protestant Church, ably represented his church on the program. The leaders of the Southern church who occupied places on this four day program were too numerous to even name them in this brief story of a truly wonderful convention.

A large volume containing these addresses is being rushed through the presses of the Publishing House at Nashville and will soon be on the market at the remarkably low price of $1.00 per volume. Hundreds of advance orders for this eagerly awaited book were given during the sessions of the conference in Savannah.

With the early appearance of this volume it is not worth while in this present story even to attempt the impossible task of giving an intelligent summary of these addresses.

A Picturesque Figure

Dr. Henry Clay Morrison, president of Asbury College, Wilmore, Ky., with his white silken curls hanging almost to his shoulders is a striking figure that commands attention in any circle. He is now over 80 years of age, yet apparently as alert and vigorous as 15 years ago. He conducted each afternoon at five o'clock an old time class meeting in Trinity Methodist church. He was one of the familiar figures about hotel lobbies, jesting with bishops and other church leaders while the friend of everybody.

Church Editors Eat Together

At 6 o'clcok Thursday evening in the Oglethorpe room of the Savannah Hotel, the editors enjoyed a delightful social hour as well as a dinner of superior quality. There were no speeches but an abundance of fine fellowship. The only guests that these editors honored with an invitation were Dr. Dan Brummitt, editor of the Central edition of the Christian Advocate which is published in Kansas City, Mo., President W. P. Few of Duke University, and Mrs. A. W. Plyler of Greensboro, N. C. Among the editors present were: A. J. Weeks, Southwestern Christian Advocate; W. P. King and C. O. Ransford, Christian Advocate; A. C. Miller, Arkansas Methodist; J. M. Rowland, Richmond Christian Advocate; William Stewart, Missouri Methodist; F. K. Gamble, Alabama Christian Advocate; Frank M. Richardson, Baltimore Southern Methodist; H. W. Blackburn, Florida Christian Advocate; Dennis V. Snapp, Kentucky Methodist; Roy R. McDowell, Methodist News; J. Marvin Rast, Southern Christian Advocate; A. W. Plyler and M. T. Plyler, N. C. Christian Advocate, and Chas. A. Brittain, Wesleyan Christian Advocate; Nolan B. Harmon, former editor of Baltimore Southern Methodist.

Duke University Supper

Some of the Duke University people got together Thursday evening for a dinner or supper, as one may please to call it, in the John Wesley Hotel which stands upon the identical spot where John Wesley lived during his sojourn in Savannah as minister to the colony as well as missionary to the Indians. "Bob" Hardee and "Jinks" Waggoner were the men who engineered this affair and they did it to the queen's taste. The guests were given their choice of steak, sizzling hot, or half of a broiled chicken. A majority chose the steak. President Few raised the question whether the chicken tradition that clings about Methodist preachers had its beginning with Wesley at this place or elsewhere and submitted the question to Paul N. Garber, the historian of the occasion. Dr. Garber replied that to his best knowledge and belief John

Wesley during his sojourn in Savannah subsisted mainly upon fish and oysters.

President Few was the only speaker of the evening. He told of the developments that were being made in the Duke school of religion and, also, urged that the young men coming out from Duke strive to become effective preachers.

Members of the faculty of the school of religion present were: Paul N. Garber, H. E. Spence, James Cannon, III, J. M. Ormond. Others who attended were:

W. P. Few, N. C. conference; Robert M. Hardee, W. N. C.; E. W. Needham, W. N. C.; J. E. Yountz, W. N. C.; Fynes B. Jackson, Holston; D. D. Holt, Virginia; Abram J. Cox, W. N. C.; Russell S. Harrison, N. C.; E. H. Nease, W. N. C.; A. E. Acey, Virginia; E. K. McLarty, Jr., W. N. C.; Carl Adkins, N. Georgia; John Hoyle, Jr., W. N. C.; S. W. Funk, Western Va.; A. E. Tulloh (guest), Western Va.; B. B. Slaughter, N. C.; E. D. Weathers, N. C.; W. W. Peele, W. N. C.; A. W. Plyler, W. N. C.; Jesse G. Wilkinson, W. N. C.; D. M. Sharp, N. C.; G. H. Maxwell, N. C.; Mr. and Mrs. H. H. Johnson, Batesville, Va.; Mrs. A. W. Plyler, Greensboro, N. C.; F. S. James, S. C.; H. Conrad Blackwell, Virginia; A. C. Waggoner, W. N. C.; E. L. Hillman, N. C.; F. S. Love, N. C.; Mr. and Mrs. B. L. Pool, Texas; Norman Huffman, W. N. C.; A. A. Kyles, W. N. C.; J. L. Stokes, II, W. N. C.; L. R. Akers, Jr., W. N. C.; L. P. Barnett, W. N. C.; C. A. Turner, Jr., Virginia; D. C. Whitsett, Alabama; Mrs. F. B. Jackson, Sweetwater, Tenn.; M. T. Plyler, N. C.; J. E. Blalock, N. C.; Walter Lee Lanier, W. N. C.; Mr. and Mrs. G. B. Clemmer, W. N. C.

"WENT EVERYWHERE PREACHING"

It is said of the Christians of the early times that they went everywhere preaching the gospel? Why should not the same be true in these last times? We feel assured that hundreds who attended that wonderful gathering at Savannah will go out across all the Southland preaching. To many came a new sense of God's presence as the Living Christ became more real. These quickened lives will not be content to plod on in the same old rounds. The new impulse divine will constrain them to new endeavor.

The fellowship, the discussions, the songs and prayers lifted us all to higher levels. Many will not be quite the same as they return to their homes. Some who hear will say of them that the unusual has taken place within during their sojourn with men of flaming souls. Why should there not be scores and scores in town and country place who have been touched by this new flame so that they will go out to live the Christ in a more real way and to tell others of the wonderful Saviour they have found? Savannah should be multiplied again and again before many months have passed as men of the warm heart go everywhere living and preaching the wonderful gospel of the flaming soul?

In Savannah were so many from North Carolina that the place had the appearance of a conference in our own state. Surely these men and women will make truly significant the potency of the personal touch as they stir the crowds in their several communities. The coming district gatherings of one kind and another should profit greatly and be grateful for the Aldersgate Commemoration at the place rendered sacred by the sojourn of John and Charles Wesley.

A REALLY GREAT MEETING

The Savannah meeting from any viewpoint was an unusually inspiring and instructive gathering of people who have an abiding interest in the kingdom of God. From afar as well as from adjoining states the people had come as pilgrims to a shrine. There were no worshippers of John Wesley as one of the patron saints, but men and women came to learn more about the secret of the power of this great religious leader.

The enthusiasm of numbers was felt from first to last of the conference. And upon the platform were men with great messages because their hearts burned within them as they saw with clearness the responsibility that will rest upon them as they talked of the Aldersgate Commemoration.

SAVANNAH'S CHURCHES

Savannah, Ga., is noted for its big church edifices and many of these are strikingly beautiful. One of the most noted is the Independent Presbyterian church. It was in the manse of this church that President Woodrow Wilson, June 24, 1885, married Miss Louise Axson, granddaughter of the pastor, Dr. I. S. K. Axon, who served forty years or more as pastor.

William Dean Howells in Harpers Magazine for February, 1919, thus describes the building:

"In architecture the primacy must be yielded above every religious edifice in Savannah to the famous Presbyterian church. The structure on the outside is of such Sir Christopher Wrennish renaisance that one might well seem to be looking at it in a London street, but the interior is of such exquisite loveliness that no church in London can compare with it. Whoever would appreciate its beauty must go at once to Savannah and forget for one beatific moment in its presence the walls of Tiepolo and the ceilings of Veronese."

The building is open through the week from 10 a. m. to 5 p. m. and many visitors have the pleasure of visiting the church and the room in which Woodrow Wilson was married, and that remains as it was in 1885.

THE MYSTICAL NOTE DOMINANT

At Savannah the speakers who gripped the crowds were those who sounded the mystical note. They made effective appeal to the soul of their auditors. They moved as did the early Methodists on the level of Aldersgate. Those early Methodists urged the sense of God in the soul of man and laid stress on those inner experiences that make for saintliness of character. Would that we did more of this. Possibly nothing is more needed just now than the mystical elements in religion to exalt the potentialities of our Methodism.

How well Rufus Jones, America's greatest mystic, writes of the beautiful souled Alice Freeman Palmer: "She had a way all through her life of making her decisions and choosing her course and giving herself in noble service 'face to face with God'; that is as though she were in his visible presence and as acting positively for the love of God. It was his presence here in the world that made it for her a beautiful and glorious world to live in. God was for her a reality that gave every feature of life its worth and its meaning, and so she lived a rich and wonderful life, shot through at every point by his life and love and made radiant and thrilling even when she was doing ordinary and commonplace things."

Surely this coming year will find a redoubled effort on the part of all of us to go forth with glowing hearts. We would that God might raise up leaders for the urgent work before us, giving us men who know something of the experiences of Paul in the storm and be acquainted with his exultations in the third heaven. Then we may become real crusaders.

People and Things

"Rocky Mount district missionary institute will meet at Rocky Mount instead of Whitakers, January 27, at 10 o'clock."—J. M. Culbreth.

The Aldersgate Campaign report indicates the number of whole year subscribers received. Two six months count as one in the report.

"Rev. W. V. McRae held the first quarterly conference for the Goldston circuit Sunday, the 16th. Preached a great sermon. The people were well pleased with our new elder. They were also well pleased with the manner in which he managed the business of the conference."—W. J. Underwood.

Mrs. W. M. Robbins, wife of Rev. W. M. Robbins, several days ago underwent a thiroid operation in the Duke hospital, Durham. Mr. Robbins is in Durham with Mrs. Robbins. The report at this writing is that she is getting on admirably and should be able before a great while to return to her home in Greensboro.

"All the preachers in the Fayetteville district are urged to notify their missionary committees, their lay leaders, their presidents of woman's missionary societies, and their church school superintendents in regard to the Fayettville district missionary institute on Monday, January 24, and to make announcements in all their churches."—Lawrence A. Watts.

"We are more than pleased with our appointment to Wanchese. We were given a most hearty and cordial welcome, and it continues to be evidenced daily by individuals and groups. A big pounding on Christmas eve, and fish, oysters, etc., from individuals. A people who love God and love each other, forward looking, active and aggressive for God and their church. We must (we will) have a good year spiritually and otherwise."—James W. Sneeden.

"There are three things which we are planning to do during the month of January: (1) To secure our quota of subscriptions to the Advocate, (2) to balance our budget for the first quarter, (3) to dedicate our educational annex as the debt on this addition has been paid in full. Rev. J. H. Bradley, who was pastor of Race Street church when the addition was built, will preach the sermon at 11 o'clock the first Sunday in February."—G. W. Vick, Pastor.

"The Forsyth circuit is moving along in fine shape. We love our work and love the people of this charge. Brother Hutchins was with us last Sunday and preached in each of our churches. He brought great messages and our hearts were strangely warmed. We are expecting a great spiritual year on this work. In fact we are working and praying that God will bless our people and create within each of us a new heart. The Advocate has been great this year. You are doing a wonderful job for which we are grateful. It ought to be in every Methodist home."—C. W. Kirby.

Brother E. O. Cole of Charlotte sends this tribute to Brother G. B. Howard: "Mingling with the multitude that gathered from near and far to attend the funeral services of G. B. Howard at Spindale, I was reminded on every hand of how the life of this modest, competent, consistent, golden hearted man had won the affections and respect of such large numbers in all walks of life. There was always about him the same radiant quality in laborious details as in public meetings. That is why he was so useful, loved and trusted by all who knew him. It was my good fortune to be closely associated with him for four years."

Before this liquor question is done with in North Carolina there will be many politicians who will want to kick themselves by not following the advice of Mr. O. M. Mull of Shelby when he plead with the last legislature to "take the liquor question out of politics." He told them to let the people of the state vote on it. They would not listen to Mr. Mull and now—well, now.—Charity and Children.

"A few words from Goldston circuit. Goldston circuit covers a large part of Chatham county. The charge is made up of six churches, with as fine people as anyone could wish to serve. They are considerate of their preacher and not only say nice things to him and about him but do things for him in a big way, which reveals their appreciation. Too, they are long suffering in their forbearance. We have served these good people three years and now beginning the fourth with marked sympathy and co-operation. Each year we have been given a warm welcome, but this fourth year the warmest welcome of all, if such could be possible. Two of the churches have really given us poundings, filled the pantry with good things. The other churches have remembered us with Christmas gifts. Glad we have the privilege of serving the Goldston charge. May heaven's store house always supply their every need."—W. J. Underwood, Pastor.

The woman's missionary society of the Spray Methodist church is one of the most active organizations of the church. With a membership of 56 ladies at the present time it continues to grow. At the last meeting the treasurer, who has served for five consecutive years without missing a single meeting, announced that the pledge for last year was paid in full, including ten dollars for Miss Kelly. Recently the society had the privilege of having Miss Lelia Tuttle, a missionary from China, spend a few days in the community. Miss Tuttle has served almost 30 years as dean of Soochow University, Soochow, China. She told many interesting things about her work there and also about the war that is in progress now. However, Miss Tuttle had left on her regular furlough before the war began. She spoke at the regular morning service on December 5 and made several other addresses during her stay here. The women of the missionary society of Spray Methodist church enjoyed Miss Tuttle's visit and hope she may come to their town again.

"Please add the name of the Conway preacher to the list of those who were so graciously remembered by their parishoners preceding, during and since the Christmas holidays. These good people here on the Conway charge have, for years, had the reputation for loving and caring for their preacher. During the holiday season through which we have just passed they sustained that reputation in a most tangible way. From Zion, Severn, and Bethany came such poundings as we very infrequently have heard described, but never experienced. There were over a hundred pounds of sugar, more than a hundred pounds of flour, several pounds of coffee, lard, meal, several hams and chickens, and many other things too numerous to mention. A fact that speaks of the loving care of these people for their preacher is that they do not pound him and stop. Almost every time the preacher goes among them he comes back with some evidence of their desire to share with him God's blessings on them. All of which is an effort on the part of the preacher and his family to thank the people of the Conway charge for their loving thoughtfulness, for their warm welcome extended to us on our return for the fourth year of our stay among them, and to assure them of our love and prayers as we continue to labor in their midst."—Pastor and his family.

Souls aflame and presses humming are essential to our Aldersgate Advance

CITY SCHOOLS OF GREENSBORO AND TEMPERANCE EDUCATION

The Charles H. Ireland Bible class of West Market Street church is backing up Superintendent B. L. Smith of the city schools in teaching temperance, especially in teaching the text book, "Alcohol and Other Habit Forming Drugs," in the sixth grade. Prizes are offered in each school of the city so that all may have a chance at one of these.

Last Sunday morning by a standing vote the class approved the following resolution:

We, the Charles H. Ireland Bible class, hereby authorize and direct the president to appoint a committee of three to co-operate with the superintendent of the Greensboro city schools in instituting and fostering a contest among the sixth grade pupils of Greensboro in the study of the text book, "Alcohol and the Habit Forming Drugs."

The committee named is Ben L. Smith, chairman, Raymond A. Smith and J. C. Cowan. This committee has provided for ten white schools with a total of 675 children and three colored schools with a total of 308 children a cash prize to each school. First city-wide cash prize (one to white and one to colored); second city-wide cash prize (one to white and one to colored). This makes it so a pupil in one school can win the prize for his particular school, and in addition win either the first or second city-wide prize.

In commending this action we would urge classes and individuals in other communities to take some such action in aiding in teaching the hurt of alcohol.

TRIBUTE TO A NOBLE SOUL

Last Sunday evening at five o'clock the membership of Grace church, Wilmington, and a host of friends, gathered to pay tribute to J. L. Becton. It was an impressive service vibrant with spiritual power even though a sorrowful one. Not one of us but felt that a great soul had passed from among us.

The attached resolution voices our appreciation of the man. It was adopted at the close of the service as we stood in a moment of silent dedication. Into that silence the pastor spoke the words of "Crossing the Bar" and we went out determined that we would not fail the man who had so effectively invested himself in the church.

In brief speeches, Roger Moore spoke of Becton the Churchman, Frank Hackler of Becton the Citizen, Rev. W. A. Cade spoke of Becton in His Wider Church Service, Dean J. W. Harrelson of Becton and His State-Wide Service, his pastor spoke of Becton the Man. The resolutions were presented by J. W. Grise.

Even those of us who knew this man best were amazed at the reach of his influence. F. S. Love.

Resolutions of Respect

As it must come to all of us, death came to John L. Becton. The end came at 11:45 a. m January 8, 1938, in the James Walker Memorial hospital while anxious friends awaited nearby.

As he met the problems of life, he met the end of life, clear-eyed, fearlessly, with a spirit still valiant though his body had been sorely weakened by pain and suffering.

We are grieved at his passing but we realize that our heavenly Father knows best, and today, as we are assembled in the church he loved so well we seem to hear the Master say, "Well done, 'Bec,' you've fought a good fight."

He served Grace church faithfully and efficiently as a steward, chairman of the official board, in fact in every department of the church. He was known and honored throughout the Methodist conference as a lay leader of superior ability, dauntless courage and deep sincerity. His church always came first all the way along his life's journey. Being a man of high moral principles, of vision, of integrity, of an abiding love, of deep syampthy, and a leader of the highest magnitude, no task for his Master or his fellow man was too small or too large not to merit his best. Truly, it can be said that he was a devoted servant of his Master and a faithful friend of man. Therefore be it resolved:

First, That in the passing of John L. Becton a vacancy in the church, the community and the state will be felt during the years to come and will especially prove a great loss to the church he loved and served.

Second, That the community has lost a man whose efficiency in every endeavor was not diminished but increased by his unlimited Christian and public spirit.

Third, That we ask God's blessings upon each member of his family in their sorrow and that we express to them our sincere heartfelt sympathy as they face the future without his presence.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on the permanent records of the church, a copy to the local press and a copy to the North Carolina Christian Advocate for publication.

J. W. Grise,
E. L. White,
Mrs. F. S. Love,
Raymond Crow.

OXFORD HAPPY ON THE WAY

Last Sunday this editor enjoyed a delightful day with Rev. O. W. Dowd and his people at Oxford. The morning hour of waiting before the Lord was truly refreshing. It was a joy to preach to that congregation. To find such a promising outlook for the year told of a satisfied pastor and a congregation ready to co-operate in every good work. A carefully prepared program is theirs and larger use is to be made of the printing press. As a start $37 had been collected on subscriptions for the Advocate—new and renewals. The church paper is being given an equal share with all other good causes. Yes, Oxford and their pastor are happy on the way this Aldersgate year.

To be once more in the home of Mr. and Mrs. Ivy Allen and gather about that table brought up the blessed memories of other days. So often have we enjoyed their hospitality when Mrs. Allen was president of Louisburg College. The mention of her name makes the past to live and brings up the noble virtues associated with the Davis family of Warren and Franklin counties. All such enrich and make great a people and a civilization.

THREE THINGS

Three things to govern—temper, tongue and conduct.

Three things to cultivate—courage, affection and gentleness.

Three things to commend—thrift, industry and promptness.

Three things to despise—cruelty, arrogance and ingratitude.

Three things to wish for—health, friends and contentment.

Three things to work for—security, independence and happiness.

Three things to give—aid to the needy, comfort to the sad and appreciation to the worthy.—Selected.

DEATH OF O. E. DEVER

Brother Dever died January 5, 1938, at the home of his brother in High Point. He had been in declining health for three months. He was 66 years old. He was a native of Texas and came to Greensboro in 1924. He leaves his widow, who was Miss Bessie Green; two daughters and two sons, A. M. Dever and Henry Dever of Greensboro.

Brother Dever joined the Methodist church in youth. He was a faithful member of Centenary church, Greensboro, for several years. He was regular in Sunday school and church attendance till his health failed him. Rev. C. S. Kirkpatrick, his pastor, conducted the funeral at Centenary.

A. C. Sherrill.

MEETING OF BOARD OF MISSIONS

This is to advise that the meeting of the Board of Missions, Methodist Episcopal Church, South, has been fixed for Thursday and Friday, April 21 and 22, opening at 9 a. m. on the morning of the 21st in the assembly room of the Doctors' Building, Nashville, Tenn. The 20th will be given over to committee meetings. W. G. Cram, Gen. Chm.

What Next in China?

By A. W. Wasson

Two tremendous problems, relief and reconstruction, now confront the mission workers of the Southern Methodist Church in China. The more immediate problem is that of relief for the five million refugees in the conference area served by this church and for the ten thousand church members driven from their homes by the Sino-Japanese hostilities. This challenge is being splendidly met by such devoted work as that of Moore Memorial church in Shanghai, which houses four hundred refugees and feeds six times that number. Contributions from American friends are welcomed and are wisely used in a relief program where the value of an American postage stamp will feed an adult Chinese for one day.

But the second problem, one which is likely to be overlooked by the American reader, is a challenge which is close to the hearts of the mission workers. This is the problem of rebuilding and reconstruction.

Across the area in which the Southern Methodists work is located the Chinese armies have withdrawn, pursued by Japanese forces. Now that the tide of battle has passed still farther west, the mission area is comparatively calm, and the task of estimating the destructive results of the invasion can begin. Dr. J. C. Thoroughman writes that "The Southern Methodist mission program in China has suffered the most severe blow in its history." Rev. J. H. H. Berckman, presiding elder of the Shanghai district, adds, "It is impossible to calculate the loss of the labors of the years. Nanziang, Quinsan, Soochow, Changshu, Wusih, Changchow, Huchow, Nanzing, Sungkiang churches, schools, hospitals, wrecked and wiped off the map. Preachers, their families, Bible women, church members —men, women, and little babies—scattered, burned, and bombed out of their homes—fleeing, fleeing, fleeing. War."

In many of the mission institutions the workers remained during numerous air raids, grimly retreating into bomb proof dugouts until the immediate danger was over and then proceeding as though nothing had happened. When finally it was deemed necessary to evacuate the schools and hospitals of the war-torn regions, these men were already planning for the future. If Nanking Theological Seminary must be abandoned, perhaps it might be reopened in Shanghai. Doctors carried with them movable equipment from the hospitals, hoping to return to use their skill in a shattered community.

The experience of those who remained at their posts until the last possible moment are full of heroism and even humor. After working steadily to evacuate hundreds of wounded soldiers from Soochow hospital, Dr. Rice, Dr. Thoroughman, and Mr. Henry departed in a second-hand Ford the day before a bomb scored a direct hit on the hospital. Safe in Nanking, they wired their colleagues in Shanghai, "Thanks to Lizzie, skins intact." When Soochow University was forced to close its doors in mid-November, two large canal boats were secured to convey the faculty members and their families to places of comparative safety.

Fortunately there have been no fatalities reported for the missionary group. But now the problem uppermost in the mind of each evacuated leader seems to be to find out just what damage or destruction has been wrought and to plan for the future. Only two weeks after his narrow escape from Soochow, Dr. Thoroughman writes that he is "endeavoring to get back to Soochow at the first possible moment. . . . The last report was that our clinic building was partially destroyed by a bomb. How much more damage has been done we do not know. We do know that all of the equipment has been removed, but how much looting has occurred in the hospital buildings and in our own homes we have not yet found out."

Instead of being discouraged by the uncertainty of what lies ahead, this missionary doctor expresses what must be the attitude of many of his colleagues: "We on the field think that there is only one course to pursue. That is, go back and rebuild and face the future in a spirit of Christian service that will help to meet the need of the people of China in the darkest hour of their modern history."

Is there to be a future for mission work in China? The answer to this question and challenge lies with the people of the home churches. With their prayers and contributions they may assist in the rebuilding of the mission program in China. This assistance is needed; as Dr. Thoroughman expresses it, "We are hoping for some message from the church at home, to reassure us that as we face the bleak future of reconstruction we shall have behind us their whole-hearted support."

It is at once the home church's responsibility and privilege to meet this challenge and assure the workers in China of our sympathy and support in their two-fold task of relief and resconstruction. Their dauntless spirit deserves nothing less than whole-hearted co-operation.

REIDSVILLE CIRCUIT NOTES

We are glad to be back with the good people of Reidsville circuit for the eighth year. They have given us a hearty welcome, not only by the friendly handshake and 'Glad to see you back with us,' but in many other ways. Congregations have been larger than usual for the time of year, and our first quarterly conference was better than in any preceding year. Our presiding elder, Dr. W. W. Peele, had a very interesting program planned in addition to our regular conference. Brother J. G. Wilkinson of Salisbury and Brother James W. Fowler of West Market, Greensboro, made very interesting and helpful talks in explaining plans for the work of the new conference year. The Bethlehem people, as usual, provided a bountiful table with enough good eats to feed two or three quarterly conferences, and last but not least the churches paid about one-fourth of the salary for the year. We have raised about 75 per cent of our Children's Home money, and of this amount the Lowe's congregation paid theirs in full the first of December.

Poundings—yes, in the old fashioned way. The very first service after conference the Bethlehem congregation loaded our car with good things to eat. Then a few Sundays later the Mt. Carmel congregation did the same thing, and Lowe's followed with a bountiful supply, and other people on the charge who were not present on the pounding days, and many from the other churches have been pounding us ever since—enough to do through Christmas and a good supply to go in into the new year, for which we are very grateful.

The Mt. Carmel congregation have talked of building Sunday school rooms in their church ever since the Lowe's people did their work year before last. Soon after conference they went to work and raised $1200 in cash and started the building. By Christmas we had it completed. A real new church all inside with five large Sunday school rooms and auditorium, hardwood floors, new ceiling and all. Everybody pleased, so much so that last Sunday at the first service in the new church they proceeded to raise about $225 to finish paying for the work and material. A new church and out of debt since conference.

We expect to have more to say about this old historic church where people have worshipped for 130 years. We are beginning to believe that the eighth year on a charge is as good as any other year. But we are working with a people who do their part.

T. V. Crouse.

Aldersgate Campaign Report

Asheville District

Asheville, E. H. Nease	7
Central, W. A. Stanbury	4
E. Flat Rock, R. M. Varner	1
Hendersonville, G. R. Combs	1
Hillside Street, F. O. Dryman	1
Micaville, H. E. Bolick	1
Skyland, T. C. Jordan	1

Charlotte District

Hawthorne Lane, L. B. Hayes	28
Bethel-New Hope, J. R. Warren	5
Wadesboro, Paul Hardin, Jr.	4
N. Monroe-Grace, W. C. Dutton	3
Weddington, T. J. Huggins	3
Bethel-Bogers, W. B. Thompson	2
Pineville, E. O. Cole	2
Polkton, L. R. Akers, Jr.	2
Duncan Mem.-Derita, J. S. Folger	1
Ansonville, L. F. Strader	1
N. Monroe-Grace, W. C. Dutton	1

Gastonia District

Bessemer City, J. O. Ervin	5
Cherryville, G. F. Houck	3
Main St., C. E. Rozzelle	3
Polkville, Van B. Harrison	2
Belmont, Main St., C. P. Bowles	2
Cherryville, D. M. Nifong	1
Kings Mountain, E. W. Fox	1
McAdenville, H. E. Jones	1

Greensboro District

West Greensboro, G. A. Stamper	13
Wesley Memorial, E. H. Blackard	6
College Place, B. C. Reavis	5
Asheboro, H. P. Powell	4
Centenary, C. S. Kirkpatrick	3
Proximity, S. M. Needham	2
Reidsville, J. H. Armbrust	2
Ruffin, H. R. Cornelius	2
Battleground Road, F. E. Howard	2
Coleridge, O. P. Ader	2
Mt. Pleasant, B. W. Lefler	2
Randleman, J. L. Stokes, II	1
Reidsville Ct., T. V. Crouse	1
Caraway Mem., J. W. Fitzgerald	1
Ward St.-Archdale, R. C. Kirk	1
Lee's Chapel-Grace, A. L. Latham	1

Marion District

Mill Spring, W. E. Rufty	3
Grace Chapel, Wilson Nesbit	2
Rutherfordton, R. B. Templeton	2
Bostic, C. M. McKinney	2
Grace Chapel, Wilson Nesbit	2
Dudley Sh'ls-Hudson, O. L. Robinson	1
Granite Falls, E. P. Billups	1
Pleasant Grove, R. G. Tuttle	1
Bostic, C. M. McKinney	1
Marion Mills, A. Burgess	1
Valdese, G. F. Hood	1
Connelly Springs, C. F. Tate	1
Rutherford College, J. P. Morris	1
Forest City, Fletcher Nelson	1
Lneoir Ct., J. W. Combs	1
Pleasant Grove, R. G. Tuttle	1
Cliffside-Avondale, H. E. Stimson	1

Salisbury District

Coburn Mem., A. C. Waggoner	26
Landis, C. R. Allison	12
Park Avenue, E. L. Kirk	8
First Church, W. B. West	8
Kerr Street, C. E. Murray	3
Albemarle Ct., G. L. Wilkinson	3
Woodleaf, O. E. Croy	1
Farmington, H. C. Freeman	1
Mt. Olivet, J. N. Randall	1
Norwood Station, R. L. Young	1

Statesville District

Moravian Falls, J. C. Gentry	4
Race Street, G. W. Vick	3
Mooresville Ct., W. Q. Grigg	1
Bethel-Fairgrove, R. E. Ward	1
Catawba, Reid Wall	1

Waynesville District

Bethel, T. G. Highfill	2
Delwood, J. C. Stokes	2
Junaluska, J. H. Carper	1
Cullowhee, C. G. Hefner	1

Winston-Salem District

Forsyth, C. W. Kirby	6
Grace, O. B. Mitchell	3
Thomasville, Main St., C. M. Pickens	3
Rural Hall, W. R. Harris	2
Burkhead, W. B. Davis	2
Walkertown, C. C. Herbert, Jr.	2
Central Terrace, C. B. Newton	1
Centenary, G. R. Jordan	1
Walnut Cove, J. O. Banks	1
Hiatt Mem., R. G. McClamrock	1
Linwood, R. F. Huneycutt	1

Durham District

Cedar Grove, S. F. Nicks	10
Front Street, H. I. Glass	9
West Durham, M. Y. Self	7
Hillsboro, J. V. Early	3
Chapel Hill, A. P. Brantley	3
Duke Memorial, H. C. Smith	2
Lakewood, M. O. Stephenson	2
Bynum, J. C. Reichard	1
Durham Ct., C. D. Barclift	1
Leasburg, D. D. Traynham	1
Burlington Ct., L. L. Parrish	1
Bahama, M. C. Dunn	1

Elizabeth City District

Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	6
Murfreesboro-Winton, C. E. Vale	3
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1

Fayetteville District

Ellerbe, K. F. Duval	4
Troy, W. R. Royall	3
Stedman, I. J. Strawbridge	2
Fayetteville Ct., J. C. Williams	1
Person St.-Calvary, J. B. Bross	1
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1

New Bern District

Pink Hill, H. M. McLamb	8
Morehead City, B. H. Houston	3
New Bern, L. C. Larkin	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
Snow Hill, D. B. Critcher	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Kinston, A. S. Parker	1
Grifton, G. B. Starling	1

Raleigh District

Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	4
Millbrook, H. A. Chester	2
Four Oaks, H. B. Baum	2
Franklinton, S. E. Mercer	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1

Rocky Mount District

Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	3
S. Rocky Mount, C. W. Goldston	1

Wilmington District

Fifth Avenue, John Cline	26
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	1
Swansboro, C. B. Long	1
Trinity, R. L. Jerome	1
Wallace-Rose Hill, E. C. Maness	1

Pastors Who Sent Aldersgate Subscriptions Before Being Moved

First Church, John W. Moore	21
Mt. Holly, J. G. Huggin, Jr.	9
Spray, A. C. Waggoner	5
Rutherfordton, Fletcher Nelson	5
Princeton, W. C. Merritt	5
Trinity, Walter Patten	5
Crouse, A. L. Latham	4
Fremont, S. R. Shuller	4
Sylva, M. Q. Tuttle	3
Westford, G. W. Fink	2
Green Street, R. C. Goforth	2
Smithfield, J. H. Lanning	2
Weldon, J. O. Long	2
Dilworth, G. T. Bond	1
Hickory Grove, A. A. Kyles	1
Lee's Chapel-Grace, E. H. Brendall	1
Asheboro Ct., R. Odell Brown	1
Spencer, G. A. Stamper	1
Mocksville, E. J. Harbison	1
Epworth, I. L. Roberts	1
Race Street, A. L. Aycock	1
Franklin, C. C. Herbert, Jr.	1
Brevard Ct., H. O. Huss	1
Sandy Ridge, J. W. Bennett	1
Carr, L. T. Singleton	1
Graham-W. Burlington, J. A. Martin	1
Caledonia, M. C. Ellerbe	1
Dunn, J. A. Russell	1
Warrenton, O. I. Hinson	1
Norlina, W. C. Wilson	1
Warrenton, O. I. Hinson	1
Rosemary, J. J. Boone	1

RUFUS PHILMER WOMBLE

Rufus Philmer Womble was born November 16, 1859, and was peacefully translated on December 31, 1937, after five years of failing health.

On September 8, 1886, he was married to Margaret Lula Atwater. To this union were born five children, two of whom died in infancy. He is survived by his widow, three children, and six grandchildren. His two sons, Floy and Guy, live in Raleigh, and his only daughter, Mrs. E. C. Durham, now lives in Creedmoor. Two brothers also survive—J. F. Womble, Route 5, Sanford, and J. W. Womble, Route 3, Moncure.

Mr. Womble was not afraid to depart this life. He knew he was going, and in his rational moments toward the last he made most beautiful talks, which greatly comforted his loved ones standing near.

He had lived a noble and cheerful Christian life, and he was conscious of God's presence to the end—and his passing was like a child going to sleep.

The funeral service was held at his church home—the Methodist church at Moncure—and his body was carried to Flat Springs cemetery for burial. The service was conducted by Rev. A. C. Thompson of Battleboro, who was assisted by Revs. Tom White of Sanford and E. G. Overton of Raleigh.

Proof of his ability to make friends was the large assembly of people from various towns and communities, who covered his grave with flowers. Another strong proof of his Christian attitude toward all mankind was the presence at the funeral of a large number of negroes, who sang at the grave a most appropriate and inspiring song in their own matchless manner.

His friends, both white and black, expect to meet him again—in "the sweet by and by," of which he talked so much before departing.

His son-in-law,
E. C. Durham.

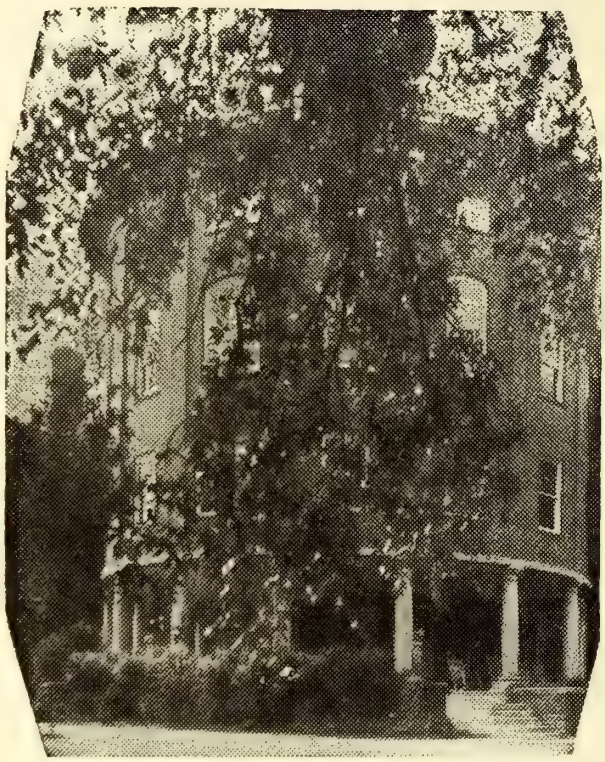
Greensboro College 1838-1938

By RAYMOND A. SMITH

Should women be educated? This was a real question a hundred years ago.

"Inflated pedantry may sneer at the idea of a female rival in the walks of literature, and contracted ignorance may prescribe limits beyond which young ladies should not be permitted to go, in the ascent of the hill of science; but the day is past, when female genius is to be trammeled by the obsolete and tyrannical customs of a barbarous age. The time has now arrived when they must, and will, throw off the restrictions imposed upon them and assume the station to which nature and God entitle them."

Such delightful excerpts as this will reward anyone who will take the trouble to read the address to the Virginia Methodist conference of 1837 at which a most vigorous appeal was made for the church to support the plea to establish a college for women in Greensboro, N. C. The address evidently was effective, for in December, 1838, the North Carolina conference of the Methodist Episcopal Church secured a charter from the state authorizing the establishment of Greensboro Female College.



Main Building

This institution, according to the trustees of that first year of its chartered history, was to be "a pledge on the part of the church in North Carolina to redeem her from the reproach under which she has long and perhaps too justly labored, of indifference to the intellectual advancement of by far the most interesting portion of both society and the church."

Greensboro College, celebrating its centennial this academic year, claims the distinction of being the third oldest chartered college for women in the country, only Mt. Holyoke and Wesleyan of Georgia being one and two years older, respectively. This North Carolina institution was, furthermore, the first four-year college now in existence for women to be chartered by the Methodist Church. It numbers among its graduates some of the best known women of the state, several governors' wives having been graduated here. The mother of Lady Astor, world renowned British woman political leader, the mother of the famed O. Henry, the wife of the Secretary of Commerce in the present government administration, Mrs. Margaret Lou McKenzie Roper, and many other distinguished women are numbered among its alumnae.

But these hundreds years of outstanding service to church and state have not been achieved without sacrificial devotion upon the part of those who labored for the maintenance of the college's place in the educational world. Starting their work long before the state undertook any adventures in the higher education of women, its alumnae and friends have saved the institution from extinction by fire twice and from financial disaster on several occasions.

Believing firmly in the truth of the old adage that "the first hundred years are the hardest" this Greensboro and North Carolina institution looks to the future with confidence. Recent investigations by the Commission on College Policy of the Methodist Church have given the institution assurance of the unqualified support of this important body as well as that of the General Board of Chrstian Education and of a number of the church's outstanding leaders such as Bishop Paul B. Kern.

May 28, 1935, marked the beginning of a new administration for the college when Dr. Luther Lafayette Gobbel, AB., AM., Ph.D., was elected president, succeeding Dr. Samuel B. Turrentine, who had rendered long and distinguished service to the college and who was elected president emeritus and professor of Bible. The two and a half years of Dr. Gobbel's administration have seen numerous improvements made in and around the buildings and grounds of the institution. More than a thousand shrubs and trees have been planted on the campus, the interior of Main Building has been re-decorated and refurnished (with the active assistance of interested alumnae). dormitories and class rooms have been renovated, numerous improvements have been made in the library and laboratories, new tennis courts have been constructed, the dining room has been repainted and various improvements made in Odell Memorial Auditorium which houses the School of Music. These later changes included the moving of an organ to a more advantageous position, thus releasing needed space on the stage. Besides these material improvements, new members are being added to the faculty from time to time, thus improving the instructional opportunities offered students.

Greensboro College has not been adverse to changing its name—and, like many modern women, has changed it twice! Originally called Greensboro Female College, it changed to Greensboro College for Women in 1913 and, in 1921, adopted its present name of Greensboro College.

As a part of the centennial celebration this year alumnae and friends are rallying to the support of the college, and it now looks as if the institution is well on the way to the national recognition which its record of one hundred years of faithful service entitles it. Among the immediate centennial objectives is the raising of $100,000 on the endowment. Other objectives include the building of a library, a gymnasium, a science and class room building, and a new dormitory. In addition to these aims, further increase in the endowment of the college is contemplated.

Combining, as it does, the Christian liberal arts college with a nationally recognized School of Music, Greensboro College has for many years been a favorite school with those who wish a college that offers a predominantly cultural course combined with vocational preparation in the field of teaching, equipment for pursuing graduate studies in the liberal or fine arts, or other professional work.

Woman's place in the cultural, intellectual, and professional world has greatly changed during the century in which this institution has operated—one might say because it and other institutions of like character have carried on their work. With these changes, however, there is no diminution of the need for an alert and capable womanhood "to serve the present age." It is to the continued production of such leadership that this century-old institution has dedicated the next one hundred years.

REV. R. D. SHERRILL

On December 5, 1937, Rev. R. D. Sherrill, a member of the Western North Carolina conference since 1890, passed away peacefully in a Charlotte hospital. He had been ill for quite a long time and his demise was not unexpected. He was recognized by all who knew him as a highly conscientious and truly devout pastor. He traveled the way of duty. He served his church with undeviating fidelity and unflagging zeal. Wherever he labored as pastor he made his people feel that a Christ-like life was in their midst. There was no note of uncertainty in the gospel he preached. His messages were characterized by simplicity and earnestness. He knew the Master in the experience of forgiving love and endeavored to preach with assurance inspired by his own satisfying and soul-stirring experience.

God was a reality to him and his ministry was expressive always of that deeply devotional spirit born out of the sense of reality. He called sinners to repentance with a kindly fervor and convincing sympthy that come from intimate fellowship and comradeship with a friendly spirit at the heart of life.

He was gentle and thoughtful in the sick room, affable and helpful in the circle of children and dignified and reverent in the pulpit. His life was characterized by deep consecration, fervent love for his fellows, fondness for the word of God, and loyalty to every interest of the divine kingdom.

He was pure in his private life, upright in his dealings with his fellows, and always ready to help those in need. There was nothing sensational about him. He endeavored to make himself serviceable rather than appear showy and exert an influence for good rather than win praise for himself.

All in all he was a royal soul. Long will the hallowed influence of this Christian minister abide in the hearts of those who knew him and loved him.

Loy D. Thompson.

JUST BEING ALIVE IS A MIRACLE

A future life is, you think, unbelievable? How clear it is that death is death for men as for all living things.

Well, I should put the matter rather differently. The present life is incredible, a future credible. "Not to be twice-born, but once-born is wonderful." To be alive, actually existing, to have emerged from darkness and silence, to be here today is certainly incredible. A philosopher friend of mine could never, he told me, bring himself to believe in his own existence. A future life would be a miracle and you find it difficult to believe in miracles? I, on the contrary, find it easy. They are to be expected. The starry worlds in time and space, the pageant of life, the processes of growth and reproduction, the instincts of animals, the inventiveness of nature, the rising and the setting sun, the affections and passions, the character of thought, of will, intuition, consciousness, these singly and together plunge the human mind into profound amazement to be in their midst.—Prof. W. MacNeile Dixon.

MYSTICS

By Rev. Frederick Ward Kates

"By mystics I mean simply people who try to see God for themselves, face to face."—Winifred Kirkland.

A German mystic of several centuries ago, Jacob Boehme, said, "Open your eyes, and the whole world is full of God." The mystics of all ages are simply those persons who obey his injunction. Mystics are just people who are aware with Elizabeth Barrett Browning that

> "Earth's crammed with heaven,
> And every common bush aflame with God
> But only he who sees puts off his shoes."

Mystics really aren't of necessity strange, curious, unbalanced folk; they are simply persons who are concerned, above all else, with what is divine in life. Their thoughts are engrossed with the manifold mysteries of life. They are beset with the realization of "what an astonishing thing it is, merely to live."

The mystic is one who realizes better than other men the vast significance, in life and in art, of the element of mystery. He knows full well that "there are more things in heaven and earth than are dreamt of' 'in our cocksure little philosophies. He is entranced by the simple, magic mysteries of ordinary, everyday life—the sort of life we know. He is aware how unsearchable is the darkness out of which we have but just stepped and how luminous is the life into which we shall shortly pass. And he feels, in the present hour, some of that deep darkness and also some of the radiant light of the future. The past and the present, what has been and what is yet to come, alike comprise integral elements of the immediate hour for him.

And the mystic is one who seeks to interpret the secret of the expressive silences. Silent minutes brim over with eloquent messages, for him. Mystics make their richest discoveries in silence, in the hushed twilight hours of the soul. And so when we hear the mystic speak we are listening to the voice of silence.

Instead of being removed from life, the mystic of all men is closest to the very heart of life itself. "The wind and silence, God's eldest born," are known to him, are full of words and sounds and meanings to him. God's voice to him is "wind among still woods."

The true mystic is the humblest of men. He is as a child who resigns himself to the guidance of an unseen hand, the hand of one walking by his side. He demands no authority for the unseen hand whose fingers he feels upon his shoulders. The mystic, like ourselves, often feels himself close to God, indeed almost touching the source of our life and being, the source of all life and all being.

> "Speak to Him, thou, for He heareth,
> And Spirit with spirit can meet—
> Closer is He than breathing,
> And nearer than hands and feet."

—The Living Church.

Louisburg College Bulletin

D. E. EARNHARDT, Editor, Louisburg, N. C.

BREAK UP THE FALLOW GROUND

Through the generous bequest of the late Miss Amy Stevens, Louisburg College has become the proud possessor of a two hundred acre farm located three miles from Louisburg on the Henderson highway. We have recently built a new barn, cleared some new ground, cleaned out seven springs, sheared two mules, installed two new cows, and beat two swords into plowshares. Through the generous gift of the Upchurch family at Raeford we have secured the necessary materials for a dairy barn and we are already at work on this building.

A PATH TO OUR DOOR

If I remember that quotation correctly it goes like this: "If you make a bigger debt than anybody else the wolves will make a path to your door." I feel that the time of the howling of the wolves has come and gone. We stopped the business of adding to the debt snowman several moons ago and he is gradually melting away. The recent campaign cut his feet from under him and then the annual conference built up a fire that will eventually liquidate him.

A BIG MOUTH AND A MESSAGE

The boys ask me how I feel since I stopped preaching. I have preached every week since I was 17 years old and I have not retired. We have chapel twice a week here and I preach in every service. I have over 350 in these congregations. All of them attend every time and none of them leave before the service is over. They attend as well on rainy days as on bright ones. The board of stewards never takes up half of the time with money announcements. We do not have any misunderstood solos, and we do not have any choir trouble. We have no collection plates and we do not have to follow the regular disorder of service.

INVITED TO A PREACHER ROAST

Our Raleigh district met in Ben Boone's church last Wednesday. It was the first preacher's meeting I ever attended where they dealt primarily with religion. Usually they set a money deadfall and bait it with religion. In this case they talked about how to get religion, how to act religious, how to look religious, and how to testify. I was expecting them to call us to the mourner's bench and give us a pledge card to sign; but they did not tell us to tithe anise and mint going and coming.

WHAT IF—

If the Methodist Church comes together with its three great bodies and continues to bear down on the note that was sounded in the Raleigh district meeting, my prediction is that we will soon go back to the business of making bad men good and good men better.

WHEN AND IF—

I came back from the Cary prayer meeting and talked the same language in my chapel that they talked over there. Since then I have heard of several prayer groups that have been organized in the dormitories here by these boys and girls. There is no telling what may result from this very local movement.

THINGS OF A STABLE NATURE

During the recent holidays five of the more earnest lads of our student body asked the privilege of remaining here and working on the farm. I joined them and we built and tore down and dug up and planted and replanted. Those men who think that young people go to college only to play ought to peep through their doughnut at some of these sturdy lads while they toss haystacks to the third story or thump the boulders from the bottom of a ten-foot ditch. These fellows are not working to get an education—they are getting an education in order to work.

THINGS BOTH NEW AND OLD

We are starting some new courses here in our school house this next semester. We are beginning some common sense two-year courses that are designed for students who wish simply to spend two years in college and go back home to live as good citizens and work for a living. These courses will instruct in the art of practical farming, practical mathematics, honest - to - goodness housekeeping and cooking, community betterment, village, town and county government.

FANNY TICKS

I was listening to some birds talk about the dangers of overzealous religion. They were even afraid that the Methodists would cease to be respectable by harking back to the fanaticism of their early days. To me, the unbridled religion that those men feared would be preferable to this so-called respectability into which we have come. Our people are perfect fanatics over this "culture" that we have assumed. In the college circles where this culture is heading up we are perfect fanatics about athletics. For an inflated pigskin we will perform a war dance or tear down a dormitory to make a bonfire. We justify one man standing on another's neck if the possession of the pigskin is at stake. If a man breaks a leg or a head in trying to get his hands on that bit of skin he is to wear his injury as a badge of honor. I can excuse these adherents for their enthusiasm for the game, provided they do not prop up the corner of their eye and try to peep down on others who want to be enthusiastic over their eternal interests.

DOES IT WORK?

While Bill Payne is being tried for his life I am wondering if I am altogether free from blame in his crime wave. I have operated in the very sections where that young man was brought up. In Troy I was preaching in the church while he was robbing the bank in the same town. In fact I went down to the bank and found Bill with the whole bank congregation down on their faces—the very thing I had failed to do with my congregation at the church. Possibly if I had spent some time making a Christian of Bill Payne he would have helped me in getting people prostrate in the dust.

NEW BLOOD

The recent conference session in Raleigh gave us two new trustees—Allen P. Brantley of Chapel Hill and T. B. Upchurch, Jr., of Raeford. There are no men in the state whose hearts are more wrapped up in this college than those two men. Brantley has given his thought and his time and his money to make it go. T. B. Upchurch and his people have done likewise. They have sent their own relatives here to college for some years, and the largest cash contribution made during the recent campaign was from that family.

WHERE DO WE GET OUR STUDENTS?

The following list will show you how they are classified by counties:

Alamance	4
Beaufort	6
Bertie	1
Brunswick	5
Camden	2
Carteret	2
Chatham	4
Chowan	2
Columbus	5
Craven	5
Cumberland	5
Currituck	1
Dare	7
Davidson	1
Duplin	9
Durham	6
Edgecombe	4
Forsyth	1
Franklin	38
Gates	5
Granville	5
Green	5
Guilford	2
Halifax	11
Hoke	6
Hyde	8
Iredell	1
Johnston	6
Jones	2
Lee	2
Lenoir	9
Martin	1
Montgomery	8
Moore	8
Nash	15
New Hanover	6
Northampton	7
Onslow	4
Orange	2
Pamlico	4
Pender	2
Person	7
Perquimans	6
Pitt	3
Randolph	3
Robeson	14
Richmond	5
Sampson	8
Surry	1
Tyrell	5
Union	3
Vance	3
Wake	19
Warren	2
Washington	6
Wayne	13
Wilson	5
Out of state	18

THE ENCHANTED CROSS

By Allen P. Brantley. Fleming H. Revell Company. $1.75

This volume, by one of our own North Carolina Methodist ministers, is manifestly designed particularly for the Lenten season. The title itself suggests this. But the writer discusses the Cross in such a practical way that he lifts the subjects which are ordinarily considered during Lent out of the realm of the merely theoretical and theological, and shows their vital relationship to our daily lives. For that very reason the volume is not merely seasonal; it deals with truths which are eternal.

The Enchanted Cross will unquestionably provoke much discussion. It is to be also hoped that it will provoke much honest and earnest thinking. The very fact that many readers will not agree with everything that is written in the book will draw more attention to it, and create a wide interest in it. To lift some of his statements dealing with the so-called social gospel out of that context might be unfair. But there are sharp sentences over which the reader cannot slur. As Mr. Brantley points out, "The Cross is a social, mental, physical, moral, and spiritual disturber."

In the various chapters the author clearly indicates how very practical religion is. In the chapter on "The Cross and Forgiveness" he points out how impossible it is for God to forgive us unless we are ourselves willing to forgive others."

In the chapter, "The Cross and the Dole," he disturbingly writes: "The people who really can do things are usually those who most seriously object to doing anything. The rich people of our land are proportionately the smallest givers to charity. The least active person in any community will maintain his standard of inactivity under all pressure." He opposes the dole, however, as he writes these sentences: "The dole or the hand-out increases the spirit of laziness and indolence. What's the use of working? I will get what I want.' That is the most deadly principle to teach or believe. By it a man loses his self-respect."

The ministers who read this book will be moved by a number of serious indictments—and certainly that term, indictment, is none too strong. Before one's spiritual discomfort causes him to answer back, however, he would do well to ponder the explanation as to why we have lost our prophetic courage. "When we remonstrate against the evils practiced within the membership of our church, we must expect to suffer. It will as surely mean a cross for us as it did for Jesus. We will be branded as puritanic, mid-Victorian, conservative, old-timey, back-number, and worst of all, narrow-minded. We can stand anything except that.

"We know that there is corruption within the membership of our churches. We know further that those members make every effort to cover up their depravity under the guise of religion. We know that there are members of our church, and more than that, there are official members—stewards, deacons, and elders—who will swear, fight, steal, and break the Sabbath. They will break up their homes and other men's homes. They will drink with the gang and gamble with the crowd. They will break every law in the Decalogue and break themselves in the end. And what do we do about it? Nothing. Why? Because it means a cross for us. Sin dies hard."

Before he is through, the author reminds us that sooner or later we must deal with this strange man who was willing to go to the cross. "Jesus is on the march. He is headed for our city, for our firesides, and for our hearts.... He knocks at your heart's door today. Receive him gladly and follow in his steps. For him it will be another day of palms and psalms, and for you life's most noble triumph."

G. Ray Jordan.

TRIBUTE TO MRS. MARGARET ATWATER DURHAM

The following poem, entitled "Thinking of Mother Through the Seasons," is a tribute to the late Mrs. Margaret Atwater Durham, by the daughter-in-law, Mrs. Alberta R. Durham (Mrs. Dr. C. W. Durham), formerly of Washington, D. C., now of Greensboro, N. C. N. C.

An account of the passing and funeral of Mrs. Margaret Atwater Durham (Mrs. J. M. Durham) appeared in the Advocate December 30, 1937.

THINKING OF MOTHER THROUGH THE SEASONS

I shall always think of mother
When there's springtime in the air,
When hyacinths and buttercups (daffodils)
Are blooming everywhere.
When robins carol sweetly
High up in the budding trees
And the scent of purple lilacs
Is wafted on the breeze.
When on the wooded hillsides
Young fern fronds shall uncurl,
And the rocky stream below them
Is in as merry whirl.

I shall always think of mother
When summer's on the way,
Heralded by roses and sweepea blossoms gay.
When bees are softly humming
As they fly from flower to flower,
And the whippoorwill is calling
In a late evening hour.
When graceful lilies nod their heads
And dahlia flower appear
I shall think of her and know
That summer's really here.

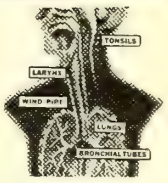
I shall always think of mother
When leaves begin to fall
And chrysanthemums are gathered
Into every room and hall.
When other flowers have gone to sleep
And many birds have flown.
'Twas then these spicy autumn plants
Did brighten up her home.
When wintry winds are blowing,
Then she would watch and wait
Till spring came back and flowers again
Would blossom at her gate.

Love begins when we wish to serve others.—Luther.

It is permitted to be taught even by an enemy.—Latin.

Respiratory System

What makes you COUGH?



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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NORTH CAROLINA CHRISTIAN ADVOCATE

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

We are devoting our page this week to a rather comprehensive discussion of the Home and Foreign Missionary Enterprise, together with certain facts which indicate the support that the church schools of our conference are giving this enterprise. We feel sure that the lack of support on the part of many of our church schools is due to a failure to understand the plan and purpose the enterprise. We trust that an understanding such as we are trying to make possible through our page this week will lead many church school leaders to make this enterprise a regular part of their church school program.

Paragraph From the Discipline

"It shall be the duty of the Church Board of Christian Education: . . . To see that proper missionary emphasis is given in all work of the church school, including suitable missionary programs in all the classes and dpartments and that opportunity is given in the Sunday school and Epworth League meetings at least monthly, preferably on the fourth Sunday of the month, for a missionary offering to be taken for the Home and Foreign Missionary Enterprise." (Discipline, paragraph 455).

General Statement

Our church believes that missionary education should be a regular part of the church school curriculum. It, therefore, provides materials for use in our church schools whereby missionary information may be given and a missionary spirit cultivated. It, also, offers an opportunity for those in our church schools to make a contribution to the missionary work of our church, both at home and in foreign fields, through the Home and Foreign Missionary Enterprise. In the carrying out of this missionary emphasis, it is recommended that the fourth Sunday in each month be observed as Missionary Day in each church school, with missionary programs that will reach each person in the church school, and with an offering being taken, or the regular offering being used, for the support of the Home and Foreign Missionary Enterprise. It is also recommended that each young people's division make a pledge to this enterprise through the young people's mission special, and that those young people who have evening meetings use at least one of these meetings monthly for a missionary program, preferably on the fourth Sunday.

Materials Available for Missionary Programs

Each month a leaflet called "Here and There" is issued by the Division of Missionary Education which gives helps for the fourth Sunday, and lists all the missionary material in the literature for that month. (This leaflet will be sent free each month to any who write the conference office requesting it).

Suggested missionary programs for use on the fourth Sunday are found each month in the "Church School Magazine" and "The Epworth Highroad."

During the January-March quarter the young people and intermediates will be making a study of the American Negro. This material is included in the regular literature—"The Intermediate Quarterly," "Epworth League Meetings for Intermediates," and in the programs for evening meetings in the "Epworth Highroad."

Use of Offering for Home and Foreign Missionary Enterprise

Forty per cent—Helps to promote church school work, including the production of literature, leadership training, institutes and young people's assemblies in Korea, Japan, China, Africa, Belgium, Poland, Czechoslovakia, Brazil, Cuba, and Mexico, and assists in the other lines of missionary work in these fields.

Eight per cent—Helps to support the work of the Woman's Section of the Board of Missions, and is used for schools, kindergartens, and other enterprises of particular interest to children both in the homeland and in other lands where our church is at work.

Four per cent—Helps to support the work of Christian education in our weaker, or home mission conferences; also work with the American Indians and co-operative work with the Colored Methodist Episcopal Church.

Eight per cent—Helps the General Board of Christian Education to provide missionary education and cultivation in the churches in the homeland to support general extension work.

Forty per cent—Helps support the extension program in our annual conference. This program includes work in unchurched areas, strengthening small and weak schools, organizing churches and church schools, and leadership training in small churches. (More definitely, this portion of the contribution helps provide for distribution of literature, for visiting by staff members, for travel expense of Duke Foundation students, for a portion of district directors' expenses, and other services to the smaller churches in our conference).

Our Conference Record

With this splendid provision for missionary training and missionary giving, the records show that the majority of our church schools are not taking advantage of the opportunity to engage in the missionary program of our church. The report for 1937 is as follows:

District	Total No. Church Schools	No. 4th Sunday Offrgs.	Amt. Contbd
Durham 101		27	$1033.38
Elizabeth City. 94		42	641.59
Fayetteville ... 94		22	873.91
New Bern 105		24	762.74
Raleigh 88		26	915.10
Rocky Mount.. 85		23	785.34
Wilmington ...117		30	474.07
Total 684		194	$5486.13

It will be noted that 794 of our church schools observed fourth Sunday as Missionary Sunday last year and contributed to the Home and Foreign Missionary Enterprise. (There were 87 additional churches represented in the enterprise through the young people's mission special). This means that there were almost 500 church schools not engaging in the missionary phase of our church school program on the Sunday designated by our church for this emphasis. We believe that our people in those 500 churches not observing the day will want to have a share in this enterprise when it is properly understood. We trust that pastors, superintendents, and other leaders will bring this matter to the attention of their schools and make provision for the observance of the day in every church school in our conference.

Two Encouraging Notes

There are, however, two encouraging notes: Last year we had the largest number of church schools we have ever had sharing in the enterprise; and the amount raised for missions has increased each year since the beginning of the present plan. (Incidentally, our conference is one of the four in our whole connection that has shown no decrease in any year of the operation of the present plan. The fiscal year for the enterprise ends March 31, and we are expecting our receipts during the next three months to be such as to continue our practice of showing an increase each year).

Conference Treasurers

All fourth Sunday missionary offerings should be sent as soon as possible after the fourth Sunday to Rev. C. K. Proctor, Treasurer, Oxford, N. C.

Payments on the pledge to the young people's missionary special should be sent to Miss Flora Thompson, Treasurer, Edenton Street Methodist Church, Raleigh, N. C.

Payments by Dividends

We are anxious to know how the different divisions of our church schools are contributing to the Home and Foreign Missionary Enterprise. We would like, therefore, for the person making the remittance to the conference treasurer to indicate the amounts paid by the children's division, the young people's division, and the adult division. Where this division cannot be given, the amount can be sent "undivided"; where the division can be made, it will be appreciated.

JANUARY 23, MISSIONARY SUNDAY

NEXT SUNDAY, January 23, is the fourth Sunday and is, therefore, Missionary Sunday. It, likewise, marks the third fourth Sunday in the conference year and is the last one in the first quarter. Early in February we shall publish a quarterly report of the church schools contributing to the enterprise and we hope this report will show a great increase in the number of schools contributing. If your school is not yet included in the list, we trust that you will use Sunday, January 23, as the Sunday to begin.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

741 SUPERINTENDENTS OF CHILDREN'S DIVISIONS

Perhaps some of our pastors wonder what use is ever made of the information submitted to the conference office on the Fourth Quarterly Conference Report Forms in September and October each year. From those reports we have compiled a mailing list of 741 persons who have been designated as superintendents of children's divisions in as many schools throughout the conference. It is through these 741 persons that Miss Elizabeth Oliver and her district directors of children's work make their contact with local churches. These fine leaders are giving of their time and talents in behalf of Christian education for the 39,324 Methodist children enrolled in our Sunday schools. The quarterly letter below has been mailed to these workers, who will need the assistance of their pastor, general superintendent, and the planning of the church board of Christian education in making the program of the church more meaningful for the children. The wise pastor will plan with and will direct these persons in making his ministry to the children more effective.

Dear Friend:

Greetings to you as you begin the new year! Many of the very best wishes to you and your children of the church school.

Some Things to Do This Quarter

You are one of the 741 superintendents of children's divisions in our conference. If we all do our best we can certainly enrich the lives of our 39,324 children with better religious instruction. I am suggesting below a few activities which should be of interest to all of us:

1. The following leaflets will be helpful during the special period of evangelism in the children's division. These are free on request:

No. 33-B. Evangelism with Boys and Girls.

No. 19-B. Childhood and the Church.

No. 23-B. Preparing Children for Church Membership.

No. 40-B. The Pastor and the Children.

2. Ask your pastor to meet with the children's workers and to assist in outlining a plan of evangelism in the children's division, looking toward church membership now and Easter. Page 11 of the Yearbook is suggestive.

3. If you use closely graded lessons, order the World Friendship Unit on the American Indian, recommended to begin on April 24. It is well to begin collecting materials now.

4. If you use group graded lessons, you will find the materials for the World Friendship Unit in Our Little People and Junior Lessons for May.

5. Ask a special committee to examine the church school and confer with the pastor to make a list of the children of Methodist families who should be in the church school. Make plans to follow up this information.

6. Borrow your general superintendent's Guide Book for the Aldersgate Commemoration and read it carefully. A few extra copies are available from the conference office at five cents each.

7. Ask the local church board of Christian education to plan for Church School Day, April 3. Free programs are available from the conference office.

8. Encourage attendance at training schools held in your community during the spring and summer. A school may be scheduled for your church if desired.

9. Encourage attendance at the district missionary institutes held throughout the conference, January 18-28.

10. Plan to have a large number of your children's workers attend the regional rallies, March 10-13. Watch the Advocate for further announcements:

Salisbury and Charlotte, March 10.

High Point and Winston-Salem, March 11.

Marion and Asheville, March 12.

Waynesville and Statesville, March 13.

A New Year's Gift for You

We have a grand new year's gift for 100 of you. The Children's Division Yearbook is off the press, and it is all that we had hoped. This is a sort of combined record and reminder book for workers in the children's division. It contains a list of things to be done for the year, also a page of reminders for each quarter, with suggested dates. There are suggested programs for workers' meetings, and blank pages for records. There is space for names of children joining the church, promoted, and baptized during the year. I really believe that you will find the Yearbook invaluable help in making and carrying out plans, and that it will make your work much easier and more interesting. It is printed to sell for 10 cents a copy, but I am delighted that we are able to offer 100 of them free. These will be sent to the first 100 superintendent of children's divisions who request them.

Where Are Our Children?

On the enclosed sheet, listed by districts, is the membership of the children's division for 1936 and 1937. The third and fourth columns show gain or loss during 1937. The last figure in the last column is appalling—it shows a net loss of 3213 children. That seems almost impossible, yet our conference minutes gave this information. Incorrect rolls have been blamed for the decrease. Won't you check your rolls and see that correct figures are given to your pastor when he makes his report? It is probable, also, that we have been revising rolls, and that corrections have reduced the number of names. If this is true, let us begin with our correct rolls, and truly minister to these children of our church schools. In addition, there are hundreds of other children who should be in church school on Sunday morning. I am sure that with special emphasis on this part of our work, we can report a gain at the end of 1938.

Children's Missionary Offering

On the same sheet you will find a list of the churches which have reported a fourth missionary offering from the children. This offering should be sent to Mr. H. A. Dunham, Asheville, and it should be itemized so that each division will receive credit for its share. This is an important part of the education of our children, both as missionary education and as experience in giving, and should receive definite emphasis from us as children's workers. If the name of your church does not appear on this list won't you check with your church school treasurer and see that the children's fourth Sunday offering is sent to Mr. Dunham, and credited to them?

Aldersgate Commemoration

This year of the Aldersgate Commemoration should prove a spiritual blessing to all of us. In each district there will be an Aldersgate institute, and Bishop Kern is planning the regional rallies mentioned above. Please urge as many of your workers as possible to attend the meetings nearest them. You will find them inspirational and helpful. As we remember John Wesley's awakening, may we seek to renew our own spiritual resources, and may we ever try to bring inspiration to the lives of those whom we serve.

Elizabeth Oliver.

HOME AND FOREIGN MISSIONARY ENTERPRISE

The response of our church schools to this cause has been most encouragaging. While our achivement is still below the record of pre-depression days, there is every reason to believe that we are definitely moving forward in missionary education and in missionary giving. Approximately 100 schools increased their contributions to this cause last year. Perhaps the most outstanding increase was at Central, Monroe, where W. R. Kelly and W. Z. Faulkner increased their contributions from $15 to $151.97.

CHILDHOOD AND YOUTH WEEK

Myers Park, Charlotte, Mrs. H. C. Birdwell.

China Grove, Mrs. H. S. Bostian.

Wesley Memorial, High Point, W. W. Fridy.

First church, Lexington, Mrs. A. E. Brannock.

Better programs and materials placed in the hands of untrained teachers will, in the majority of instances, not only fail of their purpose, but cause discouragement and opposition to their use.

A program of leadership training is to the total program of religious education as our teachers' colleges are to the general education program.

To win a child's respect for religion those who teach it must compare favorably with his teachers in other areas of life.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

LET'S SEESAW

During the time of the depression when our income from our constituency was so drastically cut the income from our endowment remained up. Because of this and through very economical management we were not only able to get out of debt but to increase our population. As a matter of fact we now have 160 more children enrolled than we had at the beginning of the depression. During the past two years our income from our constituency has come up to where it was before it went down. But our endowment income has been going down. The year before last it was down about $2,500. It is still further down this year. Business reserves have been exhausted and interest rates have decreased to such an extent as to cause the income on our holdings to be materially reduced. As our income goes down on one side it must come up on the other side in order to sustain the work we are attempting to do. It now appears that the total income from our friends in the conference for 1937 was about $1,200 more than the year before. The loss on endowment income was more than this amount.

HOME MORALE

In order for youngsters to develop in a satisfactory way their actions must be properly motivated. No great amount of good is done over any extended period of time in driving youngsters to do the things they ought to do. They must want to do these things. In order to get the proper desire there must be a satisfactory and well directed leadership. It is absolutely necessary to have a good morale among our children in order for them to be busily engaged in constructive endeavors. We here at the Children's Home are continally interested in this matter. Of course we have a big challenge on our hands. We have so many youngsters who come from misfitted circumstances, many of them having big adjustments to make in order to fit into a well regulated and well co-ordinated enterprise. We like for our children to feel that they have a mighty good home, that it is well kept, that those who direct them have a keen interest in their welfare and that as the youngsters go out among other youngsters they do not unduly suffer in comparison as to dress and opportunity for service. Our youngsters are happy in living in such a situation. Thanks to our friends, we have no "poor little orphans" at the Children's Home.

KEEPING WELL

We give much attention to ways and means for keeping well. It is very straining on our resources to have a lot of sickness. More than that, it is very dangerous. We do all we know how to do in order to prevent sickness among our children. However, at best epidemics strike us from time to time. During the past two weeks we have had our infirmary over filled with cases of light influenza among our younger children. The situation is clearing up.

It is also quite important for those who direct children to keep well. An ailing person can't properly direct the motives and actions of a large group of children. A sick person can't so absorb the annoyances, the aggravations and the anxieties with a large group of youngsters as to give a balanced reaction. Even a hale and hearty person has plenty to think about in trying to handle such a situation. So we here at the Children's Home are doing our best at trying to keep well. Physical welfare has much to do with mental welfare.



He may be an editor some day

CHILDREN'S HOME SUNDAY

January brings another fifth Sunday, a Children's Home Sunday in our church schools. We do most earnestly hope that this Sunday will mean much to our friends and, through them, a great deal to our family. To be sure, a fifth Sunday coming so soon after Christmas is not just the most opportune time for emphasizing a good contribution. At the same time we feel that our friends are going to keep us clearly in mind. We will not have another fifth Sunday until May and our church school friends will thus be deprived of another opportunity to contribute in a collected fashion to the needs of our boys and girls for a long while. February, March, April and most of May will stand between us and another fifth Sunday. Let the January effort be real, genuine and whole-hearted.

FIFTH SUNDAY RECORDS

In the following table the total fifth Sunday contributions to the Children's Home by the calendar year are recorded, beginning with 1929, the first year complete records were tabulated. It will be noted that 1930 and 1931, the first two years of the present administration, show the greatest fifth Sunday contributions. A serious drop followed which in turn was followed by quite a good increase. But we fell from grace last year. This year will be a mighty good time to grow in grace. Growth in grace carries with it a growth in giving. Kindly note the record:

1929	$ 9,797.03
1930	12,790.35
1931	12,917.95
1932	9,781.01
1933	9,268.00
1934	8,513.93
1935	8,964.56
1936	12,263.18
1937	10,930.36

HIS NAME IS DON

Don stands for Donald. We have three Dons at the Children's Home, Don Welborn, Don Crook and Don Plyler. Dr. C. C. Weaver thinks that Don Welborn is the best boy we have. Rev. A. C. Waggoner thinks that Don Crook is the best boy we have. Don Plyler, the boy whose picture is herewith presented, is sponsored by the Polkville Woman's Missionary Society and naturally these good women think that he is the best boy we have. As a matter of fact all three of these Dons are extraordinarily fine youngsters. Little Don Plyler will be five years old the 10th of May. He and his slightly older brother, Bill Plyler, are promising youngsters.

LOVELY CHARACTERS

Two of the most lovely characters I ever knew, two good women, two good church organists, went to heaven last year. I am referring to Mrs. W. H. Moring, who for nearly a half century was the organist at the Methodist church in Asheboro, advancing from the little organ that sat in the corner to the lovely pipe organ in the new and beautiful church. Mrs. A. G. Ford, who was organist at the Methodist church in Lenoir, did not serve so long but she served as well. The sweet music that these fine women rendered throughout their lives came from the sweetest dispositions, it seems to me, possessed by humankind. While these two saintly women have joined the heavenly choir their daughters continue to make our earth sweeter with heavenly music. Mrs. Sulon Steadman continues the work of her mother, Mrs. Moring. Margaret Ford, a senior in high scshool, continues the work of her mother, Mrs. Ford.

HONORARIUM DAY

Saturday was honorarium day at the Children's Home. All the boys and girls who have assigned operative tasks receive a monthly payment, a small monetary amount called honorarium. Half of what each youngster earns is kept as a savings account and the other half is for spending as the youngster desires. The spending amount varies from 25 cents to $1.25 each month. So the youngsters, little and large, came to the office window with the checks to be cashed, these checks having been properly made out, signed by the youngster and countersigned by the youngster's house mother. Yesterday nearly every youngster who went to church had a little white envelope in which was placed a coin,

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Hurrah for Selma! Several days ago Edgerton Memorial church paid its Orphanage apportionment in full. Brother F. B. Peele and the Edgerton Memorial congregation have the sincere appreciation of the Methodist Orphanage for raising their Orphanage apportionment so early in the new conference year. To other pastors and churches I would say "Go thou and do likewise." There is a movement on foot throughout the conference to raise from 50 to 100 per cent of the Orphanage apportionment during the next two months, and the Orphanage wishes this movement the greatest possible success. Which will be the next charge to report its Orphanage apportionment paid in full?

* * * *

I had a short but delightful visit to the Children's Home last week, and was glad to see my good friend, Brother O. V. Woosley, who is doing exceptionally fine work as its executive head. He gives himself without reservation to the Orphanage of the Western North Carolina conference. He has succeeded in a fine way in creating a home like atmosphere for the more than 400 children who are being trained in the school. I know of no better criterion by which to appraise an orphanage superintendent's success than by his ability to make an orphanage home like, where the children grow up in a happy, normal way. Brother Woosley is one man who meets this test in an outstanding way. The morale of the Children's Home is evidenced by their loyalty and devotion.

* * * *

There are four fifth Sundays in each year. The first one this year comes in this month, which is Sunday week. It is the earnest desire of the North Carolina conference, the board of trustees and the superintendent that every church school and every congregation in the conference take a free will offering for the benefit of the Methodist Orphanage this coming fifth Sunday. Just a brief announcement on the fourth Sunday that the fifth Sunday is Orphanage Day throughout the conference is all that is desired by the management of the Orphanage. I sincerely trust that there will be no high pressure methods resorted to on the part of churches and church schools to secure a large free will offering on the fifth Sunday. If all will observe the request of the Orphanage with reference to the fifth Sunday offerings, the Methodist Orphanage will be in better position to meet its operating expenses.

* * * *

On the first Sunday afternoon in this month the Memorial Gateway to the entrance to the Methodist Orphanage campus was fittingly dedicated. Mrs. J. C. Fuller of Lumberton, N. C., deserves the commendation of our entire North Carolina conference for establishing this splendid memorial to her father and mother, M. J. Best and Mary Thompson Best of Goldsboro, N. C. All the children, officers and a number of Mrs. Fuller's relatives gathered in the Orphanage chapel where a brief service was held. At the conclusion of the service in the chapel all went to the Memorial Gateway where the hymn "Faith of Our Fathers" was sung. Donald Fuller, son of Mr. and Mrs. J. C. Fuller, unveiled the memorial tablet, after which Dr. E. C. Few, pastor of Edenton Street Methodist church, offered prayer and pronounced the benediction. Many complimentary remarks have been made about the beauty and dignity of the Memorial Gateway by friends who have seen it. The Methodist Orphanage is under lasting obligations to Mrs. Fuller for what she has done to perpetuate the memory of her father and mother.

SUCCESS PREACHING IS OFTEN UNWISE

Man's power to survive in the struggle for existence lies in the fact that he is a socially constituted animal. Therefore, we must beware of preaching success in the ordinary sense to young people, because a successful man is mostly one who receives from his neighbors far more than his service to them justfies. His value should be estimated by what he gives, and not by what he has been able to get, or is getting.—Albert Einstein.

TAKE TIME TO LIVE

By Thomas Curtis Clark

Take time to live;
The world has much to give,
Of faith and hope and love:
Of faith that life is good,
That human brotherhood
Shall no illusion prove;
Of hope that future years
Shall bring the best, in spite
Of those whose darkened sight
Would stir our doubts and fears;
Of love, that makes of life,
With all its griefs, a song;
A friend, of conquered wrong;
A symphony of strife.
Take time to live,
Nor to vain mammon give
Your fruitful years.

Take time to live;
The world has much to give;
Of sweet content; of joy
At duty bravely done;
Of hope, that every sun
Shall bring more fair employ.
Take time to live,
For life has much to give
Despite the cynic's sneer
That all's forever wrong;
There's much that calls for song.
To fate lend not your ear.
Take time to live;
The world has much to give.
—Watchman-Examiner.

Does your laxative make you SICK in the STOMACH?

The first thing you want when you're constipated is a good thorough cleaning out. That's why you buy a laxative. But who said you had to take a rough bitter dose that makes you sick in the stomach?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets *thorough* results—but smoothly, easily, without throwing your intestinal system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever! It TASTES BETTER, ACTS BETTER—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now improved—better than ever!

EX-LAX

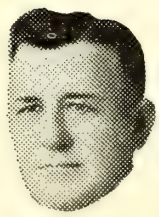
THE ORIGINAL CHOCOLATED LAXATIVE

Still Coughing?

No matter how many medicines you have tried for your cough, chest cold, or bronchial irritation, you can get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel the germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained from the very first bottle. Creomulsion is one word—not two, and it has no hyphen in it. Ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

FEEL OUT-OF-SORTS?



Florence, S. C.—A. S. Tidwell, 413 Railroad Ave., says: "I felt weak and out-of-sorts. I slept poorly and was worn-out. But before I had taken one entire bottle of Dr. Pierce's Golden Medical Discovery, my digestion was greatly improved and I felt like myself again." Buy it from your druggist today. See how vigorous you feel after using this tonic.

FOR QUICK HEADACHE RELIEF
STANBACK
10¢-25¢

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

AN EXCELLENT RECORD

The Rena Baum circle of Wanchese church has just closed the most successful year since its organization three years ago. This small group of young women raised $103 during the year.

Under the competent leadership of Mrs. Kalb Daniels all the mission study classes were held and much interest shown. Delegates were sent to all zone meetings, district meetings and to the annual confrence.

Two subscriptions to the World Outlook were won for the largest attendance at the zone meetings.

Our capable president, Mrs. Arnold Daniels, has the ability to get other people to work, so a new program committee conducts the program each month.

Each member has a share in the work.

This has been a profitable year spent together and the circle is happy to close its year with all obligations met and with the help of Him who makes all things possible it is the aim of this group to use this record as a stepping stone to a better record for 1938.

Ola L. Tillett, Supt. Pub

MISSIONARY CRICLES MEET

The general circles of the woman's missionary society of Hayes Barton Methodist church held their last meeting of the year with Miss Elizabeth Sanders at the Methodist Orphanage. Mrs. Harvey C. Maness, the president, presided and the devotional was conducted by the pastor, Rev. Leon Russell.

The new officers of the society were installed as follows: President, Mrs. Harvey C. Maness; vice president, Mrs. Albert Hill; conference secretary, Mrs. J. H. Barnhardt; recording secretary, Mrs. M. G. Mann; treasurer, Mrs. Geo. Adams; assistant treasurer, Mrs. B. W. Arnold; chairman of local work, Mrs. C. D. Edgerton; Supt. children's work, Mrs. W. B. Caviness; Supt. study, Mrs. B. F. Russell; Supt. literature and publicity, Mrs. O. W. Hooker; Supt. World Outlook, Mrs. R. S. Koonce; supplies, Mrs. E. P. Bazemore; baby specials, Mrs. W. E. Roberts.

The society has progressed in both local and missionary work, a surplus above the amount pledged having been reported.

NEWS ITEMS FROM THE ROCKY MOUNT DISTRICT

The officers of Northampton, Warren and Halifax zones will meet in Roanoke Rapids January 25 at 10 a. m. for the sole purpose of receiving training for the new year's work. Messrs. J. C. Burwell of Warrenton, W. L. Knight of Weldon, W. R. Bradley, L. N. Stephenson, J. M. Gray and Lambeth of Rocky Mount will lead the group discussions.

Mrs. C. L. Frazier, who was a missionary worker in India for 11 years, will be our noon-day speaker. Mrs. Frazier is deeply spiritual and doesn't fail to impress her audience thus.

Officers, members, visitors, everybody come and enjoy the day with us. The purpose of the day is a spiritual feast, hence your secretary is asking that you "pocket" a sandwich (of your choice) and come along. By so doing our hostesses can enjoy the day also.

The afternoon will be given over to the regular business of the Halifax zone, at which time the election of officers will be the chief concern.

A similar program will be held for the remaining two zones in the district early in February.

Some weeks ago a special call went out to the auxiliaries of the Rocky Mount district to help a sick pastor in our midst. This is to express my appreciation to those who so instantly and generously responded. "God loveth a cheerful giver."

Your secretary is not prepared at this writing to tell anything definite as to your year's work, but if figures should happen to fall short of our expectations, she still feels that there has been some real and lasting accomplishments along many lines.

May the year 1938 be the best ever with each of you.

RED SPRINGS

The fall mission study class of Red Springs church was held recently under the direction of Mrs. B. T. Hurley, mission study leader. Two afternoons were given to the study of "What Is This Moslem World?"

The first afternoon Mrs. Hurley entertained the study group at the parsonage. Mr. Hurley was the leader, and with the discussions from the group a most enjoyable study was held. At the conclusion Mrs. Hurley served tempting refreshments suggestive of the Christmas season. The second day of study was held at the cabin, with Mrs. J. F. McLean, Misses Virginia Connor and Eunice Pearsall as leaders. The study was greatly enjoyed by all.

IN MEMORIAM

As the second anniversary of her heavenly home-going approaches, we, the members of the woman's missionary society of the Macon Methodist church, desire to pay loving tribute to our former esteemed member, the sainted Miss Florence J. Lamb.

Keenly intellectual, broadly cultured, deeply spiritual, sweet and gentle withal, Miss Lamb was a remarkable woman, whom none knew but to love, none named but to praise.

Though lost to sight, her spirit abides as a vital factor in our church work, beckoning us to follow in her train. Like the Biblical woman of alabaster fame—

"She loved her Saviour and to him her
costliest present brought:
To crown his head or grace his name,
No gift too rare, she thought."

THE FAITH OF OUR MISSIONARIES

The faith of the missionaries of both Japan and China in this most serious crisis is being severely tested; but being tried, they are showing both strength and beauty and they will come forth as gold purified by fire.

The Methodist Episcopal Church, South, has forty-six missionaries in China. One of them writing to the Board of Missions in Nashville said: "I think the missionaries never had such opportunities as they now have. . . . The village people cannot run away, no matter how many bombs fall. I belive our place is to stay by and with our Chinese friends."

Another has said: "We are doing work in many ways. Perhaps one of the most valuable kinds of work is fellowship in suffering."

Our senior missionary, Dr. S. H. Wainright, with 50 years' service in Japan, said in a recent issue of the Christian Advocate:

"The denunciatory moralizings and harsh pronouncements directed against Japan by American publicists stand in unfavorable contrast to the patient, sympathetic, persevering, and self-sacrificing work of American missions in this country. Interpreting to the Japanese people the benevolent impulses of the American Christians, missions are slowly building life and character by means of churches and schools, according to the spirit of Christ. This latter is the more excellent way. It is the more effective way. It affords far greater promise for the future. But it requires a forward look into the coming years in order to see waving and golden harvests as the reward. I have no desire to discuss the merits of the present conflict. The best service the church can render is not in taking sides. If required to speak, the voice might well be like that of the dove hovering over the troubled waters in search of some piece of solid ground reappeading in the midst of the flood and sweeping devastation. Moreover, the great service of the church, in time of strife, is not in taking sides, but in keeping alive faith in God and thus preventing the death of piety in the midst of conflict."

The present conflict between Japan and China is not new. Quoting Dr. Wainright again, "A great struggle is going on in the Far East. It is no paltry affair. There is nothing new in it, except the use of recent inventions of science. Its nature and causes are as old as the mournful history and long story of the human race. All the complicated elements entering into the conflict cannot be dated from yesterday, nor summed up in a simple formula."

The chief concern of the church is to maintain the faith and to support our missionaries in both China and Japan who are now in the midst of this "fellowship of suffering." The missionaries can only with great difficulties leave China, if they would. But the need and the call of suffering and the blessings of their ministries are filled with such large possibilities of good their devotion will not permit them to withdraw. —Nashville Christian Advocate.

Love and light cannot be hid.—Proverb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"If our hours were few,
We should love with a lifetime's love
On our upward way.
We should only drink at the purest springs
If we had but a day.
We should fill the hours with the sweetest things,
We should rest, not for dreams, but for fresher power,
To be and to do."

"Reading brings knowledge, knowledge brings love, love brings service."

OUR 1938 PROGRAM MATERIAL

We feel sure that there are many of us who do not appreciate as we should the splendid material that is furnished us by the program committee each year for our yearly programs, and which means "lots of work" for that committee in giving to us these splendid leaflets to be used in the presentation of the Yearbook topics.

The first quarter's literature brings us the attractive Yearbook with its theme, "Southern Methodist Women and the World-Wide Community." Look over that Yearbook, see if you do not find it full of things helpful and interesting and read the leaflets and find the information they contain and the helpful material that comes to us through them.

Miss Estelle Haskin is our editor for this literature and notwithstanding the busy life she leads she always has time to write herself, or secure splendid material for our use.

The leaflets for the first quarter appropriate to the theme are: "Our Gifts for World-Wide Missions" by Marguerite Harmon Bro, and this leaflet is "intended to give inspiration by showing some of the great results which come from the small gifts of many women in many individual churches and many denominations. Great individuals have been won to Christ and they in turn have multiplied missionary gifts many fold. Social and educational movements have been set in motion which are gradually changing whole nations, and it is through this view that we can really realize the value of our gifts."

For February we are provided with a leaflet by Miss Juanita Brown on "The World Community in American Cities" showing the work of our missionary council with the different nationalities in the United States.

The March leaflet, adorned with a splendid cut of our Council superintendent of Christian social relations—Mrs. W. A. Newell of our own conference—brings us, in the form of a dialogue, a vivid picture of what the women of the church are accomplishing through the department of Christian social relations. In addition to these are letters from Mrs. W. A. Newell, relative to the work of her department, and from Mrs. Ina Davis Fulton, Council treasurer, and Mrs. Helen Bourne, organization secretary, in which a stirring appeal is made for increased funds to be sent to our treasurers this year for our missionary work.

Now, isn't this a feast of valuable information for us in the programs for the next three months? We urge the using of these helps in our local auxiliaries and circles.

The following appeal comes from the treasurer and organization secretary of the Woman's Missionary Council and should receive a hearty response from the women of Southern Methodism:

Dear Friends of the Missionary Society:

At the beginning of the tragic situation in the Far East a financial appeal was sent to all churches and woman's missionary societies as an emergency measure because of the great suffering and immediate needs. The request was for funds to be sent at once to our treasurers for the relief in China.

It was not thought such an appeal would lessen our interest in our regular missionary offerings to the church or to the woman's missionary society. Regular funds are greatly needed and should be increased as much as possible because the regular work in all fields must go on in as nearly a normal way as possible. All salaries must be paid missionaries, native teachers, nurses and Bible women whether they are their regular appointments or doing relief work. We know of injury to some of our property in China, and have every reason to believe more damage will be done, so of course as soon as possible necessary repairs must be made. Many missionaries are having to move at extra cost and we may even have to bring some home. Wherever our missionaries are they are giving the service that the community most needs.

Several letters have been received asking if gifts may be decreased, but it is evident that we need not only the regular funds, each quarter, but extra funds to meet the difficulties of the constantly changing situation.

This is an urgent appeal to the woman's missionary societies to "be instant in season and out of season" in collecting the pledges the last quarter and to increase pledges and offerings at the January meetings. Do not let this interruption of some of our regular missionary work in China cause anyone to think we can decrease the regular missionary offerings. Generous giving is imperative now if we keep faith with our missionaries and with the national Christian churches. We must not lose whatever opportunities this crisis, however deplorable, may offer to our chlurch for sacrificial Chrisitan service.

Mrs. Ina Davis Fulton,
Treasurer.
Mrs. Helen B. Bourne,
Organization Secretary,
Woman's Missionary Council.

"UNDERNEATH—THE EVERLASTING ARMS"

In the Christian Century, Frances J. Nickels, long conspicuous in the work of the Baptist Church, relates a recent experience while she was in China visiting university and church centers. She was at the Presbyterian mission in Nanking, and while there was in the midst of an air raid about which she tells, and the following excerpt is from her account of her thrilling experience:

"There had been a little lull and then another bombing, and suddenly it seemed as though terrific hail was falling about us. For a few moments we were sure the building must be struck. . . . Ten minutes of deadly quiet and again it was upon us, one crash after another like a terrific thunderstorm. . . . And now another is upon us. And now what? Who can say?

For our morning lesson we read the 27th Psalm: 'The Eternal is my light and salvation. Whom shall I fear? The Eternal is the strength of my life of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me even then will I be confident. . . . Be strong and let thy heart take courage. Yea, wait thou for the Eternal.' All one can do now is to wait and be still.

This morning I went to a Chinese church service. I did not understand a word, but the spirit was unmistakable. The congregation was composed largely of young men, thoughtful and reverent. After a short talk by the pastor, he asked for prayers and one after another responded earnestly, both men and women. 'Rock of Ages' and 'Jesus, Lover of My Soul' were sung and all their hearts were in the singing. How I wish the ignorant and skeptical Christians in America might have witnessed with me this calm Christian faith among the Chinese!

At 5:15 the siren signal was given that the air raid was over and the group dispersed. For three hours they had been housed, quiet and without panic. One beautiful Chinese girl who speaks excellent English asked me: 'Are you afraid?' I answered, 'No, my trust is in God.' She replied, 'We, too, are all Christians and are not afraid.' I have heard wonderful stories of the Chinese people in emergency. Today I have seen with mine own eyes. To these people faith is not a theory but triumphant actuality. The Eternal God is their dwelling place and underneath are the everlasting arms."

NEW YEAR

The new year comes to us again—
It may give joy, it may give pain;
Our future lies within its days,
Yet we will make or mar our ways.

To wish each one a happy day
Seems just the words for all to say;
For each new day completes the year
And gives new strength for every fear.

Yes, day by day it passes on,
Amid a gay or saddened throng;
The unseen hand at eventide
We grasp for courage by our side.

Seek not to bear the yesterday
Into tomorrow's sunny way;
But lift the burdens one by one,
Then step by step each day is done.

—Annie Wardin Elliott.

Sunday School Lesson

JANUARY 23

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Ministering to Physical Needs

Scripture—Mark 1:29-45

Jesus' miracles of healing teach us two things. First, they remind us forcibly that he had a passionate interest in what we today call the social gospel. That he gave such a large amount of his time and physical energy to healing bodily and mental diseases makes us doubly sure that he would have us in every way possible contribute to the same end.

Jesus had no money, and hence he could not build hospitals, but the fact that he did all he could to relieve suffering says in loudest language that the Christian church should be interested in hospitals, in district nursing, in adequate medical care for all who need it. And his zeal for curing insanity means that he would have us interested in sanitariums for nervous and mental disorders, in the study of psychiatry, and in the utilization of every scientific means for relieving those of our fellow men who are suffering the terrors of mental disease.

Another thing that Jesus' miracles can do for us is to stress the possibility and the necessity of every one of his followers having sympathy, confidence, faith in God, and that mental skill which will make their very presence among the suffering a source of healing. We all know Christians who are centers from which radiates an atmosphere of hope, cheer, and health.

It is the duty of Christians so to give themselves to prayer that they will have something of the healing power of the Christ. The Master teaches us that this healing influence comes from prolonged prayer (Mark 9:29).

This is not to say that we should ever dispense with the revelations of God through medical science, but that we should supplement them by those undoubted powers that come from a radiant personality.

One Sabbath morning when Jesus left the synagogue he was invited into the house of Simon, and they at once told him of Simon's wife's mother who was sick of a fever. Entering into the sick room, Jesus took her by the hand and raised her up, and she arose and ministerd to them. Perhaps she did not feel at all capable of doing anything, but there was something about Jesus that made her try, and to her amazement she had strength to help prepare the food for Simon's guests.

This is the way strength comes. We do not feel that we can, but Christ inspires us in our weakness to try, and in the attempt the glad surprise of strength is given to us.

The news of the miracle in Simon's house and of the casting out of the demon in the synagogue that morning spread throughout the town. Religious scruples prevented the people from bringing the sick until sundown, when the Sabbath was over, but then they came in multitudes, and Jesus healed them. How utterly exhausted he must have been that night as at a late hour he sank to sleep, for we can be certain that his healings exhausted him just as the sympathetic efforts of a physician today leaves him tired.

But instead of sleeping late, Jesus rose a great while before day to go out on the mountain side to pray. He had learned that sleep is not the only way to get strength, and that prayer revives not only the soul but the body.

Then, too, he must decide his course in view of the clamor of this big town for his continued presence. When Simon and those that were with him found Jesus, they said, "All men seek thee, Rabbi; why do you not come?" Jesus astonished them by saying, "Let us go to other cities and preach the gospel there also."

Thus Jesus, against intense pressure, held to his main purpose to cover the Holy Land with his message, and reveal to the ages the secret of eternal life.

As he went about, a leper came to him, saying, "If thou wilt, thou canst make me clean." Jesus, of course, could not refuse to respond to such a challenge as that. So he touched him and said, "I will, be thou clean." Moral lepers through all the ages have caught the spirit of this man's faith, and looking into the sympathetic face of Jesus, they, too, have said, "If thou wilt, thou canst make me clean." And in millions of cases he has answered them, "I will, be thou clean."

Why did Jesus command this leper to go and show himself to the priest, and offer the sacrifice required by the law of Moses, seeing that he himself had little faith in such things? Doubtless one reason was to get the man away somewhere, and thus keep him from blazoning abroad the miracle and bringing upon him such masses of men as would hinder his work.

Then, too, it was a salutary law that no leper should be allowed to go back into society who was not pronounced well by the proper official. More than that, it was good for the man's soul thus to express in a way that was natural to him his gratitude for the great mercy of God.

Our lesson title is "Ministering to Physical Needs," but it was the peculiarity of Jesus that he always ministered to physical needs in such a way as to convey a spiritual benefit, and give the recipient an awe-struck sense of the presence of God. The trouble with much of our recent relief work has been that, instead of benefiting a man's character while it relieved his hunger, it tended to moral degeneration and loss of self-respect.—Northern Advocates.

Love is the greatest thing that God can give us, for God is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—Jeremy Taylor.

We ought to esteem the man who is liberal, not the man who is able to be so.—Machiavelli.

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In Memoriam

IN MEMORY OF MRS. D. M. SALTER

Father, we thank thee for the life
Of one so dear we know,
And for the Christian example
Lived in this world below.

Unselfish thoughts, unselfish deeds,
Were part of her daily life—
Lending a hand along the way,
Through troublesome ways and strife.

May thy blessings rest, O Father,
Upon the loved ones dear;
We commend them to thee
And we know that thou wilt hear.

Be ever near them, Father,
And guide their steps aright;
Then some day in the glory
They, too, shall see the light.

IN MEMORIAM

In loving memory of Horace Bryan Ives, who with an unshaken faith in Jesus Christ as his Saviour went to his eternal reward a year ago today, December 14.

We should be overwhelmed if we should allow ourselves to dwell upon our loss; but we bow in submission to God's will, thanking him for his exemplary life which is an inspiration to us toward nobler things. The memory of his worth while life will ever abide and inspire us to do more for the bringing of God's kindom on earth. We are thankful for the faith by which his life joined with him who said, "I go to prepare a place for you, that where I am ye may be also." As a friend and neighbor it can be truly said, "None knew him but to love him; named him but to praise."

Horace, how much we miss you no human tongue can tell. But we know you have gone to be with Jesus, there forevermore to dwell.

His Mother and Wife.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst our fellow steward, D. R. Allen; and his family is greatly bereaved because of the translation of a good husband and father; and we shall greatly miss his wise counsel, guidance and generosity; and our beloved church has suffered a great loss in his passing. Be it resolved:

That we express to his family our sincere sympathy and pray our heavenly Father to give them his continued comfort.

And further, that we resolve to better serve our church after the example he set for us.

And that a copy of these resolutions be sent to the family, a copy be spread on the minutes of this board, a copy be sent to the North Carolina Christian Advocate, and a copy to the Reidsville Review.

Done at a special meeting of the board of stewards of Main Street Methodist church, Reidsville, N. C., December 15, 1937.

J. F. Womack,
J. H. Armbrust.

RESOLUTIONS OF RESPECT

We, the members of the board of stewards of Muir's Chapel church, wish to pay tribute to one of our oldest and most loyal members, Walter J. Putnam, who passed away suddenly November 16, 1937, had been a member of the church since 1882 and had been a member of the board for 20 years. Mr. Putnam was a man of jovial personality who always had a good word for everybody. His spirit of cooperation was a source of inspiration to his fellow board members. Therefore be it resolved:

First, That the passing of such a life leaves a vacancy that will be deeply felt by all and will prove a great loss to church, home and community.

Second, That his faithful Christian character, his love and devotion to his church, his board, home and community has been a blessing to us.

Third, That we extend to his loved ones our heartfelt sympathy and pray God's blessing may rest upon them.

Fourth, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate for publication, and a copy recorded in the minutes of the board.

R. T. Baxter,
B. I. Hoffner.

RESOLUTIONS OF RESPECT

We, the members of the "ladies' circle" of Holly Springs Methodist church, wish to pay loving tribute to our dear friend and former member, Miss Rebecca Wray, who was called to her heavenly reward October 1, 1937.

She was a consecrated member of her church, a cheerful and untiring worker in any sphere that advanced the cause of her Master.

She possessed a pleasing personality and we shall miss her cheery smile each Sunday morning and in our monthly meetings.

May the sacred memory of her beautiful life inspire us to greater heights of Christian living. Truly she was one of God's elect. Therefore be it resolved:

First, That her Christian character, her love and devotion to her church, her family and friends have been a benediction to us and we thank God for her life.

Second, That we extend to her loved ones our sympathy and pray God's blessings to rest upon them.

Third, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate for publication and a record be made in the minutes of our society.

Mrs. Mattie V. Utley,
Mrs. B. W. Burt,
Mrs. M. E. Mims.

RESOLUTIONS OF RESPECT

On the afternoon of November 13, 1937, the gentle spirit of Mrs. Hattie Foy Edwards put out to sea.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea."

It is with deep sorrow that we, the members of the woman's missionary society of the Morehead City Methodist church, record the passing of one of our most loyal members who was always ready to give of her best.

Until her health failed Mrs. Edwards was one of our most active and valuable members. We shall miss her, and are conscious of a great loss in her going. Therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well, and thank God for one whose life has been a benediction to us.

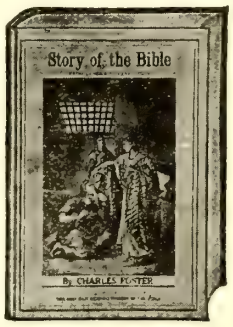
Second, That we extend to her family our heartfelt sympathy in this their time of sorrow.

Third, That a copy of these resolutions be sent to the family, a copy be placed in our minutes, a copy be sent to the North Carolina Christian Advocate and one to the Twin-City Daily Times.

Mrs. J. C. B. Morton,
Mrs. Richard Swindell,
Mrs. B. H. Houston.

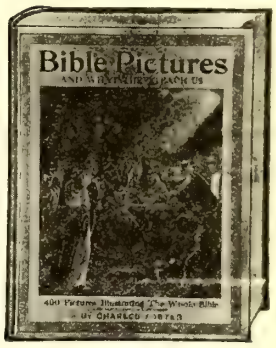
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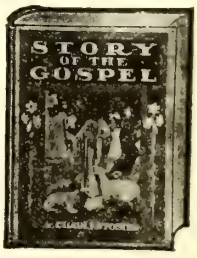
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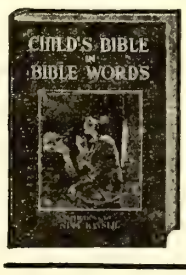


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FIRST ROUND

January

Stem Ct., Stem, 11 23
Hillsboro, Hillsboro, 7:30 23
Carr, 7:30 26
Moncure, Buckhorn, 11 30
Siler City, First Church, 7:30 30

February

Yanceyville, Prospect, 11 5
Pittsboro, Pittsboro, 11 6
South Alamance, Saxapahaw, 7:30 6
Trinity, 7:30 8
West Durham, 11 13
Mt. Tirzah, Helena, 3 13
Calvary, 7:30 16
Bynum Ct., Bynum, 11 20
Branson, 7:30 20
Duke Ct., Duke's Chapel, 11 27
Rougemont, Union Grove, 7:30 27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

January

Pasquotank, Newbegun, 11 and 1 21
Manteo, 11 23
Kitty Hawk, Grace, 3 23
Wanchese, 7:30 23
Elizabeth City, City Road, 7:30 26
Stumpy Point-Dare, Stumpy Point, 11 30
Mattamuskeet, Amity, 3 30
Swanquarter-Fairfield, Providence, 7:30 30

February

Williamston, 11 6
Gates, Gatesville, 7:30 6
Roper, 11 13
Columbia, 7:30 13
Plymouth, 11 20
Windsor, 7:30 20

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

January

Red Springs, 11 23
Rowland, Rowland, 3 23
Maxton, 7 23
Mt. Gilead Ct., Hebron, 11 30
Mt. Gilead, 7 30

February

Carthage, Carthage, 11 7
Ellerbe, Norman, 3 7
Biscoe, Biscoe, 11 14
Troy, 7 14
Parkton, Parkton, 11 21
Stedman, Stedman, 7 21
Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

January

Mt. Olive Ct., Providence, 11 22
Oriental, Oriental, 7:30 23
Jones, Maple Grove, 3 23
Pink Hill, Pink Hill, 11 30
Seven Springs, Indian Springs, 3 30
Goldsboro Ct., Daniels, 7:30 30

February

Atlantic, Harkers Island, 10 6
Morehead City, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January

Oxford Ct., Salem, 11 22
Garner, Ebenezer, 11 23
Smithfield, night 23
Four Oaks, Four Oaks, 11 30
Benson, night 30

February

Lillington, Lillington, 11 6
Raleigh, Hayes-Barton, night 6
Fuquay, Fuquay Springs, 11 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January

Rich Square, 11 23
Scotland Neck, 7:30 23
Tarboro, 7:30 25
Clark Street, 11 30
Marvin, 7:30 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January

Town Creek, Zion, 11 23
Shallotte, 3 23
Southport, night 23
Faison-Kenansville, Faison, 11 30
Roseboro, Andrews, 3 30
Warsaw-Magnolia, Warsaw, night 30

February

Tabor City, St. Pauls, 11 6
Whiteville, night 6
Wilmington, Trinity, 11 13
Scotts Hill, 3 13
Wilmington, Grace, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

January

Fairview, Fairview, 11 23
Sandy, Western Chapel, 7:30 23
Black Mountain 11 30

CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

January

Wesley Heights, 7:30 21
North Monroe and Grace, North Monroe, 11 23
Peachland, Harmony, 3 23
Hickory Grove, 7:30 23
Homestead-Pleasant Grove, Homestead, 7:30 24
Duncan Memorial, 7:30 25
Polkton, Mt. Vernon, 7:30 26
Monroe Central, 7:30 28
Weddington, Wesley Chapel, 11 30
Wadesboro, 7:30 31

February

Belmont Park, 7:30 2
Mount Zion, 7:30 3
Marshville, Marshville, 7:30 4
New Hope-Bethel, Bethel, 11 6
Brevard Street, 7:30 6
First Church, Charlotte, 7:30 7
Chadwick, 8 7
Spencer Memorial, 7:30 9
Waxhaw, Waxhaw, 7:30 10
Dilworth, 7:30 11
Morven, Sandy Plains, 3 13
Ansonville, Ansonville, 7:30 13
Lilesville, Lilesville, 11 20
Hawthorne Lane, 5 20
Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

January

Polkville, Casar, 11 22
Gastonia, Bradley Memorial, 11 23
Cramerton, night 23
Belwood Ct., St. Peter's, 11 30

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

January

Randleman, Naomi, 11 6
Asheboro Ct., Cedar Falls, 3 6
Ramseur-Franklinville, Ramseur, 7:30 6
Coleridge, Rehobeth, 2:30 12
West Market, 11 13
Ruffin, Pelham, 7:30 13
Bessemer, 7:30 14
Farmer Ct., Macedonia, 2:30 18

SORE THROAT WITH COLDS Given Fast Relief

Take 2 Bayer Tablets with a full glass of water.





Crush 3 Bayer Tablets in 1/3 glass of water—*gargle twice every few hours.*

The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.



15c FOR 12 TABLETS
2 FULL DOZEN 25c
Virtually 1 cent a tablet

NEW RAIL BUS
SCHEDULE
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh .....3:55 p.m.
Arrive Wilson .....5:20 p.m.
Arrive Farmville .....5:57 p.m.
Arrive Greenville .....6:18 p.m.
Arrive Washington ....7:00 p.m.

Ride the Streamline Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

Reidsville Ct., Lowes, 11 19
Centenary, 11 20
Mount Pleasant, 3 20
Summerfield Ct., Center, 7 20
Gibsonville, Whitsett, 7:30 21
Reidsville, Main Street, 7:30 23
Liberty, Staley, 7:30 27
Highlands, 7:30 28

March

Spray, 11 6
Leaksville, 3 6
Draper, 7:30 6
Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 1:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 4
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Glenwood, 7:30 10

MARION DISTRICT

John W. Moore, P.E., Marion, N. C.

SECOND ROUND

January

Morganton, First, 11 23
Rutherford College, Warlick's Chapel, 3 23
North Forest, North Morganton, 7:30 23
Boone, 11 30
Watauga Ct., Valle Crucis, 3 30
Cross Mills, 7 30

February

Lenoir, First, 11 6
Dudley Shoals-Hudson, Cedar Valley, 3 6
Glen Alpine, 7:30 6
Grace Chapel, 11 13
Whitnell, Harper's Chapel, 3 13
Lenoir Ct., Littlejohns, 7 13
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March

Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April

Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

STATESVILLE DISTRICT

John Hoyle, Jr., P.E., Statesville, N. C.

SECOND ROUND

January

Mooresville Ct., Triplett, 3 23
Jones Memorial, 5 23
Laurel Springs-Belmont, 11 30
Sparta-Potato Creek, 3 30
Jonesville-Longtown, night 30

February

West Jefferson, 11 6
Creston, Mountain View, 3 6
Warrensville, Clifton, night 6
Todd, Hopewell, 11 13
Jefferson, Orion, 3 13
Helton, Grassy Creek, night 13
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20
Troutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March

Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylersville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.

FIRST ROUND

January

Sylva, 11 23
Fines Creek, Pine Grove, 3 23
Whittier, Whittier, 11 30

WINSTON-SALEM DISTRICT

W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem

SECOND ROUND

January

Sandy Ridge Ct., Sandy Ridge, 11 23
Grace, 7:30 23
Yadkinville Ct., East Bend, 11 30
Welcome Ct., New Mt. Vernon, 7 30

February

Thomasville Ct., Prospect, 10 6
Walnut Cove Ct., St. Mark, 3 6
Lewisville Ct., Lewisville, 7 9
Forsyth Ct., Pine Grove, 11 13
Hanes Ct., Clemmons, 7 13
Ardmore, 7:30 16
Green Street, 11 20
Davidson Ct., Centenary, 3 20
Ogburn Memorial, Oak Summit, 7:30 23
Ararat Ct., Hatcher's Chapel, 11 27
Dobson Ct., Stony Knoll, 3 27

March

Thomasville, Trinity-Bethel, Bethel, 7 2
Hiatt Memorial, Mt. Olive, 10 6
Reeds, at Mrs. Nifong's, 3 6
Burkhead, 7:30 9
Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Linwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17

DO YOU KNOW ME?

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me; the hungry children know me.

The parents whose child has bowed their gray heads in sorrow know me.

I have ruined millons and shall try to ruin more.

I AM ALCOHOL.—H. W. Gibson, in the Burning Bush.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Kidneys Must Clean Out Acids

Your body cleans out excess Acids and poisonous wastes in your blood thru 9 million tiny delicate Kidney tubes or filters. If functional disorders due to germs in the Kidneys or Bladder make you suffer from Getting Up Nights, Nervousness, Leg Pains, Circles Under Eyes, Dizziness, Backache, Swollen Joints, Acidity, or Burning Passages, don't rely on ordinary medicines. Fight such germs with the doctor's prescription **Cys ex. Cystex** starts working in 3 hours and must prove entirely sasisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for **Cystex** (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

666 checks **COLDS** and **FEVER** first day

LIQUID-TABLETS SALVE-NOSE DROPS

Headache, 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

BURNS

Ease the agonizing pain quickly and reduce soreness by immediate use of

Resinol

PEDIGREED COTTON AND CORN

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North Carolina Christian Advocate

DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now. Adv.

CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight. Thousands of homes are but masses of tangled, smoking ruins. The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation. Christian missionaries are still on the field. Shall we leave them empty handed? Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Geo. F. Brietz	Selma	Durham	10.00
Anonymous	"In His Name"		10.00
Rev. D. A. Oakley	Whitnel	Marion	15.00
Mrs. N. C. Yearby	Elm City (Missionary Society)		6.25
J. D. Whitt	Proximity	Greensboro	12.15
Blanche Eaton	Mocksville	Salisbury	5.00
Mrs. Anna Curley	Davidson-Fairview	Statesville	5.05
Mrs. C. E. Hobbs	Davidson-Fairview	Statesville	5.00
Two Friends	New Bern		15.00
Mrs. Eugenia T. Moore	Weaverville	Asheville	5.00
Virginia L. Johnson	Burlington	Durham	5.00
Rupert N. Caviness	Ocala, Fla.		10.00
Rev. M. F. Moores	Glen Alpine	Marion	10.00
Rev. J. N. Randall	Mt. Olivet	Salisbury	8.61
Rev. J. M. Downum	Boone		2.00
Rev. P. R. Rayle	Draper	Greensboro	10.25
J. F. King, Treas.	Leaksville	Greensboro	22.00
Rev. Geo. W. Clay	Mt. Pleasant	Salisbury	10.00
			166.31
Previously acknowledged			54.00
Total contributions to Jan. 18, 1938			220.31

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, JANUARY 27, 1938 Number 4

Duke Univ Library
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Excerpts from Luther's Preface to Romans

Written in 1522 by Martin Luther, and translated into the English by G. C. Cell, of Boston University

"This letter to the Romans is truly a main part of the New Testament. It is the very purest gospel and is of such dignity and value that a Christian man should not only know it by heart, word for word, but he should meditate on it every day as the soul's daily bread. For it can never be read or reflected upon too much or too well and the more it is delved into and so discussed the more precious it becomes and the better we like it.

"For this cause I will do all I can to make it so and by God's help I offer this preface as a door of approach in order that this Epistle may be so much the better understood by commentaries and all kinds of theological twaddle. Whereas it is in and of itself a bright light, almost enough to flood all Scripture with illumination.

(Here follows several pithy paragraphs on the terms of law, sin, grace, after which we reach the section that struck fire with Wesley, which is as follows):

"Faith is not what many suppose it to be, namely, something that man fetches up from his own imagination and puts over on himself. And so it goes when they hear the Gospel that they make it up in the heart, relying upon themselves, a thought that says, 'I believe' and then suppose that is genuine faith. But that which is feigned and is just a notion never goes to the bottom of the heart, and so such a notional faith does nothing and nobody is the better for it.

"But faith is God's work in us that changes us all over and makes us like new. (John 1:13). It kills the past and reconstitutes us utterly different men in disposition, spirit, and all the faculties, and the Holy Spirit is implicitly dynamically present in all of it. Oh, there is something vital, busy, active, powerful about this (experience of) faith that simply makes it impossible to ever let up in doing good works. The believer does not stop to ask whether good works are to be done, but is up and at it before the question is put. He who is not doing such works is simply an unbelieving man looking and casting about for faith and good works in the dark, and does not know what either one is. All he does is to scrub and chatter away about faith and good works.

"Faith is a lively, reckless confidence in the grace of God so sure of itself that the believer could die a thousand deaths for it. Such assurance and insight into the grace of God sets a man up, makes him bouyant, sure of himself, bold-hearted, hearty, joyful toward God and all creation. That is what the Holy Spirit does in the experience of faith. So it is that a man, unforced, acquires the will and feels the impulse to do good for everybody, serve everybody, and suffer everything for the love and praise of God who has bestowed such grace upon him. It is therefore just as impossible to separate works from faith as it is to separate the blaze from the fire. And so look out for your own false notions and for the idle theological chatterers about faith, and good works, who appear to be very clever but are in fact, consummate fools. Pray rather to God that he work this faith in you; otherwise you will never, never come by it, feign all you will or work all you can."

(Then continues the discussion on the other words, righteousness, flesh, spirit, and the like).

James C. Stokes.

Aldersgate Graphics

By W. L. Hutchins

CHARLES WESLEY

Those whom God hath joined together forever let not man in his enthusiasm for one part them asunder. A wise Providence brought them together as babes in the best Christian home of the 18th century. They drew their life from the same source; their chubby hands caressed the same maternal cheek; the same hand taught them both their first steps. They were educated in the same schools, both receiving high honors for scholastic achievements. They were both nurtured in the Anglican church and were both ordained in it as ministers. A high sense of honor and a tireless devotion to duty actuated them both through life. They came together to young America and when one returned to his native land the other soon followed. In early life they both began a quest for holy living; they found it in the same fashion and almost at the same time. And in the joy of a new found faith they rush together in tender embrace like long lost brothers, John crying out in ecstasy: "I too believe!" Out of that common experience echoed from the heart of Charles Wesley the "Birth-Song" of the 18th century Evangelical Revival. In fact it was more than that; it was a prelude to a grand opera to be played upon the stage of the world before an audience that no man could number:

"Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumph raise,
Or sing my great Deliverer's praise?"

Some individuals are so closely bound together that to separate them would be impossible. In classic Greek it is Damon and Pythias; in the Old Testament it is David and Jonathan; in the starry vault above it Castor and Pollux; in the Methodist Church it is Charles and John Wesley. For 75 years they walked along together, one preaching free salvation for all mankind through faith in Jesus Christ while the other taught the world to sing:

"Sent by my Lord on you I call,
The invitation is to all;
Come all the world, come sinner thou,
All things in Christ are ready now."

Then one day they met in heaven and there forever they are as inseparable as Father and Son.

And for that service they each desire to give the world "the people are waiting."

'ETTEVILLE DISTRICT FLINGS DOWN THE GAUNTLET

decided determination the Fayetteville dis-
ek issued a challenge to the other districts in
for the Advocate. Here it is:
the importance of the printing press in a
paganda, religious or otherwise, and be-
North Carolina Christian Advocate we
odical second to none, and further
' should play an important part
tion this year, and with the primary desire to increase its circulation within the bounds of our district and conference for the good we know it can accomplish, we as members and ministers of the Methodist church in the Fayetteville district, gathered in our missionary institute in Hay Street church, Fayetteville, January 24, do hereby challenge every district in the N. C. conference to a campaign to be conducted through April 1 to increase the number of Advocates received in the district. We pledge ourselves to an honest effort to win in this friendly rivalry."

Hereby we draw the attention of other districts to the declaration made by the Methodists over in the land of the Scotch. All know what this means. McRae is the elder's name and the "God blessed Macs" are thick in all that region.

RELIEF VICTIMS AND LIQUOR

In an open letter addressed to the liquor industry the American Business Men's Research Foundation declared that the time has come to end the nation-wide debauching of American citizens on relief by the liquor dealers. Since repeal there has been a widespread exploitation of millions of people on relief. These are robbed of their dole through every method of alurement and high pressure solicitation by the liquor dealers. Investigations in the state of New York show that workers on relief spent in 1935 $37,000,000 for beer and $8,500,000 for distilled liquors, a total of $45,000,000 relief funds intended for food and clothing. Taking this state as a measure of the traffic's raid on relief funds it would mean a total of $900,000,000 paid to the industry instead of to business. Mrs. Ida B. Wise Smith, in her address at Chattanooga, Tenn., said: "During the past three years of legalized liquor the sums expended for liquor and for public relief are about equal. We all pay tax for relief and receive in the boasted revenue a pittance. Much of the relief money is spent for liquor, as witness the sign in the windows of such places: "Relief checks cashed here."—Christian Advocate.

CHURCH NOTICES

The pastors' Retreat for the Charlotte district will be held at Big Spring church on Tuesday, February 8, from 10 a. m. to 3 p. m. All pastors in the district are requested to attend. Big Spring church is three miles from Charlotte City Square and one-half mile from the new air port. Lunch will be served by the ladies of the church at 12:30 o'clock.

G. T. Bond.

New Bern District

The New Bern district Aldersgate missionary institute will be held Monday, January 31, at Queen Street church, Kinston, beginning at 10 o'clock. Mr. J. E. Moreland, vice president of Scarritt College and for 14 years a missionary to Brazil, will be the main speaker. Rev. F. S. Love, conference missionary secretary, and Dr. W. K. Greene and Prof. F. S. Aldridge, both of Duke University, will also be present to bring messages. Rev. A. S. Parker, pastor of the host church, is the district missionary secretary. Representatives from all the 105 churches in the district are expected to be present. Lunch will be provided by the members of Queen Street church for 35 cents per person.

ADVOCATE COMMITTEE FOR FAYETTEVILLE DISTRICT

The following have been named a committee to look after the Advocate in the Fayetteville district and encourage the reading of the church paper: Rev. S. J. Starnes, chairman, Rev. J. F. Herbert, Mrs. T. H. Sutton, Rev. C. B. Culbreth, Rev. J. C. Williams and Rev. P. O. Lee. Mrs, Sutton is expected to look after the missionary societies.

DURHAM DISTRICT CHALLENGES THE STATE

At Fayetteville Monday of this week the Fayetteville district threw down the gauntlet to each district in the N. C. conference. Tuesday the Durham district accepts this and also extends the challenge to the Western North Carolina conference. So all the districts are now in this contest to end April 1.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 83 GREENSBORO, N. C., THURSDAY, JANUARY 27, 1938 Number 4

Aldersgate Commemoration is on every tongue just now. We need most of all just now an Aldersgate dedication of every leader of Methodism so as to win victories at home and abroad. This will render glorious the efforts of the present year.

* * *

The market in spiritual values has been in a great slump. The decline in these values began soon after the close of the World War and the depression continues, although there are occasional signs of a rising market in spiritual values. Let us hope that the better day is near at hand when spiritual values will be properly appreciated.

* * *

Arthur Hays Sulzberger, publisher of the New York Times, told the North Carolina Press Institute audience at Chapel Hill that there are probably persons who would willingly see a press muzzle applied if it would result in publication of news acceptable only to them. It does not require the publisher of the New York Times or of any other great publication to tell folks that a muzzle should be put upon the press whenever it carries anything not acceptable to them. Every editor learns this at the outset of his career.

* * *

Robert E. Lee, when the managers of the Louisiana State Lottery, a great gambling concern for a decade or two following the close of the Civil War, offered him a large sum of money to allow the use of his name as a director, promptly replied, "My name is not for sale." A multi-millionaire some years ago divorced his wife and sought to marry another woman, a member of the Presbyterian church. When her pastor was approached and offered a $10,000 fee, he promptly replied, "My conscience is not for sale at $10,000 or any other price." How does this great Southern chieftain and this Presbyterian minister compare with the pygmies of this day who will sell out at any price, no matter how small?

A man possessed of all knowledge becomes top heavy and is thereby thrown out of balance. He knows so much that he is not likely to do much. It is no compliment to a man to say that he is a walking encyclopedia, for it is only another method of saying that he is overbalanced with facts and figures and other stuff from the lumber yard of the world's accumulated knowledge.

* * *

The speakers at the mid-winter institute of the North Carolina Press Association that met last week in Chapel Hill with one session at Duke laid repeated emphasis upon the importance of preserving the freedom of the press, which is the one certain guarantee of our dearly bought liberties that should ever be precious to all American people. These speakers time and again referred to the dangers that threaten us from the tyrannies of Europe where dictators maintain their power by a rigid and constant censorship of the press. There has in recent years been a disposition by the government at Washington to copy after these European despotisms and it has aroused all thoughtful men to the dangers that threaten our liberties.

* * *

The Holy Club of Oxford University, made famous by John and Charles Wesley, George Whitefield and others of two hundred years ago has a notable place in the records of English life. We do not say that Duke University in this day should have a similar club, but we do think that an Aldersgate club that would lend itself to keeping fresh and vigorous the life of the spirit would be most appropriate at this time. But better still would it be for the men who have gone out from the school of religion to become prophets of God, men who are so conscious of the divine presence that they will not be abashed or abased in any presence. Such could rebuke the mighty and challenge the kingly forces of evil in every community. This is the one need of our Methodism.

Our Front Page This Week

WE are able this week through the kindness of Rev. James C. Stokes, our pastor at Dellwood, N. C., to give Advocate readers that part of Martin Luther's Preface to Romans that the unknown layman was reading in the Aldersgate prayer meeting when Wesley's heart was "strangely warmed." Dr. Stokes adds the following interesting and timely note:

"I have heard a great deal of comment from press and platform regarding Wesley's heart warming experience, and have heard numerous references to the fact, as Wesley states in his journal, that this experience came to him while he was listening to the reading of Luther's Preface—more specifically, that part of it which spoke of faith. Yet I have never seen in print this important work which left such a profound impression upon Wesley. As being an important factor in Wesley's experience, it ought to be of interest and of value to all who are in a measure living anew with Wesley the year 1738.

"I am indebted to Dr. Cell for this material. It will be noted that the portion inclosed is a reproduction of only two sections; the first section, of course, is only introductory, while the second portion contains the very words which seem to have such an illuminating effect upon John Wesley."

Get These Things Into the Open

"THERE is not a crime, a swindle, a vice which does not live by secrecy," said the great Joseph Pulitzer, publisher of the New York World. "Get these things in the open, describe them, attack them, ridicule them in the press, and sooner or later, public opinion will sweep them away. Publicity may not be the only thing that is needed, but it is the one thing without which all other agencies will fail."

Joseph Pulitzer knew the value of publicity. He had a correct appreciation of a free press. All dictators well understand that to succeed with their plans they must control the press and other agencies of publicity. That is preeminently true in Russia, Germany and Italy. The biggest farce conceivable in any of these countries is a popular election to determine the will of the people.

The evils of this world in which we live, whether it be under the rule of dictators or among a free people, breed in hidden places and live by secrecy. Bring them into the open, whether they be politicians who plot crooked schemes in dingy rooms, or liquor dealers who work behind painted windows or swinging doors, and an enlightened public sentiment will "sweep them away."

Saul of Tarsus and John Wesley

THESE two great leaders of the Christian centuries had many things in common. Among these were the following: Saul was high born, being of a wealthy and distinguished family and a Pharisee of the Pharisees. Likewise, John Wesley, while not rich, was from a family of clergymen who in England rated next to the royalty. Both Saul and Wesley were endowed with most unusual natural gifts. Few men have been in this respect their equals. Saul was favored with the best that Hebrew learning could offer, and John Wesley was a distinguished student and fellow of England's greatest University. Saul was a conservative among the Pharisees and John Wesley was a conservative among English high churchmen. Their conservatism was so matched that it added to their similarity.

Saul in order to do what he conceived to be the will of God, hurled himself like a thunderbolt against the followers of the Gallilean peasant, and John Wesley in order to save his own soul set out to preach the gospel to the American Indians in Georgia. And both of them discovered before long that they were on fools' errands.

Saul, restless and hungry, found that his spirit was starving as he fed upon the dry husks of pharisaic legalism, while the followers of the Nazarene against whom he was breathing out "threatenings and slaughter" had spiritual riches and a joy that far surpassed anything that he possessed, and John Wesley learned that he was spiritually incapable of the work that he had undertaken to do. Saul learned that he was blind and Wesley turned back to England a defeated and almost broken man.

Then came the search for a better way. Saul led by friendly hands searched for a human teacher and then wandered off into the desert to be with himself and his God. Wesley sought out the Moravian brethren, studied his Bible, wrestled with God in prayer, went to St. Paul's Cathedral to hear the choir sing great

anthems and finally into the Aldersgate prayer meeting.

The crowning results were that they both became new creatures in Christ Jesus. Saul the Pharisee is now known as the world's greatest Christian, who wrote a third of the New Testament and founded churches in every part of the civilized world from Jerusalem to Rome, while John Wesley became a Christian leader of ever increasing stature.

An Arresting Declaration

AFTER 54 years of missionary work in Korea there is now more Christians in that country than there were Christians in all the Roman empire at the end of the first century of the Christian era," declared Dr. M. B. Stokes, for thirty years a missionary in Korea, in speaking Wednesday of last week to the missionary institute of the Asheville district.

This is an arresting declaration of facts by one who knows. For the first century was the golden age of Christianity, being the period when Jesus and his apostles and disciples like St. Paul labored to establish the Christian religion upon the earth. It proves that the multitudes did not turn in droves to the Gallilean even in the age of the Christian's greatest purity. Such a fact should serve to hearten those who toil to plant Christianity in new territory where its progress oftentimes seems to be amazingly slow amid insuperable hindrances.

Preach Jesus

JESUS was the one perfect character of all history. His doctrines surpassed the teachings of all other men, for "never man spake like this man." Furthermore, he made the supreme sacrifice for the salvation of the world and won in the contest over the last enemy, which is death. Why then should a Christian minister turn aside to talk about minor matters? Why should he spend time with the philosophies of the world, or with business and politics, or other temporal affairs? The minister's great theme in the pulpit should be Jesus Christ the Saviour of the world.

John Wesley in his journal, that amazing story of the long and busy life of one of the world's greatest spiritual leaders, carries through its pages one constant refrain: "I gave them Christ! I gave them Christ!" In this he was wise and every other gospel minister who is wise will preach Christ and him crucified.

Who Are the Young People?

SOME one has said that it is not worth while to attempt to do anything with a man after he passes fifty. Such a man has passed over the great divide between youth and age, he is on the down grade and the only thing to do is let him go. This contains an impressive element of truth if the years be ignored. For somebody whose name is unknown to us has said:

"Youth is not a time if life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul."

"Esau sold his birthright for a mess of pottage" is a text that preachers should use frequently in these times when men are willing to sell their dearly bought liberties of America for some European form of regimentation.

People and Things

"I am glad to report that every official in the Williamston church and every teacher in the church school have subscribed to the Advocate."—S. A. Maxwell.

Rev. and Mrs. W. G. McFarland, who at conference were moved from Bessemer, Greensboro, are happy in their work at Haywood Street, Asheville. They are extravagant in their praise of the Haywood congregation.

The annual Southeastern Anti-Saloon League convention will meet at St. Petersburg, Florida, on Sunday, Monday and Tuesday, February 20, 21 and 22, 1938, in the First Baptist church. All are cordially invited.

Rev. T. C. Jordan, who took the superannuate relation at the last conference and who appeared to be critically ill, underwent an operation and now is almost back to his normal state of health. He looks well and says that he hopes before long to assist some of the pastors in their revival services.

The Advocate office has on hand a limited supply of slightly defective copies of the North Carolina Conference Journal. The defect does not in any way affect the utility value of the book. The secretary, Rev. T. M. Grant, has authorized us to offer these at five cents per copy as long as the supply lasts.

Rev. J. G. Huggins, the new pastor at Waynesville, says that he is greatly delighted with Waynesville and hopes to remain there four years, as it appears to him a great field for service. Huggins did remarkably fine at Mt. Holly and will repeat in Waynesville. The people are as highly pleased as the new pastor, if reports are trustworthy.

The big board of stewards of Central church, Asheville, are again this year 100 per cent subscribers to the North Carolina Christian Advocate. Brother Frank Weaver, for many years one of the leading officials of Central church, is responsible for this good work. All hats in this office are off to Frank M. Weaver, the mighty man of the mountains.

Rev. G. A. Stamper a few days ago walked nonchalantly into the Advocate office and laid down the names of sixteen new yearly subscribers to the Advocate from the West Greensboro charge. This puts him at the head of the list in the Greensboro district. Stamper has one of the most desirable charges to be found anywhere and he is happy as a lark and the people are singing his praises on every hand.

State Senator James A. Bell of Mecklenburg refuses to stand for re-election to the next session of the legislature. He headed the mighty appropriations committee in the last General Assembly and rendered valuable service. His refusal to return to Raleigh will be an occasion for regret among his friends in all parts of North Carolina. We presume that he thinks two terms are enough for a man who has no political ambitions of any sort. His has been a labor of love by one of the finest citizens of our state.

"Rev. and Mrs. C. E. Williams sailed on the Berengeria from New York January 4 for Southampton, England, and plan after a short stay in Europe to continue on around the world. They will concentrate on the Holy Land, India, Japan and Korea, and expect to see some of our missionary work first hand. They expect to arrive back in the States in the spring. Rev. Charles White of High Point will supply for Doubs in their absence. He is a fine young preacher, a student in High Point College; former junior preacher at Ward Street-Archdale, and supply a while at Calvary in High Point."—C. E. Williams.

Dr. W. A. Stanbury is settled down to his task at Central, Asheville, and with every prospect of a successful pastorate. The people are extravagant in their praise of Dr. and Mrs. Stanbury. The writer of this note heard nothing but good reports of the work at Central. It appears to be the beginning of a great pastorate for the man who wrought so well for four years at West Market, Greensboro.

Rev. G. L. Lovett, pastor of the Robbinsville circuit, sends in six one year new subscribers and $12 in cash from Robbinsville. If every charge in North Carolina would send in new subscribers in proportion to Robbinsville we would have more than 1,800 new subscribers, which shows impressively how great the result if every charge would send such a report as this one in the extreme west end of the state.

Rev. R. M. Hardee, pastor at Stoneville-Mayodan, is using a "loud speaker" to preach the gospel in his charge. He talks into the "mike" and broadcasts through the mills at the noon hour and by this method he also does "street preaching." This is something new, so far as we have heard, but this aggressive preacher of the gospel says that it works in Stoneville and Mayodan and brings many to church who had not been coming.

"The minutes show that on January 19, 1938, Trinity church, Durham, failed to pay the presiding elder in full last year. This is an error and we wish you would correct same through the Advocate. Apportioned for presiding elders $288, paid $288. Members reported last year 1279, present total membership 1343. Additions on profession of faith last year 19, members received by certificate and otherwise 84, removals 39, local preachers 2."—G. W. Perry.

Last Sunday morning we received an S.O.S. call to come to Reidsville and preach for Dr. J. H. Armbrust, whom his doctor had advised on account of slight illness not to attempt to fill his pulpit. A magnificent congregation filled the big church and we enjoyed worshipping in this beautiful church which we had not seen since the painters last summer had made it look like a new auditorium. The new pastor is winning golden opinions from his admiring congregation.

"The Morganton circuit is off for a good start. Conference collections and Children's Home all have received a nice increase. Elder's and pastor's salary up to date, one-third of conference collections paid, six of churches have Children's Home up in full, and the other one is at the door. Zion plans a new church building with educational plant, starting the last of March. Denton Chapel starts this week on educational plant to their building; new roof, re-weatherboard and paint inside and out."—J. Max Brandon.

Rev. and Mrs. A. J. Groves of Sanford have reached the golden milestone in their wedded life. Listen to the Sanford Herald: "Mr. and Mrs. D. C. Lawrence entertained informally Monday evening at their home on Carthage street honoring the Rev. and Mrs. A. J. Groves, who observed their 50th wedding anniversary on that day. Throughout the spacious rooms of the home early spring flowers were used in artistic arrangements and created a lovely background for the guests. Mr. and Mrs. Lawrence were assisted in receiving by their daughter, Mrs. R. J. Benson, and Mr. Benson and their sons, Dan C. Lawrence, Jr., and Lewis Lawrence. About 50 friends of the honor guests called during the evening. Refreshments served consisted of ice cream, cake and candy. Dr. and Mrs. Groves received many lovely gifts."

Souls aflame and presses humming are essential to our Aldersgate Advance

Rev. M. T. Smathers, the presiding elder of the Asheville district, had Rev. J. W. Moore of the Marion district to preach at his district meeting Wednesday of last week in Asheville. It was a great gospel sermon that greatly inspired and helped the pastors and laymen assembled for this important meeting. Dr. Smathers is in good favor as the new elder of the Asheville district and happy in his work. The outlook is for a fine year for the new elder in the land of the sky.

"Ed. M. Howard, who died in Mooresville, N. C.,was born in Catawba county, near Rock Spring camp ground, 85 years ago. He died in a Mooresville hospital January 12, 1938. He married Miss Fannie, daughter of J. W. Gabriel of Catawba county. She with ten children survive: Arthur Howard, Texas; Frank, Charles, J. C. and Troy Howard, Catawba county; Mrs. Tobe Kelly, Mooresville; Mrs. Chas. Mayhew, Cornelius; Mrs. Henry Howard, Iredell county; Mrs. Otho Brotherton, Sherrill's Ford; Mrs. Dowd Beatty, Statesville. Also two sisters, Mrs. Allen King and Mrs. O. F. Howard, Denver. There are 56 grandchildren and 20 great-grandchildren—in all 86 living descendants. Rev. W. A. Kale of Mooresville conducted the funeral at Rehobeth. He had been a loyal member of this church for many years. A kind husband and father, a good neighbor, a true friend, has gone to his reward."—A. C. Sherrill.

On Friday, January 21, the ministers of the Salisbury district met in the district parsonage, where the large upstairs hall is converted into a little chapel. This retreat was not an "echo" meeting of Savannah. In fact Savannah was not mentioned, but the spirit of that great missionary meeting possessed the hearts of every one present. The ministers spent from 10 to 12:30 o'clock in an informal service, singing the great hymns of the church, praying from their hungry hearts, and asking themselves these and other questions: Have I experienced God? What have I done with this experience? Does my preaching bear fruit? The spirit of humility, conviction, and penitence dominated the whole atmosphere. Some of us will write in our dairy: "On January 21, 1938, on South Church street, it was about a quarter until 11 o'clock as a brother read the eighth chapter of Romans I felt my heart strangely warmed." As the ministers descended from the upper room (the temporary chapel) Mrs. Clark demonstrated the thoughtfulness that is characteristic of the Methodist parsonage by serving a delicious dinner.

"Almost three months have passed since our arrival at Central church, Spencer. The great congregation that greeted us has not grown less but rather more, until the auditorium now seems at times almost too small to accommodate comfortably the splendid crowds that attend each service. The outstanding thing here is the Wednesday evening service, when one to two hundred people are present. Emphasis upon the great need of us all to seek and find for ourselves a real dynamic spiritual experience such as John Wesley found in Aldersgate Street Moravian meeting house in London perhaps explains the size of our mid-week congregations. Methodist people are responsive to the call of Christ as never before perhaps, as was both seen and felt in the great Savannah meeting last week led by our bishops, secretaries and others who brought messages to those immense audiences. I am debtor to all those who labored here with me—men like Pickens, Moser, Sprinkle, Shinn, Davis and Stamper. And to the last named for having encouraged the parsonage building movement which resulted in the erection of one of the very loveliest parsonages built in the entire conference. The church plant is one of the best one may find anywhere, and paid for by this congregation and during the pastorate of Brother Moser was dedicated. Come over, Mr. Editor, preach to a great congregation, and dine in the house we did not build, but in which you will find something akin to that old-fashioned Southern hospitality you would easily recognize, and which might bring genuine cheer to the inner man."—W. O. Goode.

The Aldersgate Campaign report indicates the number of whole year subscribers received. Two six months count as one in the report.

"Please make the following correction for Garysburg charge: The conference journal shows nothing paid at Garysburg for general and conference work. Garysburg paid apportionment in full for general and conference work, and orphanage with $19 special for orphanage. Shiloh paid apportionment in full for general and conference work, and orphanage with $16.60 special for orphanage. I have receipts and cancelled checks to show those who wish to see them. In comparison to past records this charge sent in the best report for general and conference work and orphanage that it has sent in for several years."—L. B. Pattishall, R. C.

"The pastor of the Faison-Kenansville charge feels that a word of appreciation for the fine people of the churches here would be much in order at this time. Immediately following conference Wesley church surprised the preacher by loading his car with lots of good things to eat while the service was in progress on the inside. King's church came next and deposited a huge pounding on the parsonage porch on Christmas eve. We had already received a fresh pork ham for Christmas from a loyal member of that church. Brother C. E. Quinn of the Kenansville church topped off the poundings by sending us a 25-pound turkey for Christmas. Then following the holidays the pastor had to go to the hospital for a slight operation, and just before he left Mrs. H. J. Faison of the Faison church came around and brought a cash gift from herself and two other members of her church which helped to pay the hospital bill. And finally, last night after supper we heard a commotion at the front porch of the house, and before we could get out there our friends from Goshen church were coming in with a tremendous pounding. Our hearts have been made glad and we are determined to render a better service in the name of our Master."—A. L. Thompson, Pastor.

GREENSBORO COLLEGE NOTES

The Greensboro College Players will dust off the costumes and scenery and again allow "Uncle Remus's Creeturs" to caper and frolic over Odell Memorial stage in a revival of Dr. J. Roddy Miller's dramatization of Joel Chandler Harris' beloved stories. The date is set for Saturday, February 26, under the sponsorship of the local chapter of the Greensboro College Alumnae Association. The unusual and rollicking comedy of delicious nonsense originated on the Greensboro College campus and is the only dramatization of these stories. It was first presented here in October, 1932, and was enthusiastically received by old and young. The Players' delightful production brought them attention and recognition all over the country when these stories old and familiar were relived in a drama new and original. The play will be presented through special permission of Dr. Miller and Mr. Lucien Harris of Atlanta, Ga., son of Joel Chandler Harris and manager of all Uncle Remus material and stories. The presentation is a benefit performance for improvements in Odell Auditorium.

"The Blind Newseller," "March Wind," "In Dogwood Time" and some 34 poems go to make up a lovely little brochure published by a North Carolina poet and alumna of Greensboro College, Mrs. Mittie Ellis Henley of Raleigh, through the Blue River Press of Shelbyville, Indiana. This book is "affectionately dedicated to the handicapped and shut-in ones who can smile while learning some of life's hardest lessons." Mrs. Henley, who is a shut-in herself, has been writing since she was ten years old.

Mr. and Mrs. Inman U. Townsley have completed their semester of work in the Kennedy School of Missions, Hartford, Conn., and will sail on the S. S. Pennland, Saturday, February 5. They will go to Belgium for three months of further study, after which they will go to the Belgian Congo as missionaries. Mrs. Townsley was Miss Pattie Dimmettee of Aurora, a member of the class of 1937, Greensboro College.

THE APPEAL FOR CHINA RELIEF

To the Editors of the Church Press:

The appeal to the church for China Relief has met with a fine response from many of our pastors and people. The amounts contributed are being cabled to Shanghai and are now in the hands of the treasurers in China. These funds are being administered under the direction of Bishop Arthur J. Moore to the great relief of our work in China. The need is still urgent. The appeals from Bishop Moore are heart rending. We hope every church will make a contribution to this worthy cause without delay.

W. G. Cram, Gen. Sec.

THE DINNER MEETING OF THE MID-WINTER INSTITUTE OF THE PRESS ASSOCIATION

This dinner meeting at Duke University Friday evening, January 21, was up to the usual high standard and was largely attended, even beyond that of other years. The principal speakers were Henry R. Dwire, Duke director of public relations, and John Temple Graves, II, Birmingham, editor and columnist.

Mr. Dwire, for 22 years editor and publisher before becoming connected with the university, chose for his subject "Newspapers as Seen from the Inside and from the Outside." If anybody questioned his lack of knowledge of the newspaper, both historically and its present status, his address dispelled all such doubts. Mr. Dwire's address was admirable from almost any viewpoint and was heard with the greatest interest by the big audience.

"The Southern Press" was Mr. Grave's subject. He in manner and method is strikingly like his distinguished father, who in his generation was without a peer among Southern orators. The editors asked for his return next year in the most enthusiastic manner. From this incomparable address we quote a single paragraph as follows:

"The freedom of the press was never so precious as today when it is being denied in countries without democracy and depended upon in democratic countries to keep them so. It means much that the editors and publishers of our own country are defending with all their wit and power today every threat to a free press. It means equally much that they—the best of them—are examining themselves and their press with a view to making sure of their freedom by being worthy of it. . . . I do not believe the people of this country will ever permit a censorship of the press unless and until the press gives evidence of being no longer free within itself, of being conducted without regard to the public for whom it has been made free."

FAYETTEVILLE DISTRICT MISSIONARY INSTITUTE

The Methodists, 75 strong, gathered at Hay Street church Monday of this week. It was by no manner of means an ordinary missionary gathering. Presiding Elder W. V. McRae in opening gave discriminating and illuminating discussion of the Aldersgate Commemoration, especially as it was related to the work of the day.

Rev. F. S. Love, conference missionary secretary, made clear the purposes of these institutes and of those expected to take part in the united effort of this present year.

Rev. Robert W. Bradshaw went to the heart of the situation as he discussed the work among the young people. This was vital and significant. He was followed by Rev. L. A. Watts, who presented in a most effective way the mission study book. He had already demonstrated at Carthage how to make a success of a study class. We are persuaded that the Fayetteville district will make a record this year in the use of the book, "After Aldersgate."

The leading address of the day was by J. E. Moreland of Scarritt College. He came as a stranger to most of his hearers but he did not remain such. He spoke out of the fullness of knowledge after many years on the field and following numerous contacts all about the world.

In the afternoon Dr. W. K. Green, associate lay leader of the N. C. conference, spoke and organized a district league of stewards, having explained this in detail.



DR. WILLIAM K. BOYD, 1879-1938
Professor of History in Duke University and an authority on Southern history

Perhaps the Golden Cross and its work was never pressed upon the people more urgently than that done by Prof. F. S. Aldridge, who is the conference Golden Cross director this year.

The day closed with pleas by Rev. F. S. Love and Mr. T. Plyler for a personal dedication of each and all this Aldersgate year. A new inspiration was felt by many.

DEAN RUSSELL OF DUKE TO REPRESENT AMERICAN CHURCHES AT MAY MEETING

A signal honor has been conferred upon Dean Russell and the school of religion of Duke University by the appointment of Dean Russell as one of the ten American religious leaders to represent the American Protestant churches at the preliminary conference of the World Council of Churches to be held in Utrecht, Holland, May 9-13, 1938. The ten delegates were appointed by an electoral conference meeting in Washington, D. C., January 10-12, representing thirty American denominations and over thirty million Protestant churchmen.

The proposed World Council of Churches is one result of the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order, held during the summer of 1937. At those conferences a preliminary sketch of a world Council of Churches was approved. The conference to be held at Utrecht will be for the purpose of drawing up a constitution for the proposed World Council to be submitted to the churches and of making provision for the maintenance of the work of the Faith and Order and Life and Work movements during the period until the proposed general assembly of the world council shall be convened. The membership of the Utrecht Conference will be limited to sixty official delegates, of which twelve will represent the religious bodies of the United States and Canada, nine from Great Britain, eighteen from the continent of Europe, nine from the Orthodox churches, six from the younger churches of the mission fields and six representing South Africa, Australia and areas not otherwise represented.

HISTORIAN DIES

Dr. William Kenneth Boyd, who was connected with Duke University for more than 40 years, as student and teacher, died January 19 after a long period of declining health, at the age of 59 years. He was the author of many works including the "The Story of Durham,' a volume issued in 1925. He was an authority on Southern and Confederate history. A tireless collector and connoisseur, his efforts contributed much toward building up the fine manuscript collection on the Duke University library.

LEND A HAND

Four years ago in its issue of January 1, The New York Times carried an editorial which it considered most timely. Certainly it could not have been more timely then than it is today. We are making bold to repeat the words of this great secular daily, which are as follows:

"Never, perhaps, was there more need than today of the injunction which Edward Everett Hale gave an earlier generation:

Look up and not down,
Look forward and not back,
Look out and not in,
And lend a hand.

The divinity whose name was given to the month of January is pictured as facing both forward and back, but the divinity within us looks ever forward. Otherwise, man could not have risen to a godlikeness shown even by the humblest persons in their daily lives of devotion and aspiration. 'Yesterday's errors let yesterday cover' is good counsel, but it does not go far enough. The prayers that went up, even in the midst of the clamor of last night, for a better day, that went out in sympathy for the suffering throughout the earth and that looked forward in faith based on the belief that man could not have been led to his present height were it not that he is to find his way to a higher existence—these prayers answer themselves in the very hope that they inspire and in the struggle that they encourage toward the ideals which man has set before him.

Particularly is it incumbent now upon every upward-forward-outward-looking man to think of his neighbor who needs 'a hand'—which means sympathy or a word of friendliness or of guidance or perhaps material help. We must not get into the habit of looking to the government to lend a hand in every time of a neighbor's need. It is for the time being an easy way out of difficulty, but it is not a good thing for the individual to be continually looking in, thinking of his own selfish interests instead of looking out upon life about him in the earth and meeting the responsibilities of a human being to his fellow-beings.

As to the pecuniary aspects of lending a hand, Robert Louis Stevenson suggested in his 'Lay Morals' some of its principles:

'To be rich in admiration and free from every envy: to rejoice greatly in the good of others, to love with such generosity of heart that your love is still a dear possession in absence or unkindness—these are the gifts of fortune which money cannot buy and without which money can buy nothing. He who has such a treasury of riches, being happy and valiant himself in his own nature, will 'enjoy the universe as if it were his own estate' and help the man to whom he lends a hand to enjoy it with him.' "—The Watchman-Examiner.

GREENSBORO COLLEGE

Greensboro College awaits the decision of its friends and supporters before it can answer the question as to what kind of institution it will be in the future. It has had one hundred years of glorious and significant history, but no institution can live upon its past. Tradition alone will not carry forward its program. There must be substantial support by people who believe in the distinctive contribution of Christian education to the social order. Greensboro College has every right to believe that it has earned the generous backing of the citizenship of North Carolina.

The support of an educational institution by generous gifts is sometimes difficult to achieve because the results of Christian education are not always quickly discovered. Education with a Christian spirit enters into the intangible realm of ideals. These are spiritual values. And yet upon these spiritual realities the whole future of our civilization rests. Unless we can turn out men and women with an understanding of the Christian way of life, we shall soon bog down in secularism. The hope of the future lies in the Christian home, and much of the home influence is determined by the wife and mother. The girls who go out from Greensboro College carry something more than mental training; they have come in contact with the power of an ideal and that vision becomes the secret of the influential Christian life.

We are supremely foolish when we let our Christian institution languish for lack of support. Our people deserve the best and North Carolina men and women are fully able to give it to their sons and daughters. Let us rise up and do a noble thing for Greensboro College.

Paul B. Kern.

THE SNYDER MEMORIAL OCCUPIED FIRST TIME LAST SUNDAY

The Snyder Memorial educational building of Myers Park church, Charlotte, and a gift of Luther Synder, a steward and trustee of Myers Park church, was occupied for the first time last Sunday. This is about the last word in church educational buildings and a munificent gift of Mr. Snyder that has brought great joy to that congregation as well as to the heart of this generous layman.

Few congregations in all the country have such beautiful and commodious buildings as Myers Park Methodist church.

The Duke University building stone has gone into these buildings and all who have seen Duke University know something of their charm and beauty. The church is a Gothic structure and an admirable specimen of this style of architecture.

A GOLDEN WEDDING

The Rev. and Mrs. Andrew J. Groves were honored guests on Monday evening, January 24, when Mr. and Mrs. D. C. Lawrence entertained informally at their home, marking their golden wedding anniversary.

Mr. and Mrs. Lawrence were assisted in receiving by their daughter, Mrs. R. J. Benson, and Mr. Benson, and their two sons, Daniel and Louis Lawrence, and their little granddaughter, Mary Thornton Benson.

Following the singing of old-time songs, many golden gifts were presented the bride and bridegroom of 50 years ago.

Rev. Mr. Groves, a native of Duplin county, is a retired minister of the Methodist Church. During his pastorate of more than 35 years he has served a number of charges in the North Carolina conference. Mrs. Groves was, before her marriage, Miss Margaret Sledge of Weldon. They have made their home in Sanford for the past seven years. Their children are Dr. Pat. Groves, who is on the faculty of Mount Holyoke College, South Hadley, Mass., Wesley Groves of Sanford, and Lacy Groves of Danville, Va.

The reason why the Ascension is comparatively seldom mentioned is that it is overshadowed by the Resurrection and the Session; it is the complement of the one and leads up to the other.—Rev. Harold Smith.

"Our goal for the North Carolina Christian Advocate during the coming year is a copy of this splendid and indispensable paper in the home of every Methodist steward." —Board of Lay Activities.

A Stimulus to Faith

What the church needs, cries a well-meaning critic, is a return to the faith of the fathers and a baptism of the Holy Ghost. We will not dispute this assertion, particularly if we be allowed to define what was essential and valuable in the faith of the fathers, and the deep inner meaning of the baptism of the Holy Ghost. But of one thing we are very sure, namely, that the church of our day needs vitally to accept and practice the precepts of Jesus in both individual and social life, and a thoroughgoing baptism of courage. We live in a namby-pamby age of compromise, when some one is always ready to file a demurrer on ethical imperatives and to show how the commandments of God were not meant to apply in his "peculiar situation." When, therefore, any individual or group in this time of moral blindness dares to stand up and cry out without equivocation, "Thus saith the Lord," the dry bones of the church and community begin to rattle and take on new life.

A few days ago a fresh, bracing breeze blew over New England Methodism from the storm-tossed region of Cape Cod, and ministers and laymen began to feel that the Spirit of the living God had not forsaken us, after all. It seems that the Dudley L. Brown Post, Veterans of Foreign Wars, conducted a beano party and presented the proceeds, in the form of a check for $325, to the Onset Community church. Upon hearing the news, the superintendent of the New Bedford district, who has the oversight of this church, and the pastor of the church declared that the gift should not be accepted, and on the following Sunday the quarterly conference of the church, by a vote of seven to six, decided to return the check.

Now note what happened when the public began to realize that the church, after all, was true to its teachings and to its high mission. A number of individuals in the congregation came voluntarily to the district superintendent and notified him that they intended to double their subscriptions to the church, and at the very next prayer meeting the attendance was twice as large as it had been before. At a group meeting of the members of the quarterly conferences of the Methodist Episcopal churches of Pawtucket and Central Falls, R. I., a layman called attention to the Onset story as related in the daily press. An account of what happened afterward was given in a letter sent by the secretary of the meeting to the district superintendent, part of which read as follows:

> Although the news account was brief, information from another source indicated that it was the type of beano party in which the element of gambling was the predominant appeal. The incident seemed to us to be a clear-cut refusal on the part of the church to compromise itself by accepting money raised through a method which is not only sharply at variance with the Christian ethic, but which has also been subject to question on the lower ground of legality. In these days when the evil consequences of gambling are crashing all around us, it was, by vote of the group, resolved that we commend the members of the Onset Community church for their splendid stand in the matter. Words are cheap, and in view of the easy, casual manner in which resolutions are passed on any and all matters, it was the thought of the group that some definite and practical action should be taken to demonstrate the sincerity of our words. In accordance with good Methodist tradition, the collection plates were passed, and enclosed is a check for $23 to be forwarded to the Onset church to cover in part the financial loss sustained by its action.

We expect to hear of a far-reaching revival of real religion at Onset which not only will bring to half-hearted church members a new "spiritual glow" but also will arrest the attention of the entire community as never before with the gospel message.

There is a lesson in the Onset incident for all New England Methodism as well as for the entire church beyond the confines of the Boston Area. One touch of reality stimulates the whole body into newness of life. This gambling evil is one of the menaces of modern civilization. Why does the church not speak out in thundering tones against it and back up its preaching with the kind of life to which the world can take no exception? Why do we not wake up on the liquor traffic and begin in a determined way to fulfill our high commission in a vigorous attack upon intemperance? There are other sinister influences at work in every community which frustrate the Christian movement and undermine the moral life of the people, particularly youth. And why are we so concerned about the "simple gospel" when the question of the church's obligation to underprivileged men and women is raised? What would happen if the church leaders, with a sense of the presence of the living Christ by their side, were roundly to denounce industrial injustice and selfish greed in social relationships? What if they should proclaim Christian brotherhood in earnest and insist upon it? What if these leaders were to say plainly "no more hush money" for silence on economic issues? The church, once it made its position clear as playing no favorites but proclaiming the whole gospel to the whole of life, would be crowded to the doors with eager worshippers of the lowly Christ.

It is high time that we all ceased the empty mouthings of the theological phrases, the weary routine of organizational and administrative manipulation, the cheap profession of Christianity. We need to make the gospel real, to put "bite" into it. Thank God for Onset! It has lifted up reality so that all men can see it and take courage from the bravery of that little, struggling church.—Zions Herald.

DIVINE AND HUMAN IN THE CHURCH

The church is not an association of men, each of whom has chosen Christ as his Lord; it is a fellowship of men, each of whom Christ has united with himself.

The Christian faith and life are not a discovery or invention of men; they are not an emergent phase of the historical process; they are the gift of God. That is true not only of their historical origin, but quite equally of the rebirth of that faith and life of each individual Christian.

The historical form and outward manifestation of the church is never worthy of its true nature. What marks it as the church is the activity within it of the Holy Spirit —the Spirit of the Father and of the Son.

But in the church as an actual society in history this is not the only power at work; the various forms of human selfishness, blindness, and sloth are also characteristic of those who by the activity of the Spirit are united to Christ.

It is as though a lantern were covered with a dark veil. It is truly a lantern, because the light burns in it; yet the world sees the light but dimly and may be more conscious of the veil that hides it than by the flame which is its source.—Archbishop of York, in Zions Herald.

A VENTURE IN CO-OPERATION

By Loren M. Edwards

The little city of Colorado Springs, Colorado, has four Methodist churches, one being a congregation of the Southern Church. The pastors being more than usually friendly, and their experience and background showing special prepartion and training for a diversified ministry, conditions were propitious for an original approach to the impressive tasks of this Aldersgate year. After several conferences, a plan of staff organization was adopted by the First Methodist Episcopal church, submitted to the official boards of the other congregations, and agreed to without a dissenting voice or vote. The plan, in brief, is this: A ministerial staff has been organized, supplemented by a committee of laymen from the various churches, to work co-operatively for this five months' Aldersgate period at least. As chief of staff, I hold weekly meetings with the three other ministers, aid them by the counsels of experience, and help in the planning of the united program. Further, there will be platform duties among the other congregational activities which I might perform in any case, but now the service is as one of the staff.

Rev. Nelson Wurgler, pastor of Trinity church, has had special training and much experience in religious education; he is the director of religious education for all four of the churches. Teacher training, as well as the main features in a successful church school program, will he handled co-operatively. Rev. John Brownell, the pastor of St. Paul's church, is a specialist in young people's activities, and will be the counselor and director of the Epworth Leagues, arranging for joint and separate activities.

Rev. Roy Percival is the pastor of the Southern Methodist church of Colorado Springs and is as committed to the co-operative plan as are any of the others. Mr. Percival's pastoral experience in large churches where, as a member of the staff, he was entrusted with promotion and finance among non-attending and non-contributing members ably fits him for a similar position on this newly organized staff.

In appreciation of services to be rendered First church by these pastors, a nominal monthly contribution will go to the treasurers of the three smaller churches.

The acclaim with which the plan has been received, the cordiality of spirit that has been quickened, the enlarging perspective of co-operative success that opens before us, encourage the hope that the Aldersgate period will be much more than a celebration; we believe that it will be an unprecedented spiritual refreshing. Already the plan is operating. The same Christmas message was sent to all our people from the four pastors; on January 2, all of us observed Covenant Day, with a rededication of all our people to Christ and the church, the same covenants being used by us all. Union mid-week services to be held at intervals during the coming months, a union campaign of visitation, a union preaching mission, simultaneous Lenten services, a union communion, and further united energies as we near the climax of Aldersgate, indicate somewhat the range of the projected co-operative program.

However, more than the details of the program, already we begin to see the enriched spirit of the enterprise; we are one in a great spiritual task as we are in a wonderful spiritual fellowship. We know full well that even such an organization will not recover spiritual glow or rekindle spiritual passion; but we begin to see the sparks, we begin to feel the warmth, and we hopefully expect a revitalized church in Colorado Springs.—Zions Herald.

HE BUILT THE WALL

I have quoted more from Mr. Angus Watson's "My Life" than from any other book, solely because no book I have lately seen is more full of quotable matter. Today I make my last quotation, that of his story of the day when, walking from Ambleside to Windermere, a fellow-traveler overtook him on the road. "' Are you walking by yourself, mister?' he enquired. I replied that I was. 'Well,' he continued, 'two's company, do you mind if I join you?' 'Certainly,' I said, 'I'd welcome it. Are you a native of these parts-' I asked, as we walked on together. 'I've lived here all my life,' he replied. 'And what are you by trade?' I continued. 'I'm a dry-waller, mister,' he said. 'Come, that's first-rate,' I said. 'I've wanted to meet a dry-waller for years, and now you can tell me how it's done.' Dry-walls, as every visitor to Lakeland knows, stretch over the fells and mountain-ranges for miles, to mark the mountain boundaries between the various farms. We fell into an interesting discussion about the skill of the craft. 'I'll show you a bit of dry-walling that'll please you,' he said. 'I've just built it where they have been widening the road.' 'It's first-rate,' I said, as we came to the wall, which was about eight feet high and one hundred and twenty feet in length. 'Yes,' he replied, 'it's a good job, and it will stand there for two hundred years, anyway, if no one disturbs it. What profit do you think I made on that?' 'Well, I don't know the contract price,' I said; 'tell me that, and I'll guess what your profit was.' 'One hundred and forty-eight pounds,' he replied. 'Well, you made ten per cent on it,' I hazarded, 'that's fifteen pounds.' 'No, I didn't,' he said. 'Mind you, I got my wages, the same as my mates did, but when the job was finished I had sixteen shillings to myself. But what of that, I built the wall.' 'You're a man,' I replied, 'and I'm proud to have met you,' and we shook hands together as I looked again at his handiwork."—"Ezra" in Methodist Recorder.

MUNITIONS WORK IS A PARASITE ON OTHER LABOR

Every workman in construction or armaments must be provided by the labor of those engaging in productive enterprises. Last year it is estimated that over eight million men were actually under arms. How many more millions are engaged in the unproductive construction of death-dealing armaments we can only guess. We do know that no nation can afford the luxury of the present scale of armaments and that all are being forced to meet this expenditures by increased taxation and heavy borrowing. This means that not only are we thus prevented from raising our standards of living, but, if the armament race continues, even our present inadequate levels of living cannot be maintained. In the long run, the greater part of the cost of armaments must be borne by those engaged in productive labor, who receive less than they could and should receive for their toil—Edward F. McGrady, Assistant Secretary, U. S. Department of Labor.

Aldersgate Campaign Report

Asheville District

Central, W. A. Stanbury 8
Asheville, E. H. Nease 7
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1

Charlotte District

Hawthorne Lane, L. B. Hayes ... 28
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 4
N. Monroe-Grace, W. C. Dutton.... 3
Weddington, T. J. Huggins 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, E. O. Cole 2
Polkton, L. R. Akers, Jr. 2
Duncan Mem.-Derita, J. S. Folger.. 1
Ansonville, L. F. Strader 1
N. Monroe-Grace, W. C. Dutton... 1

Gastonia District

Bessemer City, J. O. Ervin 5
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Polkville, Van B. Harrison 2
Belmont, Main St., C. P. Bowles .. 2
Cherryville, D. M. Nifong 1
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1

Greensboro District

West Greensboro, G. A. Stamper.. 16
Wesley Memorial, E. H. Blackard.. 6
College Place, B. C. Reavis 5
Asheboro, H. P. Powell 4
Centenary, C. S. Kirkpatrick 3
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Morganton Ct., J. Max Brandon... 2
Randleman, J. L. Stokes, II 1
Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Lee's Chapel-Grace, A. L. Latham 1
Summerfield, R. P. Gibbs 1
Stoneville-Mayodan, R. M. Hardee 1

Marion District

Grace Chapel, Wilson Nesbit 5
Forest City, Fletcher Nelson 4
Mill Spring, W. E. Rufty 3
Rutherfordton, R. B. Templeton ... 2
Bostic, C. M. McKinney 2
Grace Chapel, Wilson Nesbit 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Pleasant Grove, R. G. Tuttle 1
Bostic, C. M. McKinney 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Pleasant Grove, R. G. Tuttle 1
Cliffside-Avondale, H. E. Stimson.. 1

Salisbury District

Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
Park Avenue, E. L. Kirk 8
First Church, W. B. West 8
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
Norwood Station, R. L. Young.... 1

Statesville District

Moravian Falls, J. C. Gentry 4
Race Street, G. W. Vick 3
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1

Waynesville District

Robbinsville, G. L. Lovett 6
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Junaluska, J. H. Carper 1
Cullowhee, C. G. Hefner 1
Andrews, W. S. Smith 1

Winston-Salem District

Forsyth, C. W. Kirby 6
Grace, O. B. Mitchell 3
Thomasville, Main St., C. M. Pickens 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Walkertown, C. C. Herbert, Jr. 2
Central Terrace, C. B. Newton 1
Centenary, G. R. Jordan 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1

Durham District

Cedar Grove, S. F. Nicks 10
Front Street, H. I. Glass 9
West Durham, M. Y. Self 7
Hillsboro, J. V. Early 3
Chapel Hill, A. P. Brantley 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Bynum, J. C. Reichard 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Burlington Ct., L. L. Parrish 1
Bahama, M. C. Dunn 1
Yanceyville, W. L. Maness 1
Carr, C. P. Womack 1

Elizabeth City District

Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 6
Murfreesboro-Winton, C. E. Vale.. 3
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1

Fayetteville District

Ellerbe, K. F. Duval 4
Troy, W. R. Royall 3
Stedman, I. J. Strawbridge 2
Fayetteville Ct., J. C. Williams 1
Person St.-Calvary, J. B. Bross ... 1
Rockingham Ct., M. D. McLamb.. 1
Goldston, W. J. Underwood 1

New Bern District

Pink Hill, H. M. McLamb 8
Morehead City, B. H. Houston 3
New Bern, L. C. Larkin 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
Snow Hill, D. B. Critcher 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Kinston, A. S. Parker 1
Grifton, G. B. Starling 1

Raleigh District

Hayes-Barton, Leon Russell 7
Henderson (First), R. E. Brown .. 7
Oxford, O. W. Dowd 4
Millbrook, H. A. Chester 4
Four Oaks, H. B. Baum 2
Franklinton, S. E. Mercer 2
Middleburg, D. A. Petty 1
Dunn, J. A. Russell 1
Youngsville, M. W. Warren 1

Rocky Mount District

Seaboard, W. G. Farrar 9
Rosemary, C. T. Rogers 3
S. Rocky Mount, C. W. Goldston.. 1
Warrenton, J. O. Long 1

Wilmington District

Fifth Avenue, John Cline 26
Fairmont, J. E. Blalock 8
Grace, F. S. Love 4
Chadbourn, F. B. Joyner 4
Garland, W. B. Cotton 3
Faison-Kenansville, A. L. Thompson 3
Southport, E. M. Hall 2
Bladen, W. R. Stevens 2
Town Creek, J. C. Harmon 2
Swansboro, C. B. Long 2
Trinity, R. L. Jerome 1
Wallace-Rose Hill, E. C. Maness.. 1

Pastors Who Sent Aldersgate Subscriptions Before Being Moved

First Church, John W. Moore 21
Mt. Holly, J. G. Huggin, Jr. 9
Spray, A. C. Waggoner 5
Rutherfordton, Fletcher Nelson ... 5
Princeton, W. C. Merritt 5
Trinity, Walter Patten 5
Crouse, A. L. Latham 4
Fremont, S. R. Shuller 4
Sylva, M. Q. Tuttle 3
Westford, G. W. Fink 2
Green Street, R. C. Goforth 2
Smithfield, J. H. Lanning 2
Weldon, J. O. Long 2
Dilworth, G. T. Bond 1
Hickory Grove, A. A. Kyles 1
Lee's Chapel-Grace, E. H. Brendall 1
Asheboro Ct., R. Odell Brown 1
Spencer, G. A. Stamper 1
Mocksville, E. J. Harbison 1
Epworth, I. L. Roberts 1
Race Street, A. L. Aycock 1
Franklin, C. C. Herbert, Jr. 1
Brevard Ct., H. O. Huss 1
Sandy Ridge, J. W. Bennett 1
Carr, L. T. Singleton 1
Graham-W. Burlington, J. A. Martin 1
Caledonia, M. C. Ellerbe 1
Dunn, J. A. Russell 1
Warrenton, O. I. Hinson 1
Norlina, W. C. Wilson 1
Warrenton, O. I. Hinson 1
Rosemary, J. J. Boone 1

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from common colds
That Hang On

No matter how many medicines you have tried for your cough, chest cold, or bronchial irritation, you can get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel the germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained from the very first bottle. Creomulsion is one word—not two, and it has no hyphen in it. Ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

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COMMENTS CONCERNING THE MINISTERS' RETIREMENT PLAN

Bishop Kern:

"The plan which was adopted at the North Carolina conference last fall looking to the solution of the problem of protecting the retirement of preachers seems to me to be the most satisfactory solution of this problem which I have seen. It does not solve all the problems of all the preachers, but it is so manifestly fair and advantageous to the individual preacher that I cannot conceive that any man would fail to take advantage of its most generous provisions. The thing for us to do now is not to criticise this plan from an idealistic standpoint but to move right in and adopt it with practical unanimity and see what a blessing it will be to stabilizing the financial outlook of the ministry in the North Carolina conference."

W. V. McRea:

"Wherever my work takes me both laymen and preachers are favorable to this plan and nowhere has a refusal been given. Laymen and preachers are hearty in their support."

E. L. Hillman:

"To date nineteen charges of the New Bern district have accepted to go straight ahead with the plan. We feel confident that the plan will get 100 per cent support by the end of the first round."

B. B. Slaughter:

"The plan seems to be taking well. I am for it."

W. A. Cade:

"I find both the laymen and pastors quite willing to participate in the plan. It has my cordial endorsement and cooperation."

J. H. Barnhardt:

"Every charge which I have visited since conference in the Raleigh district has endorsed it, as well as all the preachers, in most cases very enthusiastically. It is one of the most humanitarian movements enterprised in this conference in many a year. Mention the Selma case."

Note: Dr. Barnhardt refers to the occasion of the first quarterly conference this year at Selma. After he had presented this matter to the quarterly conference and before the conference could vote on the matter, a layman, Brother George Brietz, got the floor and stated that this was the best thing he had heard of and that he wanted the pleasure of paying Selma's share for the year then and there. Whereupon he took out his check book and wrote a check for Selma's assessment for the entire year. This was the first payment made on the Ministers' Retirement Fund.

Rocky Mount District:

In the Rocky Mount district the matter was presented at the district stewards' meeting. The district stewards accepted the assessment enthusiastically and recommended it to the charges and pastors. Excellent results are coming in from the Rocky Mount district. Below is given a statement by John A. Staton, district steward and chairman of our conference board of finance:

"Every layman that I have talked with is hearty in his approval. Not one has expressed disapproval. I endorse it without reservation and make an earnest appeal to the preachers that they give it their whole-hearted support and loyalty. Its success depends upon the preachers—the laymen will do their part." W. L. Clegg,
Financial Secretary.

GREAT MEN ON THE GREAT BOOK

John Adams said: "The Bible is the best book in the world."

Sir Isaac Newton affirmed: "I account the Scriptures of God to be the most sublime philosophy."

Goethe could say: "It is a belief in the Bible which has saved me as the guide of my moral and literary life."

Rosseau, the French deist, confessed: "I must confess the majesty of the Scriptures strikes me with astonishment."

Theodore Parker paid this tribute: "There is not a boy nor a girl, all Christendom through, but their lot is made better by this great book."

Carlyle exclaimed: "A noble book! All men's book. It is our first statement of the never ending problem of man's destiny and God's way with men on earth."

When that illustrious man, Chief Justice Jay, was dying, being asked if he had any farewell address to leave his children, he replied, "Thy have the Bible."

John Locke could reason, and this is his conclusion: "To give a man a full knowledge of true morality, I should need to send him no other book than the New Testament."

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friend: "That book, sir, is the Rock on which our republic rests."

Where the Bible has not gone, human liberty has found no air to breathe. The observation of this fact led De Tocqueville, the greatest French statesman of two centuries, to say: "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims."—Wesleyan Christian Advocate.

WINNING THE PEACE IS HARDER!

We might be able to keep the peace through the critical years, by letting it be known that any nation that ran wild in Europe would have to take us on, too. But the American people are in no mood to do that; and if the British and French don't like our attitude, it is more their fault than ours. Once before we helped save Europe, and it didn't stay saved. We don't want to try it again till we can be fairly sure of accomplishing something. I seldom find myself in agreement with Senator Nye; but he is absolutely right in saying that we must never get into another war unless we can win both the war and the peace.—Elmer Davis.

Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant.—Epictetus.

"MOIST-THROAT" METHOD relieved Cough Quickly



"I couldn't stop coughing," writes Helen Smith, Springfield, Mass. "I tried everything—then a friend suggested Pertussin. *Quickly my cough was soothed and relieved.*"

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

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A cough should not be neglected. It should have your immediate attention. Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

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Conference Office Address: Box 647, College Station, Durham, N. C.

WELFARE OF YOUTH

We are using our page this week to bring to the attention of our leaders plans of our church for its young people in the coming months. It will be noted that a rather full program is offered and many suggestions are given for things that may be done for, with and by young people. These are not offered to make them a burden to any leader of young people; they are offered with the hope that those interested in youth will find something in them which can be used for their welfare.

YOUTH AND ALDERSGATE

Our young people need to have a share in the Aldersgate Commemoration, both for that which may come into their lives and for the contribution they can make in the spiritual growth of their church. Definite helps have been provided for use by leaders for making the movement effective among our young people. We are listing herewith such materials as may be obtained free of charge from our conference office:

"Youth in the Aldersgate Commemoration."

"A Guide to Personal Evangelism Among Young People."

"A Youth Leaders' Aldersgate Retreat."

YOUNG PEOPLE'S DAY—MARCH 6

The purpose of Young People's Day is to focus the attention and the interest of the church on our youth and its welfare. Program material for use on Young People's Day will be found on page 28 of the February issue of "The Epworth Highroad." We feel that the program suggested under the title, "Youth Forward with the Church," can be used acceptably in each church. If modifications of the program are desired, they can be made; or, if the leaders in any church desire to work out a program of a different nature that will focus the attention of the church on its youth, such will be all right.

YOUTH RALLIES

We would call attention now to the youth rallies to be held as a part of the regional Aldersgate rallies in our conference February 28-March 2. We expect these to be the greatest youth meetings to be held in the bounds of our conference. To that end we are urging pastors, superintendents and officers of young people's divisions, counselors and officers of young people's unions, teachers and officers of young adult classes, to begin now to prepare for the youth rally to be held in their respective areas.

There are two steps in the preparation:

(1) The preparation of minds and hearts for such an occasion. We feel that the next month should be spent in such study and meditation and prayer that those who shall attend the Aldersgate rallies shall know what "Aldersgate" was and what "Aldersgate" can be.

(2) The physical preparation for the attendance of those who should be present at the rallies. Some unions and some local groups are already thinking in terms of a motorcade from their respective areas to the rallies. They are already beginning to secure means of transportation for all who will attend. They are setting definite meeting places and definite hours of meeting for the start of the motorcade. We trust that this preparation will be just as carefully made as the other.

These rallies will be young people's meetings both in the make-up of the congregation and in the leadership on the program. Young people will have charge of every detail except in the matter of speakers. Either Bishop Kern or Bishop Edwin Holt Hughes will be in each rally and there will be one other speaker specially selected for his ability to speak to young people.

Futher details of these meetings will be given later, but we are asking that you fix the date of your rally in mind at once ,and make your plans to be there and to enlist the interest of other young people. The dates are as follows:

February 28 — Washington, New Bern.

March 1—Rocky Mount, Durham.

March 2—Fayetteville, Lumberton.

WHAT YOUNG PEOPLE'S GROUPS ARE DOING

Red Springs

The young people of Trinity Methodist church, Red Springs, were quite active during December. On Christmas night, with the aid of the choir, they gave a most enjoyable pageant, "The Joys of Mary," under the direction of Misses Bessie Covington and Dorothy Hurley. Miss Ruth Hurley played the role of Mary. The costuming of the shepherds, the three kings, the cherubs and the angels made a lovely setting with the manger scene. Appropriate music was sung throughout the pageant.

On December 31 the young people of this church met at the cabin for a social gathering from 9 until 11 o'clock. After many contests and games, refreshments were served, and at 11 o'clock they gathered at the church for a watch night program. The altar and the entire church were lovely with burning white tapers amid pines and ivy. After quiet music was rendered by Miss Dorothy Hurley, Mrs. B. T. Hurley sang impressively "Another Year Is Dawning." Many New Year poems, scriptures and prayers were given by the young people. All the songs had as their theme "Going Forword with Christ." A group of boys and girls sang very effectively "Living for Jesus." Rev. B. T. Hurley was the speaker, using as his subject, "My Wish for 1938." At the stroke of 12, while the bell was ringing out the old year, about 40 gathered around the lighted altar and sang "Seal Us, O Holy Spirit."

Lea's Chapel, Person Circuit

The wide-awake group of young people at Lea's Chapel, of which Miss Myrtle Perkins is president, has made a pledge of $5 to the young people's mission special. They are members of the Person county union, with an average attendance at union meetings of 13. The average attendance on Sunday evenings is 15.

Parkton Circuit Union

The Parkton circuit young people's union was organized on January 11 at Hope Mills church, with an attendance of 52 young people representing four of the five churches on the charge. The union plans to meet on the second Tuesday night of each month. In February the meeting is to be held at Marvin church, and the presiding elder, Rev. W. V. McRae, has been invited to speak to the group.

The following officers have been elected: President, J. C. Barlow; vice president, Paul Brafford; secretary, Dorothy Edge; treasurer, Ida Lewis; publicity superintendent, Edith Melvin.

Carteret County Union

"The Carteret union has been going over in a big way from the first meeting way back; but for the last two meetings, the fire of enthusiasm got out of bounds, and has been sweeping things before it in a spectacular manner. Down at Straits in Joyce's charge, the union swept down there with an avalanche of some 94 of the finest young people to be found anywhere. Under the direction of their officers, and with the guiding hand of the adult counselor, Mrs. J. Darden Eure, whose presence is like the magic wand in the hand of a skillful magician, so Christlike is her life, that meeting went over as the best yet. However, the best was yet to be, and so one month later the face of the union turned toward Beaufort. Pastor Hayman and his host of young people made ready for the coming, and at the hour of 8 p. m. an even 100 young people had gathered. Mrs. Eure's absence, due to her illness, was keenly felt; but feeling something of the presence of her prayers and interest ,the union 'carried on.' The devotional was directed by the Atlantic group, with a short address by the pastor of the Beaufort delegation. Business was quickly dispatched and then Bill Parkin, right hand man with the young people of Beaufort church, was presented by the pastor. Bill gave utterance to the fact that 'all things were ready' down at the hut. No sooner said than done, and the vast company made for this destination. There the committee composed of Mrs. Vera Stubbs, Mrs. Maggie Manson, Mrs. Sue Willis, Mrs. Alma Potter and Mrs. Bess Hayman—all young ladies of the older group—had everything ready. One hundred young people were soon in action. Round and round the large hall they marched, music flowing freely, and light of foot the troopers made merry with such recreation as the director directed. The most pathetic thing about the whole affair—and this was the only pathetic scene—was that of Hayman, Joyce, Mathison, and Houston, trying to keep up with the games.

Reporter.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

ALDERSGATE INSTITUTES

Waynesville

The first of the series of Aldersgate institutes was held in Waynesville, January 18, with Rev. W. A. Rollins in charge. A fine spiritual note was manifest throughout the meeting. The morning session was devoted to the Aldersgate Commemoration. Rev. W. L. Hutchins gave us a fine exposition on the gospel as revealed in that great hymn of Charles Wesley, "Jesus Lover of My Soul." Rev. L. B. Abernethy, missionary secretary, told in a very interesting manner about our hospital work at Elkin, and Mrs. F. E. Branson spoke on the subject, "Aldersgate and the Women."

The afternoon session was given over to the missionary phase of our church's task. Rev. M. B. Stokes told of some rich experiences in revivals among the Koreans.

Asheville

The Aldersgate institute at Asheville impressed the writer with the unusually high quality of the addresses delivered. Several of them were equal to many of those heard in Savannah at the Missionary Council.

The morning session was given over to the benevolences and the causes taken care of by them, and was climaxed by a great address from Rev. J. W. Moore, presiding elder of the Marion district.

In the afternoon the Aldersgate Commemoration was given earnest and careful consideration, and plans were made by the presiding elder, M. T. Smathers, in co-operation with the pastors, for a fruitful year in this great district.

Marion

We had another full day in the Marion district institute. The pastors assembled at nine o'clock for an hour of communion, prayer and fellowship. At the same hour the laymen met in another room for the same purpose.

The morning session dealt with the Aldersgate Commemoration, and again many inspiring and helpful addresses were delivered. At noon a fellowship lunch was served without charge by the ladies of First church, Morganton.

Lunch was followed by another interesting session. Rev. M .B. Stokes gave some graphic pictures of our missionary work in Korea, and gladdened the heart of anyone who had assisted in making such work possible.

A number of the ministers spoke concerning their plans for missionary and Aldersgate cultivation. And all left feeling we had had a good day together.

Statesville

The Statesville district met at Taylorsville Friday, January 21. Rev. W. L. Hutchins led off with a great address dealing with Wesley and his social passion, and challenged us to seek to minister to the needs of our day as Wesley sought to meet the needs of his day. Rev. W. A. Kale spoke most convincingly on the need of making the church Aldersgate conscious, and then of putting our hands to the task. To talk about Aldersgate we all realize is easy, but to live it is not so easy.

During the day many phases of the Aldersgate Commemoration were presented by a fine group of ministers from the district. The afternoon session, presided over by a former roommate, Garland Stafford, got down to the serious business of how to make the Commemoration a success. Suggestions were made by the pastors that if followed out will make this a great year for the Statesville district.

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738 SUPERINTENDENTS OF ADULT DIVISIONS

The same Fourth Quarterly Conference Report Forms gave us the names and addresses of 738 superintendents of adult divisions. It is through these 738 persons that Mr. Wilkinson and his corps of district directors make contact with adult classes and adult divisions in our Sunday schools. The quarterly letter printed below has been mailed to the adult superintendents. The same type of mailing list is available and is being used with superintendents and counselors of young people.

Dear Fellow Workers:

You are one of 738 superintendents of adult divisions in the church schools of our conference. If ever we had an opportunity for real Christian service we now have it as we enter the second phase of the Bishops' Crusade known as the Aldersgate Commemoration. The purpose of this two hundredth anniversary of Wesley's heart-warming experience is to bring the membership of the church into a more vital fellowship with Christ and to make inroads upon the large mass of unreached adults in every community.

As superintendent of the adult division you have considerable responsibility for the success of this Aldersgate Commemoration among the adult classes of your church school. If your duties are not clear to you talk to your pastor, general superintendent, local board of Christian education, or write the conference office for free literature. I am suggesting below a few things which each of us might do.

1. Let us prepare ourselves spiritually by daily devotions, regular attendance at all the services of the church, and by a study of our work as superintendents of adult divisions.

2. Take a good delegation of adults from your church to the Aldersgate missionary institute which will be held in your district between January 18-28. Secure a copy of **Out of Aldersgate,** by Watkins, and ask every officer and teacher of your adult division to read it.

3. Arrange for at least one "Learning for Life" school in your adult division. This is a special non-credit class which may be held at the regular Sunday school hour or for three or four sessions during the week. Courses suggested are:

Prayer (Ransom) 10c. Winning People to Christ, Goddard, 10c. Methodism helping in Building the Kingdom, Schisler, 15c. Methodism: Its Meaning and Message, Rowe, 10c.

4. Make a united effort on part of every adult class to increase the enrollment and regular attendance at both Sunday school and the church services.

5. Plan for your adults to be well represented at one of the following regional rallies, March 10-13. Watch the Advocate for further announcements.

Salisbury and Charlotte, March 10.

High Point and Winston-Salem, March 11.

Marion and Asheville, March 12.

Waynesville and Statesville, Mar. 13.

6. Ask your local church board to plan for church school day, April 3. Free programs will be provided by the conference office.

7. Promote the cause of missions with a program and offering in your Sunday school every fourth Sunday.

Every adult superintendent will not be able to carry to completion all the suggestions given. Every division, however, can plan for one or more of these activities. Enrollment in our adult division did not show a loss this year. Should we not all pull together to revitalize our Christian experiences and thereby make this really an outstanding commemoration year for Methodism?

Jesse G. Wilkinson.

POLICY OF LEWISVILLE YOUNG PEOPLE

We, the members of the Epworth League of the Lewisville Methodist church, do make the following aims the policy by which we shall endeavor to live as individuals and as a group during the year beginning October 1, 1937, and ending September 30, 1938.

Following the doctrines of Jesus as our guidance, we pledge ourselves to: Co-operate with the Forsyth union in all activities; co-operate with the other churches on the charge, giving special assistance to the weaker organizations; send representatives to Junaluska Assembly; keep in touch with our members who are attending college from the charge; hold a monthly council meeting of the division; hold a monthly meeting of each committee—Worship, Evangelism, Missionary, Recreational; visit unaffiliated people; conduct a monthly social, inviting another Epworth League once during every quarter; maintain the Church Loyalty Covenant; sponsor a mission study class; sponsor a Christian culture institute on the Lewisville charge; conduct a special Mother's Day program; dedicate oureslves to help make our community a better place in which to live; increase our missionary pledge and pay promptly; continue our work in dramatic and athletic clubs, encouraging the work of dramatics in other groups of the church; develop a young people's library; sponsor a yearly banquet; take an offering each Sunday night.

Nothing is powerful in speech which is not sincere. It is "not put on from without, but put out from within."—Austin Phelps, D.D.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IS IT ENOUGH?

In tabulating all the ten per cent apportionment receipts, fifth Sunday offerings and special contributions received during the year 1937 and dividing this total by the total membership in our conference we get a little less than forty-two. This means that the total annual contributions from all our people to the Children's Home is not quite 42 cents per member. We wonder if our people think that this is enough to contribute. With the continued decline of income from our endowment we must increase our income from the field or else decrease the amount of service the Children's Home is constructed to give. We don't want to ask more of our people than they are willing to give. It is merely a matter of getting the issue before them. In the light of other contributions which our people are called upon to give, is the amount of 42 cents per member enough to expect of our constituency?

TEN THOUSAND DAYS

The total enrollment of boys and girls at the Children's Home reached 451 last year. Of course there were not 451 here at any one time, but there was an average enrollment of around 400. The total enrollment for 1936 went to only 418. The total number of increased days of care for 1937 over 1936 amounted to just a little over 10,000. If these days of care were given to one child they would extend through 10,000 days, or nearly 27 years. In the face of this increased number of days of care our total income fell off to the extent of $2,444. It is evident that either our income will have to increase or our intake of children will have to decrease. What will our church school friends do to help this situation next Sunday?

IN COMMEMORATION

Some days ago this scribe, while in Lenoir, called by to see Mrs. J. M. Downum, the mother of Mrs. A. G. Ford, whose passing was mentioned in these columns last week. The writer graduated from Belwood Institute under the guidance of Prof. J. M. Downum and later lived for a short while in the Downum home in Statesville while he sold fruit trees and shrubbery for a nursery concern. Through the years my acquaintance and esteem for the Downums have been intensified. During the visit Mrs. Downum requested that I allocate a choice little girl to her to sponsor in memory of her daughter, Mrs. A. G. Ford, better known to us all as Minnie. We gave to Mrs. Downum little six-year-old Betty Hoots, whose birthday happened to be on the very day that Minnie Downum Ford went to heaven. Mrs. Downum will prove to be a choice foster mother to lovely little Betty. We shall give the readers of the Advocate a glimpse of the likeness of this little girl some of these days.

METHODIST MEASURE

Our singing class was due to give a program before Love's congregation, Walkertown, last Sunday at 11 o'clock. But due to the sickness of several members of the class, little red-headed Johnny Shelton, the reader, being among them, we had to ask Rev. C. C. Herbert, the pastor, for a postponement of our engagement. This meant that Brother Herbert, on short notice, had to get up a sermon and present it to a congregation that expected to hear a group of orphan children sing. True to his make-up, he was pleasant about the disappointment and doubtless preached a mighty good sermon. At any rate, a check came in the following Monday covering the ten per cent apportionment in full and over $50 in addition.



Four cups of fat milk a day make a fat girl

HONOR SOCIETY

The Children's Home honor society keeps on growing, every new member being not only an addition to the value of the society but an addition to the security of our family of children. In order to be eligible for this choice group a congregation must pay its ten per cent apportionment in full and forward same to the treasurer of the Children's Home. Those congregations, together with their pastors, joining our honor society since last report are herewith listed. Kindly join us in grateful thanks to them:

Myers Park, Charlotte, Rev. R. L. Ownbey.

First Church, Marion, Rev. P. W. Tucker.

Cool Springs, Cool Springs circuit, Rev. R. E. Hunt.

Love's, Walkertown, Rev. C. C. Herbert, Jr.

First church, Elkin, Rev. W. A. Jenkins.

SPONSORS AND SPONSORED

Without any formal request having been made or anything more than to make public the inward urge, a continually growing number of groups of people, and in some instances individuals, are asking for the privilege of sponsoring the clothing needs of given children here at the Home. We welcome this fine service. In addition to providing the cash for buying the clothing for a given child each sponsor is privileged to give directly to the child a Christmas gift and some little remembrance when a birthday comes along. Our children always feel mighty happy when they have sponsors, whom they are pleased to call "ladies." The following have recently agreed to sponsor the clothing needs of our children:

Mrs. W. S. Welborn and her junior girls, Mt. Olivet, Concord, Mary Parton.

Mrs. W. F. Matthews, Randleman, Walter Cagle.

Willing Workers' Class, First church, Charlotte, Betty Faye Davis.

Intermediate Department, Hawthorne Lane, Charlotte, Harold Falls.

Circle No. 3, Woman's Auxiliary, Main Street, Belmont, Norman Hartley.

Mrs. J. M. Downum, Lenoir, Betty Hoots.

Annabel Martin Bible Class, West Market Street, Greensboro, Betty and Sara Ann Hauser.

Cleveland County Young People's Union, Carlton Johnson.

Rawls Bible Class, College Place, Greensboro, Hope Leonard.

High Point Young People's Union, Gwendolyn Lucas.

Susanna Wesley Class, Broad Street Statesville, Jacqueline Lucas.

Wesley Fellowship Class, Centenary, Winston-Salem, Georgianna Nixon and Reid Brown.

Juinor Department, Wesley Memorial, High Point, Burton Poole.

Loyal Band Class, Dilworth Class, Charlotte, Lois Poole.

Ladies' Bible Class, Broad Street, Statesville, Paul Reavis.

Golden Links Class, Central, Shelby, Nancy Reavis.

Young People's Department, Calvary, Charlotte, Joe Reavis.

Sigma Theta Class, Hawthorne Lane, Charlotte, Bobby Smith.

Ever Ready Class, Hickory Grove, Charlotte, Elma Smith.

Hunt Wesley Class, College Place, Greensboro, Eugene Wallace.

Mr. and Mrs. G. H. Terry, Charlotte, Billy White.

SARA ANN

The picture this week is that of little Sara Ann Hauser, who was three years old the 7th of last August. Little fat and fluffy Sara Ann came to us, along with two older sisters, about a year ago. She is a member of our baby cottage family. Recently a group of choice women from the Annabel Martin Bible class of West Market Street, Greensboro, visited the Children's Home and decided to sponsor the clothing needs of little Sara Ann and also Betty, her nine-year-old sister. To Mrs. M. M. Boyles, the correspondent of this class, and other members of this choice group of women we have extended our cordial thanks for becoming foster mothers of these lovely little girls.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

I trust that all our churches and church schools are lined up fo a fifth Sunday offering this coming Sunday. It is the earnest desire of the conference and board of trustees that the loose change in the collection plates in the church offerings be turned over to the Methodist Orphanage as a special on every fifth Sunday. Every church school is also to take a free will offering each fifth Sunday for the operating expenses of our Home.

* * * *

There are many requests coming to me for the admission of children into our Methodist Orphanage. It is distressing that we do not have more room and larger financial resources to meet the pressing needs that are constantly coming before us. If all our people only knew how pressing and how tragic these appeals are, there would be a larger response to meet those appeals. When the Orphanage has no room, and its budget is so inadequate, it is impossible for us to answer the many calls that are coming to us from our pastors and churches.

* * * *

As far as practicable I am always glad to visit one or more churches every Sunday. It is a privilege to contact our preachers and church members throughout the conference. On the second Sunday I had the privilege of worshipping at Holland's church on the Garner circuit at the 11 o'clock hour. It was rather cold, but a good congregation assembled for the preaching service. Brother B. H. Black, the recently appointed pastor of Garner charge, was present and preached a very thoughtful and helpful sermon. Brother Black is one of our tried and true preachers, and I wish for him a most successful pastorate on the Garner charge.

* * * *

The beautiful Burwell Memorial cottage is completed and will be dedicated on the first Sunday afternoon in February. It is the wish of Mrs. G. F. Allen, who gave the building, that the service be short and simple. Mrs. Allen has derived great pleasure from erecting this cottage in memory of her father and mother, and she deserves and has the sincere appreciation of our entire North Carolina conference for her generous gift. It is difficult for me to convey to the readers of the Orphanage page just how beautiful the Burwell Memorial cottage is. Twenty of our oldest girls are very happy, but impatient, to move into the cottage immediately after it is dedicated.

* * * *

The fact that there are many people throughout our conference who believe that the Methodist Orphanage has unlimited resources at its command is a serious drawback to our work. Just how this misapprehension has come about I do not know, because the Methodist Orphanage has a tremendous struggle on its hands to meet its operating expenses. In the past a great many friends have put up buildings on the Orphanage campus, and I think this has misled some people into believing that we have unlimited resources to carry on. I want to appeal to all our friends to do all within their power to correct the false impression that has been lodged in the minds of some misguided people. The Orphanage is dependent upon the generosity and sacrificial giving of our one hundred and thirty thousand Methodists throughout the North Carolina conference, and I am counting on these friends to rally to our support and see that our children are supplied with the necessities of life.

CALL ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL

The twenty-eighth annual meeting of the Woman's Missionary Council will be held in the Boston Avenue Methodist church, Tulsa, Oklahoma, March 10-14, 1938.

Standing committees are scheduled to meet Tuesday, March 8, session committees Wednesday, March 9. The executive committee will meet Wednesday evening.

The Council will convene at nine a. m. Thursday morning, March 10.

Among the guest speakers are Dr. Henry W. Weiman of the Divinity School University of Chicago, who will lead the mid-morning devotionals; Dr. William Adams Brown of Union Seminary, New York, who will speak on Rediscovering the Church; Bishop A. Frank Smith, who will speak of the Aldersgate Commemoration; and Bishop Arthur Moore, who will speak on the Far East.

The local general chairman is Mrs. Hunter Johnson, 2522 Cincinnati Ave., Tulsa, Oklahoma.

Because of prevailing low rates on all railroads throughout the United States, no convention rates will be granted this year. Members of the Council and visitors should consult their local railway agents concerning the best route and rates.

Mrs. J. W. Perry, Pres.
Mrs. F. C. Parker, Sec.

THE DREAM OF A WARLESS WORLD

"Men some day mad war will end"!
"Not indeed while circles bend;
Men appear all life to scorn,
Making earth a place forlorn;
War, indeed, will never die,
Useless 'tis for men to try."

Time will come when men will rise,
Pulling beams right from their eyes;
Eye to eye and heart to heart,
Every man will do his part;
War will die and ne'er have birth,
Men are brothers o'er this earth!

C. T. Thrift.

WHO SAID THAT A GOOD LAXATIVE HAD TO

TASTE BAD?

Who said that you have to screw up your face in disgust every time you take something for constipation? You have to do nothing of the kind!

Taking a laxative can be every bit as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. Ex-Lax gives you a *thorough* cleaning out—but it works smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved*. It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist's.

Now Improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



YOU CAN HAVE FAITH in EN-AR-CO (Japanese style) OIL. For over 50 years it has kept faith with millions—given them *quick* relief from the pains and discomforts of neuralgia, muscular soreness, aches and pains caused by fatigue and exposure. Excellent for discomfort of head colds and bronchial irritations. Get a bottle today. 60c at all druggists.

AMERICAN MADE! AMERICAN OWNED!

ITCHING

Wherever it occurs and however irritated the skin, relieve it quickly with soothing

Resinol

FOR QUICK HEADACHE RELIEF

STANBACK 10¢-25¢

Wintersmith's Tonic

FOR

MALARIA

AND

A Good General Tonic

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

NEW BERN DISTRICT SECRETARY IS EXUBERANT

Those who know Mrs. Gertie Matthews are quite aware of the fact that her joyous spirits register with the successes and failures of the New Bern district. Not that there are enough failures in the New Bern district to bring on a state of melancholy so that her friends have to go to the expense of sending consolation cards, yet she keeps the standard high and guards against the possibilities of failure. Despite this fact the pledge for 1936 was unpaid leaving a deficit of $262.53, which made the secretary miserable; so miserable that she resolved to repair the damage.

At the close of the year 1937 she is as happy as she was miserable a year ago, because when all the funds were counted the financial report of the New Bern district showed that the pledge of $6300 is paid in full with sufficient surplus to cover last year's deficit of $263.53, plus $29.53.

The Fayetteville district exceeded their pledge by $318.26. It sent $81.50 to Mrs. W. F. Knight for the department of supplies, a part of which went to Miss Zoe Anna Davis for her work at the Teachers' College.

The Durham district paid for their pledge $7956, which is $156 more than promised for 1937.

Mrs. B. F. Boone is suggesting the text, "Rebuilding Rural America," by Dawber, 60 cents; or "By the Waters of Bethesda," by Ormond, 26 cents. She advises the use of both books, one as a supplement to the other.

West Durham auxiliary has organized two new circles this year. Recently Mrs. J. C. Dailey organized a young woman's circle with 20 members. Seventeen of this number had never attended missionary meetings.

METHODIST STUDENT CENTER AT GREENVILLE

Deaconess Zoe Anna Davis is very grateful that the debt on the furnishings of the student center is practically paid.

Four boxes of supplies came in during December consisting of towels, soap, wash rags and two checked gingham breakfast cloths. Also, in the way of food, six jars of jelly and preserves were received, and 25 pounds of pecans. The home is well supplied with towels now, so Miss Davis would prefer other gifts.

There is urgent need for relief in China. War brings destruction of life and property, sickness, famine and suffering. Millions in China are homeless and without food. Your contributions to these Chinese sufferers may be sent to Mrs. W. L. Knight, Weldon, and your auxiliary will receive credit for foreign supplies.

YEARLY REPORT OF GREENVILLE AUXILIARY

When the work was taken over in January after Mrs. Waldrop was unable to serve, I asked that the keynote of our year's work be "Friendliness"; that we take for our motto the Golden Rule, "Do unto others as you would have them do unto you." During the year our women visited the homes of every church member, thereby carrying out "friendliness" to such an extent we contacted and interested people who were feeling left out.

We have had well planned programs as outlined in the Year Book.

Our membership this year is reported as 165.

We have had a net increase in connectional funds per capita.

We had pledge service in January.

Week of prayer observed as planned and the largest sacrificial offering taken in many years—$88.65.

We have had the use of the Bible as planned by conference and two mission study classes.

"By the Waters of Bethesda," taught by Mr. Grant.

"The Message of Jesus," taught by Miss Davis. Mission study Africa, led by Mrs. J. C. Wooten.

"The Moslem World," taught by Miss Davis.

At the class on the last day we closed with a tea typical of the "Moslem World"—served Turkish tea and sandwiches and breads made from their own receipts. The room was furnished with typical furnishings and drapes, secured from an Assyrian family.

We have 51 subscribers to World Outlook.

We have a very interesting young women's circle.

We have a very alert secretary of children's work, who is promoting their missionary education.

The superintendent of baby division has collected penny boxes twice; secured one life membership for Tommy Pace; had a tea for the cultivation of the mothers and visited about 25 homes of infants.

We have aided the local colored missionary group in many ways. Helped with their programs, passed on mission study books and posters for their use, and invited the missionary groups in the county to join us in our mission studies.

We are proud of our Christian social relations committee. A more detailed report is sent in by our chairman, but other than the organization of the Peace Council, International Relations, we sold peace bonds; publicity in newspapers; worked with public welfare; put on inter-racial programs, visited hospital, county home and jail; assisted with the Red Cross work; they are now sponsoring a Thrift Shop to meet the needs of the poor. This is a shop kept open at all times and they are called on to help in any way—even furnish cars to carry people to clinics, hospitals, etc.

We have held all executive meetings and sent in reports.

We have sent representatives to every meeting that we have been asked.

Zone meeting Ayden district, meeting in New Bern; Spiritual Life Relived, Goldsboro; Missionary Conference in Fayetteville; zone meeting in LaGrange; pastor's check-up in Kinston; Council in Columbia, S. C.; training day for mission study in New Bern.

Donations sent to all institutions and places recommended by our presiding elder and pastor.

We have had great delight in helping with the student center. We have given furniture, rugs, pictures, china, glasses, food, curtains and cash donations to this.

We send boxes for two orphan girls and one orphan boy in the spring and in the fall.

We have collected several thousand Octagon soap wrappers and sent in.

We have entertained the college girls in small groups in our homes in the spring and in the fall. We helped with a banquet for them last spring. Gave a reception to them in October at the student center.

Our guest day program stressed "friendliness" by sending a written invitation to each member of the church; invited representatives from each church in town to attend. The social hour was held at the student center, when our local work committee served delicious refreshments.

Our chairman of supplies has sent away many lovely boxes.

Amount sent conference treasurer, $718.65. This does not include baby division and other donations sent district. Lida T. Pace, Pres.

"OUT OF ALDERSGATE"

If a missionary society is not especially anxious to do our special Council recognition work, I suggest that they co-operate with the pastor in a church-wide class making use of the book "Out of Aldersgate," for their spring study class of the woman's missionary society, meeting a requirement of the efficiency aim. However, Council does not give the special recognition certificate for this study. I am advising every woman to read the book thoroughly, participate in the discussion and the activities and do a worth while piece of work with the women and men of the church.

In addition to this, many missionary societies accustomed to doing Council study work will have their own class, using the text book, "Rebuilding Rural America," by Dawber, with Dr. Ormond's book, "By the Waters of Bethesda." It is hoped that a large number of societies will have these Council classes, applying for the special recognition certificate.

Other approved mission study books are "World Peace and Christian Missions" by Fey, and "Victories of Peace" by Gill and Pullen.

Now that we have such a large number of fine Bible study books on our approved list, I am suggesting that auxiliaries make use of these helpful studies based upon the Bible instead of using the elective courses.

If you need a study handbook or a Council blank, write Mrs. B. F. Boone, Cary, N. C., Conf. Study Supt.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TO UNDERSTAND

By Mrs. Harley Goode

And what is life?
So often must we pray
To keep our footstep firm
Upon its way.
To understand the pain
Of words too late;
To smile with breaking heart
And not to hate.

When friends betray
And take the things we prize
From our weary lives
With scornful eyes.
For there are those who take
And ne'er return;
Or see the truth within
For which we yearn.

Too late there comes to us
Life's things worth while,
And we must kiss the Cross
And weeping smile.
But even so—
I think life's greater gain
Whene'er we love in truth
Is born of pain.

"When we think of Aldersgate, we do not think of the quiet street in London bearing that name, but of that heart warming experience that brought such a transformation in the life of John Wesley, changing him from a mediocre preacher to a soul that flamed over England. We think of his enduement of the Holy Spirit obtained there fitting him for service; of the power emanating therefrom uplifting humanity all around the world; as the source of missionary passion and the basis of Methodism and of social morality. We realize the need of modern life of just such an experience as that of Wesley to call us back to God and his service."

EXCERPTS FROM MESSAGE FROM CHINA

We are in receipt of a letter from Miss Kate Hackney, missionary to China, from which we quote the following:

"The 'Nine-Power Conference' is over and China is left to fight her own fight. I don't see what else could have been done under the circumstances, yet somehow we were hoping and praying that some way would be found, either to arrest Japan in this aggressive war or to aid China in her defense against it. Now China realizes that she has to fight her own battles,and she is preparing to do it, but how costly this battle is! The number killed at the front is awful, but the poor unfortunate civilians who have been and are being killed and wounded, and the refugees who are driven out of their homes and are moving from place to place in search of a place of safety from the bombs just staggers one.

There are many missionaries who are giving their full time to this refugee work now; their own work is broken up, people scattered, churches burned, and they are refugeeing here in Shanghai.

We are running our Laura Haygood school here in Shanghai, at McTyeire, for our girls who either live here or are refugeeing here. There are 78 of these girls and McTyeire has about 350 students.

Our nurses are all at work and our doctors, not in our own hospitals, as they are in the hands of the Japanese, but in hospitals on the other side of the Japanese lines. Four of our missionaries are still in Japan or Korea where they went last summer. Two are up on Kuling where they went during the summer; one is helping in refugee work in Kinkiang and the rest of us (20) are here at McTyeire, most of us helping in the school work and others in refugee work at Moore Memorial church or other places in the city. Christmas will be a time for giving in a very real sense this year, and the opportunity is given us to catch the real spirit of Christmas. Oh, if we would only bring something of the spirit of 'Peace on earth, good will to men.'"

UNIFICATION AND ALDERSGATE COMMEMORATION MEETING

(From Asheville Citizen)

With the inspiring address on the subject, "The Key to Spiritual Living," the Rev. W. L. Hutchins of Concord brought to a close the unification and Aldersgate Commemoration meeting held at Central Methodist church yesterday and last night.

Ministers and laymen representing Methodist Protestant, Northern and Southern Methodist churches attended, for the first district meeting of the two groups since the conference decision to unite. Several such meetings are planned from time to time in order to work out the mechanical details of bringing Methodist churches together.

Preceding the talk of Rev. Mr. Hutchins, Rev. J. N. Huggin, Jr., of Waynesville spoke on "Unified Youth for Evangelism." He emphasized the need for evangelism within the church in order to improve the quality of its membership.

Rev. C. C. Benton presided over the evening session and devotionals were led by Rev. Lester Ballard.

The meeting, which was divided into three sessions, was opened yesterday morning by Rev. E. H. Nease, who led a brief devotional program. Several chairmen of church extension activities then made ten-minute talks.

Rev. J. G. Wilkinson of Salisbury, secretary of the board of Christian education, and Dr. A. W. Plyler, editor of the North Carolina Christian Advocate of Greensboro spoke. They were followed by Rev. M. B. Stokes, missionary to Korea for the past 30 years, Dr. L. L. Gobbel, president of Greensboro College, and Rev. J. H. Brendall, Jr. Rev. T. C. Jordan of Hendersonville, Mr. O. V. Woosley, superintendent of the Children's Home at Winston-Salem, and Rev. L. B. Abernethy also spoke.

At noon Rev. John W. Moore, presiding elder of the Marion district, delivered a sermon on the spiritual life of the church to conclude the morning session. Rev. M. T. Smathers, presiding elder of the Asheville district, acted as chairman for this session.

After lunch, served in the basement of the church, Rev. C. C. Benton opened the afternoon session, over which Rev. Mr. Hutchins presided.

Other speakers during the afternoon were Dr. G. R. Combs, Rev. J. G. Wilkinson, Miss Amy Hackney and Rev. T. A. Groce.

Approximately 178 persons attended each session.

INTERESTING MEETINGS AT SYLVA

The members of the woman's missionary society of Sylva were entertained by Mrs E. L. McKee, the new president of the organization at the January meeting. The devotional was led by Mrs. C. Z. Candler and Mrs. Dan Tompkins read an interesting letter from Queyium, a Chinese teacher in Soochow, telling of the hardships and destruction which her people are enduring. Committees for the new year were named by the president and plans laid for the advancement of the work in 1938. At the close of the meeting the hostess served a salad course. The meeting in February will be with Mrs. C. Z. Candler.

Another meeting of interest was the young business woman's circle of the Sylva Methodist church with Mrs. Harold McElwyn as the hostess at the home of Mrs. M. B. Madison. The meeting was presided over by the circle chairman, Mrs. Cyrus Nicholson. Officers for the new year were elected and committees for the year will be named by the new chairman, Miss Kathryn McLain.

Mrs. Haywood Modlin had the program, using the subject, "Changes in Woman's Rank in America." The members decided to take as a special work the serving of lunches to the teachers taking the extension course.

SAYINGS OF JOHN WESLEY

I look upon all the world as my parish.

Leisure and I have taken leave of one another.

Give everything the last touch.

Though I am always in haste I am never in a hurry.

If we cannot think alike, at least we may love alike.

I have often repented of judging too severely, but very seldom of being too merciful.

All unholy tempers are unhappy tempers.

Take nothing ill that is not well meant.

If there were no hearers there would be no speakers of evil.

How far is love, even with many wrong opinions, to be preferred before truth without love.

The best of all is, God is with us.

Be charitable before wealth make thee covetous, and lose not the glory of the mite.—Sir Thomas Browne.

Sunday School Lesson

JANUARY 30

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Ministering to Spiritual Needs

Scripture—Mark 2:1-12

It took four men to bring the paralytic into the presence of Jesus. One man could not have succeeded, or two, or even three. There needed to be a man at each corner of the pallet. And much more was their combined strength required when it came to getting him up on the roof.

The story is a symbol of what is necessary today to bring many a poor sufferer into the presence of Jesus. And concerted action is even more necessary for those who are mental and moral paralytics than for the physically helpless. As in business, the big things in religion are done by syndicates. When we have not merely four men, but 400,000 men, or 4,000,000 men, to bear the drunkard, with his paralyzed will, into the presence of Christ, then indeed marvels will be wrought.

To climb up on the roof with a sick man and uncover the tiles was a very unconventional proceeding, especially as the house did not belong to them. When will we learn that it is constantly necessary to violate conventions in order to get men saved? Firemen do not send in their cards. Our deadly fear of breaking over artificial and repressive proprieties is almost as hurtful as the hardened bigotry of the Pharisees.

But faith requires more than the breaking over of conventions. It requires resourcefulness. When they could not get at Jesus for the crowd they scurried around to borrow a ladder. Then the tiles must be taken up.

Finally they made an opening under the tiles large enough to let the man through, and were letting him down in the midst before Jesus. No doubt perspiration was dropping from their brows. Perhaps some of it fell upon the brow of Jesus. If so, it was to him a welcome symbol of their faith, as perspiration often is. "By the sweat of thy brow," says the Old Book, "thou shalt eat thy bread"; and it might have been added, "By the sweat of thy brow shalt thou show the genuineness of thy faith."

Jesus, seeing their faith, said to the sick of the palsy, "Man, thy sins are forgiven thee." He saw not the man's faith merely, but their combined faith. Combined faith does more than add increments of confidence together, it multiplies them.

The Specific for Sin

How unexpected is Jesus' word! He does not say, "Rise and walk." He says, "Thy sins are forgiven thee." Jesus was like a modern scientific physician to whom we go with an ache or a pain, but who surprises us by locating the source of the pain in some other part of the body. Jesus aims at the man's deepest difficulty and fastens his eye on the center of infection.

Probably, like the psalmist of old, the paralytic felt that somehow his palsy was a sign of the divine wrath (Psalm 6.) But Jesus assures him of the divine forgiveness and mercy. The theological professors and doctors of divinity sitting around were outraged by our Lord's assumption of power to forgive sins. The Master does not say, in answer to their cavils, "I am only announcing what I plainly see God has done." He assumes that he has power to mediate the forgiveness of this man's sins. Through him the mercy of God is stretched out.

There was no use to argue with these theologians. Jesus will confute them by a deed. That is a great hint to us in handling the carping critics of Christianity. "That ye may know that Son of man hath power on earth to forgive sins," he said to the sick of the palsy, "Rise, take up thy bed and walk." And the man rose up before them all, and went to his own home, glorifying God.

Concerted Action

What a wonderful experience that was to the four friends of the paralytic! Imagine their satisfaction that night as they realized that through their energy and audacity their friend was walking about a well man. They also were doubtless inspired to take to their own souls the words, "Thy sins be forgiven thee." And how greatly it would encourage their faith to expect great things from God, and attempt great things for God!

The whole story is immensely suggestive to us in our treatment of that large proportion of our fellow men who are in some sense paralytics. Besides the victims of drink and drugs, there are the neurotics who have lost control of their tempers and their moods.

Who shall form the syndicates? How beautiful it is when a neighborhood combines to help a wayward boy! That business man across the street can often win him by friendly interest when his own father fails. Then there are the shopmates, or the office associates, or the companions at golf or in the luncheon club. And we all know the wonders that can be wrought when schoolmates and teachers combine to help a student whose ability to apply himself seems to be paralyzed.

Perhaps the great lesson of the story is the way these men overcome a seemingly insuperable obstacle in getting their friend into the presence of Jesus. At this point the resourcefulness of business men can teach us a lesson. A meeting of the sales managers of a manufacturing concern shamed us by its alert eagerness to find new ideas and methods for getting their goods on the market. Jesus commands us to be wise as serpents, and he means by that not merely cautious and wary, but also quick-witted and audacious to seize opportunities and surmount difficulties. And what he commands he gives us power to obey. —Northern Advocates.

Charity giveth itself rich, cevetousness hoards itself poor.—German.

To Relieve Bad Cough, Mix This Recipe, at Home

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a severe cough. For real results, you've never seen its equal. It loosens the phlegm, soothes the inflamed membranes, and quickly eases soreness and difficult breathing.

Pinex is a compound of Norway Pine, in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

Run-Down People Regain Healthy Vitality

Many weak, frail men, women and children have gained new life and vigor, sound flesh and strength by taking Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers. Excellent tonic to build up resistance against colds and other infections. Ask your druggist for

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BACKACHES

are quickly relieved with Yager's Liniment. A Doctor writes that he uses it for backaches, sprains and rheumatic pains. Buy Yager's Liniment today. Let it help you rub aches and pains away. In use over 50 years. 25c and 50c bottles.

YAGER'S LINIMENT

ARE YOU ALL NERVES?



Nashville, Tenn.—Mrs. Lillian Simpson, 1312 2nd Ave. N., says: "I have found Dr. Pierce's Favorite Prescription a splendid medicine. Whenever I have felt weak and 'all nerves,' it quickly helped to stimulate my appetite and made me feel like myself again." Buy Dr. Pierce's Favorite Prescription in liquid or tablets at your drug store. See how much calmer and better you feel after using this tonic.

Gray's Ointment

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

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FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes

Children's Storyland



FUZZY FUR AND THE MAGIC MUSIC

By Alfred I. Tooke

Fuzzy Fur, the little brown bear, was very much surprised, and for two reasons. The first was that some other bear had visited his very best berry patch while he was away and had eaten all the berries. The second was that as he went rumbling, grumbling down the hill he suddenly heard a most entrancing sound that was not like anything he had ever heard before.

The sound was more soothing than the sighing of the wind in the trees. It was more entrancing than the tinkling of the brook, as it tumbled down the mountainside. It was more melodious than the song of the mocking bird, swinging on the topmost bough of the oak in the moonlight, or the roundelay of the golden-throated oriole singing in the flower-bejeweled thicket.

To Fuzzy Fur it was more wonderful than anything he had ever heard. He forgot his hunger, as the sound floated to him across the valley, and suddenly he decided he would go and find that music.

Now, when Fuzzy Fur wished to find anything, he had a sure and easy way of doing it. He wrinkled his nose and followed the scent, as it floated by on the breeze, and when his nose got there the rest of him would be right behind it. So Fuzzy Fur turned his nose to the breeze and sniffed.

He smelled many times, but nothing that was new to him. Apparently this magic music had no scent, by which he could find it. He could smell things at a much greater distance than he could see or hear them. It was just as well that he could, for the dangers that lurked in the forest were usually silent dangers.

Fuzzy Fur knew that a mountain lion crouching on the branch of a tree high above the trail, could remain motionless and silent for hours, but his nose told him the lion was there long before he came to it. He knew, too, that some things have no scent. A baby deer, for instance, weak and helpless and unable to protect itself from enemies, has no scent, and if it kept perfectly still and silent an enemy could pass right by it and not know it was there.

This magic music, then, must be something like that, for there was no strange scent on the air.

"Well," thought Fuzzy Fur, "if I can't smell nor see it, I can hear it, so here goes.

Up came one foot and up came another. Down went one foot and down went another. Over fallen trees, through tangled vines, over slippery rocks those feet took Fuzzy Fur, until he found himself on the trail that led to the house where Billy lived with his Uncle Jim, the forest ranger. But Fuzzy Fur kept right on until, when he turned a corner, he saw Billy and Uncle Jim in the garden under the apple tree.

There was a scent of cake and jam and sugar and all kinds of good things now, but Fuzzy Fur's nose took no notice of them, which was most unusual. Nor did he pay any attention to Uncle Jim and Billy, though at any other time he would have stopped and hidden among the trees, or gone away again.

Fuzzy Fur thought of only one thing, and that was the music that held him spell-bound. He saw Billy with a queer looking thing tucked under his chin. Billy was sawing away at it with a funny looking stick, reminding Fuzzy Fur of the lumberman he had once seen sawing trees. But instead of the harsh rasping noise the lumberman made, Billy was making the magic music that had lured Fuzzy Fur and made him forget his hunger.

Uncle Jim and Billy had their minds on the music, too. Billy's fingers twinkled up and down the violin as the bow swept across the strings. Uncle Jim's feet tap-tapped to the music, as it was wafted away to blend with the whisper of the breeze and the rustle of the leaves in the treetops, where the first stars were beginning to show.

Then, suddenly, abruptly, the music ceased.

Uncle Jim looked up with a startled, "What's wrong?"

Slowly and deliberately Uncle Jim turned his head.

"It's that rascal Fuzzy Fur," he said. "But he's not up to mischief this time, so we won't frighten him away. Quick! He's going! Start playing again."

Fuzzy Fur had indeed been going, but when the music started again he came very close to the wire fence, and poking his nose between two strands of wire, he opened his mouth and put out his tongue as though to see if he could taste the music.

"Bears are extremely fond of music," said Uncle Jim, as Billy kept on playing the violin. "They will forget all about food, and even about possible danger, when they hear music. It seems to fascinate them in some strange manner, so they can think of nothing else."

Uncle Jim turned again and saw Fuzzy Fur standing up on his hind legs gazing eagerly at the musician. Sometimes Fuzzy Fur would pat the fence post with his paw, as though beating time, and sometimes he would mark time with his hind foot until he almost seemed to be dancing.

"Are all animals as fond of violin music as that?" Billy asked.

"Not all animals," said Uncle Jim. "But bears will forget everything else when they hear violin music. If there was food right under Fuzzy Fur's nose at this moment, I'm sure he wouldn't know it."

"Isn't he enjoying himself, though," Billy chuckled.

"I believe," said Uncle Jim, "that if you moved slowly and deliberately, and kept right on playing, you could walk up to him."

"I'm going to try! Billy got up slowly to his feet.

"Don't make any jerky move," warned Uncle Jim. "Just move steadily."

Slowly, one deliberate step after another, Billy advanced, keeping his fingers running up and down the violin strings and the bow sweeping back and forth across them, until he stood where he could have reached out a hand and touched Fuzzy Fur. For several minutes he stood there playing, with Fuzzy Fur swaying his head from side to side delightedly, and padding away with his feet on the pine needles.

And then, when Billy's fingers were so tired that he couldn't play any longer, he stopped.

For a moment no one moved. Then, with a sigh that seemed almost human, Fuzzy Fur dropped to all fours, nodded at Billy as if to say, "Thank you for the music," and trundled off along the trail.

"I just couldn't keep playing a moment longer," said Billy, rubbing his fingers to get the stiffness out of them. "I'm glad we didn't frighten him away."

"I think Fuzzy Fur enjoyed his visit immensely," chuckled Uncle Jim. "And I don't think you will ever be as close as that to a real wild bear again."

"Oh, I'm not so sure," replied Billy. "I think I'll try it again some evening. I know we all had a good time, you and I and Fuzzy Fur."—The Presbyterian of the South.

Johnny Jones: "Dad, what is the difference between a cat and a comma?"

Elder Jones: "I don't know; what is it, Johnny?"

Johnny: "A cat has claws at the end of its paws, while a comma is a pause at the end of its clause."—Exchange.

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February 20-March 6—Canton, Ohio.
March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Mayodan ..... January 16 to 30
Central Falls ..... Jan. 30-Feb. 13

DISTRICT CONFERENCE DIRECTORY

Greensboro, Mt. Pleasant ..... April 26

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

January
Moncure, Buckhorn, 11 30
Siler City, First Church, 7:30 30

February
Yanceyville, Prospect, 11 5
Pittsboro, Pittsboro, 11 6
South Alamance, Saxapahaw, 7:30 6
Trinity, 7:30 8
West Durham, 11 13
Mt. Tirzah, Helena, 3 13
Calvary, 7:30 16
Bynum Ct., Bynum, 11 20
Branson, 7:30 20
Duke Ct., Duke's Chapel, 11 27
Rougemont, Union Grove, 7:30 27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

January
Stumpy Point-Dare, Stumpy Point, 11 30
Mattamuskeet, Amity, 3 30
Swanquarter-Fairfield, Providence, 7:30 30

February
Williamston, 11 6
Gates, Gatesville, 7:30 6
Roper, 11 13
Columbia, 7:30 13
Plymouth, 11 20
Windsor, 7:30 20

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

January
Mt. Gilead Ct., Hebron, 11 30
Mt. Gilead, 7 30

February
Carthage, Carthage, 11 7
Ellerbe, Norman, 3 7
Biscoe, Biscoe, 11 14
Troy, 7 14
Parkton, Parkton, 11 21
Stedman, Stedman, 7 21
Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

January
Pink Hill, Pink Hill, 11 30
Seven Springs, Indian Springs, 3 30
Goldsboro Ct., Daniels, 7:30 30

February
Atlantic, Harkers Island, 10 6
Morehead City, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January
Four Oaks, Four Oaks, 11 30
Benson, night 30

February
Lillington, Lillington, 11 6
Raleigh, Hayes-Barton, night 6
Fuquay, Fuquay Springs, 11 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January
Clark Street, 11 30
Marvin, 7:30 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January
Faison-Kenansville, Faison, 11 30
Roseboro, Andrews, 3 30
Warsaw-Magnolia, Warsaw, night 30

February
Tabor City, St. Pauls, 11 6
Whiteville, night 6
Wilmington, Trinity, 11 13
Scotts Hill, 3 13
Wilmington, Grace, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

January
Black Mountain 11 30

February
Oakley, 11 6
West Asheville, 7:30 6
Micaville Ct., Bakersville, 11 13
Spruce Pine, Penland, 2:30 13
Burnsville, 7:30 13
Asheville, Asbury Memorial, 11 20
Bald Creek, Boring's Chapel, 3 20
Asheville, Hillside Street, 11 27
Hendersonville, 7:30 27

March
Asheville, Haywood Street, 11 6
Candler Ct., Snow Hill, 3 6
Leicester Ct., Dix Creek, 7:30 6
Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April
Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

January
Monroe Central, 7:30 28
Weddington, Wesley Chapel, 11 30
Wadesboro, 7:30 31

February
Belmont Park, 7:30 2
Mount Zion, 7:30 3
Marshville, Marshville, 7:30 4
New Hope-Bethel, Bethel, 11 6
Brevard Street, 7:30 6
First Church, Charlotte, 7:30 7
Chadwick, 8 7
Spencer Memorial, 7:30 9
Waxhaw, Waxhaw, 7:30 10
Dilworth, 7:30 11
Morven, Sandy Plains, 3 13
Ansonville, Ansonville, 7:30 13
Lilesville, Lilesville, 11 20
Hawthorne Lane, 5 20
Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

January
Belwood Ct., St. Peter's, 11 30

February
McAdenville, Ebenezer, 11 6
Gastonia, West End, night 6
Mount Holly, 11 13
Gastonia, Main Street, night 13
Belmont, Park Street, 11 20
Shelby, Lafayette Street, 11 27
Shelby Ct., Salem, 2:30 27
Shelby, Central, night 27

March
Lincoln Ct., Marvin, 11 6
Boger City, Asbury, 3 6
Lincolnton, First Church, night 6
Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Maylo, night 20
Lowesville, Snow Hill, 11 27
Cruse Ct., Lander's Chapel, 3 27

April
Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24
Belmont, Main Street, 7:30 13

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

February
Randleman, Naomi, 11 6
Asheboro Ct., Cedar Falls, 3 6
Ramseur-Franklinville, Ramseur, 7:30 6
Coleridge, Rehobeth, 2:30 12
West Market, 11 13
Ruffin, Pelham, 7:30 13
Bessemer, 7:30 14
Farmer Ct., Macedonia, 2:30 18
Reidsville Ct., Lowes, 11 19
Centenary, 11 20
Summerfield Ct., Center, 7 20
Gibsonville, Whitsett, 7:30 21
Reidsville, Main Street, 7:30 23
Liberty, Staley, 7:30 27
Highlands, 7:30 28

March
Spray, 7:30 6
Leaksville, 5 6
Draper, 11 6

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2 FULL DOZEN 25c
Virtually 1 cent a tablet

Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 4
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

January

Boone, 11 30
Watauga Ct., Valle Crucis, 3 30
Cross Mills, 7 30

February

Lenoir, First, 11 6
Dudley Shoals-Hudson, Cedar Valley, 3 6
Glen Alpine, 7:30 6
Grace Chapel, 11 13
Whitnell, Harper's Chapel, 3 13
Lenoir Ct., Littlejohns, 7 13
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March

Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April

Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

January

Mocksville, 11 30
Cooleemee, 7:30 30

February

Davie, Concord, 11 5
China Grove, 11 6
Rocky Ridge, 3 6
Farmington, Smith's Grove, 11 13
East Spencer, 7:30 13
Harmony, 11 20
Mt. Pleasant, 3 20
Tabernacle, 7:30 20
Pfeiffer, Richfield, 11 27
Salem, 3 27

March

Albemarle Central, 11 6
Westford, 7:30 6
Albemarle Ct., Stony Hill, 11 12
Kannapolis, 11 13
Granite Quarry, 7:30 13
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

April

Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Station, 7:30 10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

January

Laurel Springs-Belmont, 11 30
Sparta-Potato Creek, 3 30
Jonesville-Longtown, night 30

February

West Jefferson, 11 6
Creston, Mountain View, 3 6
Warrensville, Clifton, night 6
Todd, Hopewell, 11 13
Jefferson, Orion, 3 13
Helton, Grassy Creek, night 13
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20
Trcutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March

Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylersville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

January

Whittier, Whittier, 11 30

February

Junaluska, 11 6
Murphy, night 6
Webster, Webster, 11 13
Bryson City, night 13
Murphy Ct., Ranger, 11 20
Andrews, night 20
Jonathan, Shady Grove, 11 27
Clyde, Clark's, night 27

March

Bethel, Bethel, 11 6
Franklin, night 6
Waynesville, Regional Rally, 11 and night 13
Hayesville, Sweetwater, 11 19
Robbinsville, Robbinsville, 11 20
Dellwood, Elizabeth, night 20
Macon, Patton's, 11 20
Franklin Ct., Clark's, 11 and 3 26-27
Cullowhee, Cullowhee, 11 3

April

Highlands, Glenville, 3 3
Fines Creek, Spring Creek, 11 10
Crabtree, Finchers, 3 10
Brevard, 11 17
Brevard Ct., Oak Grove, 3 17
Sylva, 11 24
Whittier, 3 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

January

Yadkinville Ct., East Bend, 11 30
Welcome Ct., New Mt. Vernon, 7 30

February

Thomasville Ct., Fairview, 7 6
Walnut Cove Ct., St. Mark, 3 6
Lewisville Ct., Lewisville, 7 9
Forsyth Ct., Pine Grove, 11 13
Hanes Ct., Clemmons, 7 13
Ardmore, 7:30 16
Green Street, 11 20
Davidson Ct., Centenary, 3 20
Ogburn Memorial, Oak Summit, 7:30 23
Ararat Ct., Hatcher's Chapel, 11 27
Dobson Ct., Stony Knoll, 3 27

March

Thomasville, Trinity-Bethel, Bethel, 7 2
Hiatt Memorial, Mt. Olive, 10 6
Reeds, at Mrs. Nifong's, 3 6
Burkhead, 7:30 9
Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Fairwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

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CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight. Thousands of homes are but masses of tangled, smoking ruins. The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation. Christian missionaries are still on the field. Shall we leave them empty handed? Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Mrs. W. B. Gillam	Harrellsville	Elizabeth City	$ 1.00
Mr. and Mrs. J. D. Henson	Hemp	Fayetteville	5.00
A Friend	Reidsville Circuit	Greensboro	20.00
Miss Willie S. Pritchard	Seaboard	Rocky Mount	1.00
Mrs. Flora McD. Norment	Lumberton	Wilmington	20.00
Lambeth Missionary Society	Hay Street	Fayetteville	10.00
Wesley Philathea Class	Monroe	Charlotte	10.00
R. G. Tuttle	Pleasant Grove	Marion	6.36
Mrs. Mabel C. Gregory	Ervin	Raleigh	1.00
S. W. Twiford, Treas.	First Church	Elizabeth City	50.94
J. F. Buckman	Washington	Elizabeth City	5.00
Missionary Society	Warrenton	Rocky Mount	12.70
Olive Hardin Class Wesley Fellowship	West Market	Greensbroo	15.00
Rev. J. H. Carper	Long's Chapel, Junaluska	Waynesville	5.00
Mrs. M. B. Henson	Whittier	Waynesville	1.00
Mrs. Laura W. Miller	Brevard	Waynesville	3.00
Mrs. Ella J. Bryant	Henrietta	Marion	1.00
Ottis Ritchie	Kannapolis	Salisbury	10.00
Mrs. Peter Goebel	First (Charlotte)	Charlotte	10.00
Rev. P. D. Woodall	Stantonsburg	Rocky Mount	1.00
Rev. E. M. Hall	Southport	Wilmington	10.00
Rev. S. F. Nicks	Carr	Durham	3.25
Rev. S. F. Nicks	Cedar Grove Church	Durham	8.50
O. K. Taylor	Whitakers	Rocky Mount	25.00
A Friend	Mocksville	Salisbury	5.00
Rev. E. C. Durham	Creedmoor	Raleigh	15.16
Rev. H. C. Smith	Duke Memorial	Durham	80.00
Mrs. A. N. Corpening	Lenoir Ct.	Marion	5.00
Rev.and Mrs. A. J. Groves	Sanford	Fayetteville	5.00
J. D. Bundy S. S. Class	Stedman	Fayetteville	3.00
Rev. I. J. Strawbridge	Cokesbury (Stedman)	Fayetteville	4.38
			353.29
Previously acknowledged			220.31
Total contributions to Jan. 25, 1938			573.60

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

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Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY 3, 193[illegible] Number 5

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God Give Us Power!

FEEBLE is the church when it ought to be strong. We hate to admit our tragic lack of power, but it is better to face the issue squarely than to evade the truth. Conscious in the depths of our souls of the thing we lack, we pathetically try to remedy the situation by searching for grounds of optimism. We talk of the times—never so trying as they are now. We point to the clearer understanding of the gospel message which distinguishes our day. We even run our fingers up and down statistical tables to find "gains" and rejoice in them, or if perchance it should be "losses," to account for them by the ancient rationalization that "quality is better than quantity." The general level of preaching is better than at any other time in the Christian era, we say, and the followers of the Master strikingly abound in "good works" which reach out far beyond the borders of the church. And are not the churches getting together? Do we not hear on every hand of federation and union? Much truth in all this, and yet—and yet, we lack power.

What shall we do? Instinctively we cry, "Pray," "Wait on God." Certainly this is good advice, but too frequently in following it we well-meaning Christians fall into a mere sentimental mumbling of words or a fatalistic passivity. We wake up later to discover that our praying and our waiting on God have availed nothing or next to nothing. We are still weak.

What is the matter with our praying? Let us begin at that point. We make it, not work, but a romantic pastime to which we give three to five minutes out of a busy morning and straightway forget what we have said. Such a prayer is no prayer. It gets us nowhere, and even God Himself cannot hear it. Look at Gethsemane and the forsaken figure kneeling there in the dark. On His brow are drops of sweat like blood. He is crying out to God with all the powers of His being. Until Christians learn to pray like that, they cannot expect anything but spiritual feebleness.

And "waiting on God"—what about that? There is a popular saying that puts energy into the old adage "Everything comes to him who waits." The revision runs, "Everything comes to him who hustles while he waits." There is a lesson here. We plead, not for Western activity, for feverishness, for mere stirring things up, but for a definite doing of the duty nearest to hand, a practical following of the will of God up to the limit of the present revelation of it, while we pray and wait for the discovery of the next step in the Heavenly Father's plan. ?

Page Amos! Let him tell us the secret of his power. Here was a prophet that was a prophet. No mere announcer of hymns was he, no easy-going reader of formal prayers, no preacher of pleasing platitudes. He had courage. He saw the woe of his world, he designated social sins by their right names, he called down the wrath of God upon evil-doers in high places. Unafraid, the shepherd of Tekoa became a channel of power.

Just suppose Amos were here today; what would he do? Does any one think that he would be blind to the social, political, and economic evils in which the world is all but submerged in our day? Would he say, "All this is none of my business; I am called to save souls"? No, indeed. Without doubt he would do his utmost to rescue men one by one, but he would also "cry out" against organized iniquity in the community, in the nation, in the world. God is just waiting for men willing to risk everything, to bet their very souls as it were, on the coming of the kingdom. He yearns to pour out His power upon the church. God give us power!

ZION'S HERALD.

Aldersgate Graphics

By W. L. Hutchins

DISTRICT MISSIONARY INSTITUTES

The district missionary institutes have all been held. We began at Waynesville January 18 and ended at Gastonia the 28th. At each place the elder had carefully planned a well balanced program giving time to all the interests of the church. Aldersgate was given all the consideration that time would allow. Rev. M. B. Stokes is always interesting and he came with a fine speech for each gathering. L. B. Abernethy is the incarnation of so much that is fine and appealing that his presence, to say nothing of his addresses, is an inspiration. Jesse Wilkinson never failed to introduce the latest arrival in Methodism's evangelical family: Christian Education. This youngster is destined to receive a great deal of attention if Aldersgate gets far beyond May 24. The serious attention given to this robust lad and his god-father would lead one to believe that the church is getting ready for an intelligent revivalism rather than a sporadic, exuberant emotionalism that goes with the fog. From now on we must be taught how to live over the life of Jesus and how to conduct ourselves in a world that knows him not. On with the educational processes in our religious life!

When asked to define democracy some one replied: Cy Watson. The Plylers and the Advocate are so intertwined that to think of one without the other would be impossible. Plyler did not say much but he looked a lot, and each look was eloquent with something like this: "You cannot be a real good Methodist unless you take the Advocate." Any district meeting without Oscar Woosley would be like a gathering of the constellations with Orion absent. Oscar walks around with 500 children seated in the big room of his heart and they are so prominent that Woosely is forgotten in the bigness of the audience he carries with him.

Will the church fail in the future? If it should it will not be because it was lacking in fine young chaps to work at her program. All the way from Waynesville to Gastonia there were fine young pastors on the program and each made a fine impression with a carefully prepared speech. They feel the need, and know the significance, of Aldersgate. They want to make Aldersgate not a milestone along the way but the highway itself. My heart rejoices as I now see again those fine upturned faces looking eastward watching for the gray streaks of a new dawn. Did I not see the Great Champion in their midst?

And now we turn from the district to the pastoral charge. We Methodists must of course have a methed. To your guide books, O Israel. (The Israelites had their guide books in their tents). Doubtless in some cases improvements can be made. If possible make them. But we will all do well to stay close to the plans outlined by some one in Nashville. There is a purposefulness in those plans which we have never had before. They are Methodistic in their inception, in their plan of procedure and certainly in the high objectives toward which we seek to move. I predict that those who follow the plans the closest will achieve the most in the end. Any preacher can hold his Bible in one hand and his guide book in the other and ask God for power to use both for the kingdom of our Christ.

"THE PEOPLE ARE WAITING."

FOUR ALDERSGATE MISSIONARY INSTITUTES

The assemblies at Trinity church, Durham; at Edenton Street, Raleigh; at First church, Rocky Mount; and at Hertford; these assemblies of the four days of last week were typical of the many being held over the state. Perhaps the excellent program arranged for the Durham district will give an idea of each institute, though no two held rigidly to this outline. The program follows:

Devotional, Rev. H. B. Porter.
"Aldersgate: What Happened: Our Plan to Commemorate It." Rev. F. S. Love.
"Making the Congregation Aldersgate Conscious." Rev. R. W. Bradshaw.
Hymn 228. The congregation.
Address: Dr. Earl J. Moreland, vice president Scarritt College.
Study Book, "Out of Aldersgate." Presented by Rev. H. I. Glass.
"Aldersgate and Our Laymen." Professor Aldridge, Dr. Greene, Dr. M. T. Plyler.
Remarks: "Our Immediate Future in Aldersgate Commemoration."

The Rocky Mount district went farthest from this order. Presiding Elder Culbreth presented Rev. F. S. Love and Dr. Earl J. Moreland for their addresses. Then he divided the assembly into groups composed of the laymen, the missionary women, the pastors and the young people for conferences and discussions.

Following the lunch hour, Dr. W. K. Green spoke with marked incisiveness and effectiveness. His words were directed more especially to the laymen.

The day closed with an hour of confession and deep heart searching under the direction of the presiding elder.

The Raleigh institute, presided over by Dr. J. H. Barnhardt, followed most effectively the general scheme indicated by the Durham plan. So did Rev. B. B. Slaughter of Elizabeth City at Hertford. All four of the assemblies were well attended, but it remained for the Elizabeth City district to lead all the rest, especially in the number of laymen present. The crowd filled the church and overflowed into the Sunday school room. But better than all else was the spirit of the occasion and the eagerness with which they gathered. Not a few of these Methodists came fully 100 miles. Apart from the regular district conference which assembles in the summer, we have never seen so large a district meeting. By this assertion we do not mean to discount in the least the inspiring assemblies gathered at Durham, at Raleigh and at Rocky Mount.

Aldersgate has not yet taken hold of the masses, but here and there are preachers and laymen who have experienced something unusual and they are constraining others to confess that something unusual should happen to them. There was evidence of the spiritual glow in all these district assemblies. We would that from these a few prophets might go forth to their holy tasks.

SCHEDULE OF ALDERSGATE MASS MEETINGS

In the North Carolina Conference:

Monday, February 28, Washington and New Bern.
Tuesday, March 1, Rocky Mount and Durham.
Wednesday, March 2, Fayetteville and Lumberton.

In the Western North Carolina Conference:

Thursday, March 10, Salisbury and Charlotte.
Friday, March 11, Winston-Salem and High Point.
Saturday, March 12, Marion and Asheville.
Sunday, March 13, Bishop Kern preaching at 11 a. m.: in Waynesville district; 3 p. m., youth rally at Waynesville; 11 a. m., Statesville, Bishop H. Lester Smith.

The program begins each day at 9:30 a. m. The day program closes at 4:30 p. m. The program will run at the two places indicated each day. All speakers appear at both places. At 7:30 at night youth rallies at each place.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY 3, 1938 Number 5

Charles Stelzle tells of the statesman who said that if the President of the United States were to form a cabinet of labor leaders they would all want to be Secretary of War.

* * *

The old Methodist preachers said when a man got religion every horse and dog and servant on the place would know it—and all his neighbors would find it out before long. A change within was expected to bring a general transformation without. Some of these present day social reformers start out by denouncing personal salvation as though this meant no social reform. As a matter of fact the entire implication is wrong. Jesus stood for both that which is within and without.

* * *

Some motorist has said that he cannot see violets when traveling at forty miles an hour. And there are many other things just as beautiful that he cannot see. Speed at times is useful and in this age necessary, but it causes us to miss many of the things of the journey. A man who is ceaselessly rushing here and there may think that such a life is best of all, but he is missing many of the finest and best things. It takes time to view a great painting, or the beauties of literature, or even the beauties of nature. Speed has its drawbacks.

* * *

The recent district missionary institutes and Aldersgate meetings of the Western North Carolina conference were marked by an attendance, a quality of speeches, and a spiritual enthusiasm altogether different from district meetings in other years. If the spiritual fervor and interest of these district meetings can be transferred into the local churches, there will be a grand new day in Western North Carolina Methodism. Instead of a decrease of five hundred in church membership, as was the deplorable occurrence of the past year, there will be an increase of at least five thousand. And instead of groans and bickerings and a spirit of defeat there will be great joy and high sounding notes of praise.

Great souls with a new sense of the Living Christ within make the notable leaders of the Christian church. Most essential are these now for world conquest. But lesser souls are none the less valuable. We are praying for God to raise up here and there a prophet who can get the ear of the multitudes; we are also eager that in the great mass will be the many who can kindle the flame across the land. Sparks in the stubble will kindle a great bonfire.

* * *

Have you lost the glow you enjoyed when you entered the ministry? One of the fine things becoming manifest all about in our conferences are the young members who are not satisfied with their ministry. Some of them are telling of something that has happened to them. Love for their brethren results in a different attitude of life and fellowship. Old things take on a new meaning. "If you have not the spirit of Christ ye are none of his" brings a ringing challenge to the soul. Some of these men are getting a larger hearing and sinners find that there are men who are pouring out their souls in prayer for the lost. The glow of other days has returned as they press on to new heights.

* * *

The new Aldersgate experience occurred on a dusty country road in the evening time which called forth the words, "Did not our heart burn within us while he talked to us by the way and opened to us the scriptures?" The first fatality that occurred as recorded in the New Testament was Steven in a shower of stones. "He, being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, 'Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.'" Then as they stoned him he cried out, "Lord, lay not this sin to their charge." Are we now ready to pay the price of an Aldersgate experience? Is American Methodism ready for another Wesleyan revival with all its implications? These questions must give us pause. Who will make reply?

The Big Job of the Preachers

TO bring a spiritual message to the people is the chief work of the Christian minister. All else is largely incidental to the demands resting upon the good minister of Jesus Christ. Called and commissioned of his Lord, he is expected to bring good tidings to a broken and weary world. With a glorious message singing in his own soul he is able to tell the story of salvation so as to make appeal to the soul of the world. For be ye well assured that which comes from the heart goes to the heart—that which is spiritual appeals to the spirit of man.

Primarily the church ministers to the things of the spirit, since the church is of God and it invites all alike to become fellow citizens with saints and of the household of God. Only the ministry is expected to put the spiritual message over and above all else he has to say. The lawyer, the doctor, the statesman, the business man,the farmer, these all and more move along other lines of endeavor. The physicist deals with the material universe, the sociologists with organized society, the historian with the record of the past, but the business of the preacher is to bring a message from God to man. The church of God is the one institution of the spirit that lives on through the centuries. In the times of crisis, the messengers of the spirit are recognized as the prophets of God. Only preachers with a burning spiritual message are of value in the crises of a nation's life. Hence in such hours of life we long for prophets of the Most High.

As we look back to crises that gave to the world Luther, Calvin and Wesley, we long for a few mighty men with a strange and constraining sense of God within who can save us from ruin. In this year of the Aldersgate Commemoration we Methodists are praying that God will fire the soul of some who will stir our churches to their depths and enable our Methodism to go forth with songs of victory as they call pulpit and pew and wayside sinners to scriptural holiness and to spiritual conquest. Primarily this obligation rests upon the minister set apart to this work. Failure in this brands preachers as sinners above all others.

The passionate spirit of the prophet, with a message from God, in our pulpits can save us in this hour. This is above all else an hour of dedication for Aldersgate conquest—for the one effort of getting the worldliness out of the pulpit, out of the official boards, out of the churches now lost in religious conventions and the worldly rounds of this ungodly age.

Give Away Your Life

DR. W. K. GREEN urges with wonderful force and discriminating accuracy the place of giving life over selling life. "You can't sell your soul," says he, "you must give it away." Especially true is this of the minister. He can make but little headway until such conviction dominates his soul. This is exactly what happened to John Wesley. He came to Savannah to get something—to get salvation and the calm satisfaction he so much desired.

After Aldersgate, a spiritual dynamic urging him on, getting gave place to giving. Soon he broke over parish boundaries, proclaiming a free salvation to the sorely neglected masses of England. Francis Asbury learned this same truth so well that on his voyage to America he made it clear that he did not come to get something but to give himself wholly to God. He literally spilled out his life through the years on those long trails in America. The fetters just now which are holding us fast so tenaciously are the fetters of a bond slave. Surely we need the living presence of Him who gave his blessed life a ransom for many to send us forth assured that it is more blessed to give than it is to receive. All such will not sell their lives but they will give them away.

And They Forgot God

BABYLON went down in defiance of the Living God. Belshazer's feast, with its drunken revels, as the hand on the wall wrote the doom of that mighty empire, has been through the long centuries a record of warning to all who defy God. Just now this American nation is indulging in a drunken revel making a shambles of our highways as the nation continues preparation for the carnage of the world. Money, machinery and armaments are the gods on which we rely to defend us from threatened peril.

But do not forget. Even his own people who forgot God went down to ruin and became a byword and a hissing. Though an Isaiah urged that righteousness and holiness was the stability of the times, they would not heed. The

tender, delicate, shrinking Jeremiah, with a fire in his bones and a flaming message in his heart that would not let him rest, might plead but the world not give heed though the nation was standing on the brink of ruin. They sent the prophet to the dungeon as the nation tottered to its fall.

The Wesleyan revival was able to save England from the horrors of the French Revolution. Can we have another such revival in America that will save us? Not unless we are willing to pay the price. Most of our people are not yet able and willing to pay the price of another heart warming. Where are the men willing to flame across America and are eager to let God walk with them as they relinquish much of this world that is so dear to them? Men must quit selling their lives and go to giving themselves away. How few we have that are ready to enlist! Only such as these can save America.

Duke Professor Wins

THE New York Times of last Sunday declares there cannot be any doubt that Professor Joseph B. Rhine, who has been under fire for month because of his publications on telepathy and clairvoyance—extra-sensory perception or ESP—has won the first clash with those who have attacked him on mathematical grounds. The decision, officially rendered by Dr. Burton H. Champ of Wesleyan University, president of the Institute of Mathematical Statistics, on behalf of all the members, takes this form:

"Dr. Rhine's investigations have two aspects: experimental and statistical. Of the experimental side mathematicians, of course, have nothing to say. On the statistical side, however, recent mathematical work has established the fact that, assuming that the experiments have been properly performed, the statistical analysis is essentially valid. If the Rhine investigation is to be fairly attacked it must be on other than mathematical grounds."

"Even before they had thus given Rhine their blessing the statisticians—the professionals who had a right to speak—had unofficially reached the same conclusion. Among them are Professor E. V. Huntington and T. E. Sterne of Harvard, both of whom have discussed Rhine's tests without mentioning him by name, though obviously with him in mind. If the Institute of Mathematical Statistics had not spoken, Professor Huntington's pronouncement, prepared for the American Association for the Advancement of Science and published in the current number of The Journal of Parapsychology, would have removed any lingering doubts there may have been on the validity of Rhine's mathematical conclusions.

"The alleged mathematical case against Rhine having collapsed, the psychologists are now forced to examine his experimental procedure as well as that of others who have confirmed his findings."

The Soul, the Soul of the Commemoration

A WONDERFULLY well articulated body for the Aldersgate Commemoration has taken form. It appears to be in construction similar to the wonderful "One Hoss Shay" that was built in such a logical way. The general councils have done their work well. The annual conferences have made their pronouncements. All other meetings with definite objectives are taking shape. Nothing is wanting in the way of externals. But how about the soul of the movement? All our people are called to give themselves with utmost devotion to the end that 1938 may indeed be our holy year.

Not by any means will this be unless we get away from the world that is so much with us; not until we leave behind all the externals of our institutionalized church life; not until the unseen Christ has become the Companion by the way making rapturous our Aldersgate fellowship with the glowing soul. Prating of brotherhood and repeating the dogma of the "heart strangely warmed" leaves us far from the first Aldersgate. It is Aldersgate with the soul left out. Then there was an anxious cry out of the depths and also the rapture of a new song as the Christ became a living reality and the evangelical revival started on its course around the world.

In most places we have thus far only a body. Some of the ministers do not know in their deepest experience what it is all about. The people who hear them preach know this to be true. And they do not hesitate to say as much.

Our present urgent plea is for the glowing soul set in the center of this present effort. Then evangelism, Christian education, the social gospel and all else will have a new meaning. Soon the time-servers, the place-seekers, the dispensers of homilies, the hucksters of humanitarian schemes will be made over from within. Then crowds will gather and await the coming of these evangels as they did two centuries ago.

People and Things

Wanted—One hundred second-hand Cokesbury Hymnals (old or new edition). Write B. A. Sisk, Gilkey, N. C.

"I am glad to report that the benevolences of the Micaville charge have just been paid in full and sent in to the conference treasurer."—H. E. Bolick.

Rev. B. A. Sisk, pastor of Gilkey charge, sends in this week five new subscribers, which is a good beginning from a good charge served by a good new preacher.

Rev. C. W. Kirby, Forsyth charge, Winston-Salem district, has sent 30 new subscriptions—official board of Mt. Tabor church 100 per cent. Good for Kirby and the Forsyth charge.

Rev. G. W. Vick, pastor of Race Street church, Statesville, sends in seven new subscribers from a church where the Advocate is already widely circulated. For this good work he has our thanks.

"Our son, Ivey Maness, underwent an operation for appendicitis at James Walker Memorial Hospital in Wilmington last Thursday, January 27. He is convalesing very well and is expecting to be back home soon."—E. C. Maness.

Dr. Merton S. Rice, the eminent Methodist preacher of Detroit, Mich., will deliver the principal address on alumni day, May 31, at the Asbury College commencement. His address will be an interesting feature of this year's commencement.

"To fill the vacancy caused by the death of Brother G. B. Howard, I am appointing Rev. Ivon L. Roberts, secretary and treasurer of the board of church extension, for the remainder of the year. All correspondence and applications for the board should be sent him at Dallas, N. C."—J. A. Jones, Chairman.

Rev. S. J. Starnes, Aberdeen-Vass, sends in check for $44. This to pay for 15 new subscribers and some renewals. Boards of stewards of Aberdeen and Vass are 100 per cent. This is good work. Wherever he goes, Starnes does big work in a fine way and he is carrying on as usual at Aberdeen-Vass.

"Brevard now has graduates in Scarritt, Davidson, Duke, and at least ten other colleges. The reports all indicate that our students are able to carry on their work successfully in senior colleges and universities. We are seeking to do an equally good job in the case of students who can not study in other institutions."—Eugene J. Coltrane, President.

"I wish to correct through the Advocate the mistakes made in the conference journal in reference to the Stantonsburg charge. The journal states that the salary promised last year to the pastor was $1800 and paid $1735. The salary promised was $1735 and it paid $1745. Another error made was that it paid $5 on district work. The amount paid on district work was $15. I will thank you for the correction."—D. D. Woodall.

Solicitor General Stanley Reed, who has recently been chosen by President Roosevelt for membership to the Supreme Court of the United States, is an alumnus of Kentucky Wesleyan College. Mr. Reed's nomination to the highest court in the land was unanimously approved by the U. S. Senate January 25 and by the time this paper reaches you Justice Reed will have taken his seat. Mr. Reed, when only 15 years of age, journeyed from his home in Maysville in 1899 and entered Kentucky Wesleyan College. He received his bachelor of arts degree in 1902 at the age of 18. His education at Wesleyan was of a general classical nature. He is a member of our First church, Maysville.—The Kentucky Methodist.

Dr. and Mrs. W. A. Stanbury of Central church, Asheville, in passing from Asheville to Durham spent last Tuesday night in Greensboro. They arrived late in the afternoon and left for Durham and the Duke trustee meeting early the following morning. But many of their friends who learned of their presence in the city called to greet them. The Stanburys seem to be greatly pleased with Asheville and with the Central congregation.

"The minutes of the W. N. C. conference for 1937 (Asheville conference) states for Balls Creek charge, members last year 487 where it should be 587. This year the total present membership should be 602 instead of 502. Somehow in transferring from my report to the conference record they were lost. The total loss for the conference according to the 1937 minutes was 420. The finding of 100 of them reduces the loss to 320. 'Rejoice with me, for I have found my sheep that were lost.'"—J. A. Howell, P. C.

"On January 30 Brother Hutchins delivered three splendid Aldersgate sermons to large and appreciative audiences on the Waxhaw charge. In the afternoon he preached at Bethlehem on the Prospect charge. His presentation of Wesley and his work as the Christian way to the solution of the world's social problems was powerful and convincing. He also took time to make a strong plea for the Advocate as indispensable for every intelligent Methodist. We consider Hutchins as an admirable fit in this Aldersgate campaign."—W. T. Albright, Pastor.

"The Rockingham union of Methodist young people held its regular monthly meeting January 20, 1938, at the Ruffin Methodist church. The intertaining program which consisted of scripture reading, a reading, several songs, and two talks, 'Excuses for Not Serving Christ' and 'The Twelve Apostles,' was given by the Bethlehem group. Grier Hoover, the president, presided over the business session. There was a discussion about a union project. We decided to take the one on helping a child at the Children's Home instead of helping some person through college. Russian tea and cakes were served by the Ruffin young pepole. The meeting adjourned until February 24."

Mrs. W. B. Lee of Brazil, wife of Rev. W. B. Lee, one of our retired missionaries who continues to live in Brazil, is spending the winter in North Carolina. Mrs. Lee arrived in the States November 23. She spends the greater of her time with her son, W. D. Lee, who lives in Burlington, N. C. (at 410 N. Main street, if any friend should wish to write her). Mrs. Lee spent two weeks in January in Miami, Fla., and will for the next week or two visit friends in Durham. She was in the Advocate office one day last week while in Greensboro, having come to see Greensboro College, where she graduated and the same day was married in the college chapel more than 40 years ago.

"We have just closed a two weeks' meeting at our church at Mayodan, with Brother J. W. Groce of High Point doing the preaching. I highly recommend Brother Groce to you who are looking for a revivalist who is spirit filled, who is very conscientious and effective in his work. We need more men like Brother Groce who is unafraid to preach like the prophets of old. We had the largest crowds in the history of the church. He brought his loud speaker along and we held service in the mill at the noon hour. A hundred or more were reclaimed. Seven were taken into church by profession and over 50 have pledged to tithe. Our conference needs ten or more evangelists for full time service if Aldersgate is to be more than a historic celebration."—Robt. M. Hardee.

Souls aflame and presses humming are essential to our Aldersgate Advance

"The preachers and laymen of the Fayetteville district have entered upon the Aldersgate Commemoration with a great deal of interest. At the district missionary institute in Fayetteville on January 24 the preachers ordered 1000 books, 'Out of Aldersgate,' to be sold in the churches in the district. They have pledged themselves to conduct study classes in each church on this charge."—Lawrence A. Watts, District Miss. Sec.

Last Sunday's bulletin of the Myers Park Methodist church carried the following news note which is of wide interest: "Our church secretary, Miss Frances Gordon Lindsay, and Mr. John Watson Austin, Jr., of High Point were united in marriage last Wednesday evening in a simple but lovely wedding in the church, the pastor performing the ceremony. We offer them our affectionate good wishes and pray God's blessings upon their union. We are happy to announce that Mrs. Austin, whose fine personality has won all hearts since her coming to us a month ago, will continue her work with us for some time to come."

"The people on the Carthage charge are responding in a splendid way to Aldersgate Commemoration. Eighty-three books, 'Out of Aldersgate,' were sold in the three churches. The people are very enthusiastic over the reading of the book. Three study classes, five nights each, were held—Carthage, Center, Cameron. The total attendance for the three classes was 366. The charge board of stewards elected Mr. H. Lee Thomas chairman and raised the pastor's salary $200 and increased their acceptance on benevolences. The stewards have adopted a plan whereby they hope to pay all the bills monthly."—Lawrence A. Watts, Pastor.

Rev. A. A. Kyles, the pastor of the Cooleemee Methodist church, has begun his Aldersgate work in the following manner: "January 23, 11 a. m., John Wesley: Before and After Aldersgate; 7 p. m., John Wesley: The Horseman of the Road. January 30, 11 a. m., Aldersgate at Your Gate in 1938; 8 p. m., From Aldersgate to Others' Gate. The series of sermons listed above are part of the celebration of the two hundredth anniversary of John Wesley's great experience. You are cordially invited to take part in all these services. Do you know the heroic history of your church? Are you familiar with Methodism's marvelous message? Do you know the Master's matchless love? Have you the character of Christ? Come! Learn! Worship! Go! Live! Love! Serve!"

"James Preston, son of H. F. and Augustus Parker Cornelius, was born in Catawba county, April 1869, and died at his home near Charlotte, January 26. On Thanksgiving Day, 1892, he married Miss Mary, daughter of G. M. Beatty. She with six sons and six daughters survive: Van Cornelius, Catawba county; Rev. H. R. Cornelius, our pastor at Ruffin, N. C.; Fred Cornelius, Belmont, Carr and J. Luke Cornelius, and Miss Dessie Cornelius, Charlotte; Mrs. F. T. Troutman, Mrs. Glynn Watts, Charlotte; Mrs. John Kiser, Mooresville; Mrs. Clint Sigmon, Catawba county, and Mrs. Jack McGee, Greensboro; four brothers, J. B., Junius and Guy Cornelius, Catawba county, and C. F. Cornelius, Charlotte. There are 30 grandchildren. In his youth he was converted and joined our church at Denver. Later he transferred to Rehobeth, where the funeral service was conducted by Rev. M. A. Osborne and his pastor, Rev. J. E. Younts of Trinity church." —A. C. Sherrill.

"After three very pleasant years at Haywood Street church we have been very cordially received on the Pleasant Garden circuit by all three of the churches. The ladies of the charge have done many things to the parsonage, not the least of which was the equipping of a nice study for the pastor. We have been continually pounded since we came on the work and cannot enumerate the many acts of kindness we have received. The pastor's salary was increased from $1800 to $2200, and all three of the churches, Rehobeth, Bethlehem and Pleasant Garden, have balanced their budget for the first quarter. Bethlehem has led in this budget balancing with a surplus. Rehobeth church has spent $250 on church repairs since conference and they expect to spend another $100 in the second quarter. Pleasant Garden has installed a modern up-to-date steam heating system at a cost of $1850. The system was ready for use the first Sunday in January, and the church has already paid in $1100 on the plant and the other will be paid in 60 days. All three of the churches have paid their ten per cent apportionment for the Children's Home for the year. We are proud of this work for the first quarter and we want to thank the splendid people of this circuit for this fine work that has been done, and we appreciate the privilege of expressing it through the North Carolina Christian Advocate."—E. E. Snow, Pastor.

"A set of chimes for the pipe organ of the First Methodist church, Lenoir, N. C., has been presented to the church by Mr. and Mrs. R. M. Houck in memory of the late Mrs. Minnie Downum Foard, who died last fall after serving for many years as church organist. Mrs. Foard had expressed a desire to see a set of chimes added to the accessories of the church organ many times, and Mr. and Mrs. Houck made the presentation in memory of her many years of untiring service to the church and choir, Rev. J. S. Hiatt, pastor of the church, revealed Sunday. The announcement of the presentation of the chimes was made in the pastor's review of the church and its activities during the past year, at which time he announced gifts of $500 by Mrs. M. M. Courtney's will and of $1000 by Mrs. J. Lee Nelson. Both gifts will form trust funds, the interest from which will go to the furtherance of the work of the woman's missionary society of the First Methodist church.—Lenoir News Topic.

"I am glad to report a gracious revival at Elkhart, Ind A goodly number were converted and the church membership lifted to higher ground. March 20 I go to Snow Hill, N. C., for a return engagement, having assisted Brother Critcher there last year. I am anxious to do all I can to make the Aldersgate Commemoration a glorious success, and my services are at the command of my brethren. As to the character of my work and its fruitage, the brethren can write Rev. B. D. Critcher, Snow Hill, N. C.; Rev. C. F. Heath, Siler City, N. C.; Rev. R. G. Dawson, Burlington, N. C.; Bishop Arthur J. Moore; Dr. W. G. Cram, general missionary secretary, Nashville, Tenn.; Prof. Ben L. Smith, superintendent city schools, Greensboro; my presiding elder, Dr. W. L. Clark, Danville, Ky. I greatly enjoy the Advocate. It stirs and blesses my soul. I pray God's blessings upon the editors who are so faithfully and earnestly sounding the call back to the warm heart, forward with the message of hope and salvation for the lost."—Jordan W. Carter, General Evangelist, Wilmore, Ky.

THAT DURHAM DISTRICT CHALLENGE

Durham district has challenged every other district in the state for a contest in the Advocate campaign to end with April 1. Naturally everyone wants to know what this challenge involves.

First, it is a contest to see which district can secure the most annual subscribers for the North Carolina Christian Advocate in the Aldersgate campaign.

Second, it is an effort to see which district has most churches with the official board 100 per cent subscribers to the Advocate—to their church organ.

So, it will be possible for a district to win out in the number of new subscribers while some other district may have most official boards 100 per cent. This ought to add to the interest of the contest. These next two months should be filled with high and noble endeavor.

REV. W. L. HUTCHINS SPEAKS IN WAYNESVILLE DISTRICT

Rev. W. L. Hutchins, Aldersgate director for the W. N. C. conference, will speak at the following places in the Waynesville district, beginning February 7:

Andrews, Feb. 7, 7:30 p. m.; Hayesville, Feb. 8, 11 a. m.; Murphy, Feb. 8, 7:30 p. m.; Highlands, Feb. 9, 11 a. m.; Robbinsville, Feb. 9, 7:30 p. m.; Franklin, Feb. 10, 10:30 a. m.; Cullowhee, Feb. 10, 1:20 p. m.; Junaluska, Feb. 10, 7:30 p. m.; Fines Creek, Feb. 11, 11 a. m.; Crabtree (Crabtree schoolhouse), Feb. 11, 3 p. m.; Webster, Feb. 11, 7:30 p. m.; Brevard, Feb. 13, 11 a. m.; Waynesville, Feb. 13, 5 p. m.

1937 Statistical Review of the Methodist Episcopal Church, South

By Curtis B. Haley

Editor of the General Minutes and Year-book, Nashville, Tenn.

The 1937 annual statistical review of the Methodist Episcopal Church, South, shows not only a marked spiritual advance, but an upward trend along all lines.

The church now has on its rolls 2,855,239 lay and clerical members, which is an increase of 35,261 over the previous year. The number received on profession of faith during the year is 93,823. The membership of this church consists of members in good standing and does not include baptized infants.

The largest net increase in members (7,008) has been reported from Bishop Smith's Episcopal district, including the Indian Mission, North Texas, Oklahoma, and Texas conferences.

The second largest increase (5,163) is reported from Bishop A. J. Moore's Episopal district, including the Baltimore, Virginia and Western Virginia conferences, and some conferences in the foreign field.

The third largest increase (5,084) is reported from Bishop Boaz's Episcopal district, including the Central Texas, New Mexico, Northwest Texas, Texas-Mexican, and West Texas conference.

Of the total increase in membership, 55.3 per cent is reported from east of the Mississippi river.

The Texas conference reported the largest increase in membership, 3,787; the West Texas conference came next with 2,251.

Infants baptized number 18,947, and 57,836 adults, a combined total of 76,783.

The Woman's Missionary Society has 307,734 members, an increase of 9,237, and has raised more than $2,370,000 for its work.

There has been a decrease of 17 traveling preachers, which is a normal fluctuation.

The financial tables reflect the better financial condition existing through the country in that there has been an increase in payments and in contributions for the various causes of the church. There has been raised for all purposes $29,319,166, which is $2,161,349 more than in 1936. The per capita contribution of the members of the church has increased from $9.70 in 1936 to $10.27 this year. For the general connectional work of the church the amount reported this year is $1,133,660, an increase of $17,673 as compared with last year.

In view of the large ingathering of members and the increased per capita giving, and in spite of conditions throughout the world, our people feel greatly encouraged, believing that there is a more optimistic frame of mind among our people throughout the bounds of the church.

As we look toward the Aldersgate celebration, the forthcoming General Conference, and Unification, we lift our hearts in thanksgiving to God for his wonderful blessings.

Membership Statistics by Episcopal Districts

This table will appear in the 1937-38 volume of the General Minutes and Yearbook of the Methodist Episcopal Church, South, for which it was compiled by its editor, Curtis B. Haley. These figures include local preachers and lay members only.

	1937	1936	Increase	Decrease	Received on Profession of Faith
FIRST: Bishop J. M. Moore					
Little Rock	71,514	69,645	1,869	....	2,396
Missouri	48,610	47,960	650	....	1,150
North Arkansas	76,539	74,987	1,552	....	2,668
St. Louis	44,434	44,347	87	....	1,447
Southwest Missouri	40,276	40,573	.....	297	1,371
	281,373	277,512	4,158	297	9,032
Net increase	.....	.....	3,861	....	.....
SECOND: Bishop Darlington					
Illinois	7,506	7,395	111	....	209
Kentucky	39,258	38,799	459	....	1,129
Louisville	70,556	68,602	1,954	....	2,348
Memphis	94,382	94,622	.....	240	2,595
Tennessee	95,817	94,398	1,419	....	2,520
	307,519	303,816	3,943	240	8,801
Net increase	.....	.....	3,703	....	.....
THIRD: Bishop Ainsworth					
Cuba	5,665	5,782	.....	117	149
Holston	117,473	115,306	2,167	....	4,522
North Georgia	153,640	153,156	484	....	4,493
South Georgia	114,265	114,068	197	....	3,807
	391,043	388,312	2,848	117	12,971
Net increase	.....	.....	2,731	....	.....
FOURTH: Bishop Cannon					
Arizona	5,008	5,257	.....	249	166
California Oriental Mission	605	606	.....	1	4
Northwest	3,606	3,781	.....	175	126
Pacific	20,404	20,256	148	....	604
Western Mexican	2,285	2,186	99	....	232
	31,908	32,086	247	425	1,132
Net decrease	.....	.....	.....	178	.....
FIFTH: Bishop Hay					
Alabama	94,915	94,562	353	....	2,234
Florida	66,237	64,821	1,416	....	2,962
Latin Mission	532	503	29	....	34
North Alabama	141,647	139,478	2,169	....	5,609
	303,331	299,364	3,967	....	10,839
Net increase	.....	.....	3,967	....	.....
SIXTH: Bishop Dobbs					
Louisiana	67,173	66,061	1,112	....	2,061
Mississippi	79,194	78,967	227	....	2,399
North Mississippi	73,423	72,999	424	....	2,062
	219,790	218,027	1,763	....	6,522
Net increase	.....	.....	1,763	....	.....
SEVENTH: Bishop Boaz					
Central Texas	95,648	94,986	662	....	3,421
New Mexico	21,699	20,983	716	....	1,057
Northwest Texas	71,878	70,506	1,372	....	2,777
Texas Mexican	4,156	4,073	83	....	407
West Texas	60,019	57,768	2,251	....	2,179
	253,400	248,316	5,084	....	9,841
Net increase	.....	.....	5,084	....	.....
EIGHTH: Bishop A. J. Moore					
Baltimore	93,434	91,209	2,225	....	3,276
Belgian	1,018	1,004	14	....	79
China (1936)	13,649	13,649	.....	....	.....
Congo Mission (1936)	862	862	.....	....	.....
Czechoslovak	2,536	2,523	13	....	91
Polish Mission	1,105	1,036	69	....	116
Virginia	166,243	164,862	1,381	....	4,468
Western Virginia	47,932	46,471	1,461	....	1,859
	326,779	321,616	5,163	....	9,889
Net increase	.....	.....	5,163	....	.....
NINTH: Bishop Kern					
North Carolina	127,225	126,699	526	....	3,478
South Carolina	70,475	69,071	1,404	....	2,121
Upper South Carolina	83,069	82,320	749	....	2,893
Western North Carolina	157,716	158,219	.....	503	5,313
	438,485	436,309	2,679	503	13,805
Net increase	.....	.....	2,176	....	.....
TENTH: Bishop Smith					
Indian Mission	3,172	3,059	113	....	147
North Texas	91,514	89,322	2,192	....	2,856
Oklahoma	86,425	85,509	916	....	3,181
Texas	112,612	108,825	3,787	....	4,807
	293,723	286,715	7,008	....	10,991
Net increase	.....	.....	7,008	....	.....
Total present membership, including local and traveling preachers					2,855,239
Total gain, including preachers					35,261
Total received on profession of faith					93,823

A TRIBUTE TO GUY B. HOWARD

Guy B. Howard of Spindale, N. C., came of a long line of faithful church people and Methodists. His family of Howards were from the old camp meeting section in east Lincoln county around Denver and the famous Rock Springs encampment. His ancestors were for generations active in Methodist circles and in all good movements. Guy himself was born forty-six years ago near Denver, his parents being Mr. and Mrs. Henry Howard, both well known church people. Early in his life Guy's family moved to Mount Holly, where they resided in an unbroken circle many years. Guy as a boy was always popular in school and at church. He played baseball on the high school team, took an active part in scholastic work, and did his share in all youthful enterprises. Studious and reverent Guy was an example for all his associates and acquaintances. Joining the Mount Holly Methodist church early in life Guy became one of its most energetic workers, regular in attendance and devoted to every cause promoted therein. When he moved to Spindale some years ago he was sorely missed in the business and religious life of Mount Holly.

In young manhood Guy met and loved and married Miss Maggie Mitchell of Mecklenburg county, and for nearly twenty-five years this good woman has been a loyal companion with her husband in all his labors. Guy was for years a steward in the Mount Holy church, serving as treasurer of the board, and his accounts and records were always surpassingly neat and accurate. While a resident of Mount Holly Guy was connected with the Seaboard Railway and later with the A. P. Rhyne Cotton Mills, and in all his business relationships he was a model of efficiency and hard work. About the close of the World War Guy moved to the new and growing town of Spindale in Rutherford county, where he was employed by the Tanner Mills. In the last years of his life he entered into various enterprises, building and loan, coal and ice, real estate, and other forms of business. Those who knew him well said that Guy was doing the work of three men. He was also deeply interested in municipal and county affairs, being at the time of his death a member of the board of county commissioners. Of course Guy took a prominent part in the operation of the Spindale Methodist church, doing his share of the duties devolving upon him. In the Western N. C. conference Guy had taken an enviable place for many years, being at the time of his death a lay member of the conference, lay leader of the Marion district, member and treasurer of the conference board of church extension, and recently elected a member of the coming General Conference at Birmingham, Ala. With all these honors Guy was still the same humble, devoted, and unspoiled servant of Christ that he had been from his boyhood. In fact, to paraphrase a Bible verse, "many sons have done virtuously, but thou excellest them all," could be truly written of this man's life.

On Friday morning, January 14, on his way to his office in Spindale Guy was stricken with a heart attack and within half an hour his earthly life was at an end. Great was the shock to his family and his friends throughout this section when the word went forth that this faithful son of the church had passed away. He is survived by his aged mother, Mrs. Henry Howard, his widow and two children, Ruth and G. B. Jr., three brothers, C. P. Howard of Mount Holly, Buren Howard of Statesville, Fred Howard of Black Creek, and one sister, Mrs. D. A. Hoover of Mt. Holly. In the presence of thousands of friends who loved and admired him Guy was laid to rest in the Spindale cemetery on a bright Sabbath afternoon, the services being conducted by Presiding Elder J. W. Moore, Revs. P. W. Tucker, W. R. Kelly, and F. J. Stough. Although dead. Guy still lives and speaks in the memories of multitudes who appreciated his sterling worth and his charming personality. "His life was gentle and the elements so mixed in him that nature might stand up and say to all the world, this was a man."

One Who Knew Him.

TRIBUTE TO BISHOP BURNS

Advance, a religious monthly published in Boston by the Congregational Church, pays tribute to Bishop Burns in the following gracious and appreciative terms:

"New England Methodism has lost its present leader, and national Methodism and the whole Christian community a friendly and able churchman in the sudden death at Portland, Maine, of Bishop Charles W. Burns of the Boston area of the Methodist Episcopal Church. Bishop Burns had gone to Portland to speak at special services, but was prevented from doing so by illness, and died at a hotel in Portland owing to a heart ailment, on January 19. He was only 63, and on the last occasion when the editor of Advance saw him, at the annual dinner of the Wesleyan Association a few weeks preceding his death, he participated in the celebration of the centenary of the death of Lovejoy, martyr in the cause of anti-slavery and freedom of the press. On that occasion he spoke with great vigor in a brief but brilliant and colorful address. In addition to his leadership in his own denomination, Bishop Burns, since coming to Boston, had been active in every activity of church comity. He had been president of the Massachusetts Council of Churches, and a director of the Greater Boston Federation of Churches. He had been bishop since 1920, four years of the Helena, Mont., area, of the San Francisco area from 1924-1932, and of the Boston area since then."

INVITED TO THE NEW PARSONAGE

Come to see me, but don't come to the old parsonage by the church. That used to be the home of Central's pastor, but it isn't true any longer.

Come to Washington Lane in a new residential development and see our new parsonage on a beautiful elevation with a glorious prospect to the south and east. Drive right into the new brick garage, plenty of room and a guarantee that your radiator will not freeze. Then come into the house and see what is on the inside. Sitting room, dining room, breakfast room, kitchen, four bed rooms, all newly furnished; hardwood floors throughout, closets galore; tile bath, shower and tubs, electric refrigerator, electric range, Venetian blinds, elegant draperies, furnace with stoker. The women of the church have seen to every detail of the furnishings. Mr. Editor, did you ever live in a parsonage that had a stoker and Venetian blinds?

With this new brick parsonage Central church will take a step up and be given a new rating in the Western North Carolina conference. E. K. McLarty.

The progress of religion is defined by the denunciation of the gods. The keynote of idolatry is contentment with the prevalent gods. . . . In all stages of civilization the popular gods represent the more primitive brutalities of the tribal life.—A. N. Whitehead.

Debt Paid on Wesley Heights Methodist Church, Charlotte

When Rev. Frank Jordan came to Wesley Heights in 1935 he found the church laboring under a seemingly impossible debt. He immediately began laying plans to liquidate that debt and since that time he has been steadily and surely striving for that goal. On Monday morning, January 24, 1938, he had in his possession the $32,000 worth of bonds that was the church's debt when he came to Wesley Heights.

The accomplishment of this great job was a hard and arduous task. Methodist leaders throughout the city were enlisted and all the Methodist churches in Charlotte cooperated in a most enthusiastic and gratifying manner. The enthusiasm of Methodism in Charlotte for this cause was a marvel. Those outside Wesley Heights who gave of their time, their talent and their money showed the finest spirit that has ever been witnessed. Their names are too numerous to mention here, but each of them have a warm place in the hearts of every member of Wesley Heights. Some of the largest contributors and most enthusiastic supporters were: Mr. F. A. Wilkinson, Mr. and Mrs. J. Luther Snyder, Mr. E. M. Cole, Mr. E. A. Cole, Mr. J. B. Ivey, Mr. J. A. Jones and many others. To all these goes the warmest place in the hearts of the entire membership.

The finest spirit of sacrificial Christian giving ever witnessed in any church was exhibited by the membership of Wesley Heights. Never before have there been laid on the table more "widow's mites" than were laid there in this campaign. It is safe to say here that every member who gave as much as $100 had to go to the bank and borrow the gift. That membership has truly had an "Aldersgate" experience and every one's heart was "strangely warmed." Every member of Wesley Heights is proud of the part they played in this campaign and for their part are better men, women, boys or girls, and are more eager to be of service than they have ever been before.

Two men that are entitled to untold credit for this accomplishment are Rev. J. B. Craven, presiding elder of the Charlotte district when the movement was started and now pastor of West Market Street church, Greensboro, and Rev. G. T. Bond, his worthy successor as presiding elder of the Charlotte district. Both these men were willing at all times to give the benefit of their experience, which was found to be invaluable in the solution of problems that presented themselves.

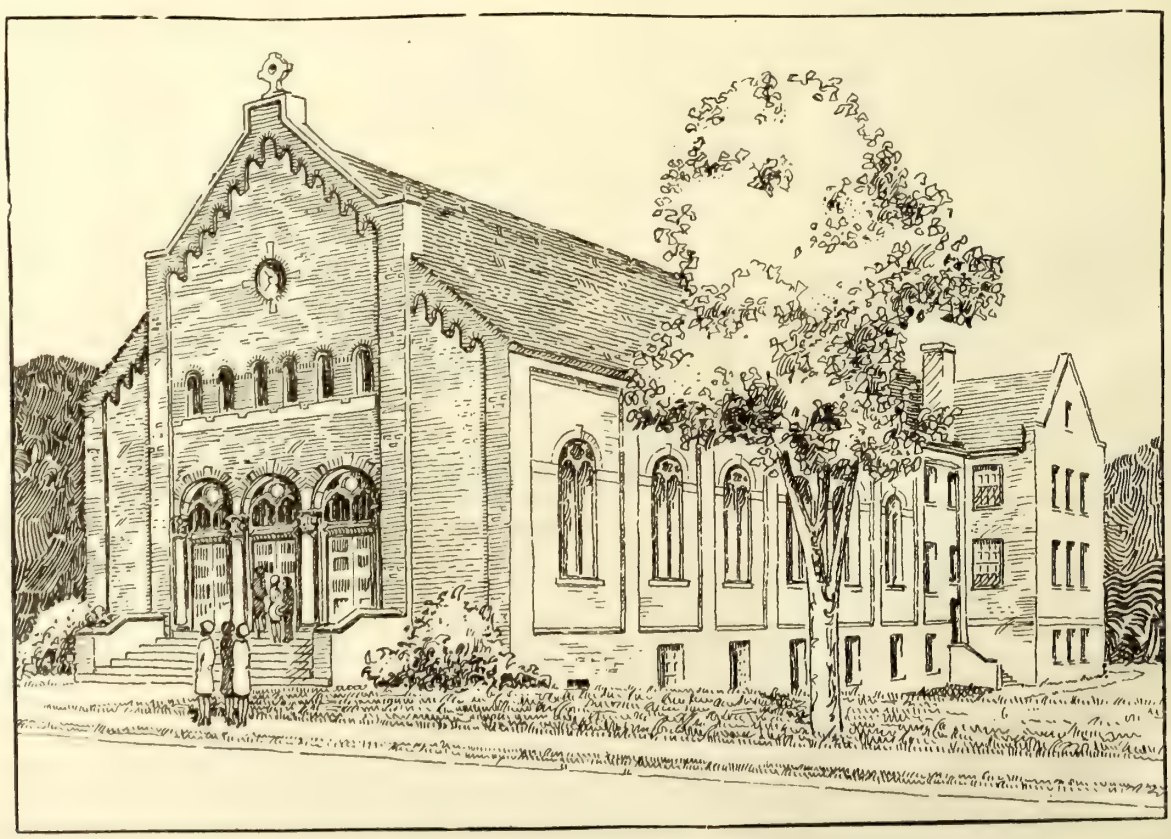
Wesley Heights is high in its praise of their pastor, Rev. Frank Jordan, who by his superb leadership and Christian efforts enlisted the aid of all persons connected with the great accomplishment just completed. They believe that without that leadership and his Christian devotion to duty that the debt would never have been liquidated.

Wesley Heights is paid for and today stands ready to render the service that it ought to render—stands ready to carry on the work that the Master of men would have it carry on.

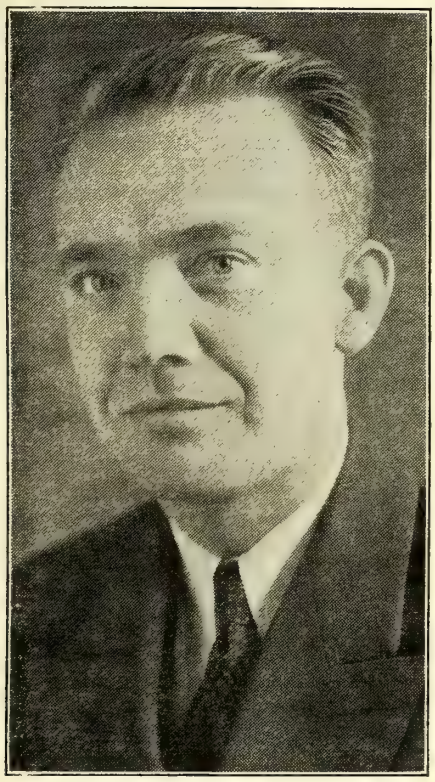
C. P. Pate,
Secretary Board of Stewards.

A SUNDAY IN PRAGUE

Methodism in Prague is a missionary enterprise promoted by the Methodist Episcopal Church, South, of the United States. Dr. Bartak, who superintends the work, not only preaches to Czech-speaking congregations, but holds a Sunday morning service for English-speaking residents. He generously offered me the opportunity to speak on the purpose of the E.O.R. Peace Mission, and thus it came to pass that, on the morning of our Sunday in Prague, I was able to present our message to a congregation that almost filled the historic church of St. Martin's-in-the-Wall, where John Hus bore fearless testimony



THE WESLEY HEIGHTS METHODIST, CHURCH, CHARLOTTE, N. C.



REV. FRANK B. JORDAN
Pastor of Wesley Heights Methodist Church, Charlotte, N. C.

over four hundred years ago. I told of the new Christian movements of today—the Ecumenical, represented by the Oxford and Edinburgh conferences, and the Pacifist, represented by E.O.R. and our journeys in Eastern Europe. It was a service of singular power, in which we sought answers to the question which searched the minds of the first learners of Jesus, "What do ye more than others?"

At its close I found that among those present was the minister appointed by the United States government to Czecho-Slovakia, Dr. Wilbur Carr. He welcomed warmly the Christian call to constructive peace making as the true alternative to the fateful drift towards war. Standing that morning in a city at the heart of a fear-burdened continent, in a land where race tensions are perilously acute, in a church where for centuries the Christian gospel has been proclaimed, we realized as we spoke together that the Christ-spirit alone can break down each wall of partition, and therefore it is the Christian who "more than others" should be the servant of peace.—Rev. Henry Carter in Methodist Recorder (London).

WILLIAM JAMES' CURE FOR WORRY

The cave man, if he is unduly repressed, may create trouble, and constantly be showing through the veneer of civilization. The opposite conception is also true. If a man represses his ideals, and assumes a veneer of blase unbelief, he may precipitate a serious conflict which will only be resolved by discovering a worthy ideal, and giving himself to do it. . . . As Professor James—the greatest figure in psychological medicine that America has produced—says: "The sovereign cure for worry is religious faith. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed, and to him who has a hold of vaster and more permanently realities the hourly vicissitudes of his personal destiny seem relatively insignificant things."—Henry Houston Aitchison.

IF I WERE A PREACHER

By A. Ritchie Low

(An interview with America's Poet-Philosopher, Edgar A. Guest)

Suppose you were a minister, what would you preach about? What sort of young people's program would you organize? In the homes of your people what would you talk about? Where would you put the emphasis in your parish work? Do people need stirring up or are they primarily in need of comfort?

These were some of the questions I raised when I sat down the other day in the quietness of the home of Edgar A. Guest, one of the nation's beloved poets.

He began by saying that if he were a preacher he should put stress on a joyous religion. The Christian, as he sees it, should be one of the happiest of men. Nowadays, said Mr. Guest, men and women, even in our churches, associate the weekly prayer meeting with an old-fashioned kind of dour, melancholy sanctimoniousness, whereas in the old days the prayer meeting was a lively affair, the place where men and women gave expression to the gratitude they felt. In the past they sang melody unto the Lord, and the joy bells rang in their hearts. Today, by and large, it is not so, and why? Because, explains Detroit's well-known author, religion has become a problem rather than a delight.

Mind you, he is not an advocate of the happy-go-lucky school of thought. He is familiar with life, and he would not for a moment dodge its issues. On the other hand, he is quite sure that we are not making religion the happy, wholesome thing that Jesus made it. We tend, he says, to emphasize things, whereas our Lord stressed human fellowship and everyday neighborliness.

While admitting that the ministry is one of the toughest jobs in the world, nevertheless Mr. Guest is certain that this is a great day to be alive and that opportunities confront the clergy on every hand. "People are desperate for something to hang on to," he told me, "and who can supply what they need other than our ministers of religion?"

Mr. Guest believes in applying one's religion to everyday affairs. Just the same, he is not so sure about the many sermons now being preached on social issues. "Ministers should not preach economics in the pulpit because that's out of their line," stated the poet-philosopher.

Does that mean, I asked him, that preachers should abstain from applying in a practical way the message of Christianity? He replied by saying that of course the minister should make his sermons specific(concrete, and call a spade a spade. When a man gets up to preach he should aim to hit the bull's-eye. He should not talk in a general, vague way about selfishness, for example; he should bring his message home where people live. When most of us talk about selfishness and greed, it is always the other fellow's we are referring to, Mr. Guest observed.

Asked what he thought of the work being done for young people, Mr. Guest expressed his belief that the churches were doing a good job. He admitted quite frankly that if he were a minister he would not spend a great deal of energy laboring among those over forty. "After that," he explained, "a man's ways are set and it's pretty hard to do much with him, but with youth it is different. They have all of life before them."

If the author of "Just Folks" were a preacher, another thing he would try to do would be to humanize the Bible.—Zions Herald.

RESOLUTIONS BY W. N. C. CONFERENCE CONCERING LIQUOR

J. G. Wilkinson presented a resolution on alcoholic beverages, and it was, after discussion, adopted by substituting the word "rebuke" for "condemn," and then was unanimously adopted:

"Whereas, the liquor forces continue their ill conceived purpose to flood North Carolina with alcoholic beverages; and

Whereas, this is done over the expressed will of the people in elections called for decision of this very question; and

Whereas, they still endeavor to extend the traffic by legal and illegal means; therefore

Be it resolved: That we hold the last three sessions of the General Assembly of North Carolina responsible for these deplorable conditions, and, while we most heartily commend those who voted against these measures extending the liquor traffic, we rebuke those members who betrayed the people of North Carolina by promoting the sale of beverages to our people. We call for the retirement from public office of every official who has consented, directly or indirectly, to this betrayal of public trust; and be it further

Resolved, that we, as Christian people, call upon all citizens of North Carolina to join with us in seeing that only those who favor full prohibition of the traffic in alcoholic beverages be elected to public office in North Carolina, and, more particularly to the General Assembly of North Carolina. And that this end may be achieved, be it further

Resolved, that this conference appoint a committee of nine, one to each district, to direct our efforts in this action, and that we call upon all other Christian churches of North Carolina to join with us in destroying the liquor evil among our people. And be it further

Resolved, that this constituted committee represent us in organizing all the dry sentiment of the state that our efforts may be effective in the next primaries and elections of public officials in the state."

Bishop Kern asks me to give you, in keeping with said action, the following appointments:

Asheville district—H. A. Dunham.
Charlotte district—D. E. Henderson.
Gastonia district—Rev. J. O. Irvin.
Greensboro district—W. B. McEwen.
Marion district—Rev. W. A. Newell.
Salisbury district—O. A. Swaringen.
Statesville district—R. C. Bunch.
Waynesville Dist.—Rev. D. E. Camak.
Winston-Salem district—J. F. Spruill.

C. N. Clark.

ELIZABETH CITY DISTRICT GOALS FOR 1938

We, the pastors and laymen of the Elizabeth City district, pledge ourselves in full dedication and complete consecration of body, mind and soul to carry out the plan, purpose and spirit of this Aldersgate Commemoration, to the end that our hearts may be strangely warmed; that we may have and "maintain the spiritual glow" in the pulpit and in the pew; that we may do the task willingly, gladly and lovingly whereunto God has called us.

Literature: That we make a sincere endeavor to put the Advocate and Upper Room and "Out of Aldersgate" in every Methodist home; and to make the best use of the unexcelled Methodist literature to aid and enrich the growing spiritual life of our people.

Finance: That we have the every-member canvass in every charge; provide adequate support for the ministry; that we raise all salaries and benevolences in full, and raise our benevolences or at least half of them by the district conference; that we endeavor to balance the budget at the end of each quarter; raise our orphanage apportionment within the first quarter; that we give the people in every charge an opportunity to enroll in the Golden Cross.

Christian Education: That we have a functioning board of Christian education in every church school; every school adequately supplied with proper Methodist literature; a training school or class within reach of every church school; a persistant effort to reach the unreached; every school participate in the Home and Foreign Missionary Enterprise; every school observe at least the following special days: Church School Day, Promotion Day, Rally Day, Young People's Anniversary Day, and Childhood and Youth Week; every charge represented at the Louisburg and Chowan assemblies; hearty and sympathetic co-operation with the conference and district staff.

Missions and Evangelism: That we use all means, methods, and materials available to create a missionary and evangelistic minded church so that we may fully realize that the whole task of the whole church is to save the whole world and the whole man; that we may be all things to all men that we may save the unsaved both in and out of the church, and have an Aldersgate revival of vital religion and heart warming experience in every church in the district. That we tarry in His Presence until we be enthused with power from on high and carry that power to all those of our world—fully conscious that "the world is our parish," and our parish the world.

B. B. Slaughter, P. E.

ADVOCATE COMMITTEES IN THE SEVERAL DISTRICTS OF NORTH CAROLINA CONFERENCE

Durham District

H. C. Smith, M. W. Lawrence, Mrs. B. O. Merritt, Freeman Heath, W. L. Maness, J. V. Early.

Elizabeth City

D. M. Sharpe, R. E. Walston, Mrs. B. B. Slaughter, E. D. Weathers, R. Z. Newton, J. W. Sneeden.

Fayetteville

S. J. Starnes, P. H. Fields, Mrs. T. H. Sutten, J. F. Herbert, C. B. Culbreth, J. C. Williams, C. B. Culbreth, P. O. Lee.

New Bern

W. C. Ball, W. A. Tew, Mrs. R. W. Haywood, B. H. Houston, D. M. McLamb, D. B. Critcher.

Raleigh

O. W. Dowd, Leon Russell, Miss Vera Herring, J. G. Phillips, H. B. Baum.

Rocky Mount

A. J. Hobbs, W. C. Wilson, Mrs. Emma Thornton Nowell, E. B. Fisher, L. V. Harris.

Wilmington

J. E. Blalock, F. B. Joyner, Mrs. W. C. Davis, A. L. Thompson, H. L. Davis, John Cline.

Please note the personnel of these committees: (a) The first named is chairman; (b) the second named is district director of young people and is expected to keep the church paper before their group meetings; (c) the third is a missionary worker expected to present the Advocate in the various gatherings of the woman's missionary societies; (d) the others named are in different sections of the district to aid in circulating the church paper.

(It would be well for all interested to clip and file this list for reference).

SALISBURY DISTRICT MISSIONARY INSTITUTE

The Salisbury district missionary institute was held at First church, Salisbury, January 26, under the direction of the presiding elder, Dr. C. N. Clark.

Dr. E. K. McLarty gave the devotional address, reading for the scripture lesson Acts 4, and used as his theme, "Christianity is Missionary." He declared "The world needs Christ as never before. If we truly believe in Christ, we must share Christianity as the early Methodists shared it."

Dr. L. B. Abernethy of the conference board of missions was introduced and spoke on the subject, "What I Hope to Get Out of This Aldersgate Commemoration." He gave four things that he desired: a new sense of God in his life, a vision of what Jesus meant when he healed the sick, a new power over sin, and that I might be like my Lord.

Dr. M. B. Stokes, our missionary in Korea for 30 years, addressed the meeting on the subject, "Can We Do Our Job in the Mission Field?" In answer one minister offered with the help of his congregation to build a church in Korea.

Mrs. Z. V. Moss, district secretary of the woman's missionary society, gave a splendid report of the work done by the women in the district. She said the mission pledge was overpaid $400.

The conference director of Aldersgate Commemoration, Rev. W. L. Hutchins, brought a message on "Aldersgate and Missions." He said: "Aldersgate and missions go together; succeed or fail together. This age is saying, I had rather see a sermon than hear one."

"Jinks" Waggoner and Dr. Plyler told how to promote the spirit of Aldersgate by putting the Advocate in the homes of our people.

In the afternoon Rev. Jesse Wilkinson emphasized making the church educational program a living experience in the lives of our people.

Rev. Lee F. Tuttle spoke on "Makin the Church Aldersgate Conscious." He said the church knows two languages: the language of voice and the language of the soul. It is only when the language of the voice is in harmony with the language of the soul that men will listen.

Mrs. C. N. Clark discussed "Women and Aldersgate." She showed that women have always held a prominent place in the Christian movement, and today the women of our church are ready to dedicate themselves to bring the church into a personal experience of God.

MORE COMMENTS CONCERNING MINISTERS' RETIREMENT FUND

A. J. Hobbs: "It has brightened the outlook of the preachers. It is plain and simple; it is brotherly and Christian; it is financially sound; and it is fair to the minister and the church."

O. I. Hinson: "Why didn't somebody think of it 20 years ago?"

D. E. Earnhardt: "A great advance in the promoting of brotherhood."

W. T. Phipps: "You count me and my people in."

D. M. Sharpe (member of board of finance): "It has been hard to see our brothers superannuated and have nothing to give them on which to live. I am delighted with the plan and the laymen seem to be heartily in favor of it."

E. D. Dodd: "Comes nearer meeting the needs of the preachers than anything yet presented to us."

J. W. Bradley: "It is safe and expedient."

O. L. Hathaway: "Brotherly love is creative and this plan is a step in the right direction. We are beginning to deal with reality."

F. B. Joyner: "It is the thing we have been needing a long time."

W. C. Martin: "The charges will follow the pastors in this worthy cause."

C. B. Culbreth: "I am persuaded it will accomplish five things: 1. Cultivate the spirit of fraternity; 2. further enlist interest of laymen; 3. relieve the minister from anxiety and haunting fear; 4. create a wholesome sense of security; 5. provide a wise and equitable form of safe and sound insurance."

S. F. Nicks: "A step in the right direction and one that is long overdue."

B. O. Merritt: "I think it is fine. Wish it could include the wives of ministers who die in the service."

B. F. Boone: "You can count on me for co-operation."

J. A. Martin: "The best thing that has been done by our conference to aid the material security of its members."

C. T. Rogers: "It will help in a great way. Should have had it 50 years ago."

H. L. Davis: "My stewards enthusiastically approved the plan. The interest of the laymen has been agreeably surprising to me."

W. G. Farrar: "It will meet a long felt need."

H. R. Ashmore: "I am behind it 100 per cent."

B. D. Critcher: "I am heartily for it."

W. L. Knight: "Ministerial relief for the preachers of the N. C. conference and of the M. E. Church, South, both in the matter of increasing the amounts that our preachers receive, especially those receiving the smaller stipends, and to provide adequately for superannuates, is most worthy and appealing cause of our church. I believe that our laity generally will whole-heartedly subscribe and contribute to any reasonable plan which may be worked out by the preachers themselves."

NINE SIMPLE RULES MADE HIM GREAT MAN

Stephen Allen, a man of distinction, who was once mayor of New York City, was a wise man, as is proved by the fact that he guided his life by a set of rules having in them a high impulse to right living and right doing. These maxims for the guidance of his life he adhered to rigidly.

If all boys who read this would adopt these rules, it is certain that they would help to develop these boys into men of character and fit them for the higher duties and the higher places of life. The rules are as follows:

1. Keep good company or none.
2. Never be idle.
3. If your hands cannot be usefully employed, attend to the cultivation of your mind.
4. Always speak the truth.
5. Make few promises.
6. Live up to your engagements.
7. Keep your own secrets, if you have any.
8. When you speak to a person look him in the face.
9. Good company and good conversation are the sinews of virtue.

—The Watchword.

WANT COPIES OF ADVOCATE AND ALSO COPIES OF CONFERENCE JOURNALS

The library of the Candler School of Theology, Emory University, is trying to gather together for use of its students and the church all available historical material of the Methodist Episcopal Church, South, to be kept as research material for any needing it. As the value of this material depends in a large measure on its completeness, it is important to fill the gaps in the files. If anyone has any of the issues listed below it will render a distinct service to scholarship if he will communicate with the library:

North Carolina Christian Advocate: Any before 1916; Jan. through Sept., Oct. 2, 9, Dec. 28, 1916; May 17, July 19, Dec. 27, 1917; May 30, Dec. 26, 1918; June 5, Dec. 25, 1919; Dec. 20, 1920; Mar. 3, Dec. 29, 1921; June 1, Sept. 14, Dec. 28, 1922; Dec. 27, 1923; Dec. 25, 1924; May 28, June 11, Nov. 5, 1925; July 1, Aug. 26, 1926; Aug. 18, Dec. 1, 1927; Feb. 2, Nov. 8, 1928; June 6, Oct. 17, 1929; Dec. 25, 1930; Apr. 16, May 21, Dec. 3, 1931; Dec. 28, 1933; Dec. 27, 1934.

Raleigh Christian Advocate: Any before 1916; Jan. through Oct. 5, Dec. 7, 21, 28, 1916; Jan. 4, 25, Feb. 1, Mar. 1, Apr. 12, 19, 26, May 10, 24, July 5, 19, Nov. 1, Dec. 20, 27, 1917; Jan. 3, 17, 24, Feb., Mar. 7, 14, 28, Apr. 4, 11, 25, May 16, 23, 30, June 20, 27, July 11, 18, 25, Aug. 1, 8, 15, Sept. 5, 26, Oct. 3, Dec. 26, 1918, Jan. 9, June 19, 1919.

North Carolina Conference Minutes: Any before 1854, 1855-56, 1858-65, 1867-71, 1888-89, 1893, 1901-04.

Western North Carolina Conference Minutes: 1892, 1898.

North Carolina Conference Woman's Foreign Missionary Society. Minutes of the annual session; all except 1907.

North Carolina Conference Woman's Missionary Society. Minutes of the annual session; all except 1887.

Western North Carolina Conference Woman's Foreign Missionary Society. Report of the annual meeting; all except 1906.

If you have any of the above which you would be willing to give to Emory University, please communicate with Rev. R. C. Goforth, Fallston, N. C., Rev. Reid Wall, Catawba, N. C., or send direct to Dr. H. B. Trimble, Emory University, Ga.

Relieve Baby's
COUGH
The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

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The "Moist-Throat" Method of Cough Relief

HEADACHE
Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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Church and Sunday School Furniture

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Facial Blotches
To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply
Resinol

AN ECONOMIC PROBLEM!
You might die too soon!
You might live too long!
Prepare to
WIN BOTH WAYS
Through the Tested Plans of the
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A Postal Card will bring additional information.

N. C. Board of Christian Education

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FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

MRS. GRACE SLOAN OVERTON ASSEMBLY SPEAKER

We are happy to announce that Mrs. Grace Sloan Overton has been secured as platform speaker for our Christian Adventure Assembly and Young People's Assembly at Louisburg College this summer. Those who have had the opportunity to hear Mrs. Overton at the Duke pastors' school, in the North Carolina Convocation of Churches, or in the National Preaching Mission, will need no further statement concerning Mrs. Overton nor of what she may mean to our assembly programs. As secretary of the National Council of Federated Church Women, Mrs. Overton is in demand as a speaker and discussion group leader throughout the United States, and we feel that we are most fortunate in being able to have her speak to our young people and their leaders in our assemblies.

CHANGE IN ASSEMBLY DATES

It has been necessary to change the dates of our Christian Adventure Assembly and Young People's Assembly at Louisburg in order to secure Mrs. Overton for those assemblies. The new dates are as follows:

June 23-27—Christian Adventure Assembly at Louisburg.

June 27-July 1—Young People's Assembly.

DISTRICT DIRECTORS

Children's Division

Durham—Mrs. Daniel Lane, Elizabeth Street, Durham.

Elizabeth City—Mrs. B. B. Slaughter, Elizabeth City.

Fayetteville—Mrs. C. B. Culbreth, Sanford.

New Bern—To be announced later.

Raleigh—Mrs. S. E. Mercer, Franklinton.

Rocky Mount—Mrs. S. B. Hamlet, Box 502, Rocky Mount.

Wilmington—Mrs. W. F. Walters, Burgaw.

Young People's Division

Durham—Rev. M. W. Lawrence, Roxboro.

Elizabeth City—Rev. R. E. Walston, Tyner. Associate directors, Rev. A. C. Lee, Elizabeth City, and Rev. J. D. Robinson, Bath.

Fayetteville—Rev. Paul H. Fields, Jonesboro.

New Bern—Rev. W. A. Tew, Stonewall, N. C.

Raleigh—Rev. Leon Russell, 105 W. Whitaker Mill Road, Raleigh.

Rocky Mount—Rev. W. C. Wilson, Nashville, N. C.

Wilmington—Rev. F. B. Joyner, Chadbourn.

These directors are volunteer workers in their respective districts who are so concerned with the welfare of the childhood and youth of their areas that they are giving of their time and energy to help increase the effectiveness of the work in our churches for them. We bespeak for these directors the whole-hearted support of the leaders of the children's and young people's work in the local churches of each district. Much of the work must be carried on through correspondence; we trust, therefore, that the local church workers will give careful attention to the letters and materials coming from their district directors. When there are special helps that these directors can give, they will be glad to hear from those churches needing such help.

CONFERENCE YOUNG PEOPLE'S ORGANIZATION OFFICERS

President, Linwood Blackburn, Duke Station, Durham.

Vice President, A. S. Ray, Jr., Duke Station, Durham.

Secretary, Miss Sara Spruill, 411 E. Walnut St., Goldsboro.

Treasurer, Miss Flora Thompson, Edenton Street Methodist Church, Raleigh.

Publicity Superintendent, Miss Ted Cox, College Station, Durham.

These officers, members of, and elected by, the young people's group itself, head up the work of our conference young people. While their activities are more in evidence during the annual meeting of the organization in the Young People's Assembly, their interest and their work are not limited to the assembly program. They are interested in all that is going on in the local young people's divisions and in the young people's unions of our conference. They are likewise already assisting in plans for the summer program. Any of these officers will be glad to hear from the young people of our conference with reference to any phase of our young people's work and will be particularly glad to have any suggestions that may be offered for improving the work of our Conference Young People's Organization.

YOUNG PEOPLE'S MISSION SPECIAL

The young people's mission special is the contribution of the young people of our church to our Home and Foreigh Missionary Enterprise. Annual pledges are made, generally at the Young People's Assembly, and payments are made throughout the year with the fiscal year ending with the meeting of the assembly. Last year the contributions of our young people showed a decrease of $444. Furthermore, pledges for the new year total approximately $600 below the pledges for 1936-37. We feel that there are many young people's groups who have not sent in their pledges to the conference treasurer. If there is any question as to whether your division is included, we suggest that you write to Miss Flora Thompson, Edenton Street Methodist Church, Raleigh, N. C., and give the amount your young people's group has pledged. We feel, furthermore, that other young people's groups would want to have a share in this enterprise if it were brought to their attention, and we are hoping that each pastor and young people's leader will take this matter up with their groups. It should be understood that each young people's division is expected to have a part in the young people's mission special whether they have evening Epworth League sessions or not.

"THE CHRISTIAN LIFE"

"The Christian Life" is the title of a study course for young people which is of special significance during the Aldersgate Commemoration, although it may well be used at any time by a group of young people. We suggest that leaders of young people who are anxious to get at the heart of the business of being a Christian with their young people would do well to use some of their time this spring in the study of this course. A leader's guide is provided, the use of which will make it possible for any leader to direct this course with the young people. In addition, there is a leaflet to be placed in the hands of the pupils which will make it possible for them to take an active part in the work of the class.

The subject matter in the course is composed of four main sections. The leader and the group can determine whether they will cover the whole study in four periods or whether they will extend it over a longer period of time. The subjects of the four sections are:

"What the Christian Believes."

"The Christian's Personal Habits and Relationships."

"The Christian's Responsibility for Others."

"How One Becomes a Christian."

Leaflets for use in the course may be secured from the Methodist Publishing House, Richmond Va. The titles and costs are as follows:

No. 306-H, "Studies in the Christian Life—Leader's Guide," 10c per copy.

No. 305-H, "Studies in the Christian Life—Pupils' Leaflet," 25c per dozen.

PERSON COUNTY UNION

The Person County Union met at Long Memorial church, Roxboro, on January 10 with over 100 young people in attendance. Young people from the Warren's Grove church conducted a very helpful devotional service. The executive secretary attended the meeting and addressed the group on the subject, "What the Union Can Do for the Local Young People's Division." Following a short business session a social hour was enjoyed by all present.

The Person County Union is a comparatively new union, but has proven to be one of the most successful in our conference. Attendance at its meetings is always in excess of 100, the type of programs being offered is very helpful, and the interest that is being created for Christian activity is very great. Recently this union went on record unanimously (with 120 members voting) against the opening of Sunday pictures in Roxboro. This action proved so effective that the move to establish Sunday movies was, temporarily at least, ended.

It is less painful to learn in youth than to be ignorant in age.—Author unknown.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

LINCOLNTON TRAINING SCHOOL

Successful? Enthusiastic? Inspirational?

All of these words, and more, could be used to describe the training school held in Lincolnton during the week of January 23,28. There were two classes, Christain Education in the Local Church, and Teaching Children. At the closing session of the school 46 cards were presented, saying that 18 members of the class in children's work and 28 in the class in Christian Education in the Local Church had been "faithful to the end."

It would be difficult to find a group anywhere with more enthusiasm and interest than these workers from 12 different churches showed. One of the high lights of the week was the fact that so many pastors attended faithfully, and took credit wherever possible One of them said, "I got started, and Mr. Kale's class was so interesting and helpful that I just couldn't have stopped if I had wanted to."

Another source of inspiration was the spirit shown by some who could not take credit. Even though they were prevented by forces beyond their control from being present the required number of sessions, two interested young men, members of a senior department, wrote the assigned papers and read the text book! When asked if they were teachers in the children's division, the answer was, "Not yet."

Worship services, led by Dr. A. L. Stanford, pastor of First church, Lincolnton! Rev. W. L. Harkey, pastor of First Methodist Protestant church, Lincolnton; Rev. W. B. Shinn, pastor of the Lincoln circuit, and Rev. W. F. Eaker, pastor of Crouse charge, were most inspirational, and continually sounded the keynote of worship which is our special emphasis during these months of the Aldersgate Commemoration.

Rev. W. A. Kale brought the closing message at the end of Friday's session. He offered a challenge to the workers and teachers not to let the school end with Friday evening, but to carry on, and show that it could bear fruit in the church schools, and in the lives of those with whom we come in contact as Christian workers. With his words of inspiration and challenge going with us, we went back to our various places, fired with new hope and courage.

DISTRICT ALDERSGATE INSTITUTES

Winston-Salem District

The second week of Aldersgate institutes proved as interesting as the first week. Monday is not usually considered a good day for meetings of any kind, and when you add to that a driving rain, few are expected to turn out. However, the presiding elder, Rev. W. A. Lambeth, found it necessary to move from the small chapel to one of the larger auditoriums of First church, Winston, to accommodate the crowd that attended the institute.

The session opened with a look backward, Grady Hardin telling us in an interesting manner of the Wesley shrines in and near Savannah. Various phases of the Aldersgate Commemoration were given attention. "Aldersgate and the Cross" was the subject of another of Rev. W. L. Hutchin's challenging addresses. The benevolences and the missionary interests were represented by Rev. L. B. Abernethy and Rev. M. B. Stokes.

Opening, as this session did, with a look backward, it was fittingly closed with a look ahead. We are, or should be, more concerned with the making of history than in hearing it recited. The fine spirit and interest manifested in this meeting indicate that both presiding elder and pastor are ready to do their utmost to make this a year of spiritual growth and ingathering.

One thing more. Thirteen speakers, most of them preachers, made their speeches and allowed the presiding elder to close the meeting on schedule time. Looks impossible, but it was done!

Greensboro District

The Greensboro district Aldersgate institute met at West Market Street church Tuesday, January 25. The attendance was larger than that of any previous institute attended. The devotional period was conducted by Rev. J. B. Craven, new pastor at West Market.

The first half of the morning session was devoted to the Aldersgate Commemoration. Rev. H. M. Robinson told the group of his plans for making the Aldersgate Commemoraiton effective in the small church, and Rev. Howard Powell of First church, Asheboro, spoke of his plans for the larger church. We learned that Asheboro is having plans submitted for a new addition to take care of the needs of this growing congregation.

The missionary cause was again ably represented by Rev. L. B. Abernethy and Rev. M. B. Stokes. It appears to us that it was most fortunate that the General Board of Missions could secure for our institutes this great Christian who has given 30 years to the cause of Christ in Korea.

In the afternoon Dr. W. W. Peele met with the pastors and completed plans for Aldersgate cultivation.

Salisbury District

The Salisbury Aldersgate institute assembled at First church, Salisbury, Wednesday at ten o'clock. The morning session was given over to the missionary emphasis. Brother Stokes told us of some great experiences he had had in revivals in Korea. In 56 years of missionary activity we have in Korea today more than 500,000 Christians—more than were in the Roman Empire 65 years after pentecost. Is there one among us left that does not believe in foreign missions?

The afternoon session was devoted to the Aldersgate emphasis. Rev. L. F. Tuttle spoke on "Making the Congregation Aldersgate Conscious," the writer on "The Church School in the Aldersgate Commemoration," and Mrs. C. N. Clark on "Aldersgate and the Women."

The afternoon session closed with an old-fashioned testimony meeting that warmed the hearts of those present. The earnestness of both presiding elders and pastors throughout the conference gives us hope and strengthens our faith sufficiently for us to be expecting great things to happen during the remainder of this conference year.

Charlotte District

The Charlotte district Aldersgate institute met at First church, Charlotte, with the presiding elder, Rev. G. T. Bond, in charge. Dr. C. C. Weaver opened the session with an interesting discussion concerning what took place at Aldersgate. Rev. W. L. Hutchins raised the question, "Can we reproduce apostolic Christianity?" and inspired us with his picture of what apostolic Christianity was like.

While not claiming that everything is in the church school, we have felt that the church school should be in everything dealing with the Aldersgate emphasis, and the presiding elder must hase agreed with us, as plenty of time was given to present the possibilities of the church school in realizing the objectives of the Commemoration.

The afternoon session was devoted to a consideration of the task in the local church. It is there that we will succeed or fail. Rev. L. D. Thompson, Rev. E. K. McLarty, Rev. W. R. Kelly, and others presented very forcefully the need for consecration, the task of cultivation in the meaning and purpose of the Commemoration, and of conservation of the results achieved. It was a rare privilege to have been in all of these institutes and to get the contribution of so many different minds on the meaning of Aldersgate.

Gastonia District

Pastors and church leaders of the Gastonia district met for the Aldersgate institute at Main Street church, Gastonia, on Friday, January 28, with Rev. Claude H. Moser, presiding elder, in charge. Rev. L. B. Abernethy followed the opening period of worship with a challenging address. Mr. Abernethy then presented as guest speaker Rev. M. B. Stokes, who gave some interesting pictures of the work of our church in Korea. Mr. Stokes has given 30 years to this work in Korea, and was able to show very graphically both the achievements and the needs of our workers there.

The presiding elder spoke of the importance of the work of the church school, and gave ample opportunity for the presentation of that phase of our work, both as a means of education and evanelism.

Rev. Herman F. Duncan, missionary secretary for the district, told of plans for the future, and presented several attractive pieces of literature. He urged that workers secure and study the book, Out of Aldersgate, by Watkins.

Rev. W. L. Hutchins brought the meeting to a close with an address which was both inspirational and challenging. He sounded the keynote of service and evangelism which has been running through the Aldersgate institutes from first to last.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HOW DO YOU FEEL?

Kind friends, we trust you are feeling fine this Monday morning! The clouds may be hovering low at your home as they are here at ours. The rain may be pouring down in your neighborhood as it is in ours. You may be busy with a lot of details and somewhat anxious as to whether you will get things done in time, as is true with us. In fact you may have some annoyances, as we have. But if you gave a good offering in your church school yesterday you have that to feel good about. You may feel assured that you gave something to a worthy cause, which something was urgently needed and will be wisely used. Good feelings are often prompted by good deeds.

A WILL AND A WAY

We have just received a letter from an aged minister in the Western North Carolina conference who at the end of a quadrennium's service at one place was moved to a new work last fall. The move brought a reduction in salary and soon after arriving he and his wife were in an automobile collision that demolished their car and brought much physical suffering to them. In this particular locality the people have the habit of waiting till near the end of the conference year to pay their preacher. In the face of such discouragements this Soldier of the Cross sends in the ten per cent apportionment in full for two of his congregations and states that the other two will forward theirs in the near future. A will brings a way.

KEEPING FAITH

The loyal interest and the liberal support which come from some of our friends challenge us to do our best at keeping faith with them in the raising of orphan boys and girls. Instances of sacrificial giving an prayerful direction cause us to work more diligently with the problems presented by boys and girls who do not yet know what they are facing. Adolescent youngsters can cause much anxiety and even discouragement. We can never feel like running away from the challenges thus presented so long as our friends give assurance of their interest and support.

THEY GIVE US JOY

The following much appreciated note from Miss Anne Garrard, dean of students at Greensboro College, is just reecived relative to the two young ladies we have in school there: "On Monday night selections were held for house officers for the second semester in each building here at Greensboro College. I just have to write and tell you that of the five house presidents selected, two are your girls. Sara King was re-elected at her house and Louise Robbins was elected president of Main building. They will both serve on the Student Council. You certainly have reason to be proud of them. They are both fine girls and I am glad to have them here."

MISS ANONYMOUS

Some weeks ago mention was made in these columns of four deserving family cases desiring admittance into the Children's Home, and the question was asked as to what should be done about these cases in the light of the fact that the Children's Home was completely filled. Some good anonymous friend cut out the paragraph in the Advocate and placed it in a Social Security bulletin, marking some general statements in this bulletin which would seem to cover the cases. It so happens that the Social Security program can-



Increasing in stature and in favor with us all

not apply to either one of these cases, since they do not meet the prescribed conditions. This is true in many cases we come up against. Aid for dependent children as administered by the Social Security program is a wonderful help to many of the youngsters of our land. But there are many to whom this aid cannot come. Such children must look to some other source for aid and security.

MOVES TODAY

Little Mary Wagner, along with her slightly older brother Ray, came to the Children's Home last fall. The picture herewith presented was taken soon after her arrival. She was then living in the baby cottage. On the 20th of January she became six years of age, and since there was a little four-year-old girl knocking at the baby cottage door for a home to live in, we are today moving Mary to the Smith cottage, where she will live with other six- seven- and eight-year-old little girls. As yet Mary does not have any sponsors. Doubtless there is a Susanna Bible class or young people's union not having chosen a litttle girl to sponsor. Mary has a sweet disposition, finds joy in helping and will make some group happy in claiming her.

HONOR SOCIETY

The Children's Home honor society continues to grow. The new members this week are well worthy of the good company into which they come. They have paid their fees, their ten per cent apportionment in full, and have a warm heart for the welfare of orphan boys and girls. Kindly note these congregations, their pastors in charge, and join us in grateful thanks for their help:

First Church, Waynesville, Rev. J. G. Huggin, Jr.

Cox's Chapel, Sparta circuit, Rev. A. B. Bruton.

Harrison, Pineville circuit, Rev. L. P. Barnett.

Ebenezer and Knox Chapel, Elmwood circuit, Rev. T. B. Johnson.

UP AND ABOUT

After over three months in bed Franklin Lawrence, our fine football fullback, is up and about again. Following the renewal of a little particle of tonsil in Franklin's throat he has steadily improved from a right serious rheumatic condition. This little particle of tonsil had reappeared following a former tonsil removal. What an annoyance it was! We rejoice with Franklin, better known to us as Blackie, over his being able to be back with the boys and into activities of their lives.

EVENTFUL TIMES

These are great days. So many eventful circumstances are coming to pass. Methodist meetings are centering around the Aldersgate experience. Meetings of much moment are being held. Plans for unification are being culminated. The day of march is here. If any group of Methodists fails to become enthused in such a time as this they must live in the valley of dry bones. This is a day of rejoicing and a day of enterprising. Methodists will go out from their Aldersgate experiences into greater service for humanity.

GREAT JOY

The younger members of our family, those in the primary, junior, and intermediate department of our Sunday school, about 250 of them, had much delight in sharing with a family over on the banks of the Nantahala river at Christmas time. In this family were two junior girls, full orphans, who were being temporarily housed and homed by their married sister who has two little beginner boys. The father is out of work. Application was made for the admittance of the two girls into the Children's Home, but lack of room prevented our taking them. So our children provided for them. They voted $10 of their money to buy shoes and sent part of their Christmas gifts to them. When all was done it is recorded that this family had more real Christmas than they had ever experienced. Our youngsters are delighted over their opportunity to help somebody whom they positively refrain from calling a "poor family" but a "family which has less than we have."

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Soon after assuming the superintendency of the Methodist Orphanage I attended a Tri-State Orphanage conference at the Methodist Orphanage in Macon, Ga. On that occasion Bishop Ainsworth delivered a great orphanage address. He used an expression which I shall never forget, to the effect that the church needs the orphanage to call forth its tenderest ministry to orphan children, as much as orphan children need the church. I have thought many times since hearing Bishop Ainsworth, how true his statement is. Just a few days ago a Methodist lady in Raleigh remarked to me how much the children of the Methodist Orphanage meant to Methodism. It is a source of much satisfaction to know that our Methodist people are beginning to recognize the fact that there are two sides in reference to our orphanage work.

* * * *

I was very happy several nights ago to attend the banquet on the 38th anniversary of Raleigh Lodge No. 500. Many of the members of the lodge, as well as visitors from the Hiram and William G. Hill lodges, were present. Brother E. W. Timberlake of Wake Forest College, a past grand master, was the orator, and delivered a most inspiring address on Masonry. His theme was "Masonry at Work." One of the finest things to me in Masonry is its service to our Masonic Orphanage at Oxford. The great need of the world today is applied Christianity. A warm heart and an outstretched hand to the needy will come nearer convincing the world of the reality of Christianity than anything else. Our North Carolina conference has a great challenge to visit the fatherless children of the Methodist Orphanage from week to week, thus demonstrating that pure and undefiled religion is a vital and active agency in its redemptive work.

* * * *

It was a great privilege I enjoyed the fourth Sunday at Prospect church on the Yanceyville charge. Brother W. L. Maness, the beloved pastor of Yanceyville charge, preached a very helpful and encouraging sermon to a large and attentive congregation. Prospect church is located in an unusually good rural community, and has many substantial persons in its membership. The congregation worships in a lovely brick church, and the members take much interest in church activities. At the conclusion of the service Brother Maness asked me to take three or four minutes telling the congregation about the work of the Orphanage. I have found Prospect loyal and generous toward the Methodist Orphanage for many years. I enjoyed delightful fellowship in the home of Brother and Sister E. A. Allison. All who visit their home know something of its gracious hospitality. Sister Allison, who has been such a staunch friend of the Orphanage since it was established, was very much interested in the Orphanage taking a sweet little girl from the community, who was in need of institutional training. The case had been pending for some time, and upon further investigation it was decided that she should come to the Methodist Orphanage and Mrs. Barnes and I brought her home with us.

* * * *

It was a pleasant little visit the singing class had to the church in Apex with our loyal friends. This is another church that pays the apportionment, and then specials. Rev. B. F. Boone is the beloved pastor on this charge. We were glad to have him with us to conduct the opening service. The Sunday school, under the leadership of Mr. T. F. Womble is doing good work. I am sure the work of the missionary society and circles must be fine. Four ladies were over to see us Wednesday. Mrs. R. M. Beasley, who is leader of a circle, was with the group and they brought cheer into our home. Their feeling was to do something to help us on with our children. We appreciate the gifts these ladies brought to two of our children. They left us making more than two hearts glad. Thanks to them and to the others who helped us.

EXPRESSION OF GRATITUDE

I am recovering from my collapse November 16. Am so thankful to God for his gracious and sustaining power. Time and again my heart has been warmed and made to rejoice. He was so near, and is now closer than hitherto. I have tried to be an humble and willing student during these days and feel that I have learned a great deal that I can pass on to the people whom I have the honor to serve.

Am forever indebted to Dr. Suiter of Weldon—so able, so kind, and patient. The Lord has used him in my case as a physician to the body and soul. His visits meant so much spiritually as well as physically, and I can never forget the loving thoughtfulness of friends on former charges!

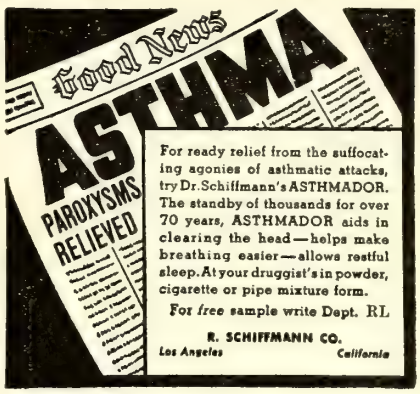
The good people of Littleton whom I served four years visited me, and just before Christmas came with a car load of good things to eat and presents for each member of the family. Two or three days later Calvary congregation came with an abundant pounding. From Whiteville came nice boxes of good things, and Shiloh, Garysburg and Oak Grove remembered us generously. The cards, the messages coming from former charges and from people of other churches did me good.

I thank God for all of these friends, and God bless them all.

Mrs. Pattishall and children join me in this expression of gratitude and love.

L. B. Pattishall.

The beginnings of all things are small.—Latin.



Here are the FUNDS You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

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Many run-down men, women and children have found Yerkes Palatable Preparation with Malt and Hypophosphites containing a solution of an extractive from fresh Cod Livers, an ideal way to rebuild healthy vitality, sound flesh and strength and also to build up resistance against colds and other infections. Ask your druggist today for

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Norfolk Southern R. R.

Leave Raleigh	3:55 p.m.
Arrive Wilson	5:20 p.m.
Arrive Farmville	5:57 p.m.
Arrive Greenville	6:18 p.m.
Arrive Washington	7:00 p.m.

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Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

EXECUTIVE COMMITTEE MEETS AT GOLDSBORO

On January 27 your executive committee met at St. Paul's church with Mrs. A. M. Gates presiding.

The following members were present: Mrs. H. J. Faison, Mrs. W. C. Chadwick, Mrs. F. B. McKinne, Mrs. B. F. Boone, Mrs.. W. L. Knight, Mrs. J. B. Thompson, Mrs. J. C. Wooten, Mrs. H. L. Rivers, Miss Elizabeth Lamb, Miss Florine Robertson, Mrs. Gurney P. Hood, Mrs. J. L. Delaney, Mrs. Floyd Johnson, Mrs. Fred L. Johnson, Mrs. Gertie Matthews, and Mrs. M. T. Plyler.

Mrs. Gates used as a topic for the opening devotions: "That I may know him and the power of his resurrection and the fellowship of his sufferings."

Full reports of the officers were heard for the year just closed.

Mrs. W. C. Chadwick reported 395 auxiliaries with 23 new auxiliaries added during the year.

Our Methodist congregations should bear in mind that an auxiliary can be formed when a group of women pledge themselves to give prayer, service and a contribution for world missions. But, at the same time, this group must be linked with the conference society through co-operation with the conference officers in their yearly program of work.

The report of the conference treasurer showed that $41,730 had been raised for Council activities and $51,974.46 for local work.

The Durham district sent the largest amount to the conference treasurer on the pledge—$7956. The Durham district also led in week of prayer contributions—$562. The New Bern district led in largest increase on pledge, largest number of life membership certificates and largest contribution in the department of supplies.

Mrs. W. L. Knight reported that $438.75 had been contributed to the Students' Center at Greenville through the department of supplies. She urged that the auxiliaries should meet the critical need of the Chinese people at this time by forwarding cash contributions for China relief to Mrs. Ina Davis Fulton, Box 575, Nashville, Tenn. This should be done at once and a report of the amount sent forwarded to Mrs. W. L. Knight, Weldon, that proper credit may be given in the department of supplies.

TO MEET FOR JOINT STUDY

"World Peace and Christian Missions" by Harold Fey, former missionary to the Philippine Islands and now executive secretary of the Fellowship of Reconciliation, will be studied by the joint woman's missionary groups of St. Paul's Episcopal, Memorial Baptist, Immanuel Baptist, Jarvis Memorial and Eighth St. Christian churches on Monday, January 31. The time and place is Immanuel Baptist church at 3 p. m. Each group is providing a discussion leader and the date is being announced sufficiently early for members of the various groups to set aside the afternoon of January 31 for the consideration of the pertinent question of peace and its relation to Christian missions.

The above was arranged by the Greenville Council for Peace Action. The council was organized by the superintendent of C. S. R. of Jarvis Memorial Methodist church in 1936 and has had a deep influence on Greenville and Pitt county. An organization of this kind is possible in almost any community.

Mrs. E. L. Hillman, chairman of International Relations and World Peace, has prepared a sheet giving splendid suggestions for constructive work in in this line. You may secure a copy by sending your name on a post card to the conference superintendent of C. S. R., Mrs. Henry L. Rivers, Box 556, Greenville, N. C.

Mrs. Chas. Tolson, Morehead City, writes:

Our members have visited the hospital frequently. We bought a comfortable chair for 'Aunt Martha,' an old colored invalid whom we have made one of our special projects for the past year. I have also visited her once a week, always carrying a good supply of food.

We interceded with the welfare officer to get an old man who has lost one of his eyes on the old age pension list.

We secured admission to the hospital for an old lady.

Carried a supply of magazines to a family in the country which had no reading matter. Also a supply of reading matter to a poor family in town.

I delivered personally 'Christmas sacks' from the Sunday school to 25 shut-ins and paid each of them a visit. I also carried boxes from our White Christmas to five poor helpless colored women.

We studied packet entitled 'World Problems, which was obtained from the Methodist Publishing House, Richmond, Va. This packet dealt with munitions and war, reciprocal trade agreements and stabilization of currency, tariffs and foreign trade, the good neighbor policy, and payment of war debts, etc. All very instructive and interesting.

For the past two months I have gone each Sunday for a family which is not able to have a car and that lives too far to walk, and carried them to church, also back home.

In addition to the above items this superintendent and auxiliary have done an enormous amount of visiting. They have visited the sick and strangers in homes and in the hospital; they have carried numberless trays of food and have supplied many families with food and clothing.

This is a splendid well rounded report of C. S. R. activities."

Dear Mrs. Rivers:

You asked me for more information about the service cup presented the colored high school student last spring. Your card came after my last report and I decided to wait and include it with my report this quarter.

There were several reasons why the cup was presented. As Supt. of C.S.R. in our auxiliary, I was interested in inter-racial co-operation; as superintendent of the primary department in our church school, my interest in the colored race had been increased through the study of our World Friendship unit, "Our Negro Neighbors"; as a member of the local board, I had the opportunity of coming in rather close contact with our negro schools, and I had also come into possession of a small amount of money left by an old family servant named Winnie Lawrence. This amount invested in a silver cup on which was engraved, "The Winnie Lawrence Service Cup"—the cup to be presented each year to an outstanding girl (not in scholarship alone, but in character and service to school and community) in the graduating class at the colored high school, and her name engraved upon it. I thought it would be a fitting memorial to the honesty, industry and fidelity of the old servant, and would encourage and give recognition to those same traits of character in the colored students and citizens today. The selection of the girl worthy of this honor is to be decided by the principal and faculty, and the cup is to remain the property of the high school.

The enthusiasm and appreciation with which the cup was received assured me that the effort was worth while. Mrs. W. H. Cobb.

321 Green St., Fayetteville.

"THE LITTLE SHRIMP NICKEL"

To many boys and girls living in forty or fifty towns along the Gulf of Mexico a nickel means more than it does to the average youngster. To certain Gulf coast children it means starting work at 4 or 5 o'clock in the morning in a shrimp factory. Little hands that pick and head cold, wet and slippery shrimp receive a nickel for a "bucket" of shrimp meat or headed shrimp.

Biloxi, Mississippi, alone processes eight million cans of shrimp annually. Since a labor union led a strike there four years ago, pickers now get a cent a pound for their shrimp meat, and hour workers receive 25 to 30 cents. The work day now starts at 4:30 instead of at 1 or 2 a. m., as it did formerly, and the plants are clean. "Children under 14 years are seldom, if ever employed; babies are not brought to the sheds; and housing is measurably improved."

Father westward, in Louisiana and Texas, organization has not yet won better conditions for shrimp workers.

It is self that keeps us from service, self which breaks the golden rule by which Christ made us live. Self is the first weight that we must cut off and lay aside, to which we must say as the knight said unto those who came to tempt him from his errand: "Stand aside; I run for my lord and king!"—Margaret Slattery.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

1938 COUNCIL MEETING

The twenty-eighth annual session of the Woman's Missionary Council of the M. E. Church, South, will be held in Tulsa, Oklahoma, March 10-14 in Boston Avenue Methodist church. Notable speakers who will appear on the program are Dr. Henry N. Wieman of the Divinity School of Chicago University, who will lead the mid-morning devotionals; Miss Norean Dunn, Council secretary of children's work, who will direct the worship service each morning, this service giving emphasis to the meaning of the Aldersgate experience; Dr. William Adams Brown of the Union Theological Seminary of New York; Bishop A. Frank Smith, who will speak on the Aldersgate Commemoration and consecrate the candidates; and Bishop Arthur Moore.

The opening session of the Council will be held Thursday morning, March 10, at nine o'clock. Two days preceding the meeting will be devoted to committee meetings. Mrs. C. C. Weaver, president, and Mrs. W. R. Harris, conference secretary, are the delegates from the Western North Carolina conference.

EXECUTIVE MEETING AT SUNNY ACRES

The annual executive meeting of the Woman's Missionary Society, W. N. C. Conference, was in session Tuesday and Wednesday of this week at Sunny Acres. This meeting which is attended by the officers and district secretaries of our woman's conference, was one of enthusiasm and splendid interest and the reports heard there of the work for the past year were exceedingly encouraging and interesting. Plans for the annual meeting to be held in Central church, Monroe, in April were discussed and will be announced later. A report of this meeting will appear in next week's issue of the Advocate.

WALKERTOWN AUXILIARY REJOICING IN FINE YEAR'S WORK

Mrs. H. C. Hawkins

Perhaps the most interesting meeting of the Lena Sullivan missionary society for the year was held recently at the home of Mrs. W. N. Poindexter, with Mrs. P. Frank Hanes as associate hostess.

Mrs. Hanes, the new president, presided and the devotionals were conducted by Mrs. T. A. Crews, to whom the members extended a rising vote of thanks for her service and loyalty to the society as president for past years. Mrs. D. G. Warner paid a beautiful tribute to Mrs. Crews for her untiring efforts and interest for nine years.

The pledge service was impressively conducted by the president and after the pledge cards were counted it was found that the pledge for 1938 was over-subscribed.

The report of the treasurer, Miss Sallie Paschal, showed that the budget for 1937 was overpaid.

The Bible study from "The Radiant Heart" was conducted by the study superintendent, Mrs. D. C. Moir, assisted by Mrs. D. G. Warner.

Superintendent of local work, Mrs. W. N. Poindexter, made a fine report of the year's work and plans were made for the advancement of the work of the auxiliary in the new year.

During the social hour, which closed the meeting, refreshments were served by the hostesses.

NEW ORGANIZATION ON WINSTON-SALEM DISTRICT

Mrs. C. C. Mock of Pfafftown writes: "The Brookstown ladies' aid society met Saturday afternoon and organized a missionary society with the following officers: President, Miss Treva Beroth; vice president, Mrs. P. E. Hauser; corresponding secretary, Mrs. C. C. Mock; recording secretary, Mrs. C. C. Mock; treasurer, Miss Gladys Beroth; local treasurer, Miss Myrtle Doub; Supt. children's work, Mrs. T. W. Apperson; Supt. study, Mrs. H. B. Fowler; Supt. literature and publicity, Mrs. L. C. Boger; Supt. C. S. relations, Mrs. T. J. Beroth; Supt. supplies, Mrs. J. P. Mock; Supt. local work, Mrs. Gorrel Apperson; Supt. World Outlook, Mrs. P. E. Hauser. Address of all the officers is Pfafftown, N. C., Route 1."

We congratulate these good women on their organization as a missionary society and wish them unbounded success.

A MEETING OF MISSIONARY INTEREST IN SALISBURY

We are indebted to Mrs. E. D. Andrews for the following interesting account of a recent meeting in Salisbury:

"The woman's missionary auxiliary of the First Methodist church of Salisbury was most fortunate in having Mesdames Walter B. West and C. N. Clark to bring their impressions from the Aldersgate meeting in Savannah.

At the meeting of the auxiliary the first of the year Monday, January 17, most of the business was dispensed with, so that the program could take the form of an inspirational service.

Mrs. C. W. Armstrong at the organ played 'Largo' by Dvorak, and Mrs. J. R. Trotter gave the devotional from Matthew 25:3-146. During the worship service Mrs. George Devereux sang 'We've a Story to Tell to the Nations,' all joining her in the others. Mrs. H. T. Simpson presented very interestingly the program on 'Our Gifts for World-Wide Missions.'

Mrs. West told her hearers that at the meeting in Savannah she was impressed by the fact that what the church needs is that followers of John Wesley become more conscious of God in their lives. She felt that when the church has become imbued with such a spirit individuals will forget self in giving Christ to others, as did Wesley.

Mrs. Clark spoke briefly of the wonderful addresses that were made by outstanding individuals and bishops. She also felt that the church, in order to become a force, needs more of that motivating power that Wesley possessed, after his Aldergate experience. She closed her talk with a beautiful story of how a high caste woman of India, who wished to dedicate her life in service to others, found Christ through study of the New Testament.

At the conclusion of the meeting a pledge service was conducted."

GOOD NEWS FROM LENOIR

Mrs. George O. Greer

The woman's missionary society of the First Methodist church of Lenoir had a very auspicious beginning of the new year when Mrs. W. H. Myers, newly elected president, entertained the officers of the society and Rev. J. S. Hiatt at a beautifully appointed luncheon at the Carlheim Hotel on January 3. After lunch the meeting was continued at the home of Mrs. Myers, where plans for the year were discussed. Twenty-three officers were present on this occasion.

The following Monday the regular business meeting was held at the church. At this time Mr. G. C. Courtney came before the society and announced that in accordance with a request made by his mother, Mrs. M. M. Courtney, just before her death, he had placed the sum of $500 on interest for the missionary society, this interest to be used in any way the society may wish. This beautiful thought of Mrs. Courtney's touched the hearts of those who knew how she had loved and worked for her missionary society. Mrs. Myers graciously and gracefully accepted this gift on behalf of the society. This is the second fund established for the society, the other being the Nelson fund of $1000, given by Mrs. J. L. Nelson. The interest from this sum is paid to the society every year.

(We congratulate the Lenoir society on these splendid gifts from two of the loyal, devoted and consecrated women, who through the years have given their time, their talents and their gifts for the furtherance of this great work of the women of the Western North Carolina conference.—Editor).

MAPS OF THE MISSION FIELDS

Recently three new maps have come from the press. One of them is of our work at home; on it are indicated the locations of our Wesley Houses, Bethlehem Houses, Rural Work, Council-owned dormitories, schools, and other interests of the missionary society. Programs for the first quarter will prove particularly interesting if this map is placed before the members of each local auxiliary.

The second map is of China. On it are shown the locations of the centers of our work as well as the places where highways, rivers, walls, and other markings of the country are located. The programs for April and May will need these maps to supplement them.

The third map is of Japan and Korea, showing the location of all our missionary work in those two countries.

These maps should be ordered from Literature Headquarters, 712 Church Street, Nashville, Tenn. Price, 10c each.

Sunday School Lesson

FEBRUARY 6

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Challenging the Social Order

Scripture—Mark 2:13-22

The methods of Jesus in handling men seemed as absurd to the rabbis as the methods of a modern physician with the X-ray and germ theory of disease would seem to an old-time doctor. How absurd to call a Roman taxgatherer to be one of his helpers in setting up the kingdom of God, when the people felt that one of the first acts of the Messianic King would be to drive all the taxgathers of Rome out of the land!

But the Master saw in Matthew a brave, aspiring man who would count it an inestimable privilege to follow him. And the results proved that he was right, for Matthew, instead of mourning over the sacrifice he had made in giving up his lucrative job, celebrated his new relation with Jesus by making a big party. The fact that he had so many friends who were glad to accept his invitation showed that he was a genial and kindly person well fitted to become a fisher of men.

The publicans and sinners were glad to have a chance to sit at the table with the famous Rabbi that everyone was so anxious to meet. They felt it a social distinction, and they were quite won by his friendliness.

Luke tell us that the Pharisees accused Jesus of leading a fast life. They said he preferred the society of shady characters. But Jesus answered that the place of a physician was in the hospital.

One day all the Pharisees and the disciples of John were fasting, but the disciples of Jesus were going about having a good time. Evidently they did not take religion seriously. So the pious folk came to Jesus to protest against their lack of earnestness. Jesus said men can scarcely be expected to fast at a wedding feast. While the bridegroom is with them festivity and not fasting is in the air. Then his face darkened, and he said sadly, "The days will come when the bridegroom will be taken away from them, and then will they fast."

We note here two things. Being with Jesus was like attending a wedding. Freedom and not restraint was in the air. And yet he does not discourage fasting. Everyone who accomplishes great things engages at times in some form of fasting.

When Edison struck the trail of a new invention, he forgot about food and sleep and everything else. Business men fast, too. Consider a factory manager when the board of directors are to meet after luncheon to settle an important question. He must be at his best as he appears before them. His noon meal is simply a glass of milk. A young writer desiring to tune his literary instrument to a noble pitch might well fast for a day from all newspapers and magazines, and give himself sternly to Shakespeare or some other great classic.

And how enormously it would contribute to our spiritual health if now and then we would fast for a day from all reading save the Holy Scriptures! Most people have no idea of the thrill and glow that would come from such a course. Just imagine what it might do for some of our high executives whose moral vision needs cleansing.

What Jesus objected to was that someone would lay down a rule for others, and make them fast when they were not in the mood. The genius of the Christian religion is that everything should come from within.

What kinds of new wine today demand new forms of expression? There is the newly-awakened conscience concerning the injustice of a social order that pours unearned millions into the hands of a very few, and leaves great multitudes in bitter poverty without even the chance to earn a living. The preacher's protest against such a condition cannot be expressed in the conventional prayer meeting language, and rich people can no longer satisfy their consciences by merely sending around baskets to the poor on Thanksgiving Day and at Christmas time, and doing other acts of patronizing charity.

The new enlightenment concerning the futility of war requires a drastic revision of our patriotic sermons. The revelations of psychology must be taken into account when we describe religious experience, and the vast enlargement of the universe that has come through science and its revelation of the reign of law, has started a great ferment in the modern mind that makes it necessary, if we retain our old religious convictions, to phrase them in new language.

If we hold to the old forms and phrases the evil forces will only laugh. What they fear is the old gospel so phrased that it sounds like the latest extra from the newspaper. The eternal principles of the gospel of Christ are the same throughout all ages, said General Booth, the founder of the Salvation Army, but methods change with every hour and circumstance.

It seems to be God's plan, just as we have compounded the pudding according to the conventional recipe, to pour in a new ingredient that requires us to stir until our arms are tired. The voice from heaven says, "Behold, I make all things new"; and God's children should continually do the same. Otherwise they will not only miss the new revelation, but will lose the old power. Well may we take desperate hold upon the promise which says, "If any man lack wisdom let him ask of God who giveth to all men liberally."—Northern Advocates.

The Ascension is God's declaration that when all the noise of our fear and hate and boasting is ended, it is Jesus of the Smitten Mouth who will have the last word.—W. G. Peck, D.D.

The cloud hid our Lord from view, as the veil fell behind the high priest on the day of atonement.—F. B. Myer, D. D.

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COLDS



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

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NORTH CAROLINA CHRISTIAN ADVOCATE

In Memoriam

STEIN—On December 30, 1937, Miss Dixie Stein passed to her eternal reward at the age of 76. Miss Dixie, as she was familiarly known to her numerous friends, was a devoted member of Central Methodist church, Raleigh, for more than 50 years. She had served diligently in practically every department of the church and for the past 30 years had been the faithful teacher of the adult women's class. Hers was an undying devotion and loyalty to her church and Lord, and it was in this faith that she entered into the more abundant life. Her life and influence was that of a devoted Christian and there follows after her today a holy influence upon earth. She was a civic minded person and had served capably on civic boards, where her advice and counsel was highly respected.

The funeral services were held in Central Methodist church December 31, 1937, by her pastor and was attended by a great company of sorrowing friends.

RESOLUTIONS OF RESPECT

On November 14, 1937, it pleased our heavenly Father to call a beloved and loyal member of the Woman's Wesley Bible class and the missionary society of the North Wilkesboro Methodist church, Mrs. E. P. Albea, to her eternal reward. Therefore be it resolved:

First, That her gentle and quiet life may be an inspiration to live closer to God for us who follow.

Second, That we appreciate her faithful Christian character, her love and devotion to her church, her community, her Bible class and her missionary society.

Third, That we extend our deepest sympathy to her loved ones and commend them to Him who giveth light amidst the shadows of life.

Fourth, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate for publication, and a copy be recorded in the minutes of the Bible class and society.

Mrs. W. P. Horton,
Mrs. W. H. Crews,
Mrs. I. E. Pearson,
Miss Mamie Sockwell.

McCRARY—Julia Edna McCrary was born November 23, 1876, and died with a sudden heart attack November 3, 1937, being nearly 61 years of age. She was one of six children of the late John W. McCrary and Drusilla Leonard McCrary. A son, Julian, died in infancy many years ago. A daughter, Louella Thompson, wife of the late Rev.L. E. Thompson, died in the year 1932. All these are buried in the city cemetery in Lexington, N. C. The other children, T. E. McCrary, J. R. McCrary, and Mrs. Clayton Walker, live in Lexington, where the family has always resided.

"Miss Edna," as she has always been familiarly known, has led an active and useful life. She was an unusually gifted woman in intellect and heart.

Many years ago she graduated with high honors at what was known as Greensboro Female College, and some of the lovely paintings made by her then and afterward are real works of art. For many years she taught in the city schools of Lexington and as such left an enduring impression for good on the minds and hearts of thousands of citizens in every walk of life.

She was a loyal and devoted member and worker in the Methodist church of Lexington. For many years she acted as its recording secretary and steward. In the Sunday school her work was active and constant by way of teaching and superintendent of the children's department.

As a Christian she believed in God and was an active follower of his Son, Jesus Christ.

In her private life no one could be more unselfish. She absolutely gave her life to serve others. She never asked or wanted others to do things for her, but day and night, in season and out of season, was thinking about and doing things for those she loved, especially the members of her own household.

As a young woman she was attractive in both mind and body. She chose to have no individual family of her own but chose to give her life with unstinted devotion to her near relatives, to whom she acted as companion, mother, friend and benefactor.

As was said by one of her long time friends, "A beautiful life has been suddenly translated to a more beautiful world above."

IN MEMORIAM

The men's adult Sunday school class of Falling Creek Methodist church has sustained a great loss in the passing of Mangum E. Brock, who died in the Goldsboro hospital October 25, 1937.

In his death we realize we have lost one of our most loyal members. He was always at his post each Sunday morning with a kind word and a cheerful smile for all those he came in contact with.

He developed a kind of character in early life that is very essential to community life. He was always sympathetic in his dealings with others, ever ready to do his part in any worth while movement for the good of his community.

In early manhood he was married to Miss Mollie Britt of Grantham township, who with an adopted son survive to mourn their loss.

Funeral services were conducted from the Fall Creek church with his pastor, Rev. W. C. Benson, in charge. He was laid to rest in the church cemetery—there among a profusion of flowers, with a large congregation who showed the high esteem in which he was held in the community where he was reared and had spent his life.

If he could speak to us today we think he would say:

"Do not let the tears of sorrow flow,
God has only called his own
From this weary world below
To a land of tears unknown,
In that happy land of the blest,
Where the faithful finds eternal rest."

Sunday School Class.

IN MEMORIAM

In sad but loving remembrance of our little darling Katherine Mae Fearing, who departed this life six years ago today, November 24, 1931.

Since you left to live with Jesus in that
beautiful home above,
The memory of that sad morning still
fills our hearts with woe.
How we miss you, darling, no tongue
can ever tell.
Your sweet smiles and cheerful ways
are treasures to recall.
We long to hear that soft, sweet voice
again say, "Mama, please sing to
me."
Flowers you loved so well are kept on
your little grave to show you
Are never forgotten and how much we
think of you.
Loving thoughts shall ever wander to
the spot where you are laid.

Mama, Mother and Daddy.

Don't TEAR your "insides" out with rough cathartics!

If you're constipated and you want a good cleaning out, you need a laxative—but you don't have to take any rough treatment along with it! Because there *is* a laxative that will give you a good, thorough cleaning out—but without those terrible stomach pains!

Ex-Lax gets *thorough* results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness. And Ex-Lax is *easy* to take—tastes just like delicious chocolate!

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are quickly relieved with Yager's Liniment. A Doctor writes that he uses it for backaches, sprains and rheumatic pains. Buy Yager's Liniment today. Let it help you rub aches and pains away. In use over 50 years. 25c and 50c bottles.

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STANBACK

NORTH CAROLINA
Christian Advocate

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January 30-February 13—Atlanta, Ga.
February 20-March 6—Canton, Ohio.
March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Central Falls ..... Jan. 30-Feb. 13

DISTRICT CONFERENCE DIRECTORY

Winston-Salem, Denton ..... April 6
Gastonia, Clover Hill Church ..... April 21
Greensboro, Mt. Pleasant ..... April 26
Asheville ..... May 17

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

February

Yanceyville, Prospect, 11 5
Pittsboro, Pittsboro, 11 6
South Alamance, Saxapahaw, 7:30 6
Trinity, 7:30 8
West Durham, 11 13
Mt. Tirzah, Helena, 3 13
Calvary, 7:30 16
Bynum Ct., Bynum, 11 20
Branson, 7:30 20
Duke Ct., Duke's Chapel, 11 27
Rougemont, Union Grove, 7:30 27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

February

Williamston, 11 6
Gates, Gatesville, 7:30 6
Roper, 11 13
Columbia, 7:30 13
Plymouth, 11 20
Windsor, 7:30 20

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

February

Carthage, Carthage, 11 7
Ellerbe, Norman, 3 7
Biscoe, Biscoe, 11 14
Troy, 7 14
Parkton, Parkton, 11 21
Stedman, Stedman, 7 21
Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

February

Atlantic, Harkers Island, 10 6
Morehead City, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

February

Lillington, Lillington, 11 6
Raleigh, Hayes-Barton, night 6
Fuquay, Fuquay Springs, 11 13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

February

Tabor City, St. Pauls, 11 6
Whiteville, night 6
Wilmington, Trinity, 11 13
Scotts Hill, 3 13
Wilmington, Grace, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

February

Oakley, 11 6
West Asheville, 7:30 6
Micaville Ct., Bakersville, 11 13
Spruce Pine, Penland, 2:30 13
Burnsville, 7:30 13
Asheville, Asbury Memorial, 11 20
Bald Creek, Boring's Chapel, 3 20
Asheville, Hillside Street, 11 27
Hendersonville, 7:30 27

March

Asheville, Haywood Street, 11 6
Candler Ct., Snow Hill, 3 6
Leicester Ct., Dix Creek, 7:30 6
Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April

Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May

Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

February

Belmont Park, 7:30 2
Mount Zion, 7:30 3
Marshville, Marshville, 7:30 4
New Hope-Bethel, Bethel, 11 6
Brevard Street, 7:30 6
First Church, Charlotte, 7:30 7
Chadwick, 8 7
Spencer Memorial, 7:30 9
Waxhaw, Waxhaw, 7:30 10
Dilworth, 7:30 11
Morven, Sandy Plains, 3 13
Ansonville, Ansonville, 7:30 13
Lilesville, Lilesville, 11 20
Hawthorne Lane, 5 20
Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

February

McAdenville, Ebenezer, 11 6
Gastonia, West End, night 6
Mount Holly, 11 13
Gastonia, Main Street, night 13
Belmont, Park Street, 11 20
Shelby, Lafayette Street, 11 27
Shelby Ct., Salem, 2:30 27
Shelby, Central, night 27

March

Lincoln Ct., Marvin, 11 6
Boger City, Asbury, 3 6
Lincolnton, First Church, night 6
Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Maylo, night 20
Lowesville, Snow Hill, 11 27
Cruse Ct., Lander's Chapel, 3 27

April

Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24
Belmont, Main Street, 7:30 13

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

February

Randleman, Naomi, 11 6
Asheboro Ct., Cedar Falls, 3 6
Ramseur-Franklinville, Ramseur, 7:30 6
Coleridge, Rehobeth, 2:30 12
Liberty, Staley, 11 13
Ruffin, Pelham, 7:30 13
Bessemer, 7:30 14
Farmer Ct., Macedonia, 2:30 18
Reidsville Ct., Lowes, 11 19
West Market, 11 20
Summerfield Ct., Center, 7 20
Gibsonville, Whitsett, 7:30 21
Reidsville, Main Street, 7:30 23
Centenary, 7:30 27
Highlands, 7:30 28

March

Spray, 7:30 6
Leaksville, 5 6
Draper, 11 6
Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Broome, 7:30 8
Mt Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

February

Lenoir, First, 11 6
Dudley Shoals-Hudson, Cedar Valley, 3 6
Glen Alpine, 7:30 6
Grace Chapel, 11 13
Whitnell, Harper's Chapel, 3 13
Lenoir Ct., Littlejohns, 7 13
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March

Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April

Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

February

Davie, Concord, 11 5
China Grove, 11 6
Rocky Ridge, 3 6
Farmington, Smith's Grove, 11 13
East Spencer, 7:30 13
Harmony, 11 20
Mt. Pleasant, 3 20
Tabernacle, 7:30 20
Pfeiffer, Richfield, 11 27
Salem, 3 27

March

Albemarle Central, 11 6
Westford, 7:30 6
Albemarle Ct., Stony Hill, 11 12
Kannapolis, 11 13
Granite Quarry, 7:30 13
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

April

Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Station, 7:30 10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February

West Jefferson, 11 6
Creston, Mountain View, 3 6
Warrensville, Clifton, night 6
Todd, Hopewell, 11 13
Jefferson, Orion, 3 13
Helton, Grassy Creek, night 13
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20

Trcutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March

Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylersville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.

SECOND ROUND

February

Junaluska, 11 6
Murphy, night 6
Webster, Webster, 11 13
Bryson City, night 13
Murphy Ct., Ranger, 11 20
Andrews, night 20
Jonathan, Shady Grove, 11 27
Clyde, Clark's, night 27

March

Bethel, Bethel, 11 6
Franklin, night 6
Waynesville, Regional Rally, 11 and night 13
Hayesville, Sweetwater, 11 19
Robbinsville, Robbinsville, 11 20
Dellwood, Elizabeth, night 20
Macon, Patton's, 11 20
Franklin Ct., Clark's, 11 and 3 26-27
Cullowhee, Cullowhee, 11 3

April

Highlands, Glenville, 3 3
Fines Creek, Spring Creek, 11 10
Crabtree, Finchers, 3 10
Brevard, 11 17
Brevard Ct., Oak Grove, 3 17
Sylva, 11 24
Whittier, 3 24

WINSTON-SALEM DISTRICT

W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem

SECOND ROUND

February

Thomasville Ct., Fairview, 7 6
Walnut Cove Ct., St. Mark, 3 6
Lewisville Ct., Lewisville, 7 9
Forsyth Ct., Pine Grove, 11 13
Hanes Ct., Clemmons, 7 13
Ardmore, 7:30 16
Green Street, 11 20
Davidson Ct., Centenary, 3 20
Ogburn Memorial, Oak Summit, 7:30 23
Ararat Ct., Hatcher's Chapel, 11 27
Dobson Ct., Stony Knoll, 3 27

March

Thomasville, Trinity-Bethel, Bethel, 7 2
Hiatt Memorial, Mt. Olive, 11 6
Reeds, at Mrs. Nifong's, 3 6
Burkhead, 7:30 9
Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Lirwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17

RESOLUTIONS OF RESPECT

Archibald Nichols died in Durham November 30, 1937, aged 61 years.

He joined Central Methodist church, Asheville, N. C., August 30, 1902, during the pastorate of Rev. Frank Siler. A few years later he was elected a steward of the church and served continuously to the time of his death, having been re-elected a few weeks prior to his death. He was always greatly interested in both Sunday school and church work and could be depended upon to do his part in any sort of campaign conducted by either. He was regular in attendance at both Sunday school and church, and was a faithful member of the men's Bible class at the time of his death. As a member of the official board he was keenly interested in whatever tended to further the interest of the church. He attended the board meetings with great regularity and often suggested measures which he thought would be helpful to the church; his counsel will be greatly missed.

Not only was he active in church work, but he was keenly interested in the work of the Salvation Army. He became closely identified with the organization in March, 1909, and had been for a long number of years a member of the advisory board. He supported this worthy cause enthusiastically. It was as dear to his heart as his church.

Be it resolved, that in his death Central church has lost a faithful member and the official board a wise and capable steward, whose joy was always to serve.

Be it further resolved, that a copy of these resolutions be engrossed upon the minutes of this board, a copy mailed to his widow and a copy furnished to the press.

Zeb F. Curtis,
Claude L. Love.

RESOLUTIONS OF RESPECT

In the passing of Brother D. R. Allen, the Friendly class of Main Street Methodist church of Reidsville, N. C., has lost one of its most faithful members. Brother Allen nearly always occupied a seat on the right end of the second bench and we have learned to expect him there. He has been a member of the board of stewards for many years, and was for several years chairman. He was some years ago superintendent of the Sunday school. Our class, the church, the Sunday school, the city and community have lost one of its most valued and respected members. We shall miss "D. R.," as he was affectionately called, and we mourn his going. Therefore be it resolved:

First, That we meekly bow in submission to our Father's will in taking him unto himself, and we extend to the family our deepest sysmpathy in this hour of bereavement.

Second, That his memory will ever be cherished by us as a loving and beloved member of our class.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate and one to the Reidsville Review for publication, and a copy also be sent to the family of our deceased brother and a copy be written into the minutes of the class.

J. B. Balsley,
W. T. Wootten,
F. Eugene Hester.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

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CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Jos. A. Young	Micaville	Asheville	$ 1.00
Trinity Methodist Church	Kannapolis	Salisbury	39.92
John D. Winstead, Jr., Treas.	Person (Concord)	Durham	12.05
Two Members	Southport	Wilmington	2.00
Mrs. J. H. McGhee	Laurel	Asheville	1.00
Rev. E. C. Few	Edenton Street	Raleigh	28.25
Rev. W. T. Albright	Mineral Springs (Waxhaw)	Charlotte	3.00
Mrs. J. T. Barnes	Nashville	Rocky Mount	1.00
Rev. T. G. Williams	Sandy Ridge	Winston-Salem	1.00
Rev. R. E. Ward	Bethel	Statesville	2.00
Muir's Chapel Missionary Society	W. Greensboro	Greensboro	1.00
First Church	Asheboro	Greensboro	57.94
Rev. W. A. Kerr	Nebo	Marion	3.00
Beginners' and Primary Depts.	Whiteville	Wilmington	2.00
Mrs. Ed. T. Prince	Trinity M. E. Church	Wilmington	5.05
Macedonia Church	Cary-Apex	Raleigh	2.50
Rev. J. V. Early	Hillsboro	Durham	10.17
Vanguard S. S. Class	First Church	Rocky Mount	7.00
Parker's Church	N. Gates	Elizabeth City	6.50
			186.38
Previously acknowledged			573.60
Total contributions to Feb. 1, 1938			$759.98

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

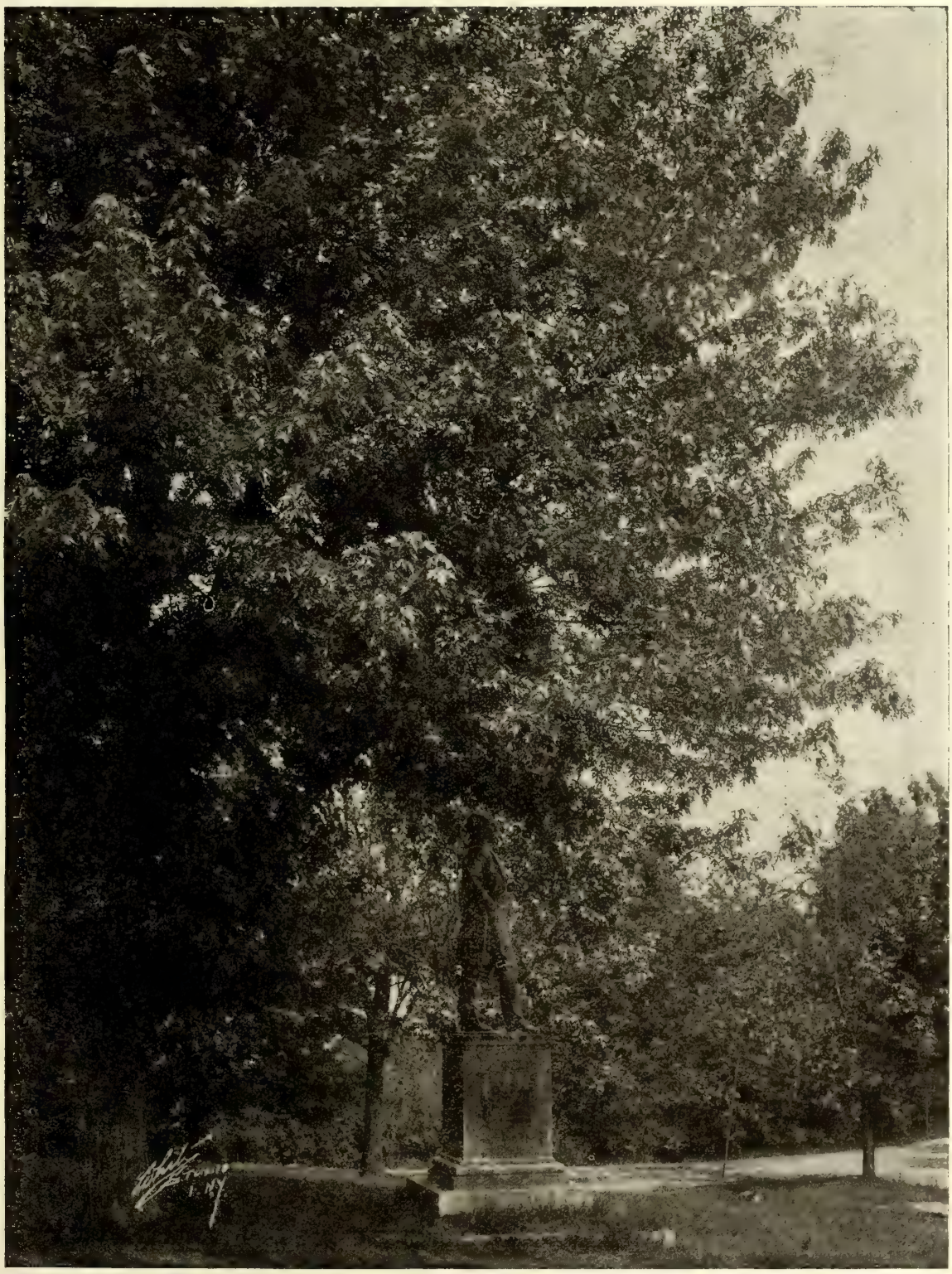
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Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY, 10, 1938 Number 6

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CAMPUS VIEW, WOMAN'S COLLEGE, U. N. C., GREENSBORO, SHOWING McIVER STATUE

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CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Some Friends	Muir's Chapel	Greensboro	$ 5.00
Rev. E. R. Shuller	Warren	Rocky Mount	11.50
A Friend	North Wilkesboro	Statesville	3.00
Rev. P. L. Shore	Randolph	Greensboro	3.50
Rev. and Mrs. E. C. Glenn	Greensboro	Greensboro	2.50
Missionary Society	Pittsboro	Durham	3.00
Mrs. Geo. H. Hall	Red Springs	Fayetteville	5.00
Helen Harrison Missionary Society	Hookerton	New Bern	1.00
Mrs. W. P. Horton	North Wilkesboro	Statesville	10.00
Rev. Clyde O. Newell	Fines Creek	Waynesville	5.00
Mrs. Walter Bradsher and Girls	Leasburg	Durham	5.00
Woman's Wesley Bible Class	First (Washington)	Elizabeth City	5.00
Rev. H. B. Baum	Elizabeth (Four Oaks)	Raleigh	10.00
Rev. Kenneth Goodson	Oak Ridge	Greensboro	10.00
Two Bahama Friends	Bahama	Durham	2.00
Senior Circle Missionary Society	Hertford	Elizabeth City	35.00
Rev. D. M. Sharpe	Hertford	Elizabeth City	9.00
Miss Laura Powers (Young Woman's Wesley Class)	Weldon	Rocky Mount	5.25
Mrs. Maggie Parker	Dunn	Raleigh	1.00
Mrs. Bessie Dunstan	Windsor	Elizabeth City	1.00
Rev. J. H. McCracken	West Durham	Durham	5.00
Bettie Hendricks	Yadkinville	Winston-Salem	3.00
Mr. and Mrs. N. H. D. Wilson	Chapel Hill	Durham	5.00
Rev. M. C. McLamb	Rockingham Ct.	Fayetteville	5.00
Prospect Church	Yanceyville	Durham	5.28
West Market Missionary Society	Greensboro	Greensboro	53.00
			$209.03
Previously acknowledged			759.98
Total contributions to Feb. 8, 1938			$969.01

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferneces

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Preachers of the Gospel, $1.00

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY, 10, 1938 Number 6

The cry of business everywhere now is to be let alone. If the government will keep hands off and remove the threat of greater regulation and heavier taxes things will come out all right. Enthroned ignorance is at all times tragical.

x x x

Why do some people in this country in one breath abuse Hitler, the German dictator and in the next breath applaud the understudies of Hitler in the United States? Will somebody answer this question, that is somebody who is guilty of this absurdity?

x x x

The Aldersgate revival is on. Multiplied hundreds of orders are pouring in for the cards mentioned in the Pastors' Guide Book and the other evangelistic literature. Owing to scarcity of funds, it is necessary to restrict the amount of literature sent to each church. If any pastor does not receive as much as he ordered, remember that necessity.

x x x

All over Methodism pastors' retreats were held in January. Great power attended them. Scores upon scores of letters and telegrams expressed in unqualified terms the spiritual value of these retreats. In our plan the preachers were first to prepare themselves. They have done so in large degree in these retreats. Let them continue to search their hearts and pray.

x x x

Listen! Here is control of a high order! More than five hundred thousand dollars a month are spent at the liquor stores in twenty-seven counties in North Carolina. About one dollar in ten of this goes to the state for taxes. What must be the future of a people who sells poison to its citizens for gain? What can a people hope for who spend millions for drink, most of which comes from the poor who should spend this money for milk and bread, for shoes and clothes for their families. The grocery store and the dry goods merchant should get this rather than the liquor store.

David Lloyd George has lost none of his ability to shoot straight and to shoot hard when it comes to telling the truth about men and things. Listen to this great English Prime Minister of World War days: "The parrot cry about saving the world from Communism by Messrs. Hitler and Mussolini leaves me cold. Fascism as extolled by Mussolini, Naziism as practiced by Hitler and Bolshevism as exploited by Stalin reveal to me no fundamental difference. Liberty is just as remote in Germany and Italy as in Russia."

x x x

Liquor is in politics in North Carolina up to the bottle stopper. Men who offer for the state Senate or House just as well tell where they stand; what they propose to do if elected. The people are going to vote on the liquor question in spite of the fact that the members of the last legislature outsmarted them and made part of the state legally wet. The people are going to vote on the liquor question in electing their representatives. A lot of the members of the last assembly managed to evade the question before election. They cannot do that again. —Charity and Children.

x x x

In a sermon delivered in New York last week Dr. Mark A. Dawber, secretary of the Protestant Home Missions Council, stated that more than 20,000 negroes have joined the Communist party and thousands of others will join "when 2,000,000 cotton-picking negroes are put on the economic scrap heap." "The Communists say to the negro: 'I have blue prints to solve your economic problems.' Although I do not believe they have, the negro may believe otherwise. Negroes in this country are the country's most needy citizens, not only economically but religiously. Communism gets the vast majority of its recruits from the ranks of the destitute, the hungry, ignorant, homeless, naked, sick, desperate ones; the folks who believe that there can be no life more miserable and unhappy than the life they now live, and so, in their despair, they turn to Communism."

No Raptures Within

ALDERSGATE at this hour means a new experience of God within. The presence and power of the living Christ in the souls of men gave to the world the Wesleyan revival. This meant much prayer and serious living on the part of those who set out to make a better world. It will do the same in the twentieth century. A man who goes to praying for a poor drunkard, as his heart breaks over what he finds in the drunkard's home, will set himself against those who profit by the sale of liquor. A change wrought in the world within makes for a change in the world without. That is what the Methodists did for England and America. A new sense of the presence of the spirit and power of God in Methodist hearts today would begin the needed reform in America. Regeneration always goes before reformation and outward transformation. A flame that makes the heart glow with fervor sends men out to do exploits.

Not yet as individuals and small groups are we ready to risk a new and stirring sense of God within. We fear what it will do for us. Many in all our churches stand on the same level with the outspoken sinner who will not repent and seek salvation. He fears what it will do for him. So we are afraid of an Aldersgate hour. We will have to relinquish much that we hold dear. As a result we will not give God a chance to walk with us across the land to larger conquests. Not yet has there been a sense in most of us of a strange yearning for something to happen within that will put devotion above duty and will make joyful our religious life. Religion is too much a burden with most of us. It is a load too heavy to carry rather than an inner impulse to help us lift the load. We can't make one mile—much less go two miles. How can we constrain men to shun hell and to long for heaven when religion brings to us no raptures within?

In all this world without are enough to harrass the soul. Then what distress it must bring to those who feel that they were born to help set it right? Might not we more effectively get to the real source of making a better world by moving from within. Here is the realm of God and the region of religion which always begins with God, and it remains the deepest thing about life. We are all too largely taken up with appearance rather than with reality—with the externals of life and of religion rather than with the core of both. Jesus walked lonely and harrassed among men in the Roman world, but he was able to exult in not being alone for the Father was with him. "I and the Father are one." This same experience made the early Chritians able to sing in the dungeons and to exult in the flames.

Individuals and small groups in our Methodism who can become a vital part of this Wesleyan revival within made possible by a new sense of fellowship with the living Christ will certainly kindle flames and work righteousness in a dark and distressed age.

Abraham Lincoln

SATURDAY of this week the nation celebrates the birthday of Abraham Lincoln, who was born February 12, 1809—one hundred and twenty-nine years ago. In the South Lincoln is not adored to the same extent as in some other parts of the country, neither are all the humorous stories extant ascribed to his fertile heart and brain, as in the Middle West, but the South esteems him as a great national leader, who as President was second to none except George Washington and a true friend of the South in the days of its sorest need of a friend. This great man has become our nation's heritage and a name to be cherished through the oncoming generations.

The following pen sketches by some writer unknown to us are of especial interest just now:

A dying mother touching with loving fingers the tear-streaked face of her boy and whispering, "Be somebody, Abe";

A lanky, homely lad stretched out on the floor before the open fire, reading, thinking, far into the night;

A splitter of rails; a champion wrestler; a farmer; a storekeeper.

A young lover turning away from the grave of his sweetheart with the face of a man grown old;

A sincere man, lover of justice, a hater of cruelty, who said of slavery—"If I ever have the chance to hit this thing, I'll hit it hard";

An awkward orator with coat sleeves and trousers too short, but with a spiritual light in his eyes;

A man who was found down on his knees playing marbles with a group of boys when news came that he had been elected President of the United States;

A gaunt, tired man on the rear platform of his train in a drizzling rain, bidding good-bye to the neighbors he loved;

A man with one desperate idea: To save the Union;

A writer of tender letters to widowed mothers who gave their sons for the cause;

A pardoner of boys who could not be blamed if their legs were cowardly;

A man of infinite patience, "who held on through blame and faltered not at praise";

A man so humble he said he would hold a general's horse if that general would win victories;

A man who loved all men and lived and preached "charity for all and malice toward none";

A man who signed with steady hand a proclamation that struck the shackles from the slaves;

A man who lived to see his cause triumph;

A man whose death set free for all mankind a great soul that shall bless, and benefit, inspire and encourage, until time shall be no more.

Catchwords

SOME men just now are attempting to make catchwords of Oxford and Edinburgh when they say "forward from Oxford and Edinburgh," as if those summer conferences, which were primarily academic, constitute an epoch in church union. It is strange how some men can be caught by their own imaginations.

Let's think of Aldersgate as more than a mere catchword, it is more than a slogan that is a rallying or battle-cry.

Aldersgate stands for a great spiritual experience, for the awakening of the whole man in such a fashion that one is sent out to heal the hurt of a needy and dying world. It sent John Wesley into every nook and corner of England, Ireland and Scotland to spend and be spent for the people of the British Isles. It sent Francis Asbury on a similar mission to American pioneers. Are we able to follow in their train?

The Crusading Spirit

WHAT Methodists need just now is a revival of the crusading spirit of John Wesley and Francis Asbury. The spirit that followed the Aldersgate experience and sent Methodist preachers everywhere preaching and singing and striving to save the lost.

Our danger just now as this crusading spirit is beginning to appear, will be to forget the neediest places and the neediest people and to centralize upon the big towns and the big churches. It is alright to hold meetings in the big churches if we do not stop with this. The rather let us send our best men and most eminent crusaders to those suburban sections of our cities where the people are by the thousands and the need is great. And in it all don't forget the open country. Let Francis Asbury be the model for bishops, elders, editors, pastors and leading laymen. Let not one forget the Macedonian cry of the unconscious need of men and women everywhere.

Finally to the Last Man

THE Aldersgate Commemoration has made a fine start in North Carolina. Especially true is this with the ministers and certain leaders in the varied church organizations. The Retreats for the preachers have been occasions of great profit. The district institutes this year have been far above the usual. Really, a most excellent start has been made for the final conquest. Are we going to be able these coming months passionately to reach the great mass—the multitude that too often remains ignorant of the special spiritual crusades?

Unless this commemoration shall become emphatically a fresh dedication of flaming souls to the spiritual conquest of the vast inert mass in almost every church and community, we are destined to be sorely disappointed as we come to check up on results. Only men and women who are startlingly aware that something unusual has taken place within as they testify to others and plead with them that they rest not content until they have some such yearning of soul can we hope to move the mass—

The measure of the Aldersgate experience is always the individual—the testimony of the individual to the Christ such as that given by the woman to the Samaritan group at the well. Methodism won its early conquests by the living testimony of the individual and the united efforts of the small groups in class and society. Mass evangelism is a later development of the Wesleyan movement. This and personal evangelism are both used at present, but in this Aldersgate year the stress is primarily on that which is within. So we must cling to this if we are going deeper that we may go farther. The few fine souls already stirred among the ministry and the laity must become a multitude who can sing and testify and pour out their souls for a lost, broken and weary world. Didactic homilies and religious dissertations must give place to glowing hearts that tell the wonders of a Saviour mighty to save broken homes and crushed lives. The preacher who starts out to win the worst man in his church because of something that has taken place in his own soul will soon have stirred the whole community. Then many will rally to the help of the Lord against the mighty.

The hour has now come for us to start after the last man in every church and community. Such is a daring undertaking. Only God within can move one to any such high daring.

People and Things

Rev. A. L. Aycock and his people at North Wilkesboro are now in action and are getting results in the Advocate campaign. Keep your eye on North Wilkesboro for a later report and be prepared for the best.

"Mr. and Mrs. Jesse Calvin Peck request the honour of your presence at the marriage of their daughter, Helen Pickford, to the Reverend John Kern Ormond on Wednesday, February the twenty-third, at half after four o'clock, Theological Chapel, Emory University. Emory University, Georgia."

"The executive committee, Western North Carolina Conference Board of Church Extension, will meet at Broad Street church, Statesville, on March 15 at 10 o'clock. Those having applications to be considered for the General Board, or other business before this committee, will please take notice."—Ivon L. Roberts, Sec.

"We are looking forward to the coming of Dr. W. L. Hutchins and Dr. M. B. Stokes to our campus and community. Dr. Hutchins will speak to the students of Western Teachers College Thursday, and Dr. Stokes will preach in the Cullowhee Methodist church Sunday morning."—Cecil G. Hefner.

"When I went to the postoffice the other morning, I asked the lady at the window if she noticed any bruises about my face, for I told her we had been 'tremendously' pounded the night before. And so we were—by Creedmoor and Bullock's churches. Such a cold night it was, but these Methodists are warm-hearted enough to venture out on such a night—and that sounds like Aldersgate. Their hearts seem to be 'strangely warmed.' So do ours—at the receiving end."—E. C. Durham.

"The first quarterly conference of the year on the Creedmoor charge a few days ago was one of the best I have ever attended. The charge made a record by accepting the entire apportionment for benevolences—$730. I was glad to state to the officials present that if they could not increase the pastor's salary and also accept the entire apportionment for benevolences, I preferred that they would leave the salary the same. I think many of the pastors will have to make sacrifices before benevolences come back to their own. And perhaps such sacrificing might fit into this Aldersgate experience we keep talking about."—E. C. Durham.

"Just to let you hear from Mebane. To date all orphanage apportionment for the year, and district work apportionment, have been paid in full. Salary is approximately up to date. But one of the things we are proudest of is a recently organized young adult class in the church school. The membership includes all young married couples and those young men and young women between the ages of 24 and 36. This move is an attempt to fulfill a long felt need. We have an approximate potential membership of between 65 and 70 persons, most of which heretofore have not been attending either church school or church services. We sincerely believe that this is going to be one way of reaching them. For the present the pastor is teaching the class. Every effort, however, will be used to secure an efficient permanent teacher. There is no doubt about the fact, here in this age-group is where we lose to active membership most of our people. At Mebane we are seeking to avoid any further such loss of potential strength in our membership. The young people between the ages of 12 and 23 or 24 are already being thoroughly and efficiently cared for. Our attempt is now with that group just a little older whose interests, no doubt, in practically every church have been sadly neglected."—T. R. Jenkins.

Rev. E. L. Kirk, pastor of Park Avenue church, Salisbury, in his fourth year at this good church, has little to do now for the Advocate, except collect the renewals as they become due, because he has already in preceding years secured the circulation of his church paper. He is now planning a great forward move in his church which is to be announced later.

The Statesville Landmark arises to remark: "Senator Bailey voted for the bill and Senator Reynolds voted against it, which prompts the Charlotte Obsever to inquire: 'What are they (the administrationists in North Carolina) to say now that Senator Bailey, whom we have been lambasting for his anti-Roosevelt attitude, voted with the White House on this question, and Senator Reynolds voted against it?' We are not authorized to speak for the 'administrationists in North Carolina,' but for our own part we think Senator Bailey manifested unusual good judgment in voting for a bill that is freighted with such potential possibilities for putting men to work when there is so much need for it."

A first prize of $200 is being offered by the Religious Drama Council for the best one-act play on the subject of Peace. There are causes of peace, just as there are causes of war; there is a cost of peace, just as there is a cost of war. It is to stimulate thought and action on this timely subject that this contest is being sponsored. Drama is a means not only of reaching many people, but also of stirring them to action. We hope through this contest to take a step forward in the cause for peace. The other awards will be: Second prize, $100, donated by Samuel French; third prize, $50, offered by the Religious Drama Council; and fourth prize, a bronze medal, donated by Samuel French. The contest is to open March 1, 1938, and close on July 1, 1938. The plays must be suitable for production in churches by children, young people or adults. The playing time must not exceed one hour. The judges will be chosen from leaders in the professional theater, educational drama and peace organizations. The prize winning play will be submitted to Samuel French for an offer of publication. For further information and a copy of the rules address, Religious Drama Council, 71 West 23rd St., New York City.

" 'Open house' was observed at the parsonage of Edgar Long Memorial church in Roxboro on the evening of January 21, with a large number of members and friends of other denominations attending. Rev. O. W. Dowd and Mrs. Dowd and Rev. and Mrs. F. M. Shamburger of Oxford were present. Both families had occupied the parsonage in the past. The entire house and furniture had been undergoing repairs since the new pastor, Rev. J. H. Lanning, and family had been in Roxboro. This was a most joyous occasion, as it gave the people an opportunity to meet the new occupants as well as look over the parsonage. Every room in the home has been newly papered and painted, the floors done over, the kitchen has been modernized with new electrical appliances and bulit in cabinets, all the furniture has been done over with varnish and upholstery and pretty linoleum in kitchen and bath rooms. Lovely new curtains and draperies adorn every window and new light fixtures were put in several rooms. Much credit is due to Mrs. H. W. Winstead, chairman of the parsonage committee, Mrs. A. W. Clayton, her assistant, and to Messrs. Wheeler Newell and O. B. McBroom of the board of stewards, and to Mrs. Lanning in lending her aid and making wise selections in wall paper and furnishings. Many of the items were given by individuals who were happy to make our pastor's home a desirable place to live in while doing the Master's work."

Souls aflame and presses humming are essential to our Aldersgate Advance

ALDERSGATE MASS MEETING FEB. 28-MAR. 13

North Carolina Conference February 28 to March 2—Western North Carolina Conference March 10 to 13

9:30-10:00. Opening devotions and song service.

10:00-10:30. Address: "Methodism Facing a New Day in the Spirit of Aldersgate."

10:30-11:00. Address: "The Situation We Face in North Carolina."

11:00-11:40. Address: "Methodism's Supreme Need."

11:45-12:30. Address: "A Glance at Yesterday and a Dream of Tomorrow."

12:30. Adjournment for lunch.

2:00-2:50. Open Forum on Evangelism.

2:50-3:30. Address: "Mobilizing Methodism's Man Power."

3:30-4:30. Address: "John Wesley Would Say—"

4:30. Adjournment afternoon session.

Youth Rally

7:30-8:00. Devotions and song service.

8:00-8:25. Address: "Youth Faces a New World."

8:25-9:15. Address: "Methodism's Message to Modern Youth."

Speakers

Bishop Edwin H. Hughes, Washington, D. C.
Miss Daisy Davies, Atlanta, Georgia.
Bishop Paul B. Kern, Durham, North Carolina.
Rev. Lee F. Tuttle, Concord, North Carolina.
Dr. G. Ray Jordan, Winston-Salem, North Carolina.
Mr. M. Leo Rippy, Nashville, Tennessee.
Rev. R. Dwight Ware, Rocky Mount, North Carolina.
Rev. Albert P. Shirkey, Washington, D. C.
Bishop Charles L. Mead, Kansas City, Missouri.
Bishop Lester H. Smith, Cincinnati, Ohio.
Mrs. C. N. Clark, Salisbury, North Carolina.

The program given above will be followed in each place and will be given at two points each day. The same speakers will appear on both programs following the same themes.

Bishop Hughes, Miss Daisy Davies, Rev. Mr. Ware, Rev. Mr. Shirkey, Bishop Kern and Mr. Rippy will speak in the territory of the North Carolina conference.

Bishop Smith, Bishop Mead, Dr. Jordan, Rev. Mr. Tuttle, Mrs. Clark, Mr. Rippy and Bishop Kern in the territory of the Western North Carolina conference.

These are the most significant meetings offered to the Methodist people for many years. It is confidentially expected that the auditorium will be packed to the last seat morning, afternoon and night. We are appealing to the leadership of Methodism in North Carolina to be present and set forward by their interest and prayers the greatest progress of evangelization we have known in a decade.

Paul B. Kern

GREENSBORO COLLEGE ON THE AIR

Readers of the Advocate will be interested in the series of radio programs which Greensboro College is this year, in anticipation of her centennial celebration—scheduled for the last of May—presenting over WBIG every Tuesday night between eight-thirty and nine. These programs are built around the ideas of recalling the story of the past, presenting the pictures of the present, considering the contributions and the future plans of Greensboro College. An equally important aim is to bring before a wide audience the work of the Greensboro College School of Music.

On February 15, as a special phase of a study of the contributions which the college has made, an outstanding business man will speak on what Greensboro College has meant to the business life of the city.

One week later, February 22, Mr. Ben L. Smith, superintendent of the Greensboro city schools, will tell of the contribution which Greensboro College has made to public school education. This series will be concluded on March 1 when Dr. W. W. Peele, presiding elder of the Greensboro district, speaks on "The Constitution Which Greensboro College Has Made to the Conferences and What the Conferences Expect of the College in the Future." Prof. H. E. Spence, professor of Biblical Literature and Religious Education, Duke University, will speak over WPTF from Raleigh on the same topic about the middle of March. Greensboro College is very happy to be able to bring these distinguished men to a wide audience through the medium of the radio.

The programs will continue until the end of the school year. Friends are urged to remember the station and time: WBIG, Tuesday nights at eight-thirty.

FROM THE SENATE GALLERY

A keen-eyed occupant of the visitors' gallery, while the recent filibuster was on in that august and dignified body known as the Senate of the United States, tells in the following terms what he saw:

"The minute I stepped into the Senate gallery, I knew something funny must be happening. There were six senators on the floor. One of them was talking and four were chuckling tolerantly. The sixth, Copeland of New York, was just sitting there expressionlessly with a carnation in his lapel.

"Senator Reynolds of North Carolina, very dapper in tweeds, didn't seem to be saying anything witty enough to justify either the merriment or his own look of extreme self-satisfaction. He was strutting back and forth. "There are more windmills in Yucatan," he was saying, "than in Holland." Frequently he glanced up at the press gallery with a big, expansive smile. I expected him to snap his suspenders any minute, he looked so pleased with himself. After a while, for no apparent reason, he began to talk about the war in China."

SUPERANNUATE ENDOWMENT

Dear Brother Pastor:

Will you not look up Table No. 4 in the Conference Minutes and see how your charge stands on Superannuate Endowment? And if you find an unpaid pledge to this sacred cause, will you not do something about it during the month of March? The General Conference meets in April. Before that time it is of very great importance that these pledges be cleared up. I am confident that with a little bit of effort many charges will pay in full before this matter has to be reviewed by the General Conference. Send checks to Dr. C. W. Tadlock, Security Building, St. Louis, Mo.

C. S. Kirkpatrick,
Director Euperannuate Endowment.

THE UPPER ROOM ATTAINS A MILLION CIRCULATION

The circulation of the current issue of The Upper Room, for the first quarter of 1938, including the English, Spanish and Hindustani editions, has reached one million copies, the largest circulation ever attained by any Methodist periodical and probably the largest of any Protestant publication. An even greater circulation of the April, May June issue (the Aldersgate Number) is possible.

While the bulk of the circulation of The Upper Room is within the various branches of American Methodism, almost every other Protestant denomination has recognized the value of its contents for the Christian home, regardless of denominational affiliation. The fact that The Upper Room is being used so far beyond denominational lines is full proof that it is meeting a world-wide demand for a devotional guide suitable for individuals and the home.

Elsewhere in our columns appears a full page advertisement of the Aldersgate Number (April, May, June issue) of The Upper Room, which is now ready for distribution.

SCHEDULE OF ALDERSGATE MASS MEETINGS

In the North Carolina Conference:

Monday, February 28, Washington and New Bern.
Tuesday, March 1, Rocky Mount and Durham.
Wednesday, March 2, Fayetteville and Lumberton.

In the Western North Carolina Conference:

Thursday, March 10, Salisbury and Charlotte.
Friday, March 11, Winston-Salem and High Point.
Saturday, March 12, Marion and Asheville.
Sunday, March 13, Bishop Kern preaching at 11 a. m.: in Waynesville district; 3 p. m., youth rally at Waynesville; 11 a. m., Statesville, Bishop H. Lester Smith.

The program begins each day at 9:30 a. m. The day program closes at 4:30 p. m. The program will run at the two places indicated each day. All speakers appear at both places. At 7:30 at night youth rallies at each place.

"I KNEW HITLER"

"I Knew Hitler," a big 800-page book just off the press, 1937, by Kurt G. W. Ludecke, tells a thrilling story of a great nation in the throes of revolution. Ludecke, the writer, standing close to Hitler as his foreign ambassador and propagandist, fell into disfavor and barely escaped with his life in a blood-purge wherein hundreds of heads fell. Here in America now he has a dramatic story to tell of a proud and powerful people, conquered in war and crushed to earth by a treaty that left them in hunger and humiliation and in economic and political slavery, now rising up under the leadership of a magnetic and marvelous man to "demand equality of rights for the German people in dealing with other nations."

When the war ended many daring and desperate sons of Germany were disgusted with the men who signed the debasing Treaty of Versailles; and Mathias Erzberger, German minister plenipotenitary and chief signer of the Armistice, was assassinated for his crime against the Fatherland. The old leaders in Germany who sought to stay in power, with Hindenberg as President of the new republic, and rule the land in "cold sobriety, self-interest, slipperiness, and hypocrisy," were old wine-skins that could not contain the new wine in the new age. A young, unconquered Germany rapidly grew up, and the land became full of political parties headed and hooped by young leaders and old, who would lead the land back to life and liberty. Most promising of these parties was the National Social German Workers' Party, now called the Nazi Party. Here Hitler, orator and opportunist, sprang into leadership. Here we find party leaders fighting leaders of other parties, clan clashing with clan, till there is pathetic confusion and civil strife on every hand. Hitler at the head of the Nazi Party prevails; Ludenberg and many strong men of the old guard are roped in by Hitler and his henchmen. President Hindenberg speaks with biting scorn of this "Bohemian Corporal," to cripple him, but this humble origin hinders him not, and his oratory grips the mind and soul of the masses. Soon the cry, "Heil Hitler," leaps from every lip, and he stands out as leader supreme; and leaders in other parties crawl on his band wagon. Some wise heads shake and ask tremblingly, "Why Heil Hitler? Why not rather, Heil Deutschland?" Despite all doubts and fears Hitler the man has won the heart of the land. Because he has united the nation; he has lifted it out of its inferiority complex; he has inspired hope in the hearts of his generation, and he is leading on to liberty and to victory. Hence the war-cry and watch-word, "Heil Hitler! He is their Moses, their Messiah, their Master, with millions of youth back of him; with millions of money to work for him; with near a million men in arms ready to march at his command.

Hitler hides not his lowly birth, but prizes it as a bond that binds him to the common people as he moves among them in his brown shirt, a working man's badge, and eats a plain vegetable diet; but with his last breath he believes in his destiny and deified leadership. Failing to leap at one time into a place in the sun, he landed in jail instead; but in prison he gained prestige and power, and came out a shrewder politician, a new Hitler. In 1925, when the Dawes Plan laid on Germany a tribute of $625,000,000 to be paid in gold regularly for an indefinite period, the heart-broken, humiliated nation felt the burden too heavy to bear; and Hitler with fiery eloquence spoke for the people. He began anew to build his party on the model of Mussolini's in Italy, and was aided by that old fox. He made Amann, editor of the Voelkischer Beobechter, his mouthpiece and master spokesman. "Certain it is that Hitler's rise from an obscure nobody to a multi-millionaire and Mikado over 60,000,000 Germans could never have taken place without Amann's aid."

In the election of 1932 the Nazis won by a landslide for Hitler as chancellor; but President Hindenberg held back the honor from the despised Bohemian Corporal. Hitler with 600,000 armed men ready to rise up and give him the post by force of arms, chose to wait for a better way to win the prize. Old opposition to him was dying, but dying hard. He would win by ballots, not by bullets, even if he had to get ballots by force in favor of himself.

"The fraud of identifying Germany with Hitler" gives no pause to the Nazi Party. "Adolf Hitler is Germany, Germany is Adolf Hitler," in their eyes eager for unity and liberty. They will set up a totalitarian state—the individual nothing, state everything—if that will help them to abolish Capitalism, Jewry, Christianity, Marxism, and that despised Versailles Treaty that spells their ruin. Hence "Heil Hitler!" cries the land, and crowns the man.

In a free social moment Hitler says to Ludecke, "Christianity will be overcome and the German church established, without Pope and without Bible. . . . Of course I myself am a heathen to the core! . . . We don't need to declare the fight openly. It would be political stupidity to show the masses too many enemies at once." Then he named two most hated, "the Marxists and the Jews—the end of all will be the end of the Christian church, and the opening of our own temples and shrines. . . . Our whole deformity and atrophy of spirit and soul would never have been except for this abominable leveling mania, this coursed universalism of Christianity, which denies racialism and preaches suicidal tolerance." Speaking of Jesus, Hitler says, "It is the tragedy of the Germanic world that no German Heiland was born among us; that our organic, spiritual evolution was suddenly interrupted; that Jesus was Judaized, distorted, falsified, and an alien Asiatic spirit was forced upon us. This is a crime we must repair."

Hitler echoes the sentiment of his adopted prophet, Nietsche, when he jauntily declares, "In eternal warfare mankind has become great; in eternal peace mankind would perish." And in his heart Hitler holds that humanity heads up in himself—an up-to-date Messiah!

O Lucifer, son of the morning, having lost thy high place at the right hand of the Almighty, dost thou perch thyself now upon the high peak of human personality and shalt thou be crowned as Lord of all, or shall thou be cast down in a mighty fall? Pride comes before destruction!

. . . . . .

In this highly interesting book the author does not always use his fine sense of historic values. Many passages should be deleted. He tells tales in detail that should be dove-tailed. In his chaffy, chit-chat, gossipy style he gives glib accounts of his own escapades with women in hotels, and again criticises with scorn the practice of pederasty and homosexuality by men in high places, till one wonders why he seems to have no blush of shame; one wonders if such sins have robbed this mighty, intellectual nation of a sound mind and a sanity that sees that mere might is not right, and that a righteous God sits upon the throne of the universe, and that hate damns and love redeems. O. P. Ader.

MY FRIEND

By J. S. Hiatt

In the year 1917 it was my good pleasure to meet Guy B. Howard. At that time Mt. Holly was teaming with soldier boys, as the Camp Green rifle range was located near by. To the boys in uniform, Guy did everything possible in his community to make life more pleasant for them. He, too, was a soldier who laid down his armor a few days ago and went home to rest from the toils and care of this busy old world. Friendship is the most glorious and grandest thing on earth. Guy was my friend through the many years of our association together. And I do not believe that a finer spirit among our laymen ever walked among men. He was always ready to do his part in church and community activities, and his ability meant much to the church and Sunday school. He was a clean, upright man, sincere in all of his dealings with his fellowman. He realized that sincerity is the red blood of friendship. This he practiced. He faced each problem with an open mind and sought always a sympathetic understanding. He understood that the most sublime radiance follows the facing of life's hard blows in the spirit of the Master of men. A. Maclaren wrote, "The highest joy to the Christian always comes through suffering. No flower can bloom in paradise which is not transplanted from Gethsemane. No one can taste of the fruit of the tree of life that has not tasted of the fruits of the tree of Calvary."

Guy knew the meaning of Gethsemane and Calvary. His beautiful sincere life might be written in one sentence: "He went about doing good." As is the song bird to the grove, the lily to the pond, the star to the night skies, so is the life of the person whose master passion is to help and heal as he journeys along.

The forty-seven years our friend lived—

"He spent and was spent
For Truth and for Right;
He gave up his best,
He fought the good fight."

The most subtle type of revolution which confronts American democracy today is that which is easily and silently possible through taxation.—Nicholas Butler.

Aldersgate Graphics

By W. L. Hutchins

THE DIFFERENCE

There has never been another organized effort just like this one any time during the history of the church. One almost concludes sometimes that there is too much unanimity concerning the movement. Popular movements do not always result in abiding spiritual qualities. The church's greatest triumphs have been her periods of persecution. But the difference makes it the more interesting. Surely the time ought to come when Christians all around the world could work together harmoniously in one supreme effort to make the kingdoms of the world the kingdom of our Christ. The fact that millions of Methodist can unite in a movement so high and holy as this Aldersgate Commemoration it seems to argue for the triumph of brotherhood expressed in holy living.

The social leaders in the past have not always led. In fact they have opposed any movement in the church that sought to spiritualize or socialize the masses. They opposed Jesus who preached a gospel for the poor and that was a gospel to banish poverty as well as inbred sin. They opposed his disciples who sought to carry on in the name of their Master. They opposed the great hearts who paved the way for the Reformation. They sought to silence Luther by intimidation. In spite of the leaders of his day he reformed a corrupted religion. Then came Wesley, and they closed the church door in his face. And when ordered to speak no more in any church he exclaimed: "Then the world is my parish." The Christian church in the past has been cursed by an effete traditionalism. A self-satisfied ecclesiasticism has stifled the prophetic voice within its own heart and in addition to that has, through fear of its power, made puppets of potential prophets. The cry of the ecclesiastic in the past has been: "Everything has been settled in our favor; disturb us not." Behold the change! See our great leaders today as they go up and down the land calling us to a dedication of self that human life may the better be served on earth. The greatest outcry against the exploiters of humanity has come from our bishops. Those who use men to make money disregarding the human element can find no comfort in the messages of our chief pastors. One could almost believe that if we had chattel slavery today in the southland the issue would be settled from the pulpit rather than the field of battle. Little was said about "heaven and immortal glory" at Savannah. It was quite inspiring to see the graceful glides from regions ethereal down to terra firma where tired, sinful men are working out their destiny. In some cases the descent was an awkward tailspin illustrating that the experience was a bit new, but nevertheless they landed without a crash right down here "on earth" where an increasing number of the followers of Jesus are trying to build his kingdom. "Thy kingdom, thy will be done on earth." No one who heard the climax of Bishop Moore's address can ever forget it. The remembrance of it will be a heart warming experience till the last sun sets. See him in his ripe experience, apostolic in appearance, hair as white as the snows of Herman, outstretched arms illustrating a cosmic conscience within, calling upon Methodism to follow Wesley into the byways of life where need is great and there bring all creeds, all shades of belief, all traditions, all science can offer, absolutely everything, to bear upon LIFE. Lindbergh never came out of the clouds with greater grace, bringing the junior partner of "We" to rest on earth than did Bishop Moore land the old Methodist ship of Zion on the airport of human life on earth. Yes, our leaders are leading and we are going somewhere. Unfurl the banner of John Wesley and let's sing, "O for a thousand tongues to sing." Thank God, there are no Caiaphas and Bishop Butlers in our ranks!

"THE PEOPLE ARE WAITING."

DISTRICT INSTITUTES CLOSE

The New Bern district at Kinston and the Wilmington district at Wilmington on Monday and Tuesday of last week closed the round of sixteen institutes in North Carolina. Never before has there been held so successful round as these Aldersgate institutes. For the most part a full day was spent at each.

A full house assembled at Kinston. Presiding Elder Hillman and his associates did well their work with the usual speakers having a part. The group meetings at the church hour gave careful attention to all matters of detail. The woman's missionary group looked much like an annual meeting.

At the afternoon session the laymen under the direction of Dr. W. K. Green held their best session. Much good should follow this first effort to bring the laymen to the front in these district institutes if it is followed up through the years.

On Tuesday at Wilmington another full house and full program was the order. (Most programs have the fault of being too full). The crowd at Wilmington stayed to the last, manifesting unusual interest.

Revs. F. S. Love, J. E. Blalock, R. W. Bradshaw, Mrs. H. J. Faison and Dr. J. Earl Moreland held the boards during the morning session, and Rev. O. L. Hathway, Rev. F. B. Joyner, W. A. McGirt and M. T. Plyler in the afternoon.

During all this Presiding Elder W. A. Cade kept steering right on to the finish. There was not much lost time or lagging interest. It was a most profitable day in which many had a part.

NINETY-EIGHT MINISTERS' WIVES LUNCH TOGETHER

The regular fall luncheon of the North Carolina Association of Ministers' Wives was held in the dining room of the beautiful new Poindexter Memorial building in Raleigh, on Friday, November 17, 1937, during the session of the annual conference. Ninety-eight ministers' wives sang together "Lord, Speak to Me" and repeated the collect as a prayer.

A delightful two-course luncheon was served, after which Mrs. B. B. Slaughter presented Mrs. E. C. Few, who graciously welcomed the wives to Raleigh. Mrs. Slaughter responded to these words of welcome.

Mrs. W. W. Peele of the Western North Carolina conference was a guest. Miss Sally Lou McKinnon was presented and gave a brief sketch of her recent visit to Africa and of the challenge to missionaries there.

Mr. Grissette of Chapel Hill was introduced and presented the plan of the North Carolina Hospital Saving Association to the wives for their thought and interest.

The association enjoyed two lovely vocal selections by Mrs. W. A. Cade, who was accompanied by Mrs. Pillsbury of Edenton Street church.

The climax of the program was reached in an inspiring and challenging talk by by Mrs. C. L. Read on the "Spiritual Furnishings of the Home."

The next meeting of the association will be held in Greenville, N. C., during the session of the Woman's Missionary conference. Further notice will appear in the Advocate concerning this meeting.

Next Steps in Methodist Unification

By HARRY EARL WOOLEVER

Secretary of the Methodist Episcopal General Conference Commission on Interdenominational Relations and of the Joint Commission on Methodist Union

The Plan calls for a Uniting Conference within twelve months of the vote of the General Conference of the Methodist Episcopal Church, South. The writer reviews the plans for the Uniting Conference with a sense of reverence, not only for what it portends for the future but also because of the earnest labors of the late Bishop Edwin D. Mouzon as chairman of the special committee having this conference in charge.

Even the date of the Uniting Conference grew out of the purpose of Bishops Mouzon and McDowell to make this the greatest event in ecclesiastical and spiritual history since the Reformation. It is planned to bring the outstanding leaders of world Methodism to this great gathering, which will mark the union of three of the greatest evangelical branches of Christendom. At first it was proposed to require that the Uniting Conference be held within six months after final approval of the Plan of Union, but the possible need of more time for preparing a program including outstanding Christian leaders from many parts of the world caused the limit to be extended to twelve months.

There is another reason making essential a sufficient time allowance. Preliminary commissions will have much work to do in drawing up practical foundations for the uniting of the various boards and activities of the present denominations. There must be developed also a "plan for the control and safeguarding of all permanent funds and other property interests of the three churches and the interests of those persons and causes for which these funds were established."

Something of the magnitude of this task is evident in the fact that the work of the Uniting Conference, as specified in the Plan, covers the harmonizing of all the multiple activities of the present bodies, such as the uniting of benevolent boards and missionary activities, the adjustment of the membership of the Jurisdictional conferences, and the fixing of the ratio of representation of the Annual conferences in the Jurisdictional, Central, and General conferences.

Until the meeting of the Uniting Conference, the Plan provides that "each of the uniting churches shall be governed by the rules and regulations of its own Discipline."

Composition of the Uniting Conference

The Uniting Conference is to be a body of 900 delegates, of whom 400 shall be from the Methodist Episcopal Church, 400 from the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church, "chosen in such manner as may be determined by the respective General Conferences."

The Methodist Protestant Church in its General Conference provided that its Commission on Union should decide the ratio for election of delegates to the Uniting Conference and should notify the Annual conferences, which are to elect the delegates. The indications are that the election will be on a basis of one lay and one ministerial delegate to every 4,500 church members or major fraction thereof.

The Methodist Episcopal General Conference provided for the election of its 400 delegates as follows: It elected the lay members and ministerial members of its present Commission on Interdenominational Relations as delegates. This provided for 25 delegates. The Annual conferences in the United States are to elect on the basis of one delegate for each one hundred ministerial members of an Annual conference. Any conference having an additional two-thirds of one hundred ministerial members, or more, shall be entitled to an additional delegate. Each Lay conference will choose a number of delegates equal to the number of ministerial delegates. Each conference is to have at least one ministerial and one lay delegate.

The bishops are empowered to elect the balance of the representation of 400; that is, they will choose some forty to eighty delegates-at-large. These are to be chosen so as to give representation to the foreign conferences and to the connectional boards and the missionary societies.

The General Conference of the Methodist Episcopal Church empowered its commissoin to meet with those authorized by the other General conferences to appoint six committees to provide and present to the Uniting Conference for its consideration plans dealing with "(a) membership, conferences, ministry, judicial administration, and temporary economy; (b) rituals; (c) connectional boards and societies; (d) publishing interests; (e) permanent and pension funds; and (f) such other matters as imperatively call for advance consideration."

The General Conference of the Methodist Episcopal Church, South, will not only vote on the Plan but will also make the necessary provisions for the election of its delegates to the Uniting Conference. If the vote now anticipated be given, at once forces of the three churches will commence to function to carry out the expressed desire for a church united after decades of organic division.

Time and Place of Meeting

The Uniting Conference, which is charged with putting union into actual operation, will doubtless meet in a central city within six or seven months after the bishops of the Methodist Episcopal Church, South, have proclaimed the vote complete in that church. The Plan provides that the bishops of the two Episcopal churches and the president of the Methodist Protestant Church shall fix the time of the meeting. A Joint Commission on Entertainment is to set the place of meeting.

The Uniting Conference will be a gathering of over a thousand delegates and officials. It will be in session for an extended time because the institutions and activities to be united are the largest of this nature ever consolidated. Their membership and activities cover every state and some forty nations.

In informal discussions, the city of Washington has been suggested as the most logical meeting place because of its national and neutral character and because all of the uniting bodies have strong churches within its boundaries. There is a vigorous institutional life here, supported by all three churches. Included are a university, an administration headquarters of the Board of Temperance of the Methodist Episcopal Church, and other strong Methodist institutions. Washington is also close to such

great northern and southern centers as Richmond, Baltimore, Philadelphia, and Wilmington, in which great union meetings might be held simultaneously during the period of the Uniting Conference.

If the signs of the times in Methodism may be read in the spirit of Christian brotherhood, there will be a great reunion of Methodists in America and the world before another twelve months. Those who have prayed for this culmination are now praying that it may be the occasion of a great spiritual revival such as once characterized the unified Methodist forces. The inspiring gathering in Chicago of the United Methodist Council on the Future of Faith and Service is expected to give added impetus to such a revival and a new basis for the hope that the spiritual renaissance so greatly needed in the world today may be consummated with the increased size of the Methodist Church, the roots of which go back to Aldersgate when the heart of John Wesley was so strangely warmed.

The 200th anniversary of Aldersgate in 1938 will have a stimulating effect upon the union activities. Surely to those among the 8,000,000 who are anticipating this union of Methodists, the "year of Jubilee is here." To millions of other followers of the Nazarene, the union of Methodists marks the beginning of the union of all the evangelical Christian forces of the world.

S. F. NICKS HAPPY TO RETURN FOR FIFTH YEAR

We were glad to be returned to this good people for the fifth year. The work is starting off with much interest. On Sunday, January 2, our first quarterly conference was held at night in the new Cedar Grove church with as much comfort as any town or city church. Brother Porter brought to an appreciative congregation a helpful and inspiring message on the outlook and possibilities of the new year. Bro. L. C. Tilley, our charge lay leader, had previously held a meeting of the charge board of stewards. The budget for the new year was made covering all the claims and was proportioned among the local churches. This budget was accepted by the quarterly conference.

The young people of the charge held a get-together meeting at Prospect church the fourth Sunday in November with around 50 in attendance. The young people of Cedar Grove church gave a very helpful and interesting program. A charge organization was effected and officers elected for the ensuing year. James Rogers of Carr church was elected president. The next meeting will be held with the young people of Cedar Grove in the early spring.

On Sunday following Christmas day a very interesting and appropriate program was held by the Sunday school of Cedar Grove church. One of the most outstanding features was the Christmas tree which our progressive superintendent, James Compton, and his co-workers had planned for the new church. Following the hand around treat for the children, the gifts from the beautifully decorated Christmas tree were called out. Instead of the gifts being for one another,they were all cash donations for the benefit of our new church. The total sum of this fine donation coming from around 100 members of the church and Sunday school amounted to $1317. This reminds us of the story of the wise men of the East, their visit to Bethlehem and their valuable gifts to the new born King. Our people here love and appreciate their new church. This amount will be used in paying a deficit and furnishing Sunday school rooms.

Our beautiful new stone church at Walnut Grove with eight Sunday school rooms and large auditorium has about all the outside work completed. The attractive asbestos roof with its many lines and angles, the beautiful native white flint for the four walls, the strong stone arches over the front entrance and windows, all blend together in making this structure easily one of the most outstanding country church buildings in the state from the standpoint of size, building material and architectural beauty. Our people in this community deserve lots of credit for what they are doing for the cause of God's kingdom. At the same time, we are not unmindful of the great support of the Duke Endowment in making it possible for these modern church buildings to be erected in God's open country where the little one-room church building has so long been inadequate. I feel safe in saying that with the co-operation of pastor and membership working together with the support of the Duke Endowment, all led by the hand of the Divine, a modern church building can be erected by any congregation equal to the needs of that community. It can be done.

S. F. Nicks, Pastor.

FEDERAL COUNCIL OF CHURCHES OPPOSES ENTRANCE ON ARMAMENT RACE

The executive committee of the Federal Council of the Churches of Christ in America registered its disapproval of the proposed armament program as submitted to Congress.

Any further increase of naval and military expenditures beyond the budget already submitted for the current fiscal year was described by the Federal Council's committee "as unwarranted by any evidence thus far presented and calculated in the present world situation to stimulate the spirit of fear and unrest which is the parent of war."

The statement of the inter-church body was made public by Roswell P. Barnes, associate secretary of the Council's department of international justice and good will. The president of the Council who presided at the meeting at which the action was taken is Dr. Edgar DeWitt Jones, prominent Detroit pastor.

In commenting on the action by the Federal Council, Dr. Barnes explained that the members of the Council's committee had pointed to the fact that there had not been forthcoming from government sources an adequate explanation of the need for additional naval and air forces. The full text of the Council's statement follows:

"The executive committee of the Federal Council of the Churches of Christ in America registers its disapproval of the proposed increase of naval and military expenditures beyond the budget already submitted for the fiscal year 1938-1939, as unwarranted by any evidence thus far presented and calculated in the present world situation to stimulate the spirit of fear and unrest which is the parent of war."

EDENTON STREET CHURCH HOST TO METHODIST STEWARDS AND MINISTERS IN RALEIGH

One hundred and fifteen stewards, the ministers and their wives, uniting in a fellowship supper should be news, at least within Methodist circles. Such a fellowship gathering took place at Edenton Street church in Raleigh January 28. This was an effort on the part of the host church to foster a spirit of good will and Christian co-operation within our Raleigh Methodist communion. Certainly the Aldersgate Commemoration can mean little in the life of our great church unless we as true Methodists are willing to work together in building the kingdom of God.

All of our six Methodist churches, namely: Central, Hayes Barton, Jenkins Memorial, Fairmont, Epworth, and Edenton Street, were represented. The ministers of these churches and their wives were present, and with them were Dr. J. H. Barnhardt, our presiding elder, Mrs. Barnhardt, and Rev. and Mrs. A. S. Barnes from our Methodist Orphanage.

There was no effort made at a stereotype program. Informal talks and group singing were the order of the evening. Some co-operative enterprises were suggested, the most important being a Methodist city-wide training school for our church school workers.

Rev. A. S. Barnes was so impressed by the splendid fellowship and the possibilities inherent in such get-togethers that he invited the group to meet at the Methodist Orphanage for a like meeting in the near future.

ALL HAPPY AT METHODIST ORPHANAGE

Last Sunday in Raleigh was the occasion for presenting the Burwell Memorial building at the Methodist Orphanage. Not often does general good cheer and happy hearts hold sway as on this notable occasion. More than a hundred guests assembled along with the orphanage family for lunch at one o'clock. The big dining room was full and all were filled with glee.

Excellent food, keen appetites and fine hospitality left nothing to be desired at the lunch hour. From the face of Superintendent A. S. Barnes and his associates radiated joy and good cheer. They were all happy as a Methodist preacher's family at a big pounding.

A full chapel of friends and children assembled at 2:30 for the exercises of presentation. The girls of the home were looking their best and the boys were there with their faces shining and their hair well brushed down in front. It was a happy group. The fine delegation from Warren county were composed of "Old Warren's" best citizens, including the Burwells and their kinsmen and neighbors. What a superior citizenship! Along with these was a representative group of the state's best citizens and loyal Methodists to do honor to the occasion.

Supt. A. S. Barnes read the following letter of presentation from Mrs. G. G. Allen, who to the regret of all could not be present:

To the Trustees of the Methodist Orphanage, Raleigh, N.C.

In my desire to erect a memorial in honor of my mother and father, I could think of nothing which seemed to me more fitting than a cottage at the Methodist Orphanage—a place where a group of older girls could reside in surroundings presenting, perhaps, an atmosphere somewhat more of real home life than otherwise would be available to them, and thus, together with the fine influences of your institution, instill into the lives of those who enter there some of the high qualities which characterized the lives of those in whose honor I am hereby happy to give the Burwell memorial building.

Faithfully yours,
Mary Burwell Allen.
(Mrs. George Garland Allen).

Then followed the address of Dr. R. L. Flowers of Duke University. Out of full knowledge of all who were a part of this occasion did he speak. No utterance could have been more appropriate.

At the Burwell Memorial building was the unveiling of the bronze memorial tablet by Mrs. W. R. Gregg, daughter of Mrs. G. G. Allen:

In memory of
WILLIAM HENRY BURWELL
Born December 4, 1835
Died September 25, 1917
and
LUCY COLE BURWELL
Born September 5, 1847
Died July 5, 1907

This building was
erected by their daughter
MARY BURWELL ALLEN
A. D. 1938

All present were charmed with the cottage and its furnishings. Mrs. Allen had given to this her personal attention. Only one with a fine social background through the long years and with plenty of money could have done so excellent a work as that which made possible the Burwell Memorial.

THE NEW EVANGELISM

By Edwin Holt Hughes

I deem it important, first of all, that we should not be deceived by the word "new." This is one of the titles where an adjective, intended to modify, may well-nigh cancel a noun. In all progress there are certain essentials that abide. Doubtless some man once learned the principle of the early rolling wheel and put it beneath his rude cart. The wheel remains with us, whether in modern wagons, or automobiles, or railroad cars, or airplanes!

Thus evangelism historically won for itself a fairly definite meaning. It was the effort to bring men to faith in Christ and to a surrender to him. Often there was something frightfully direct in it all. The conversation that Jesus is represented as having with Saul of Tarsus on the Damascus Road dealt with one immense issue—the yielding of a man to the Lord.

But today, I fear, evangelism is being weakened by two scarcely conscious endeavors to change its form. First, it is being confused with an effort to convert men to some one feature of the Christian program. In my own office within the year, eager advocates have sought to convince me that our faith cannot disciple the world unless it takes over the Single Tax; or Old-Age Pensions; or Socialism; or Communism; or Scientific Charity. But few of us came into the kingdom by any one of these routes. We were challenged to say to the Lord, "What wilt thou have me to do?" and then to take the detailed commands from him as they came to our surrendered hearts. Evangelism is far bigger than the urging of one duty; it is yielding to the Lord of all duties. These duties are then to be revealed in the life that he develops.

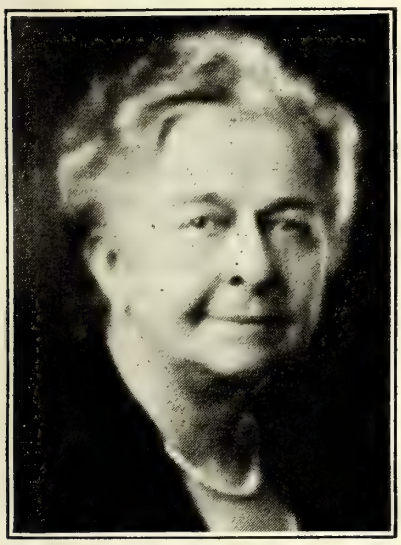
Second, there is a tendency to lose the direct power of evangelism in a type of vagueness. Generality may be dangerous here. The talk of "atmosphere" may itself become "airy." A dependence upon "climate" may persuade us to abandon the hoe and plow! I am not saying that there is no such thing as an evangelistic "climate"; but I am affirming that it never works by itself. The saying that "everything that we do is evangelistic" may have in it an element of truth; but it may prove to be a dangerous half-truth. The effort to use the "atmosphere" as a labor-saving device in evangelism is a real peril; while the effort to "find God in history" can scarcely be substituted for the purpose to find him in your own soul.

I am, then, deeply moved to declare that we must have a terrific directness and a focused purpose in evangelism, new or old. Preachers and laymen should have their prayer lists; their watchful program of approach; their use of Jerusalem streets or the lonely road that leads to Gazi as evangelistic fields. Unless this definiteness is continued or recovered, in ten years' time some of our churches will not have left a force sufficient to carry on the simplest social program; and the kingdom for which we toil will be a dwindling influence in many of our communities.

The chance for the "new" lies here: The church must say with a new insistence, Come! Come! Come!—Zions Herald.

IN MEMORY OF OUR BELOVED TEACHER, MISS DIXIE STEIN

It is not ours to understand the mysteries of life and death, but we know that God is good and kind and his ways are always right, and our heavenly Father in his infinite wisdom has seen fit to remove Miss Dixie from our midst and transplant in his beautiful garden in heaven our beloved teacher. How we'll miss her, more and more each day. Her going has left a vacancy that



can never be filled, but her lovely influence will live on and on in the hearts of the members of her class, helping them to be better and stronger Christians. We know that Miss Dixie is in heaven and if we live a life as she lived we will meet again some day. We loved her and were inspired and benefited by her teachings over a long period of time, during which she was devoted to every member of her class and to her work with us all. A bountiful life has been lived and a wholesome influence has been disseminated. The life of our class has been enriched by her association with it and each member feels keenly her passing, but we bow in humble submission to the will of our heavenly Father, knowing he doeth all things well. The doors of eternity unfolded and the death angel wended her soul to its eternal rest. She has left a character behind, beautifully rounded and bright with holy radiance. She fought a good fight, she finished her course, she kept her faith. I'll say she is not dead, but just away.

Our class has lost a beautiful star,
And her memory we'll never erase.
We each will miss this wonderful star,
It's one that we cannot replace.

(Written by Mrs. Lyna G. Hedrick. Dixie Stein Wesleyan Class, Central Methodist Church, Raleigh, N. C.)

DID MOODY KNOW HIS BIBLE?

"It is a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can obtain 100 men who can teach Latin and Greek well, where I find only one who can teach the Bible well."—Dwight L. Moody.

Although the great evangelist uttered those words many years ago, the truth of them still obtains. Many professed Christians are sadly lacking in familiarity with God's Word. Men and women will study many years and spend much money to prepare themselves for a pitably few years in one of the professions. Yet, aside from an occasional glance at a chapter or two and perhaps a Scripture reading at church, the average well-informed individual has little interest in the Word. And with all eternity ahead of him! —Selected.

RECEIPTS GENERAL AND CONFERENCE WORK W. N. C. CONFERENCE

First Quarter Ending January 31

Asheville District	
Asheville, Asbury Memorial	$ 42.00
Bald Creek	53.70
Candler	128.06
Flat Rock	10.00
Marshall	38.00
Micaville (in full)	135.00
Total	406.76
Charlotte District	
Charlotte, Belmont Park	100.00
Calvary	100.00
Hickory Grove	108.16
Monroe, Central	250.00
Mount Zion	100.00
North Monroe, Grace	25.00
Total	683.16
Gastonia District	
Gastonia, Bradley Memorial	50.00
Smyre	100.00
Belmont, Main Street	162.50
Total	312.50
Greensboro District	
High Point, Wesley Memorial	2900.00
Oak Ridge	37.50
Pleasant Garden	175.00
Ramseur-Franklinville	100.00
Reidsville, Main Street	425.00
Ruffin	12.00
Summerfield	41.00
Total	3690.50
Marion District	
Cliffside-Avondale	107.50
Elk Park	25.00
Morganton, First Church	500.00
Morganton Ct.	100.00
Spindale	125.00
Total	857.50
Salisbury District	
Concord, Forest Hill	540.00
Kerr Street	50.00
Rocky Ridge	28.00
Westford	106.00
Farmington	40.00
Salisbury, Park Avenue	110.00
Total	874.00
Statesville District	
Catawba	176.75
Moravian Falls (1937 Acct.)	64.00
West Jefferson	20.00
Total	260.75
Waynesville District	
Brevard Ct.	5.00
Dellwood	20.00
Junaluska	62.50
Total	87.50
Winston-Salem District	
Denton	32.00
Doubs	24.50
Welcome	110.75
Winston-Salem, Centenary	2500.00
Green Street	70.00
Total	2737.25
Grand total	9909.92

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WORKERS' COUNCILS

The week of January 17-22 was suggested as a week in which workers' councils would meet for a "preparation" meeting for the church school's part in the Aldersgate Commemoration. It was the privilege of the executive secretary during that week to meet with the workers' councils of two church schools in Durham—Duke Memorial and West Durham.

Duke Memorial

Under the leadership of the general superintendent, Mr. Irving Allen, over 50 members of the workers' council of Duke Memorial church gathered on January 18 for their "Aldersgate preparation" meetings. The program outlined in the Guide Book was used, and nothing of a business or of a secondary nature was allowed to creep in. As the closing part of the service the pastor, Rev. H. C. Smith, in a very pointed and personal way, led in the Aldersgate Covenant and in a prayer of dedication. The group then passed quietly from the church, carrying with them a new sense of the responsibility resting on them for service in the Master's name.

West Durham

On January 19 the workers' council of the West Durham church met for the purpose of considering and preparing for the Aldersgate program in the church school. The superintendent, Mr. L .C. Thomas, had secured materials that leaders in the different divisions would need and he distributed them before the formal meeting opened. Then the hour was spent in a purely devotional service, designed to help all find new inspiration and new power for the tasks committed to them. For the concluding part of the service all present gathered about the altar of the church, where the pastor, Rev. M. Y. Self, presented the Aldersgate Covenant, to which all committed themselves, and then closed with a prayer of dedication. Rising from the altar, the members left the church in a spirit of prayer and meditation.

TRINITY YOUNG ADULTS

At the request of the executive secretary, the young adult class of Trinity church, Durham, has prepared a statement concerning the organization and work of this class. We are publishing this statement this week with the hope that other young adult groups will find inspiration for such organizations in their local churches:

The Junior Adult class of Trinity Methodist church was born in the mind of the present Trinity church secretary, Mrs. J. C. Adams, Jr., in the fall of 1936. Fully realizing the great need for such a group here at Trinity, Mrs. Adams (herself a young adult) contacted several groups of likely prospects, felt them out on the idea, and the following Sunday morning, with the approval of the board of Christian education, held the first class meeting with five members present. Mr. Alton Price was elected president, and the group began the work of interesting others between the ages of 23 and 35 who were not actually affiliated with any other Sunday school class, and who were either married or single, in the work of the Junior Adult class.

Though some very good pioneering work was done, little progress was made for the first three months. Consequently, during February, 1937, a free dinner was given by the church school and the church for all prospective members. This occasion really proved to be somewhat of a turning point for the group, for after a compartively slow start several months before, about 60 young adults, male and female, turned out for the event. During the course of the evening, detalis of the work, organization, and future of the Junior Adult class were discussed. As a result, attendance and enthusiasm waxed, with anywhere from 15 to 30 individuals being present each Sunday.

Since the beginning of the class, able Dr. W. S. Fitzgerald of the department of English at Duke University had acted most successfully in the capacity of teacher, but due to absence from the city he was unable to be with the class during the summer months. Dr. W. F. Stinespring, of the School of Religion at Duke, took over the job and with his original and unique style of teaching, proved quite an additional drawing card for other members.

It was about this same time that the class felt other added activities would help keep the attendance bolstered during the seething summer months; so several picnics were planned for the summer. The attendance at these socials averaged about 50 young adults, and with plenty of food, games and songs on the program, they were all fine affairs. As a result the class passed its first summer with better results than were expected.

With the coming of fall everyone realized they had to get down to preparation for real work and activity. In August, 1937, having concluded that the Junior Adult class was a vital and important part of Trinity church school, the members called a general business meeting to make permanent and stronger this still proselytic Junior Adult Bible class. At this meeting a constitution and by-laws were drawn up, officers were elected, an order of business was made, and committees were appointed.

The constitution and by-laws, too lenghty to include within these lines, were created for members to go by in all their work and activity, and were made the ruling factors for all occasions. The officers, elected for a period of one year, were:: President, Mr. Albert I. Robinson; first vice president, Mr. M. Eugene Newsom, Jr.; second vice president, Mrs. Julia Wininger; secretary, Mrs. Fenton Adkins; treasurer, Mr. James B. Coble. The various committees appointed for one year were: (1) Membership and attendance, Mrs. Albert I. Robinson, chairman; (2) Finance, Mr. Frank Fairey, chairman; (3) Program and Social, Mrs. C. C. Hamlet, chairman; (4) House and Reception, Mrs. Frank Fairey, chairman; (5) Sick and Welfare, Mrs. J. C. Adams, Jr., chairman.

There was the usual executive committee, composed of the class officers and committee chairmen, and it was in these executive committee meetings twice each month that the greater part of the planning, preparing, and actual work was done.

So, it was from this general business meeting back in August, 1937, that the resonant, united voices of the Junior Ault class were heard throughout the halls of Trinity Methodist church. From then until now, the class has had practically its every move thought through ahead of time, it has taken a most active part in church and church school affairs, it has done a variety of things that we humbly say any church school group would be proud of, it has been THE outstanding class in Trinity church, it has been the talk of the city of Durham in more ways than one, and it will continue to be a like and even stronger group in the future, we believe.

This group took charge of the church's annual reception for new members in October. Again, by correct organization and work, the reception turned out to be a splendid success, with around 300 people being present to enjoy the evening.

Also during October the class remodeled its room and took over the very hard but very satisfying task of being responsible for an orphan at the Raleigh Methodist Orphanage. They provided him with clothes during the year and with presents at Christmas, in addition to inviting him to Durham for several of the class functions. It was also during this eventful fall month of October that the class contributed $50 to the church toward meeting the annual budget.

Came November, and the first-year anniversary of the class. It was decided that a birthday party was in order, so with customary work and interest the group gave a most successful and enjoyable picnic in celebration. Also, Trinity church's "every member canvass" in December saw a majority of the class members help greatly in raising funds for the coming year's budget. During the same month the class had charge of auditorium decorations for "rally day" at the church.

With the idea of making money to go toward meeting its own budget, the class served the monthly board of stewards dinner the first of January, and came out in front by a number of dollars. With the women cooking and the men serving, the affair came close to being several courses of laughs rather than food. Coming up to the present time, the Junior Adult class sponsored a program of Western experiences and cowboy songs put on by a self-help ministerial student at Duke. The class is also making preparations, as a revenue measure, to establish a rental library for church members, and for another class party in the immediate future.

Mrs. Fenton Adkins, Sec.

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MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

ADULT COUNCIL MEETINGS

First Church, Salisbury

The adult council of First church, Salisbury, met Monday night, January 21, to discuss ways and means of improving the work of the adult division. Mr. Knox, the adult superintendent, presided. A number of suggestions were carefully considered, and it was agreed that these suggestions should be typed and presented to the various adult classes the following Sunday for consideration.

A plan for bringing more adults into the fellowship of the church was presented by the pastor, Rev. W. B. West. This, in my opinion, is a most important matter. Every adult class should become an evangelistic agency. The class exists for the purpose of bringing men to Christ and providing opportunities for growth in Christian living. We would like to see the adult division of this and every other church take most seriously its responsibility at this point.

Park Avenue

The adult council of Park Avenue met Tuesday night, January 22, at the home of the pastor, Rev. E. L. Kirk, for the purpose of considering its responsibilities in the Aldersgate Commemoration. The general plan was closely studied and adapted to the needs of the local congregation. The growing interest of the adult councils in the objectives of the commemoration is a source of encouragement. The apathy and indifference of the average adult member makes the task difficult, but the Park Avenue council is determined to do its utmost to put the adults for whom it is responsible at the work of reaching the unreached.

HIGHLANDS, HICKORY, TRAINING SCHOOL

A most interested and eager group of church school workers gathered at Highlands Methodist church Sunday afternoon, January 30, for the short course, "The Educational Task of the Small Church." The pastor, Rev. H. M. Wellman, had done a good job of promoting attendance, and 21 enrolled for the school. Sixteen of these met the requirements for credit. It is a real pleasure to hold a school where the pastor gives such hearty support to the work.

The general superintendent, W. M. Jones, reports that the church school is growing and that a fine spirit of cooperation prevails. The majority of the teachers attended the school and manifested much interest in improving the quality of the teaching done. We predict a great day for the people of Highlands under the able leadership of their pastor and general superintendent.

Increased Church School Attendance

From a number of sources word has come of increased attendance in our church schools. Rev. C. C. Herbert, Jr., reports an all-time record at Walkertown. Rev. E. M. Jones, the new pastor at Kannapolis, reports that the average attendance for the first quarter of this year beat the average attendance last year by 102. The new building at Trinity has increased the possibilities for growth and we are glad that such growth is taking place. Are there other schools that are growing? We would like to have your report.

J. G. Wilkinson.

GREENSBORO DISTRICT MEETING OF CHILDREN'S WORKERS

An interested group of children's workers, including five ministers, met at West Market Street church recently to discuss plans for work in the children's division this year. Mrs. O. D. Nelson, district director, presided over the meeting and led a brief worship service consisting of children's songs by the group and several poems. A brief discussion of the organization of the children's division, the age grouping, and the materials recommended was followed by the splendid talk by Dr. W. W. Peele, presiding elder of the Greensboro district, on "Training Junior Children for Church Membership." Dr. Peele gave excellent suggestions for teachers and pastors in this all-important phase of church school work. An impressive noon-day worship was led by Dr. J. B. Craven, pastor of West Market Street church, who gave emphasis to the task of teaching children.

A period of fellowship was enjoyed at the lunch hour in the primary room of the church.

The missionary units on "The American Indian" for primaries and juniors was announced as being available soon. The units are to begin April 24, for those using closely graded literature. The elementary teachers, "Our Little People," "Junior Lessons," and "Boys and Girls" for May will have Indian Lessons for Group Graded Lessons.

Practically all Methodist churches in Greensboro were represented and a number out of town. Other ministers present were: Rev. W. K. Goodson of Oak Ridge, Rev. C. S. Kirkpatrick of Centenary, and Rev. J. E. B. Houser of Stokesdale.

SUNDAY AT KANNAPOLIS

Children—children everywhere! Busy, happy, interested children, working and playing, living and growing together. Teachers, not only present, but early, most of them, with all kinds of suggestions for things to do. Teachers and children were working and studying together, using Bibles and lesson materials in such a way that one knew the church school was helping them have real Christian experiences.

That is what your conference director of chidlren's work found in Kannapolis when she visited the church school there. The children are in the new educational building, under the leadership of Mrs. Parker Hartsell and a fine group of workers. The now completely departmentalized church school has increased its membership from about 300 to more than 500 in a very short while. Mr. Cochran, general superintendent, and the pastor, Rev. E. M. Jones, are doing excellent work with the help of a corps of capable department superintendents and teachers.

One would hardly expect to find problems in such a situation, but as is always the case when things are being accomplished, these workers see more and more to be done. So on Sunday afternoon workers from the children's division met with Mrs. Hartsell, Mr. Cochran (blessings on the general superintendent who attends meetings), and the conference director, to discuss problems and make plans. These workers are really interested and in earnest about their church school work. They see it as a big job, and one very much worth their best efforts. They will accomplish much with this fine spirit of co-operation and consecration to their task.

GASTONIA TRAINING SCHOOL

The Gastonia training school opens on Sunday afternoon, February 13, at Main Street church, Gastonia. The following are the courses and instructors for this school:

Teaching Children in the Church School, Miss Elizabeth Oliver.

Materials for Junior Children, Mrs. H. M. Wade.

The Life of Jesus, Rev. Ivon L. Roberts.

Adult Work in the Church, Rev. Charles P. Bowles.

Resources of Christian Living, Dr. R. L. Ownbey.

QUARTERLY REPORTS

All but one of the district directors of young people's work have sent in their quarterly reports. Listed below are some of the "best things accomplished this quarter in the eight districts reporting:

Miss Elizabeth Myers, Asheville, reports a retreat in October, and Armistice program at a November union meeting including the presentation of "The Unknown Soldier," and an annual Christmas party for 200 newsboys. Mrs. Adams, Charlotte, reports an Epworth training conference at Waxhaw, and the laying of plans for the Aldersgate Commemoration. Mrs. Adams also taught in two training conferences outside of her district. Frank Tucker, Gastonia, helped one department in the district to organize properly on the unified plan, with council meetings each month. There was also a training course given in one county. Wayne Kernodle, Greensboro, reports a retreat, new material for the recreation committee, and union publications in three unions. William Clayton, Salisbury, reports a district retreat and a Cabarrus county union retreat. Miss Gladys Heffner, Statesville, tells of plans for their district banquet to be held February 10. Rev. J. H. Carper, Waynesville, reports two Epworth training conferences held in the district, and the making of the monthly union programs more distinctly contributive to the aid of the local churches. Miss Blanche Gluck, Winston-Salem, reports a retreat for the Forsyth union, and a Davidson county union banquet.

Aldersgate Campaign Report

Asheville District

Central, W. A. Stanbury	11
Asheville, E. H. Nease	7
E. Flat Rock, R. M. Varner	1
Hendersonville, G. R. Combs	1
Hillside Street, F. O. Dryman	1
Micaville, H. E. Bolick	1
Skyland, T. C. Jordan	1
Candler, Byron Shankle	1

Charlotte District

Hawthorne Lane, L. B. Hayes	29
Bethel-New Hope, J. R. Warren	5
Wadesboro, Paul Hardin, Jr.	4
N. Monroe-Grace, W. C. Dutton	3
Weddington, T. J. Huggins	3
Bethel-Bogers, W. B. Thompson	2
Pineville, L. P. Barnett	2
Polkton, L. R. Akers, Jr.	2
Matthews, G. G. Adams	2
Duncan Mem.-Derita, J. S. Folger	1
Ansonville, L. F. Strader	1
N. Monroe-Grace, W. C. Dutton	1

Gastonia District

Bessemer City, J. O. Ervin	5
Cherryville, G. F. Houck	3
Main St., C. E. Rozzelle	3
Belmont, Maint St., C. P. Bowles	3
Polkville, Van B. Harrison	2
Cherryville, D. M. Nifong	1
Kings Mountain, E. W. Fox	1
McAdenville, H. E. Jones	1
Belwood, R. C. Goforth	1
Bradley Memorial, H. F. Duncan	1

Greensboro District

West Greensboro, G. A. Stamper	21
Wesley Memorial, E. H. Blackard	6
Asheboro, H. P. Powell	6
College Place, B. C. Reavis	5
Centenary, C. S. Kirkpatrick	3
Proximity, S. M. Needham	2
Reidsville, J. H. Armbrust	3
Trinity, H. M. Robinson	3
Ruffin, H. R. Cornelius	2
Battleground Road, F. E. Howard	2
Coleridge, O. P. Ader	2
Mt. Pleasant, B. W. Lefler	2
Morganton Ct., J. Max Brandon	2
Randleman, J. L. Stokes, II	1
Reidsville Ct., T. V. Crouse	1
Caraway Mem., J. W. Fitzgerald	1
Ward St.-Archdale, R. C. Kirk	1
Lee's Chapel-Grace, A. L. Latham	1
Summerfield, R. P. Gibbs	1
Stoneville-Mayodan, R. M. Hardee	1
Jamestown-Oakdale, G. W. Fink	1
Pleasant Garden, E. E. Snow	1

Marion District

Gilkey, B. A. Sisk	8
Morganton Ct., J. M. Brandon	6
Grace Chapel, Wilson Nesbit	5
Mill Spring, W. E. Rufty	3
Forest City, Fletcher Nelson	2
Rutherfordton, R. B. Templeton	2
Bostic, C. M. McKinney	2
Grace Chapel, Wilson Nesbit	2
Elk Park, J. D. Pyatt	2
Dudley Sh'ls-Hudson, O. L. Robinson	1
Granite Falls, E. P. Billups	1
Pleasant Grove, R. G. Tuttle	1
Bostic, C. M. McKinney	1
Marion Mills, A. Burgess	1
Valdese, G. F. Hood	1
Connelly Springs, C. F. Tate	1
Rutherford College, J. P. Morris	1
Lenoir Ct., J. W. Combs	1
Pleasant Grove, R. G. Tuttle	1
Cliffside-Avondale, H. E. Stimson	1
Glen Alpine, M. F. Moores	1
Table Rock, V. R. Masters	1

Salisbury District

Coburn Mem., A. C. Waggoner	26
Landis, C. R. Allison	13
Park Avenue, E. L. Kirk	8
First Church, W. B. West	8
Kerr Street, C. E. Murray	3
Albemarle Ct., G. L. Wilkinson	3
Woodleaf, O. E. Croy	1
Farmington, H. C. Freeman	1
Mt. Olivet, J. N. Randall	1
Norwood Station, R. L. Young	1
Cooleemee, A. A. Kyles	1

Statesville District

Race Street, G. W. Vick	10
Moravian Falls, J. C. Gentry	5
N. Wilkesboro, A. L. Aycock	5
Mooresville Ct., W. Q. Grigg	1
Bethel-Fairgrove, R. E. Ward	1
Catawba, Reid Wall	1
Statesville Ct., J. B. Tabor, Jr.	1

That Advocate Contest

The contest by districts in the two conferences involves:

(1) The most annual subscribers secured in each district; (2) the most churches in a district that reports the official board 100 per cent subscribers to the North Carolina Christian Advocate. So the contest is by charges as to the number of subscribers, and by churches as to the official boards 100 per cent. Please report on both these items in your campaign. Honor Roll cards will be sent on application.

Waynesville District

Robbinsville, G. L. Lovett	6
Cullowhee, C. G. Hefner	3
Bethel, T. G. Highfill	2
Delwood, J. C. Stokes	2
Junaluska, J. H. Carper	1
Andrews, W. S. Smith	1

Winston-Salem District

Forsyth, C. W. Kirby	30
Grace, O. B. Mitchell	3
Thomasville, Main St., C. M. Pickens	3
Rural Hall, W. R. Harris	2
Burkhead, W. B. Davis	2
Walkertown, C. C. Herbert, Jr.	2
Central Terrace, C. B. Newton	1
Centenary, G. R. Jordan	1
Walnut Cove, J. O. Banks	1
Hiatt Mem., R. G. McClamrock	1
Linwood, R. F. Huneycutt	1

Durham District

Cedar Grove, S. F. Nicks	10
Front Street, H. I. Glass	9
West Durham, M. Y. Self	7
Hillsboro, J. V. Early	4
Bynum, J. C. Reichard	4
Chapel Hill, A. P. Brantley	3
Duke Memorial, H. C. Smith	2
Lakewood, M. O. Stephenson	2
Durham Ct., C. D. Barclift	1
Leasburg, D. D. Traynham	1
Burlington Ct., L. L. Parrish	1
Bahama, M. C. Dunn	1
Yanceyville, W. L. Maness	1
Carr, C. P. Womack	1

Elizabeth City District

Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	9
Williamston, S. A. Maxwell	8
Murfreesboro-Winton, C. E. Vale	3
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1

Fayetteville District

Aberdeen-Vass, S. J. Starnes	15
Ellerbe, K. F. Duval	4
Troy, W. R. Royall	3
Stedman, I. J. Strawbridge	2
Parkton, M. C. Ellerbe	2
Fayetteville Ct., J. C. Williams	1
Person St.-Calvary, J. B. Bross	1
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1

New Bern District

Pink Hill, H. M. McLamb	8
Morehead City, B. H. Houston	3
New Bern, L. C. Larkin	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
Snow Hill, D. B. Critcher	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Kinston, A. S. Parker	1
Grifton, G. B. Starling	1
St. Paul, W. C. Ball	1

Raleigh District

Hayes-Barton, Leon Russell	7
Henderson (First), R. E. Brown	7
Oxford, O. W. Dowd	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Franklinton, S. E. Mercer	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Fairmont, O. L. Hardwick	1

Rocky Mount District

Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	3
S. Rocky Mount, C. W. Goldston	1
Warrenton, J. O. Long	1

Wilmington District

Fifth Avenue, John Cline	26
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Trinity, R. L. Jerome	2
Wallace-Rose Hill, E. C. Maness	1

Pastors Who Sent Aldersgate Subscriptions Before Being Moved

First Church, John W. Moore	21
Mt. Holly, J. G. Huggin, Jr.	9
Spray, A. C. Waggoner	5
Rutherfordton, Fletcher Nelson	5
Princeton, W. C. Merritt	5
Trinity, Walter Patten	5
Crouse, A. L. Latham	4
Fremont, S. R. Shuller	4
Sylva, M. Q. Tuttle	3
Westford, G. W. Fink	2
Green Street, R. C. Goforth	2
Smithfield, J. H. Lanning	2
Weldon, J. O. Long	2
Dilworth, G. T. Bond	1
Hickory Grove, A. A. Kyles	1
Lee's Chapel-Grace, E. H. Brendall	1
Asheboro Ct., R. Odell Brown	1
Spencer, G. A. Stamper	1
Mocksville, E. J. Harbison	1
Epworth, I. L. Roberts	1
Race Street, A. L. Aycock	1
Franklin, C. C. Herbert, Jr.	1
Brevard Ct., H. O. Huss	1
Sandy Ridge, J. W. Bennett	1
Carr, L. T. Singleton	1
Graham-W. Burlington, J. A. Martin	1
Caledonia, M. C. Ellerbe	1
Dunn, J. A. Russell	1
Warrenton, O. I. Hinson	1
Norlina, W. C. Wilson	1
Warrenton, O. I. Hinson	1
Rosemary, J. J. Boone	1

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Mrs. Musette S. Kitchin, widow of Governor W. W. Kitchin, and a member of our board of trustees, found it impossible to attend the exercises when the Burwell Memorial cottage was accepted last Sunday. Mrs. Kitchin writes as follows: "I think Mrs. Allen has done such a fine thing in giving this cottage and furnishing it, and I would like so much to be with you, the trustees and the children on the happy occasion of its acceptance."

* * * *

On the fifth Sunday I accompanied the singing class to St. Paul church, Goldsboro. At the 11 o'clock hour the class rendered a sacred concert to a large and appreciative congregation. This strong, influential church is a staunch friend of the Methodist Orphanage. I had the pleasure of making a brief talk to the men's class that is supporting one of our fine little boys. This class deems it a great privilege to render this service in His name. I was happy to be the guest of Judge F. A. Daniels for dinner, where I enjoyed delightful fellowship. For many years Judge Daniels adorned the bench as one of the outstanding judges of the state. His charges to the grand juries throughout the state were among the very best this writer has ever heard. His integrity and sterling character have made an indelible impression upon all with whom he came in contact. Rev. W. C. Ball is enjoying a most successful pastorate in Goldsboro. Large and enthusiastic congregations wait on his ministry. I had the pleasure of paying a short visit to the home of Mr. B. G. Thompson, one of Goldsboro's most prominent citizens. He and his most excellent wife have proven good Samaritans to our home ever since it was established. They never let an opportunity pass without lending a helping hand to carrying forward the work of the Methodist Orphanage.

* * * *

The Burwell Memorial cottage, erected and furnished by Mrs. G. G. Allen of New York, was dedicated last Sunday in the presence of many of her relatives. The exercises were held in the Orphanage chapel, where all the children and other friends witnessed the ceremony. It is a source of great pleasure that so many of the trustees of the Orphanage were present to witness the dedication of the Burwell Memorial cottage. Appropriate hymns and special selections were rendered by the children of the orphanage. Dr. M. T. Plyler, editor of the North Carolina Christian Advocate, led in prayer, and Rev. A. S. Barnes, superintendent of the Methodist Orphanage, read a special message from Mrs. G. G. Allen presenting the Burwell Memorial cottage to the board of trustees. Dr. R. L. Flowers, vice president of Duke University, and vice president of the board of trustees of the Methodist Orphanage, delivered a most appropriate address accepting the cottage for the board of trustees of the Orphanage. The services were concluded in the Burwell Memorial cottage. There was a special song by the Orphanage choir and prayer by Dr. J. H. Barnhardt, presiding elder of the Raleigh district. Mrs. W. R. Gregg, daughter of Mrs. G. G. Allen, unveiled the memorial tablet, after which Rev. E .G. Overton, pastor of Central Methodist church, Raleigh, pronounced the benediction.

The Burwell Memorial cottage was built in memory of William Henry and Lucy Cole Burwell by their daughter, Mrs. G. G. Allen. From the beginning of the undertaking until the cottage was dedicated yesterday, Mrs. Allen and her family have given the erection and furnishing of the building much thought and consideration. Last week Mrs. Allen came down from New York and spent two days in Raleigh seeing that all the equipment and furniture were properly arranged, giving the matter her personal attention. It is difficult for me to describe the beautiful furnishings that Mrs. Allen has placed in the cottage. Many expressions of appreciation have come from all who have seen the building and its furnishings. Possibly it is the best built and equipped cottage of any orphanage in the South. The 22 senior and junior girls who are living in the cottage are extremely happy, and they are profoundly grateful to Mrs. Allen for her great benefaction. It is a source of genuine regret that owing to the physical condition of Mrs. Allen she could not be present to witness the dedication of the lovely building which she has erected as a memorial to her father and mother. Speaking for the children, the board of trustees and the North Carolina conference, I wish to assure Mrs. Allen that she has our sincere gratitude for her noble gift to our school.

ANSWERS THE QUESTION

"What is the College of Cardinals?" "The College of Cardinals is composed of all the cardinals in the Catholic Church. Their primary function is to act as a sort of privy council, although they are not in any sense a parliament. They preside over the various Roman congregations and tribunals, such a those which consider marriage cases, the missions, rites, sacraments, and so on. The full number is 70, although that number is seldom reached, except at present, when with the elevation of five cardinals, the college numbers 69. Usually there is at least one cardinal in each Christian nation; in American there are at present four. The College of Cardinals administers the Holy See during its vacancy, and elects the pope, meeting in solemn conclave for the purpose." So says the Religious News Service.

Love can hope where reason would despair.—Lyttleton.

DON'T MAKE
Constipation
worse WITH
HARSH, NASTY LAXATIVES!

There's no law against a person taking a bitter, nasty purgative. But what for? Who said you had to make a miserable experience out of a simple case of constipation?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

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THE ORIGINAL CHOCOLATED LAXATIVE

HIGH BLOOD PRESSURE ALLIMIN Essence of Garlic - Parsley Tablets used regularly according to directions lower the blood pressure and relieve headaches and dizziness in the great majority of cases. Dr. Frederic Damrau, eminent New York physician, reports such relief in 22 out of 26 cases. ALLIMIN Tablets are for sale by good drug stores everywhere in two sizes—50c and $1.00. When you buy, insist on getting the genuine ALLIMIN. For **valuable booklet and free sample write**
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MALARIA
AND
A Good General Tonic

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

GIVE ATTENTION

The annual meeting is to be held in Greenville April 19, 20 and 21. As early as possible delegates should be elected from each auxiliary. Send the name of each delegate with one dollar enclosed to provide for noon-day luncheon to Mrs. K. B. Pace, Greenville, N. C.

At the executive committee meeting held in Goldsboro recently Mrs. J. B. Kittrell, Mrs. George Hadley, Mrs. S. T. White and Mrs. Hortense Moye were present to consider plans for this meeting. Many who have attended this meeting when held at Greenville in other years will remember the gracious hospitality extended by this group of women. Let us all co-operate to make the next session a meeting of inspiration and great profit to ourselves and to the advancement of world missions.

THE WOMEN ON ADVOCATE COMMITTEE

One woman from the missionary society is a member of each district committee to look after the interests of the North Carolina Christian Advocate in the missionary meetings in her district. These are as follows:

Durham district—Mrs. B. O. Merritt, Graham.

Elizabeth City—Mrs. B. B. Slaughter, Elizabeth City.

Fayetteville—Mrs. T. H. Sutten, Fayetteville.

New Bern—Mrs. R. W. Haywood, New Bern.

Raleigh—Miss Vera Herring, Raleigh.

Rocky Mount—Mrs. Emma Thornton Nowell, Macon.

Wilmington—Mrs. W. C. Davis, Wilmington, 1815 Woolcot.

OFFICERS' TRAINING DAY AT ROANOKE RAPIDS

One hundred and thirty women, representing the woman's missionary societies of the Methodist churches in Warren, Halifax and Northampton counties, attended the officers' training day which was observed at the First Methodist church in Roanoke Rapids on Tuesday, January 25.

The opening devotional was conducted by Rev. E. B. Fisher, pastor of the local church, and "Hark the Voice of Jesus Calling" was sung by Mrs. H. E. Lee. Mrs. W. A. Thorne presided over the session, presenting Mrs. Fred Johnston, secretary of the Rocky Mount district. Mrs. Johnston then presented the several teachers of the classes: Mrs. W. R. Bradley, in charge of presidents and vice presidents; Mrs. Luther Stephenson, the corresponding and recording secretaries and the treasurers; Mrs. J. C. Burwell, the leaders of spiritual life groups and World Outlook agents; Mrs. T. A. Cooper, superintendents of Christian social relations; Mrs. Gray, superintendents of bay specials. Mrs. W. L. Knight, our district superintendent of supplies, gave her message from the floor, as it was important that all have the information from this department. Mrs. S. B. Hamlet, new district secretary of children's work, was present and was introduced to our women.

Following the introduction, all were directed to the several call rooms for an hour's training for their offices.

Mrs. A. M. Gates, president of the North Carolina Conference of the Woman's Missionary Society, conducted the dedication service of officers after the groups had reassembled. Mrs. C. L. Fravier of Rocky Mount, a salvationist, and for 11 years missionary to India, made an informative and challenging address concerning India and the need of Christian work in India.

Following the lunch period the Halifax zone held a business meeting. Reports were given by the presidents of the auxiliaries and officers elected for the new year as follows: Mrs. H. M. Lynch of Enfield, zone leader; Mrs. Joe Dickens of Halifax ,assistant to zone leader; Mrs. Crawford Hoyle of Roanoke Rapids, secretary.

Dear Study Superintendents:

For your spring mission study I suggest the text, "Rebuilding Rural America" by Dawber, 60 cents; or "By the Waters of Bethesda" by Ormond, 25 cents. Please use both books, one as a supplement to the other. Order books from Methodist Publishing House, Richmond, Va.

Outline of year's work for study department:

1. Two mission study classes (spring and fall). 2. One Bible study lass. 3. A missionary library. 4. A reading cercle. 5. Four quarterly reports (blanks found in back of corresponding secretary's book).

Text books from our approved list must be used for both mission and Bible study classes. Please do not expect credit if this is not done. Please carry out the whole program of study. Have you used "The Stewardship Life" or "The Radiant Heart" for Bible study? We have many fine Bible studies to select from).

Mrs. B. F. Boone,
Conf. Study Supt.

The Woman's Missionary Council will meet in Tulsa, Okla., in March, 1938. The Council is being asked to make the Aldersgate Commemoration a special feature and spiritual experience central in all its proceedings. Through its various departments, the Council and the missionary society will co-operate with the Bishops' Crusade in every possible way, especially by (1) conducting retreats for women, (2) promoting the attendance of women at all general, regional, district, and other meetings, (3) observing the Aldersgate Commemoration in the conference, district, zone, and auxiliary meetings of the missionary society, (4) securing a definite increase in the number of auxiliaries and members of the woman's missionary society, (5) securing a definite increase in the number of subscribers to the World Outlook, (6) securing a definite increase in its own missionary offerings, (7) co-operating in the study of the book Out of Aldersgate, and all other features of the Aldersgate cutivation, and (8) co-operating in the Aldersgate Revival and the Continuation Program.

AN APPRECIATION OF MRS. MARY ISABELLA HINTON

The subject of this sketch, Mrs. Mary Isabella Hinton, daughter of the late Sarah Bundy and Jesse P. Chappell, was born October 3, 1864. On December 3, 1937, her sainted spirit took its flight to her deserved heavenly home, there to be with her beloved ones gone before. We who have known Mrs. Hinton cannot but be the better for the knowing and fail to be impressed by her example and each be better fitted for life.

She leaves one daughter, Mrs. J. E. Perry, wife of a steward of Anderson church; Mrs. Alred Bunch, whose husband is sheriff of Chowan county, and Mrs. J. B. Perry, who is a splendid worker in Anderson church; one brother, Mr. Titus Chappell, who is a steward in Center Hill church, besides a host of relatives and friends to mourn her going.

Funeral service was held from the home of Mrs. M. Leigh Sheep of Elizabeth City, a much loved relative with whom she made her home, the service being conducted by Rev. H. K. King, pastor of First Methodist church, assisted by Rev. B. B. Slaughter, presiding elder of the Elizabeth City district. Crossing the Bar was sung as a quartette; a solo, Going Home, was impressively sung by Mrs. Wesley Foreman. Interment was in the Episcopal cemetery by the side of her husband, the late William Thomas Hinton. Many and beautiful floral tributes attested the high esteem in which Mrs. Hinton was held.

The following resolutions were adopted by Anderson missionary society, of which she was a loyal member:

Resolved, That in the passing of Mrs. Mary Isabella Hinton our society has lost one of its most valuable and faithful members. Although somewhat advanced in years, her interest in the work was unabated, having been a liberal contributor of her means since coming to her society from a larger one. We shall sorely miss her companionship, advice and counsel.

We extend to the fine daughter, brother and sisters our most earnest sympathy, and join with them in the grief they bear, asking God's blessing upon them always.

Mrs. J. E. Hunter,
Mrs. B. W. Thach.

BOOKSHELF FOR WOMAN'S MISSIONARY SOCIETIES

The Awakening of John Wesley, by Joy, price 50 cents.

Out of Aldersgate, by Watkins, price 25 cents.

Christianity and Our World, by Bennett, price 50 cents.

Living Religion, by Hart, price $1.50.

Practicing the Presence, by Cushman, price $1.

These books may be ordered from our Publishing House, 810 Broadway, Nashville, Tenn.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"O Thou who dost the vision send,
And giveth to each his task,
And with the task sufficient strength—
Show us thy will, we ask;
Give us a confidence bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do. Amen."

THE ANNUAL MEETING

The twenty-sixth annual meeting of the Woman's Missionary Society, Western North Carolina Conference, will be held in Central church, Monroe, N. C., April 5-7, 1938. The first session will be held at 2:30 the afternoon of the 5th and the meeting will close on Thursday afternoon, the 7th.

EXECUTIVE MEETING AT SUNNY ACRES

The semi-annual meeting of the executive committee of the Woman's Missionary Society of the W. N. C. conference was held at Sunny Acres at Lewisville, N. C., from Tuesday to Thursday of the past week. All of the officers were present, excepting one who was detained at home by illness, and the district secrtaries attended 100 per cent. The meeting proved to be of exceptional interest and adding to the enjoyment of the occasion were the kindness and hospitality extended by Deaconess Hyda Heard, who with Miss Ogburn, is in charge of the rural work carried on from that center. It was regretted by all present that Miss Ogburn was away at the time of the meeting on a visit to relatives in Hickory. She was greatly missed.

The meeting was presided over by Mrs. C. C. Weaver, conference president, and was opened with an inspirational service on Tuesday evening in charge of Mrs. Weaver. The hymn, "God of Grace and Glory," No. 279 in the new hymnal, was selected as the conference hymn and will be used at the coming annual meeting, April 5-7. This hymn was sung as a quartette by Mrs. Arthur Harrell, Mrs. W. T. Powell, Miss Amy Hackney and Mrs. C. N. Clark, with Mrs. George Hoyle at the piano.

Mrs. Weaver's worship service had for its subject "Building the Kingdom" (our theme for the year), and she used for her scripture lesson John 18:36-38, and gave most impressively some outstanding things in which Jesus had confidence: the power of truth; good will, to meet opposition against us; power of love to do the will of God; and confidence in God. Her message was most uplifting and helpful and was followed by reports of the recent Aldersgate meeting in Savannah by Mrs. Weaver and Mrs. C. N. Clark, who gave most interesting and inspiring excerpts from many of the messages delivered on that occasion.

At the close of the meeting a brief session was held in which plans were made for the annual meeting such as selection of date of meeting, appointment of Mrs. C. C. Weaver, Mrs. C. N. Clark, Mrs. P. N. Peacock and Mrs. V. L. Moss as program committee and other necessary items.

The Wednesday morning session opened with a devotional service led by Mrs. W. W. Hagood, conference vice president, who gave a wonderfully helpful message based on the beatitudes. Reports of the conference officers followed and showed most encouraging and splendid progress of the work for the past year. The treasurer's report was received with applause as she told us that our 1937 report was the largest since 1929, the total receipts being $52,707.31, which with local work and supplies brought the grand total to $110,004.86, all of the nine districts going over the top with their budgets. As an expression of praise and gratitude to our great leader, the doxology was sung with enthusiasm.

We wish it were possible to give extracts from each of these splendid reports both from conference officers and district secretaries, but space forbids. The district secretaries' hour was held on Wednesday afternoon with Mrs. W. R. Harris, conference secretary, presiding. A general discussion of the various departments of the work was entered into and proved of exceptional interest and value. A feature of this part of the program was the inspirational service led by Mrs. J. W. Mann of the Statesville district. The closing session was held on Wednesday evening and was filled with items of importance relative to the work, and closed with prayer by Mrs. J. F. Spruill.

TRIBUTE OF APPRECIATION

Bethel church, the woman's missionary society, the community and the bereaved family sustained an irreparable loss in the passing of Mrs. Clara Augusta Eaves Bryant, wife of one of our superannuated ministers, on December 8 at her home in Cabarrus county, near Midland, N. C.. She was 78 years of age. She joined the Methodist church in childhood and, until the last few years when failing health prevented, was active, as few people are privileged to be, in the various phases of church work.

Forty-eight years ago she became the wife of a circuit rider, Rev. R. F. Bryant, then stationed at Salisbury. Her religious and intellectual training particularly fitted her for her new life, and she entered into it with an eagerness, love and humility that never faltered. She accompanied her husband from circuit to circuit, teaching Sunday school classes, organizing missionary societies, taking charge of church entertainments, visiting every one whom she could, welcoming, in short, every opportunity to serve. On several occasions where the need existed she organized and taught free night schools for adults, who had been denied early educational advantages.

It was she who founded the woman's missionary society of Bethel church 44 years ago when her husband was pastor of the Clear Creek circuit, of which Bethel church was then a part. In 1928 they came back to Bethel community to live and at her death she was honorary member of the woman's missionary society she had organized nearly half a century before.

She was daughter of the late Lawson Eaves of Cleveland county; was educated at Rutherford College and taught in the public schools ten years before her marriage. She is survived by her husband ,three sons and a daughter.

Hers was a brilliant mind coupled with the faith of a child. Time and failing health were powerless to lessen that faith or mar her sweetness. Though she has gone from us we cannot feel that we have wholly lost her, for the quality of her personality is indestructible.

In appreciation of her and because of the example she has set us, we, the woman's missionary society of Bethel church, resolve:

First, To emulate to the best of our ability the tolerance, service and love that were integral parts of her Christianity.

Second, That we bow in humble submission to the will of Him who doeth all things well, and thank Him for her life which has been a benediction to us.

Third, That we extend to her loved ones our sympathy and pray God's blessings to rest upon them..

Fourth, That a copy of these resolutions be sent to the family, a copy to the woman's page in the N. C. Christian Advocate and recorded in the minutes of our auxiliary.

Peaceful be thy silent slumber,
Peaceful in thy grave so low
Thou no more will join our number,
Thou no more our sorrows know.
Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tears are shed.

Mrs. W. B. Thompson, Pres.
Mrs. J. Bain Green, Sec.

NEW SECRETARY FOR STATESVILLE DISTRICT

It was with keenest regret that the resignation of Mrs. J. W. Mann, as secretary of Statesville district, was accepted by the executive committee at the meeting at Sunny Acres. Mrs. Mann gives up the work because of her removal from the state to Ohio, where she will reside in the future. She has done a most efficient work during her short term of service and gave unstintingly of her time and service for the advancement of the work. We shall miss her and our very best wishes go with her and Mr. Mann to their new home in Ohio.

Our conference feels most fortunate in securing Mrs. T. V. Goode of Statesville as Mrs. Mann's successor as secretary of the Statesville district. Mrs. Goode comes most highly recommended by those who have been associated with her in her missionary work, and we feel sure that the district will continue to go forward under her leadership. We welcome her into our conference family of secretaries and bespeak for her the co-operation of the women of the large district which she is to serve.

Sunday School Lesson

FEBRUARY 13

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Conserving the Sabbath for Man

Scripture—Mark 2:23 to 3:6

The observance of the Jewish Sabbath was one of the principal reasons why Israel produced the most exalted religious literature ever written. If a nation were sacredly to set apart one day in seven for the cultivation of art, it would be apt, in time, to excel the world in its artistic productions. Israel set apart one day in seven for the worship of God, and so came to excel the world in its religious insights.

It takes time to do anything great, and also a congenial atmosphere. The Sabbath gave Israel's religious geniuses time to think and pray, and its general observance by the masses of the people surrounded them with the proper atmosphere.

America has not the least idea of what it is missing by its loose and half-hearted observance of its weekly opportunity for worship and the cultivation of the higher things. How many people become nervous wrecks because they do not have a change from the daily grind, and how many more become narrow and stunted because their minds run in the same channel seven days in the week.

Throughout history there has been a tendency to turn the glorious opportunities and privileges of religion into prisons, and so it was in the days of Jesus. The Sabbath had become a restraint rather than a release. Instead of giving the soul wings, it had made it prisoner.

Jesus set himself against the imprisoning restrictions imposed by the rabbis, not because he thought lightly of the Sabbath, but because he deemed it such an inexpressibly precious national inheritance. We must never forget that he deemed a proper use of the Sabbath so important that he was willing to encounter opposition that finally led to his death. He risked his life to unfetter it, just as if he were on the earth today, he would risk his life to redeem it from commercialism and carelessness.

One day the disciples had been without food. Perhaps the people had been afraid to share with them on account of the hostility of the scribes and Pharisees. To relieve the pangs of hunger they plucked the ears of wheat as they passed along, rubbing them in their hands. The Pharisees were horrified. These godless men are actually reaping and threshing on the Sabbath day!

Jesus said, Have you never read what David did when pursued by Saul, how he actually took the holy bread before the altar and gave to his famished men? He gave us a valuable hint here. When criticized by bigoted conservatives we can always find a precedent for our Christian liberty in the example of the old worthies whom the conservatives adore. For these heroes were always daring and unfettered progressives in their own way.

In allowing his disciples to disregard the scruples of the Pharisees about plucking the ears of wheat on the Sabbath day, Jesus laid down the principle that anything is right on the Sabbath day that is needful for our physical, mental or spiritual welfare. The Sabbath was made for man, and not man for the Sabbath.

But he would have us go another step and say, Whatever is for our highest welfare is not only right but obligatory. Here is where the shoe pinches today. We are ready enough to allow ourselves liberty in the use of the Lord's Day, but it does not occur to us that to do everything that ministers to health of mind, body, and soul is a sacred duty. The man who does not rise Monday morning re-enforced in every respect for the week's work has missed the previous Lord's Day.

Next in order is the story of the healing of the man with the withered hand on the Sabbath day. Jesus commanded the man to stand forth in the midst, and then he put to his carping critics the straight question, Is it lawful on the Sabbath day to do good or to do evil, to save life or to kill? Evidently Jesus regards the failure to do what we can to relieve suffering as morally on the same level as inflicting that suffering. This principle surely cuts deep.

The Pharisees did not answer, and grieved and angry at their inhuman bigotry, he transfixed in succession every hypocrite of them with a piercing gaze. Then he said to the man, "Stretch forth thine hand." And he stretched it forth, and it became whole.

By this act Jesus laid down the principle that it is not only lawful and obligatory to do whatever is for our own best good on the Sabbath day, but also what is for the best good of our fellowmen. Jesus thus condemns a selfish use of the Sabbath. Men often tell us, in excusing their neglect of the church on the Lord's Day, "Sunday is the only day I have to myself."

The Christian has no day to himself. We should ask God to deliver us from a day to ourselves. For the Son of man is Lord of the Sabbath, and that means it is a day of freedom and joy, but also of service and helpfulness, and all the more joyful just because it is helpful. "He that loseth his life shall find it" applies to the Lord's Day as much as to any other aspect of life. Selfishness leads to ashes at the end of the Sabbath, while unselfishness leads to great peace as we watch the sun go down.—Northern Advocates.

MY AIM

I will follow the upward road today,
I will keep my face to the light;
I will think thoughts as I go my way,
I will do what I know is right.
I will look for flowers by the side of the road,
I will laugh and love and be strong;
I will try to lighten another's load.

—Selected.

"What do you think of our two candidates for mayor?"

"Well, I'm glad only one can be elected."—Wachman-Examiner.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.

Run-Down People Regain Healthy Vitality

Many weak, frail men, women and children have gained new life and vigor, sound flesh and strength by taking Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers. Excellent tonic to build up resistance against colds and other infections. Ask your druggist for

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CHANGE OF LIFE



Raleigh, N. C. — Mrs. L. H. Simon, 33 S. Swain St., says: "At middle-life my nerves were bad. I could not eat or sleep and became weak. I took Dr. Pierce's Prescription and it stimulated my appetite and thus strengthened me; in no time I was enjoying life again." Buy it in liquid or tablets from your druggist. See how much calmer and stronger you feel after taking this tonic.

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Children's Storyland



MARJORIE LOU

Marjorie Lou was a happy, sunny little girl. She loved to help mother. She wiped the dishes; she set the table, and made a jolly game of dusting. She called it hide-and-seek. She said that the dust was always trying to hide in the dark corners and on table legs and other hard-to-find places. But she would hunt it and "tag" it with her very best dust rag.

After school each day she went next door to see grandmother, and to run errands for her. Grandmother called her "Sunshine." But I am sorry to say that there were times when Marjorie Lou was not sunshiny. She did not like to drink her big glass of milk. She did not like to eat her spinach and other vegetables which the doctor said she must eat. She wanted candy and pies and other sweets. She was allowed some sweets. But, oh, dear me, Marjorie Lou wanted them all between her meals. She made things unpleasant by fretting about what she had to eat.

Another time when Marjorie Lou was apt to be disagreeable was at bedtime. She never wanted to go to bed at eight o'clock. She would beg to sit up. She would tease mother. She would take a long time to wash her face, and brush her teeth, and undress.

One day when grandmother came in she found mother looking troubled. "What in the world is the matter?"

"It's Marjorie Lou." answered mother.

"What has Marjorie Lou been doing?" asked grandmother.

"She worries me about her eating and about going to bed," said mother. "For two nights now she has not gone to bed at the right time. She has been cross with her playmates. Today she went to sleep in school. Her teacher thought she was sick and sent me a note.

"I have been asking her questions, and I found that, because we had guests, she romped and played with Fido, read story books, and did not get her regular sleep."

"I believe that I have a growing lesson for Marjorie Lou to read," said grandmother.

"A growing lesson?" asked mother in surprise; "what's that?"

"That's a secret," laughed grandmother. "I'll let her read it, then she may tell you."

Mother wondered about what grandmother meant. She remembered that when she and her brothers and sisters were small, grandmother often taught them lessons in very interesting ways.

Soon mother saw Marjorie Lee skip down the walk and slip through the hedge to help grandmother. An hour passed. Then Marjorie Lou came slowly through the hedge, looking very thoughtful. She sat down on the steps at mother's feet.

"Mother," she said, "I'm going to eat my vegetables and drink my milk and get to bed at eight o'clock and not worry you any more."

"Oh," said mother, "how nice! What made you decide to do this?"

"Well," answered Marjorie Lou, looking ashamed, "grandmother has known for a long time how I hate vegetables and going to bed early. So she fixed a flower bed to teach me a lesson."

"What did she do to a flower bed to teach you to eat vegetables?" asked mother.

"Last spring," answered Marjorie Lou, "she and I planted the flower beds together. We put nice rich dirt on them; that is, on all but one bed. Grandmother wouldn't tell me why she treated that one bed so mean. Then, when I sprinkled every day, she never would let me give the flowers in that bed half enough water. Today she showed me that bed, and the flowers just look sick."

"I should think they would," answered mother.

"Mother," said Marjorie Lou, "she treated the poor little flowers that way so I could see how bad it is. Flowers need the right soil and plenty of water to grow strong and fine. Little children need milk and vegetables to be strong and well."

"How did she make you know that you need long hours to sleep?" asked mother.

"Grandmother says that God made everything, and that he knows what is best for everything. Flowers need rain and sunshine and good soil. That's the law for flowers. One day grandmother put a board on the grass, and in a few days the grass turned yellow. She broke God's law of sunshine for the grass. She says that God's law for children is for them to sleep long hours. Then their bodies will grow strong and well.

"Mother, God made his laws for our good, grandmother says, and it makes him sad when we break them. But he's glad when we love him and keep them. I'm going to make him glad," said Marjorie Lou earnestly, "and I want to make you glad, too."—Ethel Harrison Grice, in Storytime.

SECURITY

I used to tremble in the dark
When mother dimmed the light.
And hurrying down our winding stair
Disappeared from sight.

I did not think how there was One
Who watched above me there!
That God was in the blackest night
And everywhere.

But now the dark is like a cloak,
Soft as a feathered breast,
And wrapped within its velvet folds
I sink to rest.

—The Sentinel.

DO YOU KNOW THE STORY OF THIS GREAT SONG?

How children love to march! There is nothing quite so thrilling to children of all ages as marching to stirring music.

Do you know that this universal love of children to march to a stirring tune led to the writing of one of the most popular songs ever sung in our churches—Onward, Christian Soldiers?

In the beautiful little English town of Horbury, in 1865, the congregaiton of the Established Church of that village decided to go to a neighboring town for a Whitmonday festival. All the children were to go in a body, marching and singing, through the beautiful countryside.

The pastor of the church, Rev. Sabine Baring-Gould, when planning for this occasion, wished that the children might have a stirring song to sing as they marched along. Accordingly, he sat up all night before the event and wrote the words to Onward, Christian Soldiers. The children sang this inspiring song on their march and it has become one of the best known of all marching songs, sung and loved by people of all ages.—Taken from Stories of Hymns We Love—John Rudin and Company, Inc., Publishers, 1018 South Wabash Ave., Chicago.

CHILDREN'S SAYINGS

A lady was entertaining the small son of her married friend. "Are you sure you can cut your meat, Marvin?" she inquired after watching him a moment. "Oh, yes, ma'am," he replied without looking up from his plate. "We often have it as tough as this at home."—Montreal Star.

* * * *

A little Logan Heights girl said there was a new baby at her house.

"Has the baby come to stay?" she was asked.

"I think so," she said, "he's taken all his clothes off."—San Diego Union.

* * * *

"Tommy," said the teacher, "can you tell us what is meant by nutritious food?"

"Yes'm," said Tommy, "it's food what ain't got no taste to it."

* * * *

"Father," inquired Johnnie, "what part of speech is woman?"

"She isn't part of it," he replied; "she's all of it."—Ex.

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Route 4, Winston-Salem, N. C.

January 30-February 13—Atlanta, Ga.
February 20-March 6—Canton, Ohio.
March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Central Falls	Jan. 30-Feb. 13
Greensboro	March 20-April 3
High Point	April 3-17
Thomasville	April 17-30
Greensboro	May 1-15

DISTRICT CONFERENCE DIRECTORY

Winston-Salem, Denton	April 6
Gastonia, Clover Hill Church	April 21
Greensboro, Mt. Pleasant	April 26
New Bern, Ayden	April 22
Asheville	May 17

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

February

West Durham, 11 13
Mt. Tirzah, Helena, 3 13
Calvary, 7:30 16
Bynum Ct., Bynum, 11 20
Branson, 7:30 20
Duke Ct., Duke's Chapel, 11 27
Rougemont, Union Grove, 7:30 27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

February

Roper, 11 13
Columbia, 7:30 13
Plymouth, 11 20
Windsor, 7:30 20

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

February

Biscoe, Biscoe, 11 14
Troy, 7 14
Parkton, Parkton, 11 21
Stedman, Stedman, 7 21
Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

February

Vanceboro, Epworth 11 13
Newport, Havelock, 3 13
Beaufort, Beaufort, 7:30 13
Riverside-Bridgeton, Beech Grove, 11 20
Aurora, Campbell's Creek, 3 20
Pamlico, Bayboro, 7:30 20
Grimesland, Providence, 11 27
Ayden, Ayden, 7:30 27
Aldersgate mass meeting, New Bern, 10-4 28
Aldersgate youth rally, New Bern, 8 p.m. 28

March

Greenville, Jarvis Memorial, 7:30 1
Straits-Harlowe, Straits, 11 6
Atlantic, Williston, 3 6
New Bern, Centenary, 7:30 6
Grifton, Grifton, 11 13
Jones, Oak Grove, 3 13
Hookerton, Hookerton, 7:30 13
Ocracoke-Portsmouth, Ocracoke, 7:30 15
Goldsboro Ct., Salem, 11 20
Fremont, Black Creek, 7:30 20
Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April

Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

February

Fuquay, Fuquay Springs, 11 13
Raleigh, Central, night 13
Raleigh, Edenton Street, 11 20
Raleigh, Fairmont, night 20
Raleigh, Hayes Barton, 11 27
Raleigh, Jenkins Memorial, night 27

March

Selma, 11 6
Clayton, night 6
Erwin, 11 13
Dunn, Devine Street, night 13
Middleburg, Shocco, 11 20
Oxford, night 20
Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April

Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

February

Wilmington, Trinity, 11 13
Scotts Hill, 3 13
Wilmington, Grace, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

February

Micaville Ct., Bakersville, 11 13
Spruce Pine, Penland, 2:30 13
Burnsville, 7:30 13
Asheville, Asbury Memorial, 11 20
Bald Creek, Boring's Chapel, 3 20
Asheville, Hillside Street, 11 27
Hendersonville, 7:30 27

March

Asheville, Haywood Street, 11 6
Candler Ct., Snow Hill, 3 6
Leicester Ct., Dix Creek, 7:30 6
Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April

Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May

Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

February

Waxhaw, Waxhaw, 7:30 10
Dilworth, 7:30 11
Morven, Sandy Plains, 3 13
Ansonville, Ansonville, 7:30 13
Lilesville, Lilesville, 11 20
Hawthorne Lane, 5 20
Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

February

Mount Holly, 11 13
Gastonia, Main Street, night 13
Belmont, Park Street, 11 20
Shelby, Lafayette Street, 11 27

WORKS IN 2 WAYS ON DISCOMFORT OF
COLDS



1. Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

2. If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in ⅓ glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

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15¢ FOR 12 TABLETS
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Virtually 1 cent a tablet

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Can Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline powder, on your plates. Makes false teeth stay in place and feel comfortable all day long. Sweetens breath. Get FASTEETH at any drug store. Accept no substitute.

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YAGER'S LINIMENT

Shelby Ct., Salem, 2:30 27
Shelby, Central, night 27

March

Lincoln Ct., Marvin, 11 6
Boger City, Asbury, 3 6
Lincolnton, First Church, night 6
Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Maylo, night 20
Lowesville, Snow Hill, 11 27
Crouse Ct., Lander's Chapel, 3 27

April

Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT

W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

February

Coleridge, Rehobeth, 2:30 12
Liberty, Staley, 11 13
Ruffin, Pelham, 7:30 13
Bessemer, 7:30 14
Farmer Ct., Macedonia, 2:30 18
Reidsville Ct., Lowes, 11 19
West Market, 11 20
Summerfield Ct., Center, 7 20
Gibsonville, Whitsett, 7:30 21
Reidsville, Main Street, 7:30 23
Centenary, 7:30 27
Highlands, 7:30 28

March

Spray, 7:30 6
Leaksville, 5 6
Draper, 11 6
Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT

John W. Moore, P.E., Marion, N. C.
SECOND ROUND

February

Grace Chapel, 11 13
Whitnell, Harper's Chapel, 3 13
Lenoir Ct., Littlejohns, 7 13
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March

Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

STATESVILLE DISTRICT

John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February

Todd, Hopewell, 11 13
Jefferson, Orion, 3 13
Helton, Grassy Creek, night 13
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20
Troutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March

Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

SALISBURY DISTRICT

C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

February

Farmington, Smith's Grove, 11 13
East Spencer, 7:30 13
Harmony, 11 20
Mt. Pleasant, 3 20
Tabernacle, 7:30 20
Pfeiffer, Richfield, 11 27
Salem, 3 27

March

Albemarle Central, 11 6
Westford, 7:30 6
Albemarle Ct., Stony Hill, 11 12
Kannapolis, 11 13
Granite Quarry, 7:30 13
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

February

Junaluska, 11 6
Murphy, night 6
Webster, Webster, 11 13
Bryson City, night 13
Murphy Ct., Ranger, 11 20
Andrews, night 20
Jonathan, Shady Grove, 11 27
Clyde, Clark's, night 27

March

Bethel, Bethel, 11 6
Franklin, night 6
Waynesville, Regional Rally, 11 and night 13
Hayesville, Sweetwater, 11 19
Robbinsville, Robbinsville, 11 20
Dellwood, Elizabeth, night 20
Macon, Patton's, 11 20
Franklin Ct., Clark's, 11 and 3 26-27
Cullowhee, Cullowhee, 11 3

WINSTON-SALEM DISTRICT

W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

February

Thomasville Ct., Fairview, 7 6
Walnut Cove Ct., St. Mark, 3 6
Lewisville Ct., Lewisville, 7 9
Forsyth Ct., Pine Grove, 11 13
Hanes Ct., Clemmons, 7 13
Ardmore, 7:30 16
Green Street, 11 20
Davidson Ct., Centenary, 3 20
Ogburn Memorial, Oak Summit, 7:30 23
Ararat Ct., Hatcher's Chapel, 11 27
Dobson Ct., Stony Knoll, 3 27

March

Thomasville, Trinity-Bethel, Bethel, 7 2
Hiatt Memorial, Mt. Olive, 11 6
Reeds, at Mrs. Nifong's, 3 6
Burkhead, 7:30 9
Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Linwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17

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Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicine can't help much because they don't fight the germs. The doctor's formula **Cystex**, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for **Cystex** (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

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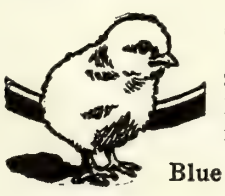
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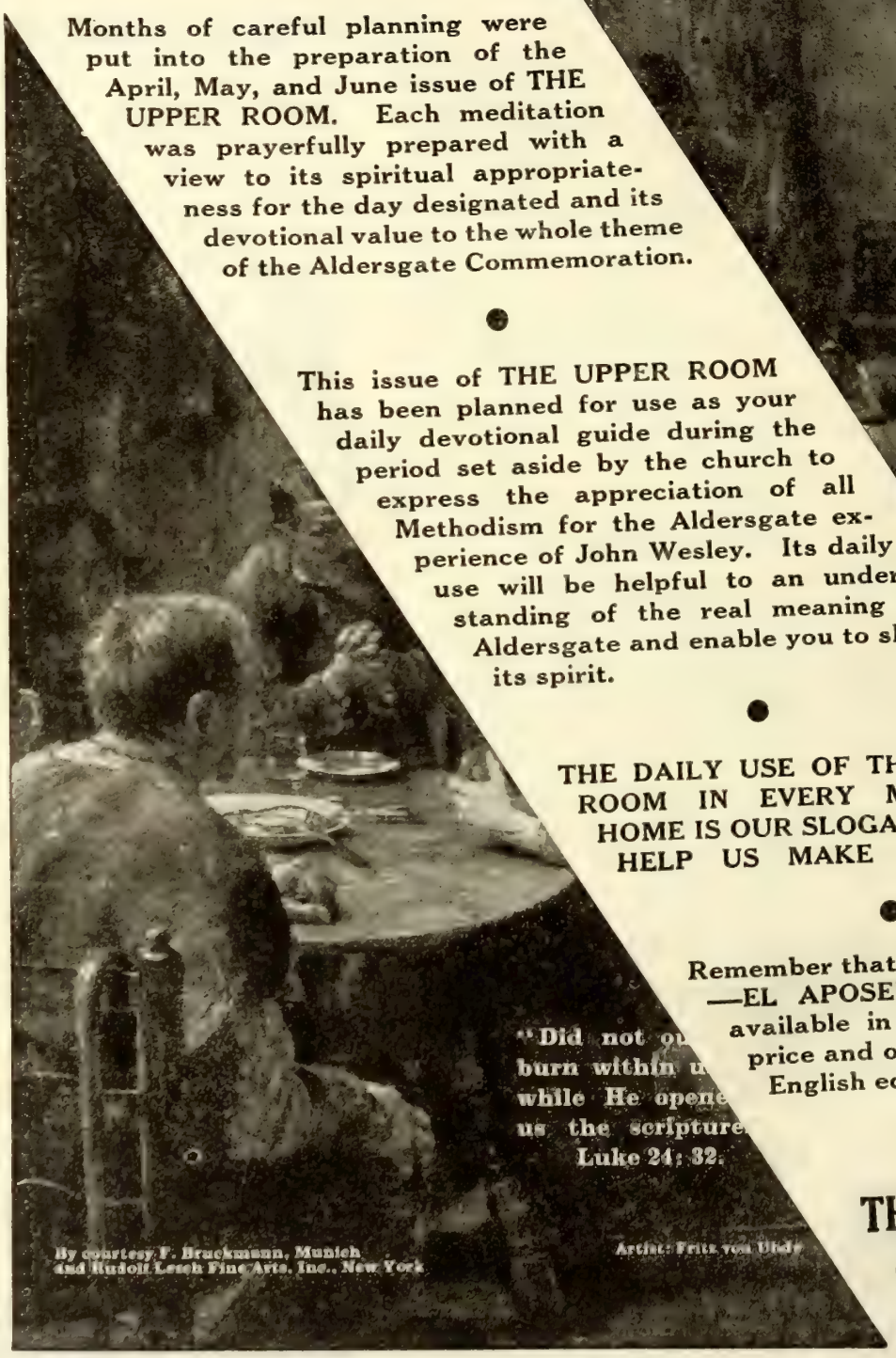


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Thomas Communion Service, Box 1217 Lima, Ohio

This Is the Aldersgate Commemoration Number—

April-May-June

The Upper Room



Months of careful planning were put into the preparation of the April, May, and June issue of THE UPPER ROOM. Each meditation was prayerfully prepared with a view to its spiritual appropriateness for the day designated and its devotional value to the whole theme of the Aldersgate Commemoration.

●

This issue of THE UPPER ROOM has been planned for use as your daily devotional guide during the period set aside by the church to express the appreciation of all Methodism for the Aldersgate experience of John Wesley. Its daily use will be helpful to an understanding of the real meaning of Aldersgate and enable you to share its spirit.

●

THE DAILY USE OF THE UPPER ROOM IN EVERY METHODIST HOME IS OUR SLOGAN FOR 1938. HELP US MAKE IT A FACT!

●

Remember that THE UPPER ROOM —EL APOSENTO ALTO—is now available in Spanish at the same price and on the same terms as the English edition.

●

THE UPPER ROOM

650 Doctors' Building

Nashville, Tenn.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY 17, Number 7

Duke Univ Library
15Oct37

"The Best of All is, God is With Us"

THE little old man gathering up his feet in that old-fashioned bedstead was the same who had raised all England for Christ. To him had been given the heathen for his inheritance. He had been sent out into the world under the strain and stress of being son to Samuel and Susanna Wesley, and he had been well-nigh deafened by rams' horns of dissent and trumpets of orthodoxy. Calvin and Arminius had contended for his soul, and he had trembled under threats of what went forward in the Mind of God. But in a life packed with emotional crises he had come to believe that nothing profane lurked at the heart of the universe. Burning and shining there at the center, the essence of God partook of the warmth and the salvation of human love. So he was ending his long life very simply, and as a child comes home from school: "The best of all is, God is with us."

As John Wesley was whirled away into that world of light it was appropriate that the friends at his bedside should hear the rush of a chariot of fire. Instantly they dropped onto their knees and prayed passionately that the mantle of their Elijah might flutter down to them. Then they went out and told of his death and sent his message all round England in a glorious challenge of hope' "The best of all is, God is with us." They buried him in his own back garden, which was also just as it should be for this man of the many gardens. Only Charles Wesley and his father were fit to lie in consecrated ground. They buried John Wesley secretly, for fear of the great crowd of mourners, and that is perhaps why, to this day, some of his disciples refuse to believe that he ever died. Their number dwindles, but to some, still, he walks the City Road or darts in and out of Bristol's New Room. Sometimes they have watched him among the packing-cases in an old yard in Aldersgate Street, sometimes under Paul's dome. Sometimes they have seen a little figure sprinting round the playground at the Charter House or have watched a young man at work in his rooms at Lincoln College. Perhaps it is to Oxford that he will return, like that other Scholar Gipsy who waited for the spark from heaven to fall, for after all his wanderings, it was only Oxford he wished to have written on his coffin. But for John Wesley there remained no need to tarry longer, for he had learned the secret which that other sought. In the midst of his own wild brotherhood he had brought down fire from heaven, even to a world of half-believers in but casual creeds. So if his ghost still walks that warm, green, muffed Cumnor hills or stays to watch the line of festal light in Christ's Church Hall, it is in no spirit of quest, but rather in the ecstasy of love's satisfaction.

"But what—I dream. Two hundred years are flown
Since first the story ran through Oxford halls."

—"Son to Susanna."

DANGEROUS DELAY ASIDE

Put aside that thief of the hour that would rob us of the Aldersgate experience. Some come rejoicing as they tell of the victories won in churches and homes here and there as they have gone forth telling of their new experience with God. It sounds like the days of Wesley. But too many have no thrilling message to tell. They have not urged the fearful saints right at their doors to seek in agony of soul the life-changing experience that makes an Aldersgate. The warm heart and the mystic experience remains in the distance. Too many are taken up with the big meetings and the public assemblies instead of seeking in serious agony in the depths of the soul out of which breaks the shouts of victory.

Delay is dangerous. Some expect to circulate the church paper later. They really need it, now, with the much being said each week about Aldersgate over the land. For months the press has been doing all possible, but the many fail to get the benefit. Certain leaders have been stirred by what they have seen and felt but the masses remain untouched. Flaming souls and humming presses must be brought to bear on the inert mass in most of our churches and communities. Let all interested bend every energy to circulate the output of the printing press and to send forth among the people all who have come into the new experience. Delay is dangerous. Procrastination is the thief of time. This is the peril that threatens Aldersgate Commemoration at this hour. At home, at home, is the place to begin, and that without delay.

BACCHUS AND THE VINE OF NAXIA

Have you read the story of Bacchus and the vine of Naxia? We shall abbreviate the story here, for some there are who never heard it, or, having heard it, soon forgot it as an empty fable.

But the story fits into the present as if it were first told on yesterday. On his journey from Hellas to Naxia, Bacchus found a plant with which he was much pleased. So he carried it with him in his travels. Seeing it needed nourishment and fearing it might die before he reached his destination, he planted it in a bird's skeleton which he found by the highway. It took root immediately and grew so rapidly that he was forced to repot it or see it wilt and die. A lion's bone being at hand, he put it and the skeleton into the bone. However, within a little while it became necessary to re-transplant it, which he did, this time puting it all into the bone of an ass.

On reaching Naxia, his destination, he sought to separate its roots from the bones with which they had become enmeshed. But he could not entwine them from the skeleton and the bones. So he planted all in the ground of Naxia. The vine grew rapidly and produced great clusters of luscious grapes from which Bacchus made wine. A wonderful story! But hear the end of it. When men drank the wine at first they sang like birds, then they roared like lions, and when they drank more they behaved like asses.

Yes, it is an old story in a new setting. A politician, not a patriot, who drinks, sings like a bird when he wants your votes; he roars like a lion when he is inducted into office and is trying to bluff his sober colleagues; and he behaves like an ass when he writes laws for the state.—The Christian Index.

INSTITUTE OF INTERNATIONAL RELATIONS MOVED FROM DUKE TO CHAPEL HILL

On account of a lack of dormitory space at Duke Univeristy the Institute of International Relations which for the past five years has been held at Duke will be transferred to the University of North Carolina at Chapel Hill. This institute will be sponsored jointly by the Friends Service Committee and the University of North Carolina. The time of meeting is June 13 to 22, 1938. Dean Russell of Duke University will continue to serve as dean of the institute.

The program, as usual, will present opportunity for the discussion of such timely and crucial topics as: The Economic Aspects of International Relations; The European Situation; The Situation in the Orient; The Foreign Policy of the United States; and, The Spiritual and Ethical Aspects of World Peace.

The advisory committee met at the Carolina Inn, Chapel Hill, Tuesday, February 15, at 3 o'clock in the afternoon to complete plans for the 1938 institute. There was a large and representative attendance of the committee present and a deep interest in the work was manifest by these men and women who had assembled from Goldsboro, Raleigh, Fayetteville, Winston-Salem, Greensboro, Durham and intervening points. The outlook for a successful institute is most encouraging with Elbert Russell of Duke, dean, R. M. Grumman of Chapel Hill, director, and Mrs. Helen T. Binsford of Guilford College, field secretary.

EXCERPTS FROM O. O. McINTYRE'S MORNING MAIL

From Seattle, Washington: "If you ever come to Seattle, a fried-chicken dinner with all the trimmings—including preserved plums—await you."

From Ogden, Utah: "I am 18 and am considered a beautiful blonde. I have $400 to spend on a 10-day visit to New York. If you'll show me the town I'll pay all the expenses."

From Atlanta, Georgia: "I can imitate wild animals and more than a dozen birds. Everybody says I should go on the stage. If you'll arrange it I'll give you my first two weeks' salary."

From Portland, Maine: "I have told some people here that Irving Cobb is my intimate friend. If you can get Cobb to write me a letter and sign it—'your pal, Irvin,' I'll send you a certified check for $100."

From Cincinnati, Ohio: "I have been out of work and am ill. I need $500 to put over a new invention. Unless you send me this amount I will kill myself."

REPORT ALL BOARDS THAT ARE 100 PER CENT

Next week in our reports of Aldersgate subscriptions all churches with boards 100 per cent will be marked with a *. Circuits with more than one church 100 per cent will have a * for each church.

Please check over your boards and report all that belong to this distinction at the present time. Some have been reported but we want all, so as to have a correct list.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
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Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY 17, 1938 Number 7

The devoted wife of O. O. McIntyre says the last words he spoke were, "turn your face to me so I can see you." Inseparable in life and toilers at the same tasks for thirty years, they could not be separated in death. There is something very beautiful in it all.

x x x

Fred Beal, when he murdered Alderholt in Gastonia ten years ago showed himself to be a vicious fool. But a stay in Russia taught him many things. Among the things that he learned was that prison life in North Carolina is preferable to running at large in Soviet Russia.

x x x

The silence that frequently accompanies conscious strength is tremendously impressive. It impresses those who possess it and also those who fear it. It is like the impressive silence that precedes the breaking of the storm. People sometimes shout so that they will not hear this awful silence.

x x x

A danger to be guarded in the Aldersgate Commemoration will be a substitution of district and conference-wide meetings for work in the local church. Better than listening to so-called big men make speeches about Wesley will be for pastors and other church leaders to go with the spirit of Wesley into their own congregations and into the highways and hedges with burning messages upon their own tongues. Our victories will be won if won at all as Wesley won his.

x x x

"To souls bound fast in the dungeon of Giant Despair, with the shackles of John Calvin upon them, such a gospel of liberation broke all the prison bars. Flames of hell, eternal damnation, the nightmare of the reprobate, all were conquered in that unconquerable love of God. At the heart of old Calvinistic England the warmth of spring thawed fear. At the center of life and mystery a God smiled. Death was swallowed up in victory."—Son to Susanna.

Judge Clawson Williams, who was solicitor twelve years before being named judge, said of liquor in his first charge to the grand jury last year: "It takes taxes off of land and puts them on life and character. You cannot make an asset of what is inherently a liability. For every dollar you make from it you loose ten. There isn't anything good about it. It makes no difference in what stage of life one may be, the use of liquor will bring utter destruction unless the hand of the Almighty comes in." The same may be said of liquor long after the judge has passed off the bench.

x x x

It was Emerson who said in substance that the world makes a road to the door of a man who makes the best mouse trap even though he lives in the woods. But Emerson did not confine himself to mouse traps. He said: "If a man can write a better book, preach a better sermon or make a better mouse trap than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door." But the tide has turned in these last days. Men do not seek out the maker of mouse traps and sermons who live in the woods, but rather turns to the man who lives in the White House.

x x x

Would that all Methodists of this land would profit by the spirit manifest in North Carolina. We are moving to Methodist union in a beautiful way. Wherever the two episcopal bodies and the Methodist Protestants exist side by side joint meetings are being held in which all have a place on the programs and all join in good fellowship. Many such are to follow those already held. Instead of contending and disputing these Methodists are cultivating a spirit of brotherhood for the coming union. What a power for conquest will these three hundred and forty thousand Methodists be in this state! Already the blessings of Methodist union are manifest. Our invitation to the fearful souls in other states who are filled with fear and misgivings is to come and see.

A Barn Building Fool

JESUS in a few short sentences gave us a picture of the one fool of the ages—a man who made life to consist of big barns and full granaries. Instead of much goods gathered in big barns and a soul with a glorious good time here below there was nothing for eternity. Only the gnawings of a covetous soul remained to harrass a future with no treasures laid up on high.

With Jesus at all times life and religion were primarily within rather than in the realm of the external. In the long ages before as well as in the centuries since his coming, man has made his biggest blunders at this point.

In his day, the sharpest rebukes hurled by Jesus against the religious classes were for their making religion to consist in an outward show rather than in spiritual reality. Praying, fasting and alms giving go with genuine religion, but instead they made long prayers on street corners, fasted oft with much parade, and gave alms with eager display. All this was done to be seen of men. It was an outward parade on a level with big barns and full bins. Jesus rebuked with equal emphasis a life measured by abundance of things and a religion confined to the externals. Instead he went direct to the heart of humanity and held rigidly to the spiritual, asserting, "God is a spirit, and seeketh such to worship him." Such an abiding assurance of a spiritual victory enabled our fathers to sing,

"My heavenly home is bright and fair;
Oh, what must it be to be there."

This is the one significance of our Aldersgate celebration. Methodism is united in this effort to exalt the spiritual—to magnify the experiences of the soul rather than to exalt the demands of the body. Unless we do this Aldersgate is doomed to failure. All our many assemblies will be empty and vain unless they lead us to spiritual discontent, to deep heart searchings, to agonizing prayer, to relinquish our worldly ways and ungodly ambitions. Some dear souls are distressed and eager for a new sense of God with them. These are the finest occurrences that have taken place in many places. It is the guarantee of new conquests for God.

Do not forget that it was the eager enquiry of his disciples as to what they were to get for leaving all to follow him that elicited the incident of the big barns. Not what we have or what we can get is the primary need of American Methodism at this hour. The leaders must quit selling their lives and go to giving them away. We will then know by experience what "Out of Aldersgate" means. Not by reading but by living this volume will it become effective.

Lost in the Struggle

WE have all read thrilling accounts of a man lost on the desert or lost in a fog without compass. Any one who has had experience in a desert land or out on the wide water in a fog knows something of the terror of such an ordeal. But such experiences are not the most pathetic by any means. An old Harvard man remarked some time ago that the most pathetic sight is the lost college man at Harvard. These bewildered souls are found on almost every college campus where men are torn from their moorings in the educational process and are left to find their way out of the confusion.

Earnest souls, bewildered and lost, are not limited to the comparatively few who end in confusion facing up with university professors in academic halls. They are everywhere in the vast world university where the masses go to school. Deeply religious men and women often stumble on in weary confusion not quite sure of anything. Creeds and dogmas confuse some; others are lost in the haze and fog of religious disputes, and still others fear to make the venture.

Why not seek the way by following the one leader? Jesus never laid down a certain creed or made unusual intellectual demands of any one. Of the man with a poor start in life, such as was Levi as well as of the rich and well-to-do young ruler, the one demand he made was "Come and follow me." This is the one way to save the lost and confused man horrified and distressed in the midst of the struggles and anxieties of the world.

Our churches are full of the uncertain wherever there is a deepening of the religious experiences of those who have lost their way. If the Aldersgate experience takes hold of our people in a vigorous way many will awake to a great anxiety, not quite sure what to do and which way to go. Fortunate will it be for all such if they are carefully led to follow Jesus all the way. He will lead them out of their confusion into the path "that shineth more and more unto the perfect day."

Aldersgate

ALDERSGATE is not a catchword. It is not a slogan, or a rallying cry for gathering clans. It is the name of a second rate street in London that got its name from the north gate of England's ancient capital. But it is very much more than the name of a city street. For it marks an epoch in Christian history, since it was the beginning of ecumenical Methodism, which numbers at this time 12,000,000 souls and is still in the days of its youth and the years of greater promise seem to be ahead.

About Aldersgate gather stories that cannot fail to stir spirits that are sensitive to the highest and best things of life. Some of these go before the Aldersgate experience. They begin in the backwood's parsonage at Epworth, England, where a houseful of children were nurtured and trained by England's greatest mother. Poverty, learning and religion constituted the blessed trinity of that household and marvelous were the results wrought out by them.

John was set by Providence to become the true successor of his mother. And right well did he succeed eventually. Upon his superior merits as a studious and gifted lad was he admitted into the famous Charterhouse school for boys and on the same terms did he become a student and fellow in Oxford.

But he was not yet prepared for his great future. God sent him as a missionary to the Indians of North America and hinted to him at the time that he sent him there to save his soul.

Defeated, if not broken in spirit, he returned from Georgia seeking the spiritual equipment that he so intently and eagerly sought and finally found in the little room on Aldersgate street.

What came after Aldersgate were those matchless fifty-three years of service that John Wesley rendered for God and humanity. And after Aldersgate have come also these two hundred years of Methodist history.

George Washington

FIRST in war, first in peace, and first in the hearts of his countrymen." So wrote Richard Henry Lee in drafting the resolutions adopted by Congress at the time of Washington's death. And this has become the one brief sentence that summarizes the career of George Washington, "the father of his country."

There have been commanders of greater armies, and more noted advocates of peace and men who received the homage of the nations, but amid the tasks that was committed to him and his co-laborers he was without a peer. And a man is to be judged by what he was to his own day and generation and what he is to succeeding generations. The passing decades deprive him of none of that prestige which he enjoyed at the close of his earthly life. And as we approach the 138th anniversaryof his birth on February 22, he continues to be to all true Americans "first in war, first in peace, and first in the hearts of his countrymen."

Not So Bad After All

DR. HERMAN WEBER, editor of the Year Book of American Churches, gives the following figures which tend to lift one up who is down-hearted: "More than 30,000,000 Americans attend services in Protestant churches and Jewish synagogues each week. Church membership is gaining at the rate of 750,000 each year. Church buildings have increased seven fold in the last 75 years. The last census numbers 232,154 houses of worship in the United States and the church debts equal only 11 per cent of the value of the buildings. The population of the United States increased 22 fold from 1800 to 1934; church membership in the same period increased 80 times."

Figures are not always to be trusted, neither are a man's feelings trustworthy when he is in the "dumps." Therefore, "Cease your repining, sad heart, for behind the clouds the sun is shining."

Governor Hoey in Chicago

GOVERNOR CLYDE R. HOEY was the speaker last Sunday evening before the Sunday Evening Club of Chicago. Eminent speakers from all parts of the world for almost half a century have appeared each Sunday evening before that club. It is quite a distinction to be invited to occupy that platform.

Mr. Hoey among other things declared: "Faith in God and faith in a great people will continue to be the essence of our marching orders. The whole history of America should inspire us with hope. There is full warrant for optimism. Every age has its pessimistic outlook, but any intelligent appraisal of the assets and liabilities of this day should impress us with the progress made and the success achieved in material and humanitarian endeavors, and give us fresh courage for the future."

People and Things

Rev. and Mrs. C. W. Barbee announce the birth of a daughter, Patricia Ellen, at Thompson Memorial Hospital, Lumberton, N. C., February 10, 1938.

The story of the rich man and Lazarus is the story of two beggars. One begged bread on earth, and the other begged water in hell.—Dr. Will H. Houghton.

Carr church, Durham, is on the upgrade. Our first quarter ended yesterday and the treasurer reports that sufficient funds are on hand to pay all first quarter obligations. We have been most graciously received here and have been well pleased with the way things are starting off. Steady increase in attendance upon all services of worship."—Carlos P. Womack.

"Without an exception I have found the laymen in every quarterly conference heartily sympathetic with the Ministers' Retirement Plan. Likewise, the preachers to a man will support it with intelligent appreciation. My personal judgment runs strongly in the same direction."—J. M. Culbreth.

"The General Board of Christian Education will meet at the Tutwiler Hotel in Birmingham, Alabama, on the morning of Tuesday, April 26, at ten o'clock. Members of the general board will be entertained at the Tutlwiler Hotel during the sessions of the board."—Wm. F. Quillian, General Secretary.

The National Methodist Press says: "There are more inconsistencies in Washington than there are ripples on the Potomac. Recent and most glaring was the case of the President and his subalterns sitting down to a $100 per plate dinner, washing down their rich food with goblets of wine, while 5,200 undernourished school children of the District were threatened with a discontinuance of free lunches costing only seven cents each."

The young people's union of the Parkton charge met in Marvin church last Tuesday evening. Rev. W. V. McRae, presiding elder of the Fayetteville district, brought these young people a most interesting message. The union decided to meet every two weeks. Next meeting to be in Parkton church on February 22. The formation of this union of young people on the Parkton charge seems to be a very helpful movement.

Dr. Henry Hitt Crane, pastor of Elm Park Methodist church, Scranton, Pa., will be at Duke University next week for religious emphasis week. He begins his work Tuesday and classes Sunday following. Dr. Crane has been at Duke repeatedly before this and no man who comes to the university is quite so popular with the students as is this gifted preacher. There are no dull moments when he preaches and his appeal to young people is tremendous. He sees things from the viewpoint of youth and duly appreciates the ideals and aspirations of young men and young women.

"The work on the Roseboro charge is moving along in a fine way. The pastor and his family have lived in a continuous pounding since conference. Bethel and McGee's brought their poundings to a climax a few days ago when they descended upon the parsonage with many good things to eat. For all these things we are deeply grateful, and I hope our service in the future will show our appreciation. Bethel will now enjoy singing from the new Hymnal—110 new hymnals have been placed in the church in the last few days. The members of the charge are looking forward to the Aldersgate observance."—Pastor.

"Our work is progressing nicely. Maysville is a new appointment for us this year. Our reception has been most cordial. There have been two or three of the conventional 'poundings.' We are launching a long delayed building project at Maysville to supply much needed Sunday school rooms. In the midst of such a good people we feel that through the leadership of the Good Spirit we will come to the close of another good year this fall such as has become the established tradition of the Maysville charge."—A. L. Harris.

When Dinsdale Young died, we lost one of the great preachers of his generation. Few men can have preached so often; yet he was never far from his one theme; wherever his text might be found, he would always be preaching the gospel as he understood it. He preached with absolute and infectious confidence. He was so powerful as a preacher that for nearly 25 years he held an immense congregation in the Central Hall, Westminster, between Sundays preaching and lecturing almost daily, and never lost his audience. —The Christian Century.

"Rev. and Mrs. Inman Uber Townsley sailed on the Peenland Red Star Liner Saturday, February 5 for Brussels, Belgium. They have been at Hartford, Conn., since last September 21 to January 21 in Hartford school for missions. They will be in Belgium until about the first of June. Then they will sail for the Belgium Congo, Africa. Several of their friends from Hartford, Conn., Mr. Barden of Durham and myself were at the pier to see them off. They were in excellent spirits over their departure toward the field which the board of missions had assigned them to serve for the next five years. Their address will be Rev. and Mrs. Inman Uber Townsley, 5 Rue de Champsde de Mars, care of W. G. Thonger, Brussels, Belgium."

William F. Quillian, Jr., native Nashville student in his senior year at Yale University, where he is president of the School of Religion student body, has just been awarded the Day Fellowship, according to advices received by his parents, Dr. and Mrs. W. F. Quillian. The Day Fellowship, accounted a high academic honor, provides for a year's study in any part of the world selected by the student. Young Quillian, who is majoring in higher Christian education, will probably go to Edinburgh after receiving his B.D. degree in June from Yale. He holds his A.B. and M.A. degrees from Emory University and Duke University, respectively, and will complete work abroad for the Ph.D. degree. He is the son of Dr. W. F. Quillian of Nashville, general secretary of the board of Christian education of the Methodist Episcopal Church, South.

"We are happy to be the minister to the people of the Siler City charge. When we were sent here last year they made us feel at home from the very start. Each of the three churches has responded to the program we have tried to put across. Last year First church and Mt. Vernon increased their benevolent giving $100; First church $85 and Mt. Vernon $15; West End increased their pastor's salary $50. This year First church increased her part of the pastor's salary $100, making the total salary $2250. It would be impossible for us to thank each one for the courtesies shown us since conference—poundings, gifts, kindnesses during the illness of Mrs. Heath, and improvements to the parsonage. Three new stoves, upholstered living room chair, upholstered bedroom chair, linoleum, and the enclosing of the side porch, and general repairs of roof, porch, chimney, and wiring, add much to our comfort."—Freeman Heath, Pastor.

Souls aflame and presses humming are essential to our Aldersgate Advance

SUNDAY AT ST. PAUL, GOLDSBORO

Rev. W. C. Ball in his characteristic way is giving himself without stint to the work at Goldsboro. To rally the congregation, to win the young people, to build up the church school, to pay a troublesome debt, to increase the contributions to the benevolent collections, as well as to preach the best possible, have been his one concern. All these have made heavy drafts upon his time and energies. But the results do follow. They were in evidence last Sunday morning as we appeared before a full house of eager and responsive listeners, more than half of which were young people, though this was in no way a special service for young people.

What a high hour is such an occasion for a preacher eager to pour out his soul with the earnest desire that this may be truly an hour of dedication—an Aldersgate dedication. Such is vastly more important just now than simply a commemoration of an epochal event of two centuries ago. The people are eager for a religion of inner reality rather than one of outward show, though many are fearful of what an Aldersgate experience may do for them. They do know that they must relinquish many things they hold dear—much of worldliness and of selfish desire must go. Some preachers confess that they fear what the Aldersgate experience will do for them.

The Adult Department

In talking Aldersgate to that fine adult department at St. Paul of more than fifty men and women devoted to the cause of Christ, we envisaged that as the representative of hundreds of such groups in North Carolina that might work a revolution in their churches and communities were they willing to pay the price. Instead of the same old weary rounds of exacting calls, with little to show for these burdensome demands, they might with flaming souls go forth to win others to happy godly living. With something of the intangible touch of God upon them because of the glow within they would eagerly make more use of the printing press and of the raptures of the songs of Zion.

In all our churches are enough men and women in our Sunday school and missionary societies to stir every community were each a living cell to bring new life to the bodily organism. Above all else we need the Aldersgate experience carried to the small groups.

We are massing the folks, but what about going to our knees at the altars and in the closets? We are standing in need of prayer more than in the need of talking—of waiting before God in the secret place rather than waiting for the man on the platform. "What would Wesley have given for such a group as that at St. Paul?" was the question we left with them. What might happen in all our churches were there a few flaming souls willing for God to walk with them every hour of every day? This is the one eager inquiry that lingered with us as we left the promising situation at St. Paul last Sunday.

AN APPRECIATION OF REV. J. J. EDWARDS

It was by blessed privilege to be closely associated with Brother J. J. Edwards in Franklin for several of the last months of his life. He was a godly man, who when tried in the fire proved to be pure gold.

Brother Edwards belonged to a generation of preachers which is rapidly passing from us, to the infinite loss of our church. He represented a noble type—the circuit rider, who spread scriptural holiness over these lands. Fearless in proclaiming the truth, yet kindly of heart, anxious for the salvation of others, rarely thinking of himself, he was a man whose rugged strength of Christian character commanded respect wherever he went.

He and I rode together to the last meeting of the annual conference. As we traveled toward Asheville from Franklin, we passed along by the familiar spots of his boyhood, and he was happy in the recollection of incidents which occurred many years ago. As we returned from conference several days later through the same eternal hills Brother Edwards, like the true soldier of the cross which he was, set his face steadfastly to go to his new appointment.

The loss of Brother Edwards from the ranks leaves our conference the poorer. His was a great and brotherly spirit. His was a life lived in the service of his Lord. The news of his tragic passing brought a shock of grief to all who knew him and loved him. Truly he fought a good fight. Certainly he has earned the crown of righteousness.

C. C. Herbert, Jr.

THIS IS PATHETIC

During the recent reunion of Confederate veterans in Virginia one old war horse, in opposing a joint resolution with the veterans of the Union Army, said there was not hate in his heart for the Yankees, but he knew "they hate us a plenty."

Poor old fellow. There he stands, his trembling hands on his cane, haunted by a ghost long since gone with the wind, while the dark shadows of seventy years ago still fall on his old, gray head. Somebody ought to guide his tottering feet out into the sunlight. Like many others he ought to take a journey out of his ante-bellum back yard into the front yard of this present world.

This writer has for the last few years received more invitations than he could fill to visit these Yankees and speak to them. If this veteran had been along he would have been astonished at the receptions received. Great crowds, fine enthusiasm as such expressions were heard: "I have just read the life of Robert E. Lee. What a man he was." "I love the South." "My mother came from Virginia." "My daughter lives in Richmond."

The pity of digging in the graves of the past for bones when we can walk and sing with our brothers in the flower garden of the present!—Richmond Christian Advocate.

ACTIVITIES OF TRINITY CHURCH, WILMINGTON

Since coming to Trinity I have discovered that poundings are in order even in a city church. The members came in large numbers to the parsonage and left our pantry well stocked with everything good to eat. For this generous display of good will the parsonage family is truly grateful.

Not only did these Trinity people fill our pantry, but they have renovated the parsonage. They painted and papered the inside, put in new rugs, light fixtures, curtains, draperies, furniture where needed, and many other things to add to the comfort and convenience of the pastor, his wife and baby boy. We are enjoying this well furnished home and deeply appreciate all that the people have done.

At our first quarterly conference we agreed to pay the full apportionment of $1368 for benevolences, the first time this has been done at Trinity since the voluntary plan was inaugurated. The church has employed Mrs. M. H. Shepherd as our church secretary. She comes to us highly recommended and gives promise of rendering effective service in the church.

When I came I found a well organized church growing in membership and eager to serve. We shall build upon the solid foundation already laid by former pastors who labored here so effectively and who are held in high esteem by the membership.

R. L. Jerome.

About Things in General

"Little Boy Blue," "Wynken, Blynken, and Nod"

"Little Boy Blue," enthroned in the hearts of all lovers of little children, is to have a monument in the midst of a rose garden. That is, Eugene Field, the author of "Little Boy Blue," and other well known poems loved the world over is to be honored with a memorial.

"In the January issue of Better Homes and Gardens the editor says, Of course you know the poems 'Little Boy Blue,' 'Wynken, Blynken, and Nod,' and others by Eugene Field. Many of you no doubt recite or read them to your children. But do you know that this children's poet, one of the most lovable and whimsical figures of American literature, is to be honored by a memorial? The monument, a portrayal of 'Little Boy Blue,' will be given a rose garden setting in 'Lovers Lane, Saint Jo.' Thus, one of the most lovable but pathetic little fellows in the lyrics of our country, with his toy dog and tin soldier, will be enshrined in a spot in St. Joseph, Missouri, immortalized by another of Field's poems. Saint Joseph, one of the oldest cities of the Middle West, is peculiarily associated with the intimate life of Eugene Field. For there he found his loved one and married, and there was born 'Little Boy Blue,' whose untimely death filled the father with a sorrow that inspired the tenderest of all his poems.' St. Joseph, Missouri, is an old Missouri city which the editor of this department knows quite well. He worked for a time on the St. Joseph Herald, where he heard old newspaper men speak reminiscently and appreciatively of Eugene Field."

Five Years of Hitlerism in Germany

In the recent celebration of five years of Hitler's dictatorship 25,000 Storm Troopers marched past the chancellery in Berlin, but there was noted a toning down in the fervor of street crowds and marching troops. Frederick T. Birshall said of this celebration:

"Again the storm battalions chanted their marching songs and again the crowd took up the chorus: 'Germany belongs to us today; tomorrow it may be the world.' But there was not the fervor of the old days. Five years have passed and still the promised millennium has not been obtained. Some progress has been made, but the old troubles of scant wages and hard living persist. Naziism does not possess Germany utterly and thoroughly. But the tomorrow on which the whole world is to do its bidding seems as far away as ever. This is a sober time and Germany like the rest of the world is sober and thoughtful."

The Gold Ring on a Man's Hand

A writer in The United Presbyterian tells how his prejudice against a man's wearing a gold ring was overcome and he gladly wore one himself. Here is the story:

"A little girl attended Bible school in a certain church in Philadelphia. She became greatly interested. She came with the hearty approval of her parents, who never attended Sabbath school and very seldom attended church, although they were good, moral people. Their little girl finally persuaded them to come. They, too, became interested, confessed Christ,and became regular and devout church members. A year later the husband and father was smitten by a very fatal type of pneumonia. Knowing that he was going to die, he said to his pastor, 'The best year of my life has been the year of fellowship with Christ and the church. I want to leave you something by which to remember me. I have noticed that you wear no ring. Your name and my name begin with the same initial letter. That letter is stamped on the ring I wear. When it leaves my finger I want it to go on yours, and I want it to stay there until we meet again. You and I are about the same size and shape and I doubt if the ring will have to be altered to fit you.' And thus it came about that a man who had strong prejudice against a ring, or rings, on masculine fingers, came to wear one himself."

Not Cannon But Anchors

David E. Sellars, superintendent of the Naval Academy, as one of the last acts of his administration planned to bring about the removal of the cannon that surround the chapel and substitute anchors. "Anchors have a religious, as well as a naval significance," said Admiral Sellars, "and are more appropriate than cannon in connection with a place of worship."

Charity and Children Shoots Straight

Here is another proof of recent date that when this good editor "draws a bead" he hits the bull's eye. Listen!

"The announcement that Mr. Zeb Turlington, author of the famous Turlington Act, is thinking of offering for the Legislature causes the wets to shiver. We hope that he will be present when the Legislature meets. If that is politics, make the most of it. The wets were warned by Mr. O. M. Mull not to throw the liquor question into politics but let all of the people vote on the question. They would not heed that wise counsel. Charity and Children is not in politics and is not going to get in politics, but Charity and Children will plead with the people to elect dry men to office. Charity and Children does not care whether they are Democrats or Republicans, but is downright partial to dry men."

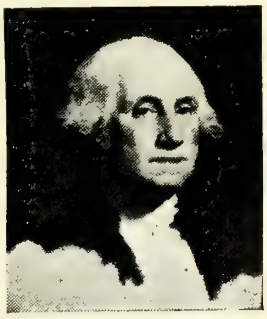
Ethics and Controversy

Dean Stanley long ago laid down some rules as the ethics of controversy which are still timely and still valid. Condensed, they are as follows: (1) Never condemn a book unless you have read it. (2) Never condemn in one man an opinion or sentiment which in another you condone or approve. (3) Never judge one side of a question without hearing the other. (4) Never impute to others opinions or motives which they themselves repudiate. (5) Never attack anyone without first finding out the points wherein you agree with him—after which it may be seen that the points of disagreement are not serious, after all.

The points are all good, but probably the fourth is most important and the one most frequently and seriously violated. Time and again do we hear or read charges made against opponents in which positions or opinions are imputed to them, which they themselves indignantly disavow. This is usually done by the one side's mixing up its own inferences with the other side's facts. No one has a right to draw inferences from another's teaching and then impute these inferences to him as if they were his own. Controversy seldom "gets anyhere," but if these plain simple rules be observed, it may be conducted in a spirit of truth and fairness, and even of brotherhood; and then it may clear the air and do good.—The Continent.

GLIMPSES OF GEORGE WASHINGTON

Woodrow Wilson, in his life of Washington, gives this description of him at the beginning of the Revolutionary War: "That noble figure drew all eyes to it; that mien as if the man were a prince; that sincere and open countenance, which every man could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd



"First in war, first in peace, first in the hearts of his countrymen"

at the same time that it awed them, that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

In reading of Arnold's treachery we are apt to overlook Washington's chivalrous treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason. "When Washington learned what had happened, it smote him so that mighty sobs burst from him as if his great heart would break; and all the night through his guards could hear him pacing his room endlessly, in a lonely vigil with his bitter thoughts. He did not in his own grief forget the stricken wife upstairs. 'Go to Mrs. Arnold,' he said to one of his officers, 'and tell her that, though my duty required that no means should be neglected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel.' " How the chivalrous character of the great man shone forth in this trying hour!

Washington was noted for his hospitality to the poor. In 1775 he wrote to Lund Washington at Mount Vernon, the superintendent of his plantations during the war: "Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is that it is my desire that it should be done. You are to consider that neither myself nor wife is now in the way to do these good offices. In all other respects I recommend it to you, and have no doubt of your observing the greatest economy and frugality; as I suppose you know that I do not receive a farthing for my services here, more than my expenses. It becomes necessary, therefore, for me to be saving at home."

We have learned in America and elsewhere to make and distribute propaganda faster than we have learned how to resist and evaluate it.—Prof. Edgar Dale, Ohio State University.

GREENSBORO TO AID OF GREENSBORO COLLEGE

Tuesday evening of this week under the auspices of the Chamber of Commerce, with President Montgomery S. Hill presiding, the Centennial dinner was served at the O. Henry. Representatives of the following clubs were present: Junior Woman's, Woman's, Business and Professional Woman's, Exchange, Civitan, American Business, and Junior Chamber of Commerce.

Miss Louise Alexander of the Woman's College told of the cultural value of Greensboro College. Mr. J. T. Martin spoke of the value of the college to the business life of Greensboro, and President L. L. Gobbel set out the present needs of Greensboro College. It was all well done and the city was finely represented. Greensboro is back of the Centennial Celebration and this should be an inspiration to all friends of the college scattered over the state. The need just now is for a united effort on the part of all. A vigorous effort on the part of Greensboro will certainly prove to be a genuine inspiration to friends and benefactors in other communities.

The Centennial dinner was well planned and finely carried out. President Hill did well his part. Such a gathering of representative citizens should give the Centennial a big boost in Greensboro.

JUST BEING ALIVE IS A MIRACLE

A future life is, you think, unbelievable? How clear it is that death is death for men as for all living things. "Well, I should myself put the matter rather differently. The present life is incredible, a future credible. "Not to be twice-born, but once-born, is wonderful." To be alive, actually existing, to have emerged from darkness and silence, to be here today, is certainly incredible.

A philosopher friend of mine could never, he told me, bring himself to believe in his own existence. A future life would be a miracle, and you find it difficult to believe in miracles? I, on the contrary, find it easy. They are to be expected. The starry world in time and space, the pageant of life, the processes of growth and reproduction, the instincts of animals, the inventiveness of nature, the rising and and the setting sun, the affections and passions, the character of thought, of will, intuition, consciousness, these singly and together plunge the human mind into profound amazement to be in their midst.—Prof. W. MacNeile.

"WRITE TO YOUR CONGRESSMAN!"

Our readers will testify that The Christian Century is not in the habit of exhorting them to write lawmakers on pending legislation. Scarcely a week passes, at least while Congress is in session, when publications such as this are not asked to rally their readers to epistolary action. The Christian Century believes, however, that instances are exceptional in which its readers cannot be counted on to discern for themselves the obligations of responsible citizenship. Seldom, therefore, does a "Write to your congressman" appeal appear in these columns. But such an appeal semes thoroughly in order now. The drive to rush through Congress the President's sensational naval building bill, as well as the industrial mobilization law called for in his special message, requires quick action if a stampede within the federal legislature is to be avoided.—The Christian Century.

Let's Take Account of Stock

Assets and Liabilities in the Business of Living

By M. WILMA STUBBS

At the beginning of the year the trade and the manufacturing world make a serious business of finding out where they stand, what their assets and liabilities are, what is the potential power of their business. For a brief space let us think together of a most important business—the business of living. What are our assets? What are our liabilities?

At the beginning of human history, man discovered that he possessed two principal assets—the earth and his own cunning. These two together gave the hunter and the fisherman flesh and fish for food, skins for clothing, wood for a fire, a cave for shelter. The earth and that "something" behind the low brow of an almost brutal countenance—and time. Assets and potentialities.

"The earth hath he given to the children of men." The caveman became a Socrates, a St. Paul, a James Watt, an Edison, a Steinmetz. The earth, which yielded the hunter of the stone age a bare sustenance—that same earth, plus the brain of man, today supplies uncounted needs and wants, many of them unknown, even unguessed, by the folk of ten thousand years ago. We may set down then on the side of our assets:

I. The Earth.

II. The Brain of Man.

The earth produces: (a) Food. (b) Shelter. (c) Fuel (Heat). (d) Light. (e) Clothing. (f) Transportation. (g) Communication.

The ancient and medieval civilizations understood the art of turning wool, cotton, and the cocoon into beautiful fabrics. But of steam, electricity, air waves, with their corollaries—steamships, telegraphs, modern lighting, automobiles, aircraft, radios—they knew nothing; these are modern achievements.

What shall we place on the list marked "Assets"?

III. Mind.

IV. Beauty.

V. Human Affection.

VI. The Capacity for Self-Sacrifice.

VII. The Awareness of a Larger Citizenship.

As (a) and (b) under Mind, let us enter Libraries and Educational Institutions. Is not "mind" a link between the cunning of the caveman and the soul of the saint? The mind "digests" knowledge, facts, interprets the story of the world, of human life.

Beauty. The artist and the poet are each in their way prophets. It was only as man matured in power that he saw in earth and sky more than food and fuel, more than storm and thunder, fearsome, hostile forces. We may place among our assets as items of no small value our sense of beauty and the glory of earth and sky and sea spread out for the satisfaction of the capacity and hunger in us which calls for more than bread alone.

Could not the next two entries be written together as "the beauty of human lives"? This wealth of human affection bulks large on the credit side of the ledger. At its best and highest we feel instinctively that it belongs to the stocks and bonds of Eternity. By the way of the human heart and the divine inbreathing we become aware of a larger citizenship than that of time, the few years of earth.

To turn the page. The earth is not perfect. Tempest and hurricane, fire and flood stand waiting to destroy, to undo the work of a lifetime, of many lifetimes. Yet in these "acts of God" sometimes man thinks he finds a challenge. Do they not call forth human sympathy, a larger expression of brotherhood than ordinarily we realize exists? They are a challenge to rebuilding on firmer foundations, with fairer proportions, for greater usefulness and beauty.

But destruction is not always due to natural causes. The brain of man, the legacy of the cunning of the caveman, is one able to producing havoc far more irremediable than that due to any cataclysm of natural forces. War! The pestilence that follows in its train! The lives ruined by undernourishment, poor housing, perilously immoral environment. History is one long record of bloodshed—racial, national, and individual burglary. The mind and the soul have not kept pace with the caveman's developed cunning.

Mighty problems are here on this other side of the ledger. "The earth hath he given to the children of men." Which wouldn't seem to mean that men, like street sparrows, should squabble over crumbs, when there are plenty just as good and enough for all, if wisely used. Land tenure, the relations between labor and capital, the wastefulness of both the rich and the poor, human greed, international rivalries and suspicions—these all stare us in the face, ugly facts to be entered as assets or liabilities. Suppose we were to turn them into assets!

In every race there are a few abnormal individuals. But in the main, man, when he thinks, is normal. Suppose we were to say, "Because we love our homes, our children, our communities, our country, we are bound to think of protecting them, of the means of livelihood, of business and manufacturing and commerce, of the education and development and well-being of our children. But "the earth hath he given to the children of men." The earth and the brain and mind. We can, if we will, find means for setting the difficulties that arise from the needs of our family, our city, our business, our country without taking life, without taking the bread from the mouths of our neighbor's children, without searing our consciences with bloodshed and greed.

Disease and death. Do we here face irremediable evils? That would have been the judgment of man a few hundred years ago. But we are finding that disease can be conquered—under favorable conditions. Not under all conditions. Wars breed disease. Malnutrition undermines resistance to disease.

But at any rate, you say, death is inevitable. We must all die. Must we?—Zions Herald.

The sacrament of the Lord's Supper was in its institution—still more obviously in its prototype, the Passover—a household meal, and represented the Church in the terms of the family.—Walter Lowrie.

ALDERSGATE AND THE ALTAR

By Tom P. Jimison

A few decades ago some of our erudite (?) preachers were inclined to poke fun at the experience of conversion. They had been "off to school," had sat at the feet of some false Gamaliels, and came back too smart for camp meetings, too haughty for the mourners' bench and, sometimes, a leetle mite too big for their britches. They substituted decision for regeneration, social service for consecration, and thought to inject religion into the souls of sinful men through the media of stained windows, soft lights, soft music, soft carpets, and softer sermons. Well, it is no secret that we have been making haste rather slowly. Big organs with whistles on 'em, vested choirs singing in unknown tongues, and discourses on political and economic theses have sometimes made our heads hot, but they have left our hearts cold, our spirits raw and shivery.

But now the real scholars are on the side of the old-fashioned circuit riders. They declare that the old brethren who proclaimed a religion which warmed the heart and put a glow on the countenance were on solid psychological ground; that when the exhorters of yesteryear insisted upon an experience which lifted men from the miasmic marshes of despair they were actually a few jumps ahead of the scientists and philosophers. While science and scholarship lagged on leaden feet the hearts of the sons of God were treading the beams of Arcturus and Orion. While people who essayed to be wise in the wisdom of the world were piddling with testing tubes and crucibles the wise old Methodist preachers were telling their experience, an experience which caused the bare walls of crude chapels to glow with God's glory and made the spiritually deaf to hear the stately steppings of Jehovah in the shabby aisles of country meeting houses and brush arbors. Hence some of the smart preachers have discovered that they have been slightly off their cazip in appealing to the head instead of the heart. When our fathers listened to the flaming avangels which were sent out by Asbury, McKendree and Soule they went to the mourners' bench and prayed while hot tears coursed down their weather-beaten cheeks. And there it was that "Heaven came down their souls to greet, while glory crowned the mercy seat." Nothing in this to make a Methodist balk or hedge. It is the glory of our great communion.

I sat one day in the library of the late Bishop Edwin D. Mouzon while we talked of our religious perigrinations. He was better acquainted with the Father's House than I was, but I knew more about the Far Country than did he. I told him how, when I was a poor, ignorant, gawky, bashful boy, I had timidly ambled down the aisle of the old chapel at Emory and Henry College to the mourners' bench; of how I had got down upon both knees and poured out my hungry heart to God, and of how I had finally found the glorious heart-warming experience that Wesley found in Aldersgate. "Tom," said the good bishop, as tears glistened in his understanding eyes, "a man who has had such an experience can never be the same again. He may backslide, may even become a bad man, but he can never be as bad as he would have been without such an experience." And right he was.

I am fairly well acquainted with the Far Country. I have dined there with Dives while Lazarus companioned with dogs beyond the gates, fearful that even his rags would be defiled by contact with those on the inside. I have felt the hot hand of facination on my heart all the way to where the citizens of the Far Country made merry in ways which corrode the soul, all the way to where the hogs grunted over their husks and swill. But always the tug of that experience of years ago has drawn me back to the shining trail which leads to the old homestead, and always I knew when I reached the Father's House. Knew it for the same reason a man knows a rock from a mudhole.

When I was a little shaver back in Haywood county we used to play marbles, and we were jealous to see that no boy fudged in the game. We had to shoot from a line which we called taw. Our church has initiated a heap of forward movements, but the trouble with many of them is that we did not start from taw. If we now get back to Aldersgate we can call it taw. From it a little man went forth two hundred years ago. In spite of the castigation and contumely of ecclesiasticism, in spite of peltings with stones and rotten vegetables and ripe eggs, he carried his message of heart-felt religion to field and factory and foundry and prison, and he warmed over the kingdom of Britain, saving it from red revolution. Then the overflow of his revival washed the shores of the new world, unified the colonies in the bond of a common experience, and was one of the greatest factors in bringing about the birth of a mighty nation.

To a laymen like I am, one who has been up and down, one who has tried both ways, it seems that we need to get back to Aldersgate, back to taw, back to the old-time mourners' bench. Then when we have felt our hearts strangely warmed by celestial fire we shall be panoplied for any combat with the legions of Lucifer. And methinks the earth will tremble under the feet of our millions as we march again to the strains of Methodism's Marsellaise.

REV. JOSEPH J. EDWARDS

Rev. Joseph J. Edwards, an earnest worker on every charge to which he was appointed, died almost instantly when he slipped on ice and fell at his home, the Murphy circuit parsonage, on December 9, 1937. He was 70 years of age, having been born on September 11, 1867, in Scott county, Virginia. He lived, however, in Haywood county, North Carolina, for the most part, until he entered the ministry. He finished school at Clyde Academy and was an earnest student throughout life.

Brother Edwards was licensed to preach by the session of the Franklin district conference held at Bryson City on July 29, 1898. He served as supply pastor from 1898 to 1901, when he was admitted into the Western North Carolina conference at Gastonia. During his useful ministry he served the following charges: Webster, Glenville, Whittier, Hickory circuit, Troutman, Cool Springs, Taylorsville, Marshville, Thrift-Moores, Polkton, Chadwick, Prospect, Stokesdale, Olin, Franklin circuit, and Murphy circuit, his last charge, which he had served only a little more than one month.

His first marriage was to Miss Rachel D. Hipps on January 14, 1894, with Rev. R. C. Chambers as the officiating clergyman. To this union were born seven children, five of whom with their mother preceded him to the grave. The two surviving children are Mrs. Daisy Edwards Vance of Plumtree and Tevis Edgar Edwards of Mars Hill. His second marriage was to Miss S. Aline Umberger on March 22, 1911. Rev. E. L. Bain was the officiating minister. To this union was born one daughter, now Mrs. E. Brooke Edwards Hayes of Franklin, N. C.

After a funeral service conducted in Troutman Methodist church by Rev. W. A. Rollins, presiding elder of the Waynesville district, assisted by Rev. John M. Hoyle, Jr., of Statesville, and Rev. John W. Moore of Marion, the body was laid to rest in the family plot of the church cemetery to await the resurrection morn.

Brother Edwards was a fluent speaker who could be easily understood. Someone once said of him, "He had the gift of a voice that the 'hard to hear' could hear." He was a good preacher and a hard worker, strong in his convictions and successful in revival meetings. He manifested great interest in the people whom he served and always labored to show them that faith and works go together. I was Brother Edwards' pastor when he was licensed to preach and kept in touch with him as long as he lived. As I always considered him to be one of my closest friends, we often discussed our many problems together. Our last conversation was in Asheville at the annual conference, when we had a very pleasant time reviewing the past and looking to the future. I shall miss this good friend, but if I am faithful, I shall expect to meet him with Jesus in the "sweet bye and bye." May God bless the wife and children left behind and comfort them in their lonely hours. T. B. Johnson.

Mere negation . . . has never disturbed the peace of the world. It furnishes no motive for action; it inspires no enthusiasm; it has no missionaries, no crusades, no martyrs.—Macauley.

Bring your mind to your condition; for you will never be able to bring your condition to your mind.—Jay.

Education can educe, but cannot produce.—Fairbairn.

Aldersgate Campaign Report

Asheville District

Central, W. A. Stanbury	11
Asheville, E. H. Nease	7
E. Flat Rock, R. M. Varner	1
Hendersonville, G. R. Combs	1
Hillside Street, F. O. Dryman	1
Micaville, H. E. Bolick	1
Skyland, T. C. Jordan	1
Candler, Byron Shankle	1

Charlotte District

Hawthorne Lane, L. B. Hayes	29
Bethel-New Hope, J. R. Warren	5
Wadesboro, Paul Hardin, Jr.	4
Marshville, J. E. McSwain	4
N. Monroe-Grace, W. C. Dutton	3
Weddington, T. J. Huggins	3
Bethel-Bogers, W. B. Thompson	2
Pineville, L. P. Barnett	2
Polkton, L. R. Akers, Jr.	2
Matthews, G. G. Adams	2
Duncan Mem.-Derita, J. S. Folger	1
Ansonville, L. F. Strader	1
N. Monroe-Grace, W. C. Dutton	1

Gastonia District

Bessemer City, J. O. Ervin	5
Cherryville, G. F. Houck	3
Main St., C. E. Rozzelle	3
Belmont, Maint St., C. P. Bowles	3
Polkville, Van B. Harrison	2
Cherryville, D. M. Nifong	1
Kings Mountain, E. W. Fox	1
McAdenville, H. E. Jones	1
Belwood, R. C. Goforth	1
Bradley Memorial, H. F. Duncan	1

Greensboro District

West Greensboro, G. A. Stamper	21
Pleasant Garden, E. E. Snow	8
Wesley Memorial, E. H. Blackard	6
Asheboro, H. P. Powell	6
College Place, B. C. Reavis	5
Centenary, C. S. Kirkpatrick	3
Proximity, S. M. Needham	2
Reidsville, J. H. Armbrust	3
Trinity, H. M. Robinson	3
Ruffin, H. R. Cornelius	2
Battleground Road, F. E. Howard	2
Coleridge, O. P. Ader	2
Mt. Pleasant, B. W. Lefler	2
Morganton Ct., J. Max Brandon	2
Randleman, J. L. Stokes, II	1
Reidsville Ct., T. V. Crouse	1
Caraway Mem., J. W. Fitzgerald	1
Ward St.-Archdale, R. C. Kirk	1
Lee's Chapel-Grace, A. L. Latham	1
Summerfield, R. P. Gibbs	1
Stoneville-Mayodan, R. M. Hardee	1
Jamestown-Oakdale, G. W. Fink	1

Marion District

Gilkey, B. A. Sisk	8
Morganton Ct., J. M. Brandon	6
Grace Chapel, Wilson Nesbit	5
Mill Spring, W. E. Rufty	3
Forest City, Fletcher Nelson	2
Rutherfordton, R. B. Templeton	2
Bostic, C. M. McKinney	2
Grace Chapel, Wilson Nesbit	2
Elk Park, J. D. Pyatt	2
Dudley Sh'ls-Hudson, O. L. Robinson	1
Granite Falls, E. P. Billups	1
Pleasant Grove, R. G. Tuttle	1
Bostic, C. M. McKinney	1
Marion Mills, A. Burgess	1
Valdese, G. F. Hood	1
Connelly Springs, C. F. Tate	1
Rutherford College, J. P. Morris	1
Lenoir Ct., J. W. Combs	1
Pleasant Grove, R. G. Tuttle	1
Cliffside-Avondale, H. E. Stimson	1
Glen Alpine, M. F. Moores	1
Table Rock, V. R. Masters	1

Salisbury District

Coburn Mem., A. C. Waggoner	26
Landis, C. R. Allison	13
Park Avenue, E. L. Kirk	8
First Church, W. B. West	8
Kerr Street, C. E. Murray	3
Albemarle Ct., G. L. Wilkinson	3
Woodleaf, O. E. Croy	1
Farmington, H. C. Freeman	1
Mt. Olivet, J. N. Randall	1
Norwood Station, R. L. Young	1
Cooleemee, A. A. Kyles	1
E. Spencer-Yadkin, E. W. Needham	1

Statesville District

Race Street, G. W. Vick	10
Moravian Falls, J. C. Gentry	5
N. Wilkesboro, A. L. Aycock	5
Mooresville Ct., W. Q. Grigg	1
Bethel-Fairgrove, R. E. Ward	1
Catawba, Reid Wall	1
Statesville Ct., J. B. Tabor, Jr.	1
Elmwood, T. B. Johnson	1

That Advocate Contest

The contest by districts in the two conferences involves:

(1) The most annual subscribers secured in each district; (2) the most churches in a district that reports the official board 100 per cent subscribers to the North Carolina Christian Advocate. So the contest is by charges as to the number of subscribers, and by churches as to the official boards 100 per cent. Please report on both these items in your campaign. Honor Roll cards will be sent on application.

Waynesville District

Robbinsville, G. L. Lovett	6
Cullowhee, C. G. Hefner	3
Bethel, T. G. Highfill	2
Delwood, J. C. Stokes	2
Junaluska, J. H. Carper	1
Andrews, W. S. Smith	1
Fines Creek, C. O. Newell	1

Winston-Salem District

Forsyth, C. W. Kirby	30
Centenary, G. R. Jordan	12
Grace, O. B. Mitchell	3
Thomasville, Main St., C. M. Pickens	3
Rural Hall, W. R. Harris	2
Burkhead, W. B. Davis	2
Walkertown, C. C. Herbert, Jr.	2
Central Terrace, C. B. Newton	1
Walnut Cove, J. O. Banks	1
Hiatt Mem., R. G. McClamrock	1
Linwood, R. F. Huneycutt	1

Durham District

Cedar Grove, S. F. Nicks	10
Front Street, H. I. Glass	9
West Durham, M. Y. Self	7
Hillsboro, J. V. Early	4
Bynum, J. C. Reichard	4
Chapel Hill, A. P. Brantley	3
Duke Memorial, H. C. Smith	2
Lakewood, M. O. Stephenson	2
Durham Ct., C. D. Barclift	1
Leasburg, D. D. Traynham	1
Burlington Ct., L. L. Parrish	1
Bahama, M. C. Dunn	1
Yanceyville, W. L. Maness	1
Carr, C. P. Womack	1

Elizabeth City District

Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	9
Williamston, S. A. Maxwell	8
Murfreesboro-Winton, C. E. Vale	3
Gates, J. M. Jolliff	2
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1
Wanchese, J. W. Sneeden	1

Fayetteville District

Aberdeen-Vass, S. J. Starnes	15
Ellerbe, K. F. Duval	4
Person St.-Calvary, J. P. Bross	4
Troy, W. R. Royall	3
Parkton, M. C. Ellerbee	3
Stedman, I. J. Strawbridge	2
Fayetteville Ct., J. C. Williams	1
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1

New Bern District

Pink Hill, H. M. McLamb	8
Morehead City, B. H. Houston	3
New Bern, L. C. Larkin	2
St. Paul, W. C. Ball	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
Snow Hill, D. B. Critcher	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Kinston, A. S. Parker	1
Grifton, G. B. Starling	1

Raleigh District

Hayes-Barton, Leon Russell	7
Henderson (First), R. E. Brown	7
Oxford, O. W. Dowd	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Franklinton, S. E. Mercer	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Fairmont, O. L. Hardwick	1

Rocky Mount District

Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	4
Spring Hope, L. A. Tilley	2
S. Rocky Mount, C. W. Goldston	1
Warrenton, J. O. Long	1

Wilmington District

Fifth Avenue, John Cline	26
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Trinity, R. L. Jerome	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1

Pastors Who Sent Aldersgate Subscriptions Before Being Moved

First Church, John W. Moore	21
Mt. Holly, J. G. Huggin, Jr.	9
Spray, A. C. Waggoner	5
Rutherfordton, Fletcher Nelson	5
Princeton, W. C. Merritt	5
Trinity, Walter Patten	5
Crouse, A. L. Latham	4
Fremont, S. R. Shuller	4
Sylva, M. Q. Tuttle	3
Westford, G. W. Fink	2
Green Street, R. C. Goforth	2
Smithfield, J. H. Lanning	2
Weldon, J. O. Long	2
Dilworth, G. T. Bond	1
Hickory Grove, A. A. Kyles	1
Lee's Chapel-Grace, E. H. Brendall	1
Asheboro Ct., R. Odell Brown	1
Spencer, G. A. Stamper	1
Mocksville, E. J. Harbison	1
Epworth, I. L. Roberts	1
Race Street, A. L. Aycock	1
Franklin, C. C. Herbert, Jr.	1
Brevard Ct., H. O. Huss	1
Sandy Ridge, J. W. Bennett	1

IN MEMORY OF JAMES J. RATLIFFE

Just as the old year was passing out, December 31, 1937, Brother James J. Ratliffe passed from this life into the greater life beyond. This new year, we believe, was the happiest he had ever witnessed, while for the people of Bethlehem community in Rockingham county it was one of the saddest.

Brother Ratliffe had gone to Memorial hospital in Danville for an operation. The operation had been performed some ten days before, and his condition seemed to be good. His wife and friends were expecting him home in one or two more days, when suddenly his condition grew worse, and in a very short time he passed away. All the happy anticipations of his return were changed so suddenly into sorrow and tears. It hardly seems yet that it can be true. But he was ready when the Master called. The day before the operation he made his last will and arranged his business in detail, gave special instructions to his wife about his affairs, and then said, "I am leaving it all with the doctor and the Lord."

His body was brought home and the funeral service conducted Saturday afternoon, January 1, from Bethlehem church, which was filled to capacity with relatives and friends. His pastor, assisted by Dr. W. W. Peele of Greensboro, had charge of the services. Active pallbearers were his nephews, and honorary pallbearers were his life long friends and neighbors. The many handsome designs were borne by his nephews and nieces.

Brother Ratliffe's age at the time of his death was 75 years and 31 days. He was the son of J. A. and Mary Eliza Moore Ratliffe, and had spent all his life at the Ratliffe homestead. Of a large family, only one sister, Mrs. Mary Meador, survives him.

He was married to Miss Nellie E. Womble of Chatham county February 18, 1896. No children were born to this union, but they reared a niece and nephew, Eloise and James Nobley, from early childhood to maturity; and no father and mother could have been more devoted to their own children than were Brother and Sister Ratcliffe to these orphan children.

Brother Ratliffe was loved and respected by all who knew him. He was always interested in the welfare of his country and community. For some time he was a member of the board of county commissioners, and filled the position with credit. He exemplified in his life the very type of Christian citizenship. No blot or blemish mars the clean record of his life. He was a man of few words, clear in his convictions, unfaltering in his purposes, and fearless in the advocacy of his opinions. He always kept the tenor of his way, moving steadily in the performance of his duties, whether in the home life or in a business capacity. He was a man of extraordinary business ability, and his good counsel will be greatly missed.

The one interest nearest Brother Ratliffe's heart was his church. He was a faithful member of Bethlehem M. E. church for a long number of years, serving as a trustee and steward to the time of his death. He rarely missed a quarterly conference or regular church service. He gave himself first and then his means to Christ and his cause. He and his good wife have for many years been the largest contributors to the support of Bethlehem church; and as further proof of his loyalty and interest, in making his will he left to the trustees of Bethlehem $1,000 to be used for building purposes. The place of a man like this in a church and community will not be an easy one to fill. He was "like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

"'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But oh, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Though they are here no more."

We extend our deepest sympathy to the sister, Mrs. Meador, to Mrs. Ida Moore, who has lived in the home for many years, and especially to Mrs. Ratcliffe, who has this deep sorrow added to her suffering on account of poor health. May God give to her day by day comfort and strength as she undertakes to carry on in part the activities she and her husband shared.

T. V. Crouse, Pastor.

STATE DRINKS UP ABOUT $5,000,000

During the last eight months of 1937 legal alcoholic beverages dispensaries in North Carolina sold $4,446,541.36 worth of spirits and paid the state $317,646.78 as seven per cent sales tax.

Durham county whiskey stores led the counties in the sale of beverages with $609,322.87, with Wake next, selling $411,482.05 in spite of its late start. Tyrrell, which opened in November, trailed, selling only $4,442.20 worth and paying $310.95 in taxes.

Receipts to the federal government in liquor tax receipts during the whole of 1937 amounted to $587,622 from North Carolina, compared with $382,300 the previous year, it was learned.

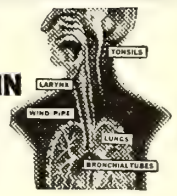
The counties operating liquor stores, their gross sales and the tax paid, as reported by Revenue Commissioner A. J. Maxwell, is as follows:

County	Gross Sales	Tax Paid
Beaufort	$ 114,495.95	$ 9,708.56
Bertie	47,820.15	9,708.56
Carteret	80,325.60	5,622.78
Chowan	31,245.10	2,187.17
Craven	95,126.65	6,649,19
Cumberland	140,193.40	9,817.89
Dare	27,862.16	1,950.34
Durham	609,322.87	42,652.60
Edgecombe	252,438.96	17,670.71
Franklin	107,530.60	7,527.04
Greene	39,202.40	2,731,72
Halifax	266,122.30	18,628.76
Johnston	242,280.25	16,959.62
Lenoir	214,713.40	15,029.91
Martin	105,791.28	7,405.39
Moore	176,366.30	12,373.63
Nash	164,963.78	13,648.94
New Hanover	375,993.25	26,319.53
Onslow	37,045.25	2,593.16
Pasquotank	107,728.40	7,540.98
Pitt	279,711.90	22,163.40
Tyrrell	4,442.20	310.95
Warren	79,082.75	5,535.83
Wilson	235,903.09	16,513.22
Vance	161,955.67	11,337.09
Washington	37,395.65	2,617.70
Wake	411,482.05	28,803.37
Total	$4,446,541.36	$317,646.78

—News and Observer.

COUGHS...

Get After that Cough Today with PERTUSSIN



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

FOR DELICIOUS COOKING ALWAYS INSIST ON

CRYSTAL FLAKE SHORTENING

HODGSON OIL REFINING CO., ATHENS, GA.

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NEW SCHEDULE

February 1, 1938

Via

Raleigh, N. C.

thence

Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City	3:02 p.m.
Arrive Norfolk	4:50 p.m.

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Chief Traffic Officer
Norfolk, Va.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

YOUTH ALDERSGATE RALLIES

Washington	February 28
New Bern	February 28
Rocky Mount	March 1
Durham	March 1
Lumberton	March 2
Wilmington	March 2

"An opportunity has come to Methodist youth in the North Carolina conference which is so unusual and so fraught with potentialities for kingdom building that preparations for meeting it should be given **first claim on the time and in the prayers of every person concerned."**

MOBILIZATION OF METHODIST YOUTH

We believe that the potentialities inherent in the youth Aldersgate rallies to be held in our conference are so great that the influence of the meetings will reach into every section of our conference and transform the whole force of the work of our young people. We believe that the very fact that several thousand of the choice youth of eastern North Carolina shall mobilize on these three nights for a period of definite spiritual enrichment will have results that one cannot foresee. Our concern right now is that every group of Methodist youth in our conference shall be represented in these rallies. We are hoping that leaders of youth in every church will begin right now to make prepartion for every group to have such representation. We hope our young people themselves are already catching something of the spirit of this Methodist Youth Movement and are determining that nothing shall prevent their presence at the rally held in their respective areas.

Who Should Attend

All young people between the ages 13-30 are in the group who are expected to attend these youth rallies. We are very anxious that leaders in the local young people's divisions and in the youth adult groups shall be in attendance, but all young people within the age range suggested are urged to be present.

Speakers

Bishop Paul B. Kern will speak at one rally each night and Bishop Edwin H. Hughes will speak at the other. In addition to these outstanding leaders of Methodism, there will be in each rally a leader specially selected for the appeal he can make to young people.

Program

Except for the speakers the entire program will be conducted by young people themselves. Music committees, program committees, ushers, program leaders, are already being set up in the various areas and plans are made for caring for the large outpouring of Methodist youth that is expected.

Motorcades

In several places in the conference arrangements have already been made for motorcades to bring to the rally in a line of cars the young people from certain areas. Some unions are planning for such motorcades, some local young people's groups are joining with local groups near them for such. If your group has not made such plans, it would do well to begin now to make them.

Publicity

We hope young people's groups in different areas will share with the conference office, the presiding elders and the district directors the responsibility of giving adequate publicity to the rallies. If your group has sensed the real spirit of the movement and there are groups near you who have not yet caught this spirit, a visit from your young people to these other groups may be just the touch needed to arouse their interest. We hope also that publicity will be given to the movement in every newspaper in the bounds of our conference. Do not wait for someone else to take the lead in the matter; let your own group assume this responsibility.

What May Result

It is well to ask, What may result from such meetings as are planned? It is quite foolish for us to even presume to foretell what might happen in the life of a single individual in whom the spirit of God might find a place to dwell and through which it might work.

What Happened Once

We cannot, we dare not try to, tell what might happen to a young person meeting with a mass of young people seeking to find that which might draw his life into a relationship with God that would open a new world to him. We can tell, however, what happened to one young man who engaged in such seeking. John Wesley was a young man—not quite 35 years of age—that night on which he entered the little prayer meeting room on Aldersgate Street. In many respects he was a most unusual young man—but in one respect, at least, he was like many a young person of this day. He felt that there was something in store for him for which he was seeking, but which he had not yet found. Fortunately, even providentially ,he put himself in that place that evening, May 24, 1738, in which was to come in a most simple manner the stirring of his heart that was to transform his whole life—his attitudes, his self-will, his activities, his motives. And Methodism was born.

We do not expect another Wesley in the Aldersgate rallies; we do not expect a Methodism to be born. We do hope for, we do expect, an Aldersgate prayer room to which will come young people with something of the yearning that John Wesley felt before Aldersgate. And we do pray—yes, we even expect—that out of these Aldersgate prayer rooms will come some young people touched as if for the first time by the Spirit of God. It happened once, it can happen again. What will they do? We leave that to the Spirit of God working in them.

ALDERSGATE MATERIALS

We trust that the wealth of Aldersgate material to be found in our church school periodicals is being read by our people. We are listing some of the outstanding articles on our page this week, and hope that these and others will receive the attention they should have from our people. Many people, and many of them our leaders, are still saying, "We do not know what 'Aldersgate' is all about." We believe that a careful reading of even a part of the material available will tend to give an understanding of the movement that will mean to the individuals and to our church.

In the Church School Magazine:

January, 1938—

The Challenged Church, by Merton S. Rice.

Evangelism in the Growth of Methodism, by E. O. Goddard.

The Home of Charles Wesley, by F. C. Hoggarth.

John Wesley's Quest, by Bishop Ralph Spaulding Cushman.

Becoming a Christianized Person, by Richard H. Edwards.

February, 1938:

Aldersgate and Evangelism in the Church School, by J. Q. Schisler.

The Young People's Division and the Aldersgate Commemoration, by Walter Towner.

The Significance to Us of John Wesley's Aldersgate Experience, by Victor S. Britten.

One by One, by Ray M. Johnson.

Wesley and Wealth, by Bishop G. Bromley Oxnam.

March, 1938:

Church School Day and the Aldersgate Commemoration, by O. W. Moerner.

What the Aldersgate Commemoration Means to Church School Officers and Teachers, by J. Q. Schisler.

In the Adult Student—January, 1938 (Special Aldersgate Commemoration number):

Knowledge and Vital Piety, by Frances C. McLester.

John Wesley and Mark 12:34, by Basil Miller.

Seeking the Spiritual Today, by H. B. Trimble.

The First American Methodist Conference (a short feature).

Methodism in America, by R. W. Goodloe.

Methodism in Cajun Land, by Ella K. Hooper.

Religion in the Home, Grace Sloan Overton.

The Circuit Rider Rides Again, by Faith Brewer.

The Christian College Trains for Christian Service, by B. E. Mitchell.

Making Disciples, by J. N. R. Score.

February, 1938:

What Is Evangelism? by J. Q. Schisler.

New Methods for the Old Revival, by B. G. Hodge.

Seasonal Emphases in Evangelism, by C. F. Reisner.

The Personal Approach in Evangelism, by Paul Quillian.

Religious Education as Evangelism, by M. N. English.

Evangelism and Missions, by C. B. Sylvester.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

MOORESVILLE CIRCUIT

The extension secretary had a fine day Sunday, February 6, with Rev. W. Q. Grigg and the people of the Mooresville circuit. Two finer country churches would be hard to find and the pastor is well fixed in a new six-room brick parsonage.

After an 11 o'clock preaching service the officers and teachers of the Triplette church school met for a half hour's discussion of the Aldersgate Commemoration and the place of the church school in the Commemoration.

One could not help being impressed with the large number of young people in the Triplett school, and the pastor reports that they have an active and growing organization.

In the afternoon we journeyed to Centenary, where an unusually large afternoon congregation greeted us. The preaching service was also followed by a meeting of the church school officers and teachers, in which the Aldersgate Commemoration plan was studied and the responsibility of the church school teacher considered.

The church school workers are taking their responsibility seriously in this matter and this seriousness of purpose will result in large returns. Someone remarked recently that "our church school teachers have been aiming at nothing and hitting it with both barrels." That may have been true in all too many instances in the past, but there is a new concern and a larger understanding of the teachers's task today that should assist the teachers in leading pupils to Christ, and providing opportunities for spiritual growth and development.

Norwood

A very interesting and responsive group of workers gathered in the Norwood Methodist church Monday night for a three-day Learning for Life School on EVANGELISM IN THE CHURCH SCHOOL. Seldom does one find a better prepared group of teachers and officers, and with the interest and enthusiasm manifested in the school we predict great gains at Norwood under the splendid leadership of the pastor, Rev. R. L. Young.

The community is to be thoroughly surveyed and this will be followed by en extensive campaign of home visitation evangelism. A revival will climax the evangelistic efforts of the church.

We were delighted to have in the school Rev. R. H. Kennington and a number of his workers from the Norwood circuit. They made a real contribution to the success of the school and it is our hope that the school proved helpful to them.

Wadesboro Workers' Council

Three members of the conference staff met with the workers of the Wadesboro church school at the invitation of the pastor, Rev. Paul Hardin. He has an excellent corps of church school workers and wanted us to have the privilege of meeting them.

After supper that was remembered because of the good food served and the fine fellowship, the group separated into three similar units. Miss Elizabeth Oliver, director of children's work, met with the children's workers; Mrs. J. F. Kirk, a former district director of young people's work, met with the young people's workers; and the writer met with the adult workers. Each group studied its part in the Aldersgate Commemoration and what it could contribute to its success. Here again we noted a growing interest on the part of church school workers in the objectives of the Commemoration and a greater willingness to make the sacrifice necessary for their realization.

Jesse G. Wilkinson.

EXPLANATION AND GRATITUDE

During the past six weeks I have been unable to meet any field engagements becaues of sinus and streptoccocal infections. My trouble began with an unusual temperature on Christmas day. On January 10 when we thought the temperature conquered, the sphenoid sinus infection was discovered. Then on January 19 the secondary streptococcal infection was found. After three weeks of treatment with suffanilamide tablets and a special vaccine both the infections are now practically cleared. I am happy to be back at the office, and beginning with the Charlotte training school, Sunday, February 20, I hope to begin meeting my regular engagements again.

Mrs. King has recovered satisfactorily from her operation. We have missed many fine contacts during the past two months, but we are grateful to our many friends for their visits, letters, cards and other expressions of interest during that time.

I am also indebted to Mrs. Kirk, Brother Wilkinson and Miss Oliver for the fine way in which they have carried on the work. Their willingness to assume additional responsibilities has kept our program moving as usual.

Carl H. King.

DISTRICT MEETING

Officers of the woman's missionary society of the Salisbury district met at Coburn Memorial church, Salisbury, February 9, for a coaching day. With Mrs. Z. V. Moss, Albemarle, in charge, various phases of the work were brought to the attention of those present.

Jesse Wilkinson was invited to discuss the Home and Foreign Missionary Enterprise and Miss Elizabeth Oliver presented the co-operative plan for the missionary education of children.

INTER-RACIAL CO-OPERATION

A joint meeting of representatives of the Colored Methodist Episcopal Church and the Methodist Episcopal Church, South, was held in Monroe on Thursday, February 3, at the C. M. E. church. This meeting was for the purpose of setting up the two regional training schools for the C. M. E. Church in North and South Carolina. Representatives from both states were present.

Definite plans were made for the two schools, to be held in Winston-Salem, N. C., July 18-23, and in Columbia, S. C., July 25-30. These are important events in the calendar of Christian education in the two Carolinas, and should have our whole-hearted co-operation.

Increasingly we see real Christian attitudes being developed between the two races, and increasingly we have opportunity to co-operate with members of the C. M. E. Church, as well as with other churches which serve the Negro race. Local churches of our denomination will find an excellent opportunity to render Christian service if they will acquaint themselves with the work being done by the colored churches. Our churches and missionary societies will give valuable help if they will help to to see that leaders of the local colored churches have an opportunity to attend these regional training school, planned that they may better serve their people. Write to the Conference Board of Christian Education, Salisbury, N. C., for further information.

SEND FOR A YEARBOOK

The 100 Children's Division Yearbooks which we had for free distribution have been disposed of, but we have an additional supply which we can sell at 10 cents each, and we hope that those children's workers who do not have a copy will send their dimes in and avail themselves of this splendid guide book for children's workers. Those who have seen and used this book agree that it is well worth this small sum.

DISTRICT BANQUETS

Rev. Geo. F. Hood, district director of the Marion district, writes that they had their district banquet at Morganton on January 21, with 200 young people present. The theme "Spires," and three young people gave short talks on the following subjects: "Inspires," Miss Lillian Ross; "Aspire," Miss Lora Mae Murray; and "Perspire," Miss Ruth Richards. Rev. J. W. Moore gave an address on "Church Spires." The program also included group singing, instrumental music, and vocal solos.

Thursday night, February 10, the young people of the Statesville district had their district banquet at Scott's School, near Stony Point. More than 200 were present. With Miss Gladys Heffner, district director, as master of ceremonies, a happy spirit of fellowship prevailed throughout the group. The high spot of the evening was a dramatization of the life of John Wesley which had been written by Rev. Reid Wall. The characters of Samuel, Susanna, John, Charles, and Leckie Wesley, Peter Bohler and the "Reader" were strongly portrayed, and as the play developed the audience felt strongly the change in John Wesley after his Aldersgate experience.

No official report has come to us of the Gastonia district banquet, but we understand that on the night of February 4 they had a fine time together at Lincolnton, with about 350 present.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

FROM UNDER THE COVER

In a family of over 400 children it is not uncommon for at least a few of these children to be in the infirmary with physical ailments. But during this winter we have had an unusual amount of sickness, due in a large measure to the fact that we had taken in so many new children during the last summer and early fall, these children not being in as good physical shape as those who have been with us for some time. For several weeks our infirmary could not accommodate those who were ill and we had to turn a cottage into a semi-infirmary. But the situation has cleared up. Only a few youngsters are now in bed. We are now considering plans for revamping the mattresses on the hospital beds and cleaning up generally so that no germs are left to bother anybody.

UP AND ABOUT

About the middle of last October Franklin Lawrence, our star football player, developed a serious rheumatic trouble and had to be put to bed. A few days later Margaret Shell, formerly a healthy and vivacious girl, developed a similar trouble and had to go to bed. Only a short while later Olive Hauss, who joined our family last summer, had a similar experience. These rheumatic instances were not only painful but were setting up an alarming heart annoyance. Our physicians were anxiously diagnosing to find the cause of these annoyances. Finally it was discovered that little particles of diseased tonsils had reappeared in the throat of each youngster. After weeks of treatment and waiting each of these youngsters in turn grew strong enough to have a tonsil operation and then recovery set in. All three are now able to be up and walking about, causing great satisfaction and joyful thanks.

BASKET BALL CONTESTS

Our youngsters are now giving themselves heartily to basket ball practices and competitive contests. The varsity boys and girls stand high in the percentage column in the South Piedmont Conference ,the girls leading the group and the boys being in the upper bracket. Contests in this conference will extend into early March. Our junior boys and the boys' midget teams are also battling along at a fine gait in their leagues. The juniors share with the Reynolds High juniors for leadership in their group and the midgets have yet to be beaten in their league. The younger girls have their intramural contests and are putting out in a very satisfactory way. These youngsters are giving the entire family something to be pepped up about.

ORPHANAGE TOURNAMENT

In addition to the basket ball layout recorded in the foregoing paragraph our varsity boys and girls have gone through the orphanage basket ball tournament so satisfactorily held at the Junior Home near Lexington, which Home offers as fine a gymnasium as the colleges have. Teams from nine orphanages entered this tournament. Our girls advanced to the semi-finals when they were put out by the Junior Home girls who later won over the Methodist Orphanage girls at Raleigh to win the trophy. Our boys advanced to the finals and lost by one point to the fine team from Barium Springs, this winning point having been registered in the last 20 seconds of the game. No games we witness are quite so earnestly contested as those in the orphanage circles and no finer spirit is manifest anywhere. No annoying circumstances ever come up to unduly agitate the contestants. The spirit of give and take in a fair play way dominates the youngsters' actions. Such training is most valuable to the proper development of youngsters.



Fred finds friends

FRIEND BARNES

Before we get away from the basket ball business mention must be made of the fact that Rev. A. S. Barnes, superintendent of the Methodist Orphanage at Raleigh, came along with his fine team to the orphanage tournament, his team being coached by Mr. Sanderson, a product of his institution and the great Duke baseball pitcher of some years ago. The Children's Home had the joy of entertaining Mr. Barnes and his team during part of the tournament, they commuting between here and the games held at the Junior Home. It is always a joy to have Mr. Barnes with us. His friendliness, his open-mindedness and his love for youngsters give us a good deal to talk about and more to think about. We rejoice with him and his organization over the opening of that lovely new Burwell Memorial cottage. We only wish that we had more opportunity to hobnob with one another in the exchange of experiences, hopes and achievements.

HONOR SOCIETY

The Children's Home honor society continues to grow. Our new members have been received into the organization faster having been able to give the password, "Paid in full," and now have the full privileges of the organization, those of love and good will to orphan boys and girls. Kindly note our new members, together with their pastor in charge, and give them the right hand of fellowship:

Park Street, Belmont, Rev. E. H. Brendall.

Burkhead, Winston-Salem, Rev. W. B. Davis.

Belmont Park, Charlotte, Rev. J. P. Hipps.

Main Street, Reidsville, Rev. J. H. Armbrust.

Belwood circuit, Rev. R. C. Goforth.

Mt. Pleasant, Mt. Pleasant circuit, Rev. G. W. Clay.

Gilboa, Gilkey Ct., Rev. A. B. Sisk.

Connelly Springs, Connelly Springs circuit, Rev. C. F. Tate.

Bethlehem, Statesville circuit, Rev. J. B. Tabor.

A BOY FOR BOYS

The picture this week is that of Fred Walton, five years of age last November 6, and a choice member of our baby cottage family. Young Walton is sponsored by a boys' class in the intermediate department of Central, Shelby, church school. Fred is mighty happy to be thus claimed and the boys seem to be very proud of Fred.

SEVEN YEARS OF STUDY

We have just enjoyed another visit with James Rink, our ministerial student at Duke University. James is completing his seventh year at Duke, he having followed his four years of academic work with three years in the School of Religion. He expects to get his B.D. degree in June. His scholastic record has been good and his field work has been quite satisfactory. This young man will go before the Salisbury district conference for recommendation in May and will come up in October for admission into our annnal conference. We will be pulling for our boy and our boy will be pulling for our friends.

ANNUAL AUDIT

Not of the least importance to us all is the fact that our annual audit, now being placed in final form, reveals that the Children's Home's business affairs are in sound shape. Not only have all bills been paid for the past year but there seems to be a proper balance of expenditures as compared with desired results. Our operative enterprises have produced about $10,000 more than we have expended on them. We have not charged to these enterprises the work that the boys and girls do, nor have we charged against them the training that these enterprises give the boys and girls. We are spending more on our boys and girls than is registered as an average for similar institutions. We are spending less for administration than is averaged at similar institutions in North and South Carolina.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

At the dedication of the Burwell Memorial cottage the Orphanage was extremely happy to have so many of the relatives and friends of Mrs. G. G. Allen present. It seemed very much like a family reunion to see so many members of the family together at one time. Letters from different members of the family have been very appreciative of the hospitality which was shown them. All were delighted with the Memorial building, both exteriorly and interiorly, and particularly with the beautiful furnishings. It was a source of deep regret that Mr. J. C. Braswell, president of the Orphanage board of trustees, was unable to attend the dedication of the Burwell Memorial cottage, due to slight physical indisposition. The exerecises were attended by our entire group of children and staff, and all entered heartily into the occasion.

* * * *

I am happy to report that St. Paul church, Goldsboro, has finished paying its Orphanage apportionment for this conference year. I can always count on St. Paul church to meet its financial obligations to the Orphanage, but it does not stop simply with meeting its ten per cent Orphanage apportionment, as it goes far beyond that amount during the year. I want to thank Brother W. C. Ball and the church membership for coming to our relief just when our need is so great. A number of other churches have paid part of their Orphanage apportionment, which is very gratifying. It is sincerely hoped that the large number of churches that have not paid anything will rally to our support right away. There is a movement on foot to raise from 50 to 100 per cent of the Orphanage apportionment by every charge during the early part of the new conference year. It is now the middle of February, and unless some of our pastors begin to organize and raise their Orphanage apportionment they will not be able to carry out the wish of the conference.

* * * *

On Monday morning, February 7, 1938, one of our senior girls passed away after two weeks' illness. Until the day before she died her condition was not considered serious at all, but she suddenly took a change for the worse, and passed away within 24 hours after the change. Dr. Robert McGee, one of our Orphanage physicians, and one of the best in the city of Raleigh, attended the patient, and did everything that medical science could do to cure her. She was in the Methodist Orphanage infirmary under the care of our registered nurse until two or three days before she passed away, when she was taken to Rex Hospital for an X-ray examination. Tempie Norwood was one of our purest and best girls, and had she lived, would have graduated from the Orphanage high school this year. On the day following her death the funeral was held in the Methodist church at Roanoke Rapids, conducted by Rev. E. B. Fisher and A. S. Barnes, superintendent of the Methodist Orphanage. Some of the officers and several of her classmates attended the funeral. A death at the Methodist Orphanage is so rare that when one does occur, it leaves us bewildered and heart-broken. We have the assurance that Tempie was ready for the summons and that she is at rest.

* * * *

The twenty-first of last month I completed twenty-three years as superintendent of the Methodist Orphanage. Many hundreds of boys and girls have come and gone since I assumed the responsibility and privilege of guiding the affairs of the Orphanage. In spite of everything that the staff of workers and I have been able to do, there have been times when things have not gone according to wishes. On the other hand, practically all the boys and girls who have passed through the home during these years have gone out to make worth while citizens, and some to obtain positions of commanding influence in the business and professional world. During these twenty-three years the number of children in the home has practically doubled, and the material resources have greatly advanced. Quite a large number of buildings have been erected at a cost of $450,000, and many internal improvements have been made in the equipment and furnishings of cottages, laundry, infirmary, dairy and school building. During the past year many improvements have been made at the Orphanage. All the buildings have been repaired and painted on the outside, all the composition floors in the dining room building have been replaced with tile, the driveway from Glenwood avenue to the Vann building has been paved, a substantial fence extending eight hundred and fifteen yards has been placed on St. Mary's and Clay streets, lovely curtains and draperies have been placed in the auditorium of the Vann building, several thousand dollars have been added to the endowment fund, the Best Memorial Gateway erected, and the Burwell Memorial cottage that was begun last September was completed in January.

The thing that pleases me most is the large number of fine, outstanding boys and girls who have come and gone out from the home. At present the morale of the home is the best it has been during the twenty-three years of my administration. This is largely due to the splendid corps of workers that I have been able to select to help guide the destiny of our home. It is very gratifying to me to know that the Orphanage is held in such high esteem by its supporting constituency throughout the North Carolina conference.

I wish to take advantage of this opportunity to express my very deep appreciation to the preachers, churches and friends throughout the North Carolina conference for their splendid cooperation with me in carrying forward our Orphanage work.

WHY Punish YOURSELF WITH ROUGH-ACTING CATHARTICS?

Don't take cathartics that act like dynamite! Don't punish your taste with nasty, bitter medicines just because you want relief from constipation. It's all so unnecessary!

Next time you need a laxative, try Ex-Lax! It gives you a good, thorough cleaning out—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains. And Ex-Lax tastes just like delicious chocolate!

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

NEW CIRCLE ORGANIZED

A group of the women of Centenary Methodist church formed circle No. 10 of the woman's missionary society of that church. Miss Elizabeth Gaskins was named chairman; Miss Clara Foscue, vice chairman; Miss Ann Gorham, treasurer, and Miss Emily Bunting, secretary.

Mrs. L. C. Larkin, wife of the pastor of Centenary church, presided over the organization meeting. There were devotionals by Mrs. John Morton, and Mrs. Larkin briefly reviewed the history of the missionary societies.

Pledge cards were signed by the eight organizers present and regular meetings were set for the first Thursday in each month. The March meeting, it was announced, will be held at the home of Miss Lila Brinson. Miss Elizabeth Gaskins was named to represent the new circle at the meeting of the auxiliary meeting.

Refreshments completed the enjoyable meeting.

OFFICERS' TRAINING DAY IN THE ROCKY MOUNT DISTRICT

Southern-Central and Johnson-Wilson zones will meet for their officers' training in First church, Rocky Mount, February 23, at 10 o'clock a. m. Please every woman in the district take notice, and if you did not attend the meeting in Roanoke Rapids in January, plan now to be with us in Rocky Mount.

Those in charge of the program are exerting every effort to make this the most beneficial as well as enjoyable programs of the season; so if you consent to keep your self away here is a promise that you will miss a day of good things.

The panel discussions will be in charge of Mesdames Wade Johnson, Halifax; E. W. Martin, Conway; H. I. Coggins, Milwaukee; S. B. Hamlet, J. M. Gray and L. W. Stephenson, Rocky Mount, and others.

Our conference vice president, Mrs. H. J. Faison, will climax the morning program with a real address such as she is accustomed to making.

The afternoon will be devoted to a brief business session of the two zones. Presidents of the local auxiliaries, see to it that your officers attend this meeting and be present yourself; then the future days will show forth the results.

With lunch in hand meet us there.

Mrs. Fred L. Johnson, Dis. Sec.

CARR AUXILIARY MAKES PLANS FOR A YEAR OF PROGRESS

Those who have been acquainted with the work of Carr auxiliary know that definite plans are usually made and their efforts are successful; especially have they done outstanding work in securing Outlook subscriptions and the children's department.

On February 7 there was an enthusiastic meeting of this group. For this year they are giving four Outlook subscriptions to shut-ins. A bank with a capacity for various coins is passed at each meeting, the contents of which will go for a life membership at the end of the year.

Mrs. A. D. Goodwin, superintendent of publicity, reports that two baby life membership certificates were presented by Mrs. A. M. Gates at their last meting to George Evans and Larry Williams.

The auxiliary will study with their pastor the Aldersgate Commemoration.

THE DEPARTMENT OF SUPPLIES

Owing to the pressing need caused by war conditions in China there comes an appeal to the women of our organizations for Chinese relief.

Any auxiliary making a contribution for this purpose will be given credit in the department of supplies, provided a report is sent to Mrs. W. L. Knight, Weldon, N. C.

Send your contributions to our Council treasurer, Mrs. Ina Davis Fulton, Box 575, Nashville, Tenn., and your report to our conference superintendent of supplies, Mrs. W. L. Knight, Weldon, N. C.

Let us have an exhibit of your generosity for this page.

Warren zone $10.00
Pecans donated by Mrs. Henry Faison 1.50

IN MEMORIAM

Our town was wrapped in sadness when it became known Friday night, January 7, that Mrs. A. M. Inge, our friend and co-worker, whom we have known and loved for many years, had passed away.

Mrs. Inge was a pioneer member of the woman's missionary society, having joined in 1878, the society organized at Smith's Chapel, Halifax county, by the Rev. R. O. Burton, in connection with the Baltimore conference society.

A few years later her family having moved to Weldon, she joined our church and missionary society and was faithful in the discharge of her duty to each until her summons came.

Mrs. Inge possessed a genial, loving disposition, so that many ills about which others might worry were passed by as though she had faith to believe that "all things work together for good to them that love God."

Her home was always the home of her pastor, and her kindness of heart reached out to people of all creeds and races with substantial help in time of need. Truly it could be said of her: "She looketh well to the ways of her household and eateth not the bread of idleness. Her children shall rise up and call her blessed."

And now, to our friend's loved ones, we would say, we shall miss her cheerful spirit and her loving companionship, but we feel that "she has fought a good fight, she has finished her course, she has kept the faith; henceforth there is laid up for her a crown of righteousness which the Lord, the righteous judge shall give her at that day.

And so, from the Mary Pierce Johnson missionary society we present this tribute in loving memory.

Mrs. Eva L. Bishop,
Mrs. H. C. Spiers,
Miss Agnes McGee,
Mrs. J. W. Sledge.

CHINA CONFERENCE MAKES APPEAL

A cablegram from the executive council in China, received by the Board of Missions, appeals to the church in America for assistance in the terrible affliction of war that has covered the whole China conference:

"Five million refugees in conference area. Ten thousand Southern Methodists driven from homes. Appeal minimum gold ten thousand. Immediate relief our responsibility."

Missionaries write of the patient, uncomplaining courage of the Chinese people; they are trusting in the generosity of those who can assist them. Although many charitable organizations are serving to their utmost, all combined funds are far from adequate for the present urgent relief needs.

Dr. W. G. Cram, general secretary of the Board of Missions, has been joined by Bishop Arthur J. Moore in an appeal to the mother church to make generous contributions for China Relief. Every congregation is being asked to raise an offering toward the ten thousand dollars requested by the executive council in China. Mail all contributions to Mrs. Ina Davis Fulton, Treasurer, 616 Doctors' Building, Nashville, Tenn.—Bulletin.

NEED FOR CHRISTIAN WORK IN JAPAN

"The need for Christian work in Japan is as great as ever," declares the Rev. J. B. Cobb, writing from Ashiya, Japan. And he adds:

"Please do all that you can to remind the church that whether or not they approve the actions of Japan at this time, the need for Christian work in this land is as great as ever. And the Japanese Christians need their sympathy and their prayers."

HAPPENINGS AT VASHTI

For the 1937-38 session at Vashti there are 113 girls representing nine states. Georgia and Florida lead with South Carolina, Alabama, Missouri, Texas, Arkansas, Mississippi, and North Carolina falling in line according to the number of their representatives. News from the school tells of the visit in the fall of the executive committee of the South Georgia conference, of revival services in October, a county fair in which Vashti had a part, and a good time at a Barnum-Bailey-Ringling Brothers circus. This school is having an exceptionally fine year.—Bulletin.

You will find people ready enough to do the Samaritan act without the oil and twopence.—Sydney Smith.

For a web begun God sends thread.—French.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THOUGHT FOR THE DAY

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of thy peace."

"Christ is the great central fact in the world's history; to him everything looks forward or backword. All the lines of history converge upon him. All the march of providence is guided by him. All the great purposes of God culminate in him. The greatest and most momentous fact which the history of the world records is the fact of his birth."

"That there should be a Christ, and that I should be Christless; that there should be a cleansing, and that I should remain foul; that there should be a Father's love and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggravated."

—Charles H. Spurgeon.

Friends in the conference of Mrs. T. J. Copeland of Baltimore, formerly of Greensboro, will regret to know of her serious illness, following a recent stroke. For many years Mrs. Copeland was actively identified with the woman's missionary work in the Western North Carolina conference, occupying important places of leadership in her auxiliary at West Market Street church, and giving unstintingly of her time and service for the advancement of the work. For years she was president of the woman's missionary society of the Baltimore conference, where she served most faithfully and efficiently, resigning the position two years ago, because of ill health. We wish her a speedy restoration.

MISSIONARY MEETING AT WEST MARKET STREET CHURCH

It was the privilege of your editor, during the past week to attend the February business meeting of the woman's missionary society of West Market Street church in Greensboro and to enjoy with the members of the auxiliary the interesting program of the afternoon. The meeting was presided over by the newly elected president, Mrs. Norman Cooper, and opened with the hymn "There's a Wideness in God's Mercy," followed by worship service conducted by Mrs. W. R. Harris, conference secretary, who used the theme the opportunities of the missionary women in the Aldersgate Commemoration, urging the co-operation of her hearers in the evangelistic campaign now being carried on in Southern Methodism.

Reports of the officers of the auxiliary evidenced the interest and enthusiasm with which the new year is beginning, the inspiration from the record of the past year helping them to plan for continued success during 1938.

This auxiliary has a membership of more than 300 and is divided into circles which are most active in all departments of the work. The auxiliary is officered with wide-awake, efficient women, who are to be congratulated on the success they are achieving.

This society has a record of which to be proud. Organized in 1878 as one of the first organizations of the (at that time) North Carolina conference, it has during these 60 years maintained a record of which every member may be justly proud. Some of the outstanding leaders in our conference have been members of the organization and through the efforts of such leaders as Mrs. F. M. Bumpas, Mrs. Lucy H. Robertson, Mrs. L. W. Crawford, Mrs. F. H. E. Ross and others, as active as they, the auxiliary has gone forward in the woman's work and has achieved distinction as one of the outstanding auxiliaries in our conference.

At this time the auxiliary is supporting two of their own members as missionaries, Miss Nina Troy in China and Miss Ola Callahan in Mexico; and two Bible women, one in Korea and one in Japan, and through their local department they are doing great things. We congratulate them on their record of the past years and wish for them a continuation of the splendid achievements.

There has come to us from the pen of Mrs. Nita W. Shaffer of Greensboro the following challenge "to all that is fine in woman" which we, with Mrs. Shaffer's permission, pass on to our readers:

AS A WOMAN

As a woman I am a valiant warrior armed for justice, truth and liberty, for to me belongs the power to be and to do all things. This power oftentimes dormant, if awakened will lead to inconceivable heights of intellectual and spiritual growth. Accepting my responsibility to all mankind in the light of my opportunity I will not be content:

UNTIL MY FAITH IS SUFFICIENT to believe in the beauty and joy in life, in the useful passing of the days, in productive labor, and in the emancipating power of grief. And to confide myself to the Great Will which is at the foundation of all things.

UNTIL MY HEART LEADS ME to be one with the whole, rejoicing when others rejoice ,and sorrowing with those who sorrow. And to love humanity as I love my family, with all the emotions of my woman's heart and all power of sacrifice.

UNTIL MY COURAGE ENABLES ME to fight and suffer for what is right; to abhor evil and war; and in the light of justice give unqualified allegiance to world democracy and the cause of peace.

UNTIL MY ONENESS WITH HIM has taught me something of how to live and how to die, knowing that in giving my life I am not losing it but finding it. I know no fear except that of my own unworthiness.

Convinced that this inward watch has led upword and that I have learned in a measure the inestimable value of life, my heart becomes as firm as those of my rugged ancestors and the memory of their vital personalities inspires me to renew my faith and courage and press onward, ever catching a glimpse of the infinite life realizing myself a citizen of two worlds.

To you, women, I dedicate this challenge to all that is fine in woman, as an expression of faith in you. As one of you, may we look forward to a more loyal comradeship and equitable understanding in all our relations and to that end pledge ourselves.

HEARD AT EXECUTIVE MEETING

"Our theme for the year is 'Building the Kingdom'—may we help in every way in our power to advance God's kingdom. The world's need for Christ shows the necessity for building the kingdom."—Mrs. C. C. Weaver, Conf. President.

"Our Spiritual Life groups are growing in number, but we need to have a larger number of our women enlisted in these groups, through which our spiritual lives are deepened."—Mrs. W. W. Hagood, Conf. Vice President.

"I am thrilled with our financial report—largest since 1929."—Mrs. P. N. Peacock, Conf. Treasurer.

"Children's work encouraging and a larger number studying the units."—Mrs. George Hoyle, Conf. Sec. Children's Work.

"Increase in study classes. 'What Is This Moslem World?" most popular book in 1937, with 'Out of Africa' second, and 'Congo Crosses' third. 'Radiant Heart' led in popularity in Bible study books, with 'Songs in the Night' second."—Mrs. C. N. Clark, Conf. Supt. Study.

"228 auxiliaries sending C. S. Relations reports. Inter-racial Relations most popular project."—Mrs. Reid Wall, Conf. Supt. C. S. Relations.

"Largest supply report ever. Work growing in interest."—Mrs. J. W. Harbison, Conf. Supt. Supplies.

There is no end to modern war except the utter collapse of modern civilization. The idea that modern war can be humanized and its worst horros got rid of by agreement is, as the Book of Proverbs might say, "A vanity tossed to and fro of them that seek death." There is but one way. Either civilization must put an end to war or war will put an end to civilization.—Peter Green, Canon of Manchester, England.

We ought not only to lend our ears to the voice of them that plead, but also our eyes to look into their needs. —Ambrose.

Sunday School Lesson

FEBRUARY 20

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Choosing Companions in Service

Scripture—Mark 3:7-19; 31-35

Jesus had no private office into which he could retire. Just as eager inquirers on the mission field give the missionary little chance to sleep when he spends the night in their village, so Jesus would have little chance either to sleep or to eat. Hence he retired to the sea of Galilee, where he could have a little boat wait on him in which he might take refuge now and then from the crowd. This device of Jesus suggests that everyone should have his little boat of recreation and reading into which he might occasionally go.

The demands of the multitudes, so far beyond his time and strength to respond to them, impressed upon Jesus the necessity of trained workers to supplement his own efforts. So he went up into a mountain for a night of prayer, and then sent for a select number of his disciples.

How it must have thrilled them to be told that Jesus wished to see them in private! It is probable that others were called to this workers' council beside the Twelve. A little later on Luke tells us that Jesus sent forth seventy into all the villages whither he himself would come.

And we can be sure that he insisted on their having some training. There were many of his disciples with marked aptitudes for his work whose circumstances prevented from their giving their whole time to religious teaching, just as there are finely gifted people in the church today whom God does not call to be professional, full-time religious workers, but who are immensely useful. He would tell these people to remain with him for a certain time, and then go back and be his representatives in their villages, or in a group of villages in their neighborhood.

Then there were the Twelve who, in a special way, were to be trained to carry on his work after his departure. Not one of them had had the education of a rabbi. The intelligentsia would be sure to look down on them, but they were doubtless open-minded men of marked natural ability and innate capacity to become very effective preachers.

Jesus gave to at least three of them nicknames. It is more than likely that others were soon known by familiar appellations that Jesus gave to them. These nicknames suggested what Jesus expected them to become. Peter was volatile and impulsive, but Jesus saw that he had capacity to become a part of the solid foundation of the church, and so prophetically he called him Peter—that is, the Rock. He was far from a rock then, but was rather common clay. But our Lord perceived that Peter's character would harden into stone.

James and John were called "sons of thunder." A psalm says of Jehovah, "The God of glory thundereth." And by the name of Jesus gave James and John he wished to remind them that they could become inspired preachers that thundered and sent forth lightnings like Sinai. But just as Peter misunderstood Jesus when he said, "He that hath no sword, let him sell his garment and buy one," and proceeded to cut off the ear of the servant of the high priest; so these men misunderstood Jesus and proposed to call down fire from heaven to consume the inhospitable Samaritan village. But Jesus quickly set them right.

We see that our Lord here really started a theological seminary. There was no endowment; there were no classrooms; there was no library. The students had no money to pay tuition. There was just one Teacher and a laboratory. That laboratory was the surging crowd with which they were surrounded. We can be certain that he kept the Twelve busy, and called out every talent they had. He would watch them as they met people, and give them suggestions as to a better way to handle such-and-such a case.

Have we stopped to realize the burden that Jesus took upon himself in encouraging these men to leave their families and give their whole time to him? Perhaps a large part of the grateful gifts that people made when he healed their loved ones went back to the families of the Twelve.

The apostles, says Mark, were called to be with him. That, indeed, was their supreme privilege. But closeness to Christ is not merely the privilege of apostles, but of all faithful souls. In the midst of the opposition of the scribes and Pharisees Jesus was strangely drawn to every one eager to hear his word.

One day as he was sitting in the midst of a large group of sympathetic hearers, his family thoughtfully interrupted him and asked him to stop preaching and give them attention. Before he received them, which we may be sure he did in due time with cordial affection, he looked around upon the circle of his wistful hearers and said, "Behold my mother and my brethren." Many of these disciples were far closer to him in spirit than his brethren who, John tells us, did not believe in him (John 7:5).

It was a good thing for his mother that he had this warm family affection for everyone who was a true child of God, for near his cross there was a disciple so devoted to him that he could say to his mother, "Woman, behold thy son"; and to the disciple, "Behold thy mother" (John 19:26-27).— Northern Advocates.

In youth we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves; so that in age we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.—Selected.

HEADACHE

LIKE A KNIFE IN YOUR BRAIN

Fast Relief this Way

Headache—whether it's a sudden flash or a throbbing ache—unfits you for work. Leaves you exhausted—irritable. Runs you down.

But you don't have to endure this SUFFERING and discomfort. For there is a SIMPLE way to relieve the pain of the headache. Simply take Bromo-Seltzer.

Bromo-Seltzer helps in other ways, too. Settles an upset STOMACH. Soothes NERVES. Reduces the excess ACID in the blood that accompanies some headaches.

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Greenville, S. C.—T. L. Key, 401 Easley Bridge Road, says: "I was suffering from a weakened condition, my appetite was poor, and I had one cold after another. Dr. Pierce's Golden Medical Discovery soon had me eating regularly and feeling stronger and better in every way." Buy it in liquid or tablets from your druggist today. See how vigorous and how much stronger you feel after using this tonic.

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NORTH CAROLINA CHRISTIAN ADVOCATE

In Memoriam

IN MEMORIAM

The full-orbed glory of the grace of God in Jesus Christ shines in the ripened life and character of the Christian.

"Mark the perfect man and behold the upright, for the end of that man is peace."

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne."

"Be thou faithful unto death, and I will give thee a crown of life."

These wonderful promises in the word of God reached their fruition in the beautiful life and Christian character of Mrs. Mary Della Cochrane Inge.

The date of her birth was December 23, 1858, and the date of her translation from earth to heaven from her home in Weldon, N. C., was January 7, 1938. She was married to Adolphus Merrimon Inge January 30, 1878, who preceded her to the eternal world a number of years ago. There were born to this union ten children, six of whom survive her: Marion Adolphus, Mrs. Elias Carr, Mrs. Linda Harris, Richard S., Mrs. Mary Inge Wheeler and Mrs. Harry W. Johnson. There are six grandchildren and three great-grandchildren, one brother, Arthur L. Cochrane, and one sister, Mrs. Dora Cochrane Pernell.

Such is the brief historical data in the life of this good woman, but the work and the influences of her life cannot be tabulated as she served her church, her family and the community in which she lived. She united with the Methodist church in early life and was faithful to its every obligation until she was numbered with the membership of the "church of the first born in heaven."

When her husband died she was left with a large family of children to support and educate, but she kept her children together and with an indomitable courage and with faith in God trained and educated them to fill honorable places in human society.

Amid the multitudinous responsibilities that she had to meet, she found time to store her mind with good literature, and her Bible and the Christian Advocate were always at her side.

Mrs. Inge was endowed with splendid natural endowments, and she also possessed a very rich vein of consecrated humor which stood her well in hand in meeting the many problems that came to her in life. Just to listen to her conversation was like walking out in the sunshine listening to the birds sing and breathing the fragrance of the flowers. The writer of this sketch knew her in her home, in the intimacy of a pastor and can testify that it was an inspiration to him in his own personal life and the work of the pastorate to visit her and watch the response that was in her eye as she fed her soul upon the gospel of Jesus Christ.

I am sure that all her pastors, both dead and living, will testify to the same.

She was a friend to everybody and her life was a life of service, as some one has said that "when we serve, we speak the language of God." There was not sounded the note of defeat in her funeral service, but it was a celebration of a victorious life in Jesus Christ. We will not say farewell, dear sister, but will try to emulate your life, and in our heavenly Father's good time we will greet you again very early in the morning of the resurrection.

J. H. Shore.

EDWARDS — Funeral services for Mrs. Hattie Foy Edwards, who died at Morehead City General Hospital Saturday, November 13, 1937, were conducted from the Methodist church Sunday afternoon at 3 o'clock. Rev. B. H. Houston, pastor of the church, officiated. He was assisted by Rev. A. P. Stephens of the First Baptist church. Interment was made in Bayview cemetery.

She was the daughter of the late Frank and Laura Bender Foy of Pollocksville, Jones county. She was twice married, her first husband being the late Rev. J. Frank Washburn, who died in 1892. To this union were born one daughter, Mrs. Lida Wallace of Washington, D. C., and one son, Joseph Harris Washburn, deceased. Her second marriage was in 1898 to James M. Edwards of Snow Hill, who died in November, 1904. Surviving this union are one daughter, Mrs. Robert E. Harrell of Morehead City and F. F. Edwards of Wilson.

Mrs. Edwards was prominently identified with the religious and social life of the community. She was a teacher in the Morehead City public schools for 25 years, resigning on account of ill health six years ago. She was a charter member of the D. A. R., U. D. C., Lanier Book Club, Woman's Club, missionary society and church working society of the Methodist church.

The floral offering was one of the largest ever witnessed in this community and attested in a mute way to the popularity of the deceased.

Surviving in addition to children mentioned above are two sisters, Miss Selena Miles Foy of Pollocksville, N. C., and Mrs. W. A. Kime of Liberty; also a brother, F. H. Foy of Pollocksville, seven grandchildren and two great-grandchildren.

RESOLUTIONS OF RESPECT

On Thursday morning, December 16, 1937, death visited our community and took one of our faithful church and Sunday school workers, Ernest L. McDaniel. He was always active in helping those about him and his life was one of Christian service.

We, as a Sunday school, saddened by his death, resolve:

That we humbly bow to His divine will. That we determine to serve our church and fellowman in a more acceptable manner, that we may more closely follow the example of faithfulness and service which Mr. McDaniel set for us. That we shall miss his cheerful presence in our meetings. That we extend our heartfelt sympathy to his bereaved wife and children.

That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, and that a copy be placed on the minutes of our Sunday school.

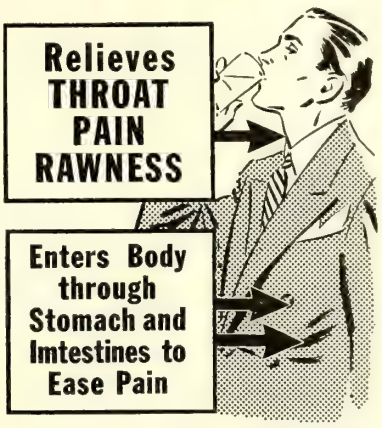
Mrs. R. A. Nelson,
Mrs. C. R. Cobb,
H. C. Oglesby.

IN MEMORIAM

We, the members of the Hannah Koonce auxiliary of Richlands Methodist church wish to pay a loving tribute to our friend and co-worker, Mrs. Nannie Murrill, who passed from this life to the eternal city of God Sunday, December 26, 1937. Her life was one of peace and happiness, a consistent member of the Methodist church, one who always saw the better part of life to all who she came in touch with. Mother! Oh, sweet the name, and a real godly mother she was, making every sacrifice in which none was too great to seven devoted daughters, and today they rise up and call her blessed.

Mrs. Zannie Hatch,
Mrs. Edwin Steed,
Mrs. Richard Sylvester.

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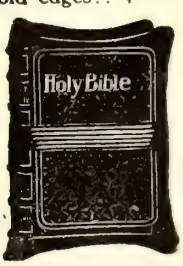
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Christian Advocate

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March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro	March 20-April 3
High Point	April 3-17
Thomasville	April 17-30
Greensboro	May 1-15

DISTRICT CONFERENCE DIRECTORY

Winston-Salem, Denton	April 6
Gastonia, Clover Hill Church	April 21
Greensboro, Mt. Pleasant	April 26
New Bern, Ayden	April 22
Asheville	May 17

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

February
Bynum Ct., Bynum, 11 20
Branson, 7:30 20
Duke Ct., Duke's Chapel, 11 27
Rougemont, Union Grove, 7:30 27

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

February
Plymouth, 11 20
Windsor, 7:30 20
Elizabeth City, First Church, 11 27
City Road, 7:30 27

March
North Gates, Savages, 11 and 1 5
Ahoskie, 11 6
Hertford, 7:30 6
Chowan, Bethany, 11 and 1 11
Perquimans, Woodland, 11 and 1 12
Murfreesboro, Winton, 11 13
South Camden, Wesley's, 2:30 13
South Mills, Newland, 11 and 1 19
Edenton, 11 20
Aulander, Lewiston, 7:30 20
Moyock, 11 27
Currituck, Ebenezer, 7:30 27

April
Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

February
Parkton, Parkton, 11 21
Stedman, Stedman, 7 21
Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

February
Riverside-Bridgeton, Beech Grove, 11 20
Aurora, Campbell's Creek, 3 20
Pamlico, Bayboro, 7:30 20
Grimesland, Providence, 11 27
Ayden, Ayden, 7:30 27
Aldersgate mass meeting, New Bern, 10-4 28
Aldersgate youth rally, New Bern, 8 p.m. 28

March
Greenville, Jarvis Memorial, 7:30 1
Straits-Harlowe, Straits, 11 6
Atlantic, Williston, 3 6
New Bern, Centenary, 7:30 6
Grifton, Grifton, 11 13
Jones, Oak Grove, 3 13
Hookerton, Hookerton, 7:30 13
Ocracoke-Portsmouth, Ocracoke, 7:30 15
Goldsboro Ct., Salem, 11 20
Fremont, Black Creek, 7:30 20
Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April
Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

February
Raleigh, Edenton Street, 11 20
Raleigh, Fairmont, night 20
Raleigh, Hayes Barton, 11 27
Raleigh, Jenkins Memorial, night 27

March
Selma, 11 6
Clayton, night 6
Erwin, 11 13
Dunn, Devine Street, night 13
Middleburg, Shocco, 11 20
Oxford, night 20
Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April
Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

February
Asheville, Asbury Memorial, 11 20
Bald Creek, Boring's Chapel, 3 20
Asheville, Hillside Street, 11 27
Hendersonville, 7:30 27

March
Asheville, Haywood Street, 11 6
Candler Ct., Snow Hill, 3 6
Leicester Ct., Dix Creek, 7:30 6
Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April
Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

February
Lilesville, Lilesville, 11 20
Hawthorne Lane, 5 20
Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

February
Belmont, Park Street, 11 20
Shelby, Lafayette Street, 11 27
Shelby Ct., Salem, 2:30 27
Shelby, Central, night 27

March
Lincoln Ct., Marvin, 11 6
Boger City, Asbury, 3 6
Lincolnton, First Church, night 6
Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Maylo, night 20
Lowesville, Snow Hill, 11 27
Crouse Ct., Lander's Chapel, 3 27

April
Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24
Belmont, Main Street, 7:30 13

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

February
Farmer Ct., Macedonia, 2:30 18
Reidsville Ct., Lowes, 11 19
West Market, 11 20
Summerfield Ct., Center, 7 20
Gibsonville, Whitsett, 7:30 21
Reidsville, Main Street, 7:30 23
Centenary, 7:30 27
Highlands, 7:30 28

March
Spray, 7:30 6
Leaksville, 5 6
Draper, 11 6
Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April
Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

February
Spindale, 11 20
Sunshine, Hopewell, 3 20
North Forest, Oak Forest, 7:30 20
Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March
Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April
Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February
Davidson-Fairview, Fairview, 10 and 5 20
Mooresville, Central, 11 20
Mooresville Ct., Centenary, 3 20
Mooresville, Broad St., night 20
Troutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March
Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13

Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylersville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

February

Harmony, 11 20
Mt. Pleasant, 3 20
Tabernacle, 7:30 20
Ffeiffer, Richfield, 11 27
Salem, 3 27

March

Albemarle Central, 11 6
Westford, 7:30 6
Albemarle Ct., Stony Hill, 11 12
Kannapolis, 11 13
Granite Quarry, 7:30 13
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

April

Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Station, 7:30 10

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

February

Murphy Ct., Ranger, 11 20
Andrews, night 20
Jonathan, Shady Grove, 11 27
Clyde, Clark's, night 27

March

Bethel, Bethel, 11 6
Franklin, night 6
Waynesville, Regional Rally, 11 and night 13
Hayesville, Sweetwater, 11 19
Robbinsville, Robbinsville, 11 20
Dellwood, Elizabeth, night 20
Macon, Patton's, 11 20
Franklin Ct., Clark's, 11 and 3 26-27
Cullowhee, Cullowhee, 11 3

April

Highlands, Glenville, 3 3
Fines Creek, Spring Creek, 11 10
Crabtree, Finchers, 3 10
Brevard, 11 17
Brevard Ct., Oak Grove, 3 17
Sylva, 11 24
Whittier, 3 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

February

Green Street, 11 20
Davidson Ct., Centenary, 3 20
Ararat Ct., Hatcher's Chapel, 11 27
Dobson Ct., Stony Knoll, 3 27

March

Thomasville, Trinity-Bethel, Bethel, 7 2
Hiatt Memorial, Mt. Olive, 11 6
Reeds, at Mrs. Nifong's, 3 6
Burkhead, 7:30 9
Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Linwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Ogburn Memorial, Oak Summit, 7:30 1
Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 .... .10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17

RESOLUTIONS OF RESPECT

Overcome by a sense of personal grief and public sorrow we, the members of the missionary society of Sharon Methodist church, Margarettsville, N. C., wish to pay loving tribute to one of our most faithful members, Mrs. Walter Garriss, who passed away on Saturday, November 27, 1937. Therefore we humbly submit this memorial and message of condolence.

Resolved, that we bow in humble submission to "Him who doeth all things well," and praise Him for having given to our church and community one who was endowed with such superlative gifts of mind and heart, whose lovable personality, genuine charity and unshakable steadfastness was an inspiration and benediction to all who knew her.

Resolved, that the passing of Mrs. Garriss has left a vacancy in our Sunday school, missionary society and church that will be keenly felt by all.

Resolved further, that this memorial be recorded in the minutes as a permanent expression of our deep sorrow and a testimonial of our exalted estimate of Mrs. Garriss, who truly demonstrated in our community a life of Chrstian character. By this means we extend to her bereaved family warm sentiments of esteem and profound sympathy. Also that a copy of these resolutions be sent to the N. C. Christian Advocate and the two county papers for publication.

Mary E. Bottoms,
Virgie Bottoms,
Mrs. J. D. Overby.
Committee.

RESOLUTIONS OF RESPECT

Early on Saturday morning, December 18, 1937, Miss Bettie Mann quietly fell asleep to awake in heaven. She was the daughter of the late Sophia Swindell and Joseph Spencer Mann. For over 70 years she had been a loyal member of Amtiy Methodist church, a faithful teacher in the Sunday school there, and a true friend and supporter of the minister in charge. She was always ready and did give her best to any task her church called upon her to perform. Therefore be it resolved:

First, That the passing of the vital personality of Miss Bettie Mann leaves a vacancy in the aid society, the church and the community that will be felt in the years to come, and will prove a great loss to the church she loved.

Second, That we pray Gods richest blessing upon each member of her family in their sorrow and express to them our heartfelt sympathy as they face the future without her presence and help.

Third, That a copy of these resolutions be placed upon the minutes of Amity Aid Society, a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Mary Jennett,
Mrs. Em Mann,
Mrs. L. J. Weston,
Mrs. Blount Credle.
Committee.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

It Is Dangerous

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.



YOU CAN HAVE FAITH in EN-AR-CO (Japanese style) OIL. For over 50 years it has kept faith with millions—given them *quick* relief from the pains and discomforts of neuralgia, muscular soreness, aches and pains caused by fatigue and exposure. Excellent for discomfort of head colds and bronchial irritations. Get a bottle today. 60c at all druggists.

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What Causes Epilepsy? Is There a Cure?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 5th Ave., Dept. J.W.-2, New York, N. Y.

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Send for Folder and SPECIAL OFFER at low prices. Glasses $1.00 Dozen. Tray and 36 glasses $6.50 up. Beautiful CHROMIUM-PLATED Aluminum, Wood and Silver-plated Services. Collection & Bread Plates, Pastor's Sick Outfits, etc.
Thomas Communion Service, Box 1217 Lima, Ohio

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now. Adv.

CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
A Friend	Rockingham	Salisbury	$ 1.00
Memory of Clara Bell	Elkin	Statesville	5.00
A Friend	Jonathan	Waynesville	5.00
Melba Cole	Kinston	New Bern	1.00
Miss Myra Robinson	Cumberland	Fayetteville	1.00
Jane Meadows	Pilot Mountain	Mt. Airy	1.00
A Friend	Washington, D. C.		1.00
W. S. Cherry	Newton	Statesville	2.00
Rev. A. J. Hobbs	First M. E. Church, Wilson	Rocky Mount	40.00
Central M. E. Missionary Auxiliary	Concord	Salisbury	16.00
Mrs. John D. Grimes	Lexington	Winston-Salem	5.00
Mary Moring Circle	First Church, Asheboro	Greensboro	5.00
Thompson's Chapel Miss. Society	Goldsboro Circuit	New Bern	2.65
Knightdale Bible Class	Millbrook	Raleigh	6.00
Page Memorial Missionary Society	Aberdeen	Fayetteville	5.00
Two Friends	Hendersonville	Asheville	2.00
Shiloh Missionary Society	Burlington Circuit	Durham	2.00
Rev. J. R. Warren, Pastor	New Hope-Bethel	Charlotte	10.00
Rev. O. L. Brown, Pastor	Homestead-Pleasant Grove	Charlotte	21.00
Children's Division, Sunday School	Kernersville	Winston-Salem	3.64
Rev. A. L. Aycock	North Wilkesboro	Statesville	26.00
Rev. H. C. Byrum	Old Fort	Marion	3.81
A Friend	Hayesville	Waynesville	1.00
			166.10
Previously acknowledged			969.01
Total contributions to Feb. 15, 1938			$1135.11

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY 24, 1938 Number 8

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MR. W. R. ODELL OF CONCORD, N. C.
Mr. Odell will be 83 years of age Thursday, March 3, 1938

MAKE MARCH GREATEST MONTH YET

March should be the peak in getting Aldersgate to the rank and file of our churches. Most of the mass meetings are over and the real work remains to be done in the local churches—the fountain head of the Christian conquest in New Testament times and in every mission field since.

Why not make March the best month yet for the Advocate in every church? One new subscriber sent in by every pastor by March 1 would give us a great start. It would among other things show to all that the whole line is ready to advance. What an inspiration! Before the month had passed we would be surprised at what had been done. Many official boards would be 100 per cent and our church paper would be made a potential influence.

Every Methodist preacher knows that this could be done. Please send at least one new subscriber by March 1. It would be a great start for a great month. Forward, the whole line! Or is it utterly impossible for all North Carolina to catch step?

A GREAT METHODIST LAYMAN

Mr. W. R. Odell, whose picture appears on the front page of this week's Advocate, will reach the eighty-third mile post of life's journey March 3, 1938. His has been a busy and useful life.

Of interest are the following facts:

He has for fifty years been a member of the board of trustees of Duke University, come this June.

He has represented the Western North Carolina conference in the General Conference for forty years and is a member of the approaching conference.

For thirty-six years he has been a member of the Book Committee of our church.

He is a former State Senator from Cabarrus county.

He has been chairman of the county school board of Cabarrus county for 25 years.

He is a charter member of Forest Hill church (gave it its name) and has served as a generous, loyal and devoted leader in it since its organization.

LET US HASTEN METHODIST UNION

Dr. J. E. Pritchard, president of the North Carolina conference of the Methodist Protestant Church, sends this note:

"I notice with pleasure what you said in the Advocate this week about the fellowship which the three Methodist bodies are having in the meetings being held in North Carolina. Somehow I feel that you missed the best one ever held, namely the one held in Winston-Salem February 2. In this meeting we all had lunch together in the church dining room and every person present, both ministers and laymen, was introduced. There were some real short speeches at the table and there was the finest spirit manifested that I have yet seen. Indeed it was good to be there. If this be a foretaste of what Methodist union is to be, then I say let us hasten it."

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

The Superannuate Retirement Fund policy adopted at the last annual conference does not take or fill the place of the Brotherhood. All superannuates at present do not benefit from the retirement fund, and most of them are members of the Brotherhood, and all many of them are looking forward to in the way of death benefits is what they will receive from the Brotherhood. We need both the retirement fund and the Brotherhood death benefit fund to meet the situation.

Rev. R. L. Jerome was elected secretary-treasurer to succeed B. B. Slaughter, who has served in that capacity for 14 years.

A general statement of the retiring secretary-treasurer:

Collected on assessments and fees and disbursed during the past conference year. To beneficiaries:

Mrs. S. T. Moyle	$ 2.50
Mrs. D. A. Futrell	55.00
Mrs. R. E. Pittman	41.00
Mrs. R. H. Broom	34.00
Mrs. J. C. Wooten	102.00
Mrs. A. D. Wilcox	354.00
Mrs. T. H. Sutton	330.00
Mrs. Rufus Bradley	310.00
Mrs. D. N. Caviness	306.00
Mrs. A. W. Price	252.00
Letters sent out by president	7.50
Postal cards for notices	5.00
Total	$1798.00

Balance in hand in bank as of January 1, 1938, $414.17.

These amounts to beneficiaries include balance payments to some beneficiaries and part payments to some beneficiaries.

B. B. Slaughter,
Retiring Secretary-Treasurer.

NOT LESS LEARNING, BUT BETTER USE OF WHAT WE KNOW

We have learned definitely enough that science can bring destruction as well as security. Scientific progress is a two-edged weapon. It brings unemployment and social maladjustment, it furnishes humanity with weapons of war, it places enormous power in the hands of the unscrupulous and criminal. And yet would anyone honestly consider that humanity was better off without what science has accomplished? We accept the dangers, we must accept them, as we accept the good; and if we are wise, we attempt to control the dangers by intelligent means.—Chancellor Harry W. Chase, of New York University.

BISHOP EDWIN HUGHES SPEAKS OF THE CHURCH PAPER

Bishop Edwin Holt Hughes in one of his Fronden lectures at Southern Methodist University last week said:

"We have as much an adult problem as we have a youth problem There are many parents who are willing to pay for a morning newspaper, and for an evening paper, too—who will tell their pastor that they cannot 'afford to take a church paper.' This means that we crowd our homes with secular print and bring not in one single publication that stands for the Kingdom of God. Later we wonder at our children's lack of spiritual interest. Have they not simply taken us at the acted word of our lives?"

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
Preachers, $1

Volume 83 GREENSBORO, N. C., THURSDAY, FEBRUARY 24, 1938 Number 8

It would be interesting to know what the former Kaiser, sawing stove wood in Holland, thinks of Hitler as he talks about world conquest, even as the Kaiser did twenty-five years ago. Hitler may yet join the deposed William.

x x x

Our observation is that the Aldersgate meetings have been standing in need of prayer. Too much talking for the amount of prayer heard. They too have been short on singing. Out of Aldersgate came the hymns of Charles Wesley and the singing of John. With rapturous soul he went preaching and singing.

x x x

Mobilizing the youth February 28, March 1 and 2! Are those to be rallies indeed? Really are we in earnest about this? Why not every pastor in the North Carolina conference next Sunday make a ringing appeal to the young men and women? At the same time make a plea for the church paper and for every other good cause before us this Aldersgate year. Bring the people to expect great things this next week. Mass the folks and let them get a new experience in fellowship with God and with one another. Rapturous enthusiasm in pulpit and pew is our urgent need in this hour of Aldersgate dedication.

x x x

The threatened hostilities in Europe at this time are to be deplored, but what can we do about it? Twenty years ago we entered the European war to make the world safe for democracy and to end war. Now we see how futile it all was. Democracy is now in jeopardy as never before and the war clouds threaten an impending storm with possibly the ultimate destruction of civilization. But we must stay out of it. To enter it would be unspeakable folly. Europe is willing to use our money and to use us, but those old countries have no respect for the diplomacy or the counsel of the youthful upstart that in their opinion has not yet cut his wisdom teeth.

Remember that more than the heavenly vision is needed! Paul put stress upon the fact that he was not disobedient to the heavenly vision. This made him a messenger to the regions afar. Poor, yet making many rich as he went forth beaten and stoned and at times left for dead. But best of all God walked with him in the storms and the heavens opened to his enraptured vision. And his soul took fire as he thought of the glories that shall be revealed beyond.

x x x

Why not have some overflow meetings all the way from Washington to Durham and around to Lumberton? After all the effort no house will hold the crowds that ought to come. There will be plenty of preachers present who can lead the Methodists in song and prayer and appeal. Possibly a revival will break out in some of these. We have seen district conferences at which were simultaneous meetings in the church and out of doors. Next week the weather will not permit field preaching, but there are plenty of houses—bigger too than the upper room on Aldersgate Street. Our plea is for overflow meetings as the people come in search of the warm heart.

x x x

Printing press and personal appeal have been employed to get the crowds to the coming Aldersgate mass meetings. What is to be done with the waiting crowds? Why not give much time to song and prayer? Without the stirring note and the upward look a Methodist mass meeting must fall dead. Methodism has sung itself around the world as it went forth exclaiming, "Behold, what hath God wrought!" Our plea is not for choirs and solos, but for us to put the Methodists to singing. Singing the old hymns will do more to make Aldersgate effective than all the appeals of pulpit orators. These next few weeks in our conferences should become notable for the way the Methodists can sing. Above all we need to face God and to break forth with rejoicing.

Not Back But Within and On

THE much being said and written about Aldersgate is not by any means the old commonplace plea so often reiterated by ecclesiastics to worship about the tombs of the fathers or to lay hold of dead men's hands. The one present urgency is for a new and vivid experience with God that will send us forth to the conquest. We would know afresh the daring enthusiasm of the Christians of the first few centuries as they went everywhere preaching the gospel. This good news enabled them to turn the world upside down as they overran the Roman Empire. The urgent gospel of that first century is the one crying need of this twentieth century.

At Aldersgate Paul and Luther and Wesley met. As one in that little prayer meeting read Luther's comment on Paul to the Romans, Wesley came to know the experience common to both of these. Paul made Christianity a world religion, Luther reformed a corrupt Christianity and Wesley revived a dying Christianity. These three were outstanding figures in the stream of the centuries. Whenever we would get the spiritual dynamic to go forth we usually go back to find afresh the living Christ who made over Paul and Luther and Wesley. All that gathers about the Resurrection and Pentecost makes vital the Christian centuries.

Meeting with the living Christ will certainly make the past to live, but such an experience does not end with a surrender to the past. At Jacob's well a woman met with Jesus. Her entire past life stood out before her as he talked with her, but she went away with a new story to tell her Samaritan neighbors. On the road to Damascus a Pharisee of the Pharisees met with Jesus. His past at once gave place to the new experience that made Paul a missionary to the Roman world. Luther's past surrendered to that new experience that made him a leader in the German Reformation. The same was true with the leader of the Wesley revival.

So we have gone back in this celebration to the Aldersgate experience of John Wesley that out of the depths of our need we may experience afresh the one spiritual dynamic of two centuries—yea, of twenty centuries. We are not waiting around the tombs of John Wesley and of Francis Asbury, but we would know the Christ that enabled John Wesley to flame across England and sustained Francis Asbury as he pressed on along the wilderness ways of America. We are going back that we may go deeper and then we will go farther.

This effort indicates our desire to be able to walk with apostles and reformers and evangelists and spiritual pioneers of the past twenty centuries. The growing number of preachers who are discontent with their ministry and their own personal experience from which has passed the glow of other years is truly significant. Along with this group are men who have never known those high and glorious hours of soul that have given us the mighty men of God in the Christian conquest. These men long for something they do not have that make them more than conquerors—that something which will enable them to give their lives away rather than to go forth willing to sell their lives for a price. Aldersgate means that most of us must relinquish much before we can walk with Him who gave his life for others. This is what Aldersgate meant to John Wesley. At Savannah and in the Holy Club, he was set on getting something for himself. After Aldersgate giving took the place of getting—the constraining love of the living Christ would not let him rest. The dynamic within sent him out and on. Devotion supplanted a sense of duty. Old things passed away.

Can Aldersgate Save Us From Pharisaism?

A RECENT volume by Dr. Ralph W. Sockman, The Quillian Lectures, deals at length with "Recoveries in Religion." These lectures have to do with the Recovery of Authority; the Recovery of Balance; the Recovery of Radiance; the Recovery of Power; and the Recovery of Preaching. These suggestive chapter headings lead us to make an enquiry as to what Aldersgate may do for our modern Pharisaism.

Pharisaism has been defined as "the doctrine or practices of the Pharisees; the rigid observance of the external rites and forms of religion without genuine piety; obedience in letter and not in spirit; hypocrisy in religion; degraded into ritual, and morals cankered by casuistry.' "

All Bible readers know how Jesus warned against the Pharisees because of their hypocrisy, formalism and pretense piety. Much of their religious observance was done to be seen of men. Speaking generally, religion was to them a matter of outward show rather than

the inner spirit. Life and religion consisted of a strict observance of the letter of the law and of the traditions of the elders. They made big pretense of superior sanctity.

Ought not our present church-wide effort for the Methodists to stress the experience of fellowship with the living Christ do much to save us from our deadly formalism and exaltation of the outward? A religion of the spirit should once more lead us to be satisfied with nothing less than a return to a spiritual religion based on spiritual assurance which enables us to say, "the spirit itself beneath witness with our spirits that we are the children of God."

Nature a Physician

NATURE is a great rest-giver," said Dr. Chas. E. Jefferson, "and Nature is a great physician. In the city we become excitable and hot. We move at a headlong pace. The interruptions and collisions are many. We need a physician who can take the fever from the brow and the fret out of the heart. Nature has remedies for all who are sick. The pessimism and cynicism of great cities are the result of continuous contact with human tragedies and miseries. Something is always going wrong; vice is always flaunting itself in one's face; crime is always being committed; some one is always suffering; some one is always dying. It is difficult to keep serene and sane in such a bedlam of a world. We need Nature. She is sensible and strong. She has no vagaries, no hallucinations, no delusions. She indulges in no fads. She wastes no time in speculations and guesses. She keeps forever an even pulse. We need her. To think of her quiets the heart; to gaze on her calm face is refreshment and power." This makes one long for some shady nook, or some mountain glen where amid the ferns rivulets tumble over the rocks while oak and hemlock lift tall trunks toward the sky.

Our God would turn swords into ploughshares and spears into prunning hooks, for his plan is to convert instruments of destruction into implements of salvation. But the madness of present day dictators seem ambitious to push the nations of earth into a maelstrom of destruction that will be more terrible than the World War of twenty years ago. It is not surprising that Hitler and the rest of his ilk are eager to get rid of God and his Son, Jesus Christ.

Amos the Layman

HOW do you know Amos was a layman? He says so himself. Listen: "I was no prophet, neither was I one of the sons of the prophets, but I was a shepherd. The Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people." Yet this layman of the eighth century B.C. still lives and is now known as one of the greatest of Old Testament prophets. An English writer is quoted by the Christian Leader as saying "that there is a freshness in the man's words that could come only from first-hand contact with life.

"Always there is vitality to the words of laymen who are in close touch with affairs. 'He (Amos) can be fierce and stern in language . . . but he can also be colloquial—'as if a man did flee from a lion and a bear met him'—out of the frying pan into the fire, as we say!'

"The theme of this English writer is the resemblance of the world today to the world of Amos, the crises at hand, the millions who do not care, the danger of violence usurping power, people who stretch themselves on their rich beds, their couches, and who are not grieved by the sufferings of their fellows.

"One man buys oil concessions for millions of pounds, nations spend hundreds of millions on armaments, but the needy are 'still turned aside from their right. The unemployed man has to go cap in hand to the Public Assistance Committee to beg for a pair of shoes for his wet-shod boy or a pint of milk for his starving girl.' "

Listen, Boys and Girls

ARE you inclined to pity yourself, to grow impatient with your limitations in life? If so, let us remind you what one of the princely American preachers said about "The Greatest Man Who Ever Lived." Phillips Brooks in his own attractive simplicity has set before you an example that should inspire you with new hope and new life. Bishop Brooks says:

"He was just a child, a child, born in an obscure village, the child of a peasant woman. For thirty years He worked in a carpenter shop. For three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never traveled two hundred miles from the place where He was born."

People and Things

Rev. O. P. Fitzgerald reports his board at Whiteville 100 per cent. A fine example.

Rev. J. L. Ingram sends seven new subscribers from Welcome and also several renewals. Our thanks is hereby extended to him for this good work and expect it to be only a beginning.

We are requested by Rev. M. T. Hinshaw to say that his work at Sylva is temporary, and that he will continue to assist our pastors in their revival work. His address is, as usual, Rutherford College, N. C.

Rev. E. J. Harbison sends six new subscribers and several renewals from Burnsville. Brother Harbison can always be counted upon to stand by the Advocate. This paper has no better friend than E. J. Harbison. We wish him great success at Burnsville.

Gladys Branson, daughter of Mrs. Corine Branson of Randolph county, and Val Thornburg, son of Mr. and Mrs. W. P. Thornburg of Randolph, were married at the home of the bride Saturday evening, February 19, 1938, by Rev. J. W. Bennett of Farmer.

Rev. J. G. Wilkinson of the board of Christian education staff, Rev. Herman Nicholson, a local boy who is a student in the Duke school of religion, and Rev. G. W. Vick, pastor of Race Street in Statesville, filled my pulpit while I was in the hospital and convalescing at home. All the congregations concerned speak of the preaching of these brothers in the highest terms."—R. E. Hunt.

The United States has about 3,065,000 miles of highway, or about one-third of the total highway mileage of the world, according to a world highway survey by the Automotive-Aeronautics Trade Division of the Department of Commerce. There are 28,520,500 automobiles registered in this country, or more than two-thirds of the total of 40,548,000 in the countries covered by the survey.

Rev. E. E. Snow, the new pastor at Pleasant Garden, has put on a successful Advocate campaign for renewals and new subscribers on his charge. He has already sent in 13 new subscribers and a good list of renewals. This alert pastor reports that he is using the Advocate honor roll with fine effect. Brother Snow is delighted with his new work and has only praise for Bethlehem, Rehobeth and Pleasant Garden.

"I am supplying Skyland church and we are making fine progress, though our church burned down just before conference. We got $1500 insurance and have nearly another $1000 raised since and are planning to build a $5000 plant. We only have a small membership but a plucky one. We want to be able to get in early in the summer. I think my health is just about fully restored and am very anxious to help any of the brethren who would like to have me in their revivals."—T. C. Jordan.

"Our older members tell us our church building at Matthews is in better condition than it has been within thirty years. We have just repaired and repainted. The parsonage was included. Our ladies are securing a new carpet for the auditorium. Rev. A. L. Stanford will assist us in our Aldersgate revival beginning March 6. Our people at Indian Trail have been busy finishing the auditorium of our new church there. Rev. G. T. Bond, our presiding elder, will assist us in our Aldersgate revival at Indian Trail beginning March 20." —G. G. Adams.

Rev. E. D. Ballard, pastor of Tabernacle, sends in one mail a check for $28—12 new subscribers and one renewal. That is admirable and our thanks is hereby extended Brother Ballard and his good people. Tabernacle board of stewards is now 100 per cent subscribers to the Advocate.

"According to the information I have Morven church has balanced the entire budget for the church for the first quarter for the first time in its history—and it was no small, easy matter this year. The other churches made advances over their past records, but did not attain the balancing of their budgets. We are now entering our Aldersgate revivals on the charge. Things are looking good for a real good year."—G. N. Dulin.

Rev. John Henry Ball is a product of Trinity College, native Tar Heel who went west when a young man in the nineties and has rendered great service out there, particularly in Oklahoma, where he is still making a good record, according to the reports of the Southwestern Advocate. Listen to what that Advocate says: "Rev. J. H. Ball, who the past four years was presiding elder of the Muskogee district, is cutting circles around the young preachers of the conference at Sapulpa, Okla. The church is moving forward in a great way."

"Whiteville Methodists are coming to the front. We have recently purchased the latest model Hammond electric organ. The choir will adorn themselves with vestments within the next few weeks. Last year the pastor's salary was increased another 25 per cent. Whiteville now rates among the second-best class appointments. They pay financial obligations monthly. Plans are under way for many improvements on church and parsonage. Yes, all the stewards are not only subscribers but appreciative readers of Methodism's best church paper, the North Carolina Christian Advocate." —O. P. Fitzgerald.

The Rev. Howard P. Powell, pastor of our church in Asheboro, recently concluded a series of Aldersgate preaching services at First church, Rocky Mount. In speaking of these services Rev. R. Dwight Ware declared that in spirit and in preaching effectiveness they were among the best and most satisfactory he had ever known. Large congregations attended the eight o'clock morning services and evening services. "It was representative of the best in what I believe to be a genuine Aldersgate exeperience for our people," said Mr. Ware. "Mr. Powell quickly commanded a responsive hearing and will be long remembered as a most effectual minister." A number of additions will be made to the rolls of the church. A new spirit will be found among the people.

Dr. Dinsdale T. Young, minister at Wesley Chapel (1906-14) and for the past twenty-four years at Central Hall, Westminster, London, died January 21. He was early known as "the boy preacher," having begun to read the lessons and speak at fifteen. He entered the Wesleyan ministry in 1879, being at that time the youngest candidate ever accepted by the conference. When a young man he made friends with such great Methodist preachers as Morley Pushon and later he was a supporter of Hugh Price Hughes. Two of his dearest friends were Parker and Spurgeon. Central Hall, which will accommodate 3,500 persons, was always full when he preached. Especially did he draw the young, who came to his church each week by the hundreds. Dr. Young was president of the Wesleyan conference of 1914.—New York Advocate.

Souls aflame and presses humming are essential to our Aldersgate Advance

REV. E. P. STABLER PASSES AT BESSEMER CITY

"From his home in Bessemer City, N. C., Brother E. P. Stabler passed to his eternal reward on Saturday morning, February 19, about one-thirty o'clock." So writes Rev. J. O. Ervin, our pastor at Bessemer City.

"His funeral was conducted from the Methodist church by his pastor, Rev. J. O. Ervin, assisted by Brothers D. M. Nifong of Cherryville, Fred H. Price of Shelby and J. L. Rayle of Gastonia. A great multitude of people, far more than the church building could receive, gathered for the service. Persons from the different charges where Brother Stabler had so effectively ministered over the conference, others from South Carolina, were in eager attndance. The funeral oration was given by Rev. D. M. Nifong.

"Brother Stabler after a quarter of a century of faithful and efficient service in our conference, and after four or five years of suffering and ill health, has entered into that life where sickness and suffering are no more. He leaves with us his good wife, Mrs. Beatrice Byars Stabler, and three small children, James Stabler of Washington, D. C., Miss Annie Stabler and Georgie Stabler. The girls both with their mother reside in Bessemer City."

A WARNING

I have been informed by some of the pastors in the Baltimore and Western North Carolina conferences that a Negro by the name of John Redding has approached them and asked permission to give programs in their churches.

This man has represented himself as being a graduate of Paine College, a graduate of the Boston Conservatory of Music, and that he is now head of the music department of Paine College. He is not a graduate of Paine College and is not in any way connected with this institution. Any statement which he may make relative to being a representative of Paine College is false. Pastors and church workers are hereby warned not to give this man permission to give programs in their churches with the understanding that he represents Paine College. In this connection, it would be well for persons approached to get in touch with Paine College regarding any persons making similar requests in the future. This will protect pastors and churches and at the same time prevent the name of Paine College from being brought into ill repute. (Signed) E. C. Peters, President,
Paine College, Augusta, Ga.

GENERAL MINUTES AND YEARBOOK FOR 1937-1938

This volume of 400 pages containing as it does the minutes of all the annual conferences and the Yearbook, which is a marvel of facts and figures, is now ready for distribution.

Dr. Curtis B. Haley, as in previous years, has done an admirable piece of work, for which he has the thanks of all intelligent Methodists who are interested in their church and eager to know what's what and who's who. This year seventeen pages are devoted to the approaching General Conference. Among other things not a few is given a complete roster of the conference that meets in Birmingham, Ala., April 28, 1938.

NO YEAR IS DRAB!

By Leroy Victor Cleveland

There comes no year so drab it has no joy!
When all is totaled up there's always cheer
Somewhere along life's way. All souls enjoy
Some sweets from life's full cup. That this new year
Will be the grandest yet, please have no fear—!

There have been shadows here and storm clouds there—
Perhaps some persecution, trials, pain—
Granted, some grief and tears, some cross to bear—
But sunshine always followed after rain;
A new year's promise will not be in vain

That hunger, poverty, will be less sore,
Souls that were down will rise—strong—from the sod,
Rainbows of promise gleam from shore to shore,
Men with new love and hope and courage plod
The year's new way—with faith look up to God!

—Advance.

A SUNDAY IN SELMA

Last Sunday we had a glorious good time at Selma with Brother F. B. Peele and his people at the morning hour. Some of the old familiar faces of twelve and fourteen years ago are there no more. But others of those years still remain. It was a joy to mix with them once more and to bring an Aldersgate message as well as to enjoy the fellowship of Brother Peele, who is now in the fourth year of a successful pastorate.

What a contribution that Peele family has made to every good cause, especially to the work of the Methodist Church! Three of the brothers are in the Methodist ministry: F. B. Peele in the North Carolina conference, W. W. Peele in the Western North Carolina, and C. E. Peele in the Upper South Carolina. In addition to these three, one brother is in educational work as dean in Columbia College and another is at the old homestead to keep the home fires burning. No words are needed to embellish this story—it is eloquent in the narrative. Such noble brothers make a fine and lasting contribution to the generations following. We always count it a privilege to meet with them.

GRANITE FALLS CHURCH IMPROVED AT COST OF $6,000

Rev. E. P. Billups and his people at Granite Falls have completed the work on the church and will worship there next Sunday.

The remodeling included the re-designing and refinishing of the entire auditorium. New hardwood floors were laid, the ceiling refinished, the walls redecorated, and the pulpit area rearranged to conform to the English chapel style. New light fixtures in keeping with the latest scientific advance in church illumination have been purchased and the women of the church have bought a new carpet for the pulpit area and the aisles.

The most noteworthy improvement was in the installation of memorial windows. The windows are made of imported antique glass, hand-painted and kiln-fired. They were designed especially for the Granite Falls church by the Pittsburgh Stained Glass studios, whose artists have created the windows of the Liberty Street Presbyterian church, Pittsburgh, and the new chapel of the Citadel at Charleston, S. C. The installation of these windows, together with the other improvements, makes the Granite Falls church one of the most beautiful of the smaller churches in that section of the state, it has been said.

The work was completed at a cost of approximately $6,000. H. N. Haines of Durham is the architect, and Herman and Sipe the contractors.

NEW BERN DISTRICT MEETING

In one of the most spiritual meetings ever held in the New Bern district of the Methodist Episcopal Church, South, plans were made Monday, January 31, by the 300 representatives of the 30 pastoral charges of the district for the observance of the Aldersgate celebration during the next several months. Meeting at Queen Street church, Kinston, the district missionary institute was presided over by Dr. E. L. Hillman, presiding elder. During the day inspirational addresses were made by outstanding preachers and laymen.

Dr. J. Earl Moreland, representing the General Board of Missions and a former missionary to Brazil, made the main address, using as his theme, "Missionary Facts." In his message Dr. Moreland deplored the apparent lack of missionary education in our theological schools and in the local churches. "If our preachers and people knew the facts," he declared, "the great missionary program around the world would be enlarged."

Rev. A. S. Parker, district missionary secretary, spoke on the missionary cultivation in the district.

DR. W. W. PEELE TO DELIVER BACCALAUREATE SERMON AT EMORY UNIVERSITY

Dr. W. W. Peele, presiding elder of the Greensboro district, has accepted an invitation to preach the baccalaureate sermon in June at Emory University, Atlanta, Ga. The sermon will be at 11 o'clock Sunday, June 5, 1938.

The Scramble for Power

By FREDERICK B. FISHER

It takes a marvelous amount of courage in this recent era to say, "I am not ashamed of the gospel of Christ. It is the power of God unto real salvation, and the power you wield and manifest is the power of destruction." Here is Jesus saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Once again today, the Christian way of life is mocked and opposed and ignored. How many letters do senators actually receive from people who honestly believe that the crucifixion on the cross is the way of redemption? In China we have a fairly unimportant diplomat struck on one cheek as he seeks to enter the barracks of a fighting power. That fairly unimportant diplomat is slapped in anger. Jesus says, "If a man strike thee on one cheek, turn the other," but what is the American reaction? In all the newspaper headlines, over all the radio broadcasts, we capitalize it as an opportunity to prepare for war; let's rush an eight-hundred-million-dollar navy and army appropriation through Congress, while the public mind is hot. And sometimes, let it be said with strict sincerity, these little incidents are set up on purpose to prepare the public mind for great appropriations for military power. It has been done all over the world.

In our world today the gospel of Jesus Christ, depending upon non-violence, upon sacrifice upon service, upon love, upon trust—the Christian way of life—is scoffed at; it is opposed; it is ignored, in high places and in low. The spirit of cruelty prevails. Power prevails. Combination of might and monoply prevails; armaments of destruction multiply. A public utilities corporation would feel that the very salvation of a city would be the securing of a monopoly to serve one particular type of thing to everybody at a price that could be set in advance. And public utilities are not peculiarly wicked. We belong to them; we use their product; we believe in them. A great nation like the United States of America cannot be said to be more wicked than others. One empire in the world can scarcely be said to be more wicked than others. Vast business combinations learn how to organize this subsidiary in one state or country, and that subsidiary in another country, so as to take advantage of all possible freedom from custom-duty and from legitimate taxation. Legal minds everywhere seek to gain combinations of might and monopoly.

Armaments of destruction multiply everywhere, and we are now in a mad race for power. Harold Bebie pictured it. He says, "Stand out of my way; I want and I will have; life exists for me; this brief moment in the eternal duration of time is my only opportunity for pleasure and for ease." His spiritual mockery seeks to reveal that this is the thought that acquisitive man always thinks. Man does not think he is really immortal. A man who wants ease and pleasure and power today does not think he will ever pay a heavy cost for it. It is a mad sense of temporary personality, without consciousness of immortal inheritance or immortal prophecy.

Nietsche is on the pagan throne of the world. Who can say that he is not? Nietzsche said, a generation ago, "The only virtue is strength; the only vice is weakness; care nothing for anybody but yourself; the battle is to the strong; be hard, be a superman; all is yours; take it while you can." And Herbert Spencer's ghost walks abroad in the world. He observed that "Christian duty of sacrifice for something higher does not exist for the individual, because there is nothing higher than the self." These ghosts are stalking abroad in our life today.

I quote from a powerful military general the frank statement that "in the next great war there will be no prisons for conscientious objectors; they will be listed as traitorous slackers and will be stood up against a wall and shot." It is the coming of Russia and Rome into the Anglo-Saxon mind of power. If the world goes on in this mad scramble for power, you may look for destruction worse than Tyre and Sidon. The spirit of our age means destructive defeat at the very hour of possible victory. Lend me your own intelligence, as I say it. Think of your own experience in current life, as I say it. What does the spirit of our age say? The spirit of our age says, "Get power, natural power; get power, water power; get electrical power; get motive power; get financial power; get political power; get military power; get national power; get world power; for no nation can be properly represented even in a world conference, they tell us, unless it has great military power. Get power and monopolize it; control it for self."

Nietsche wrote our international anthem. It blazes forth thus: "I impeach the greatest blasphemy of all time, the religion of Jesus Christ, which enchains and softens men. A new creed I set before you, brethren: Become hard, for the best things belong to us, and if men refuse to give us these things, we take them." It creeps into the lower social order; it creeps into the higher social order; a Marxian creed of power—the mass organizing to take by coercive violence; the upper few to take by financial and monopolistic control.

Kipling sang of the real meaning of the growth of power, in a rugged stanza that it hurts my lips to read: Kipling's castigation; Kipling's sarcasm:

> I stripped them scalp from scull,
> And my hunting dogs fed full,
> And their teeth I threaded neatly on a thong;
> And I wiped my mouth and said,
> "It is well that they are dead,
> For I know my work is right and theirs is wrong."

But look out for the "seed of the martyrs." It is an odd fact that in human history, when power by its majestic swinging sweep and by its unconquerable might gets into the saddle of mankind, there comes what one might call the feasts of destruction, the revolution of abandoned discipline. Beware! If there is any prophet in our nations today who understands human history, let him remember that loyalty to the Christian ideal is the safest thing for his nation or his group and for his individual life. Take your stand upon it.

Your love of life, your love of children, your beautiful dream of tomorrow, must lead you to be devoted to the Christian ideal. Don't trust a billion dollars of power; trust Jesus Christ. Huddle together, if necessary, with a few other idealists in a church. Keep an altar going; keep preaching alive; sing Christian hymns; love other people.

That is real power; if you want power, take it; take it from Christ, from God. Power is not out yonder in the secular world. Power is in the arm of God, at his altar, under his arch of life. Be not ashamed of the gospel of Christ. It is the only power of salvation.—Zions Herald.

CONTRACT LET FOR NEW $30,000 CHURCH

With all the money in hand the contract for the new Carraway Memorial church, Greensboro, was let this week and work is scheduled to start next Monday.

Rev. J. W. Fitzgerald, the pastor, has proven again that he is a superb leader in church building enterprises



Rev. J. W. Fitzgerald

and with his good congregation is to be congratulated upon the success that has attended their efforts. The hope is to complete the new church by midsummer.

A. L. Beal is chairman and L. C. Amos is secretary-treasurer of the building committee. Other members are R. C. Moreland, R. L. Kale, G. B. Ward, L. J. Bumgarner, R. E. Loman and G. H. Payne, the pastor, Rev. J. W. Fitzgerald, serving as ex-officio member.

All the funds for meeting the payments on the new edifice have been paid in, the congregation having raised $6000 and the Proximity Manufacturing Compay having contributed $4 for each dollar raised by the congregation, in conformity to the custom of the company in assisting with church edifices in the village. The company also donated the large lot at the northeast corner of the two streets on which the church will be erected, one block east of the present location. It is the expectation that the seating arrangements can be provided from the funds in hand, but provision will have to be made for other furniture and equipment in the Sunday school rooms. It is the purpose of the congregation to provide for this equipment by the time the new edifice is ready for occupancy.

The building will be of brick veneer with stone trimmings and the auditorium will be 70 by 140 feet, with basement, or ground floor beneath. The educational, or church school plant, will be immediately to the rear, extending to each side and giving the entire structure a "T" shape. This portion will be two stories and the basement and will contain between 20 and 25 class rooms, with facilities for 500 pupils. The main auditorium will seat around 400, with provision for later addition of balcony seats materially increasing the seating capacity.

RALPH M. ODELL DIES IN A HOSPITAL IN NEW YORK CITY

Ralph Milton Odell, 54, a native of Concord, N. C., and formerly a prominent business man of Concord, died in a New York hospital early Saturday morning, February 19, following a serious illness of several weeks.

The funeral service was held in Forest Hill Methodist church, of which he was a member, Sunday afternoon at 4 o'clock. This service was conducted by Rev. Lee F. Tuttle, pastor of the church, who was assisted by Rev. Paul Hardin, Jr., a former pastor who is now pastor of the Wadesboro Methodist church. A great congregation gathered for the service and the floral offerings were numerous and beautiful. Interment was in Oakwood cemetery, Concord.

The deceased was a son of W. R. Odell and the late Mrs. Elizabeth Sergeant Odell. In 1903 Mr. Odell was graduated from Trinity College, now Duke University, with a bachelor of arts degree, and subsequently attended the graduate school at Harvard University.

He returned to Concord in 1904, and was connected with Odell Manufacturing Company here until 1911, at which time he joined the staff of the textile department of the bureau of foreign and domestic commerce. During the next six years he traveled for the bureau in Asia, Europe, Africa and Australia and was married at the American consulate in Melbourne to Miss Vera Harris, an Englishwoman, in April, 1917.

Shortly after his marriage Mr. Odell returned to America and joined the staff of Amory Brown and Company in New York City. In 1924 he assumed the position of New York manager for Kerr Bleaching and Finishing works, which post he held until his death.

He was a member of Forest Hill Methodist church, Concord, and of the Arkwright Club in New York City. He is survived by his wife of New York City; one son, Robert Harris Odell, a student at Duke University; two brothers, Arthur G. Odell of Concord and Fred C. Odell of Greensboro, and his father, W. R. Odell of Concord.

ANOTHER GROCE OF SUCCESS

Since conference this year Rev. J. W. Groce has conducted three successful revivals on the Asheboro circuit. In all three meetings 132 persons were converted, a large number were added to the churches by letter and vows, and a great number have pledged themselves to tithe. Taking all in all the oldest members of the circuit say that these services have been the best in several years. Brother Groce, with his public address system preached to the people at the mills who could not attend the night services. The people of Worthville, Cedar Falls and Central Falls in all the churches of other denominations co-operated and were glad to do so, knowing that the gospel was being preached in its purity, and not from the standpoint of seeing how many people would make a confession or how many members could be added to the church roll. All the services were well attended.

The general theme of Brother Groce's preaching was "The Aldersgate," and that under all circumstances God's will should be our will and our will his. God's will is that we proclaim to our fellowmen the glorious work and grace of Christ's redeeming love and that he is our Saviour and the only hope of salvation for the world. We should practice and instruct man that there is but one foundation upon which to build character and personality worthy of the kingdom of heaven, and there is but one God, one Lord, one Spirit, one hope of salvation, one faith, and one baptism; we should practice daily doing no harm and doing good; become less and less evil and more and more Christ-like, and in his name instruct as well as practice universal co-operative Christian brotherhood.

He preached that our will to be God's will is that we have an established, firm, unchangeable faith in God and his perfect plan of salvation, made possible by Christ's redeeming love. Also that we should live before God and man an humble, true, sympathetic, unselfish life, one worthy of the name of Christ, loving our fellowmen as Christ loved us. We should do all things for Christ's sake and not for personal gain or just to be honored by men; we should live, work, love, and even die (if necessary) for the One who lived, worked, loved, and died for us; we should live each day as though we did not expect to see tomorrow come—only to be judged by our Creator for the deeds done to ourselves and to mankind.

Along with Mr. Groce's preaching much credit is given to Mr. George R. Hawkes of Cornelius, N. C., a well known evangelist singer, who led the congregation wonderfully well in a half hour song service before preaching. Mr. Hawks rendered several solos that will be remembered for years to come. All in all singing and preaching was of the very best and the everlasting good that was accomplished cannot be estimated in any term. Truly these two men have studied to show themselves approved unto God workmen that need not be ashamed. P. E. Snider, Pastor.



Bishop Kern's Page

Aldersgate Calling All Methodists

WITHIN a very few days after this message reaches you there will be held in your section of the state an Aldersgate mass meeting. I cannot too strongly urge you to put this down on your calendar and plan to be there for the entire day. The program has been worked out with great care, the speakers will delight the audiences that gather and there will be a spiritual emphasis that will lift us into high altitudes of inspiration. No ordinary meetings these are. They will be the tests of our evangelistic concern and the starting point for an advance in the business of the Kingdom greater than we have known in our day. We expect every auditorium to be crowded. I am concerned that many new faces shall be found in these gatherings. The old timers are welcome, but I want some new blood in this program we are building. Some young business and professional men. Give God a day. Some younger married women who are still on the fringe of church leadership. See what this thing is all about. Let's have a packed cross section of our very best local membership and potential leadership at each of these great meetings.

In each place the evening service will be a Youth Rally. Large sections will be reserved for young people. They are going to show us something. If you can get in the gallery that night you will be lucky because it will be a sight worth seeing. Tell your own boy or your neighbor's girl that they had better not miss it.

Plant a Tree

"God bless the man that plants a tree," so runs the opening line of a little poem I read this morning. I thought about those gracious predecessors of mine in parsonage homes who had had a thought of those who were to come after them and planted a little sprig of a tree and then left it for parsonage posterity. It was a pecan tree and by a winter's grate fire I cracked pecans and blessed my brother who thought of me whom he had not seen. That is what I call consecrating your imagination. Or maybe it was a peach tree and as I looked at its ethereal beauty out of my study window I knew some thoughtful soul had planted with a vision of those who were to sit at that window in the days to come. And if there was a touch of beauty in my sermon that day, I was not wholly responsible.

Yes, "only God can make a tree," but only you can plant one just where it ought to be. Tomorrow will be a good day to arrange for that.

I'm starting a new club. It's name is "The-I-Planted-A-Tree Club." Open to preachers only (or preachers' wives if they make the preacher do the digging). No membership fee but guaranteed annual dividends (for the other follow). How to join? Plant a tree (or several, if you like) on church property and then write me a postal card (not a letter, please) and say: "Dear Bishop: I planted a tree." Signed, "Yours for the next man"..... (name and address). I am going to publish in the Advocate the list of all those who join my club between now and April 1.

Doorkeepers in the House of the Lord

A preachers has two assistants who can almost make or ruin him. One is the janitor and the other is the usher. If the janitor insists on making the fire too late or so furiously that the congregation feels like they are getting a free Russian bath or an atmospheric prelude to purgatory, what does it matter what the preacher says? For every person who has died in a garage from carbon monoxide there are ten who have gone to sleep in a church from carbon dioxide. Why will a preacher permit his sermon to be neutralized in the mind of the hearers by stale, superheated air? Open a window at the top and watch the barometer of congregation interest rise.

But I started out to say a word about ushers. I was in a church last Sunday where it was done to scientific perfection. It was a joy to see the front seats filled early, to see old timers' preference in seating recognized, to watch them welcome a new face, to see their quiet, perfectly clicking organization for taking the offering, to watch the man charged with official responsibility for the temperature and the ventilation of the auditorium, to observe the air of friendly cordiality that prevailed and contributed to the happy experience of going to church that morning.

Check up on this in your church and see where you can improve your service to the public at this point.

A Deeper Note

It will be strange and unfortunate if those who sit in the pew do not detect a new and more earnest note in our preaching these days. The Spirit is moving in this church of ours and if there is not a stirring in the preacher's heart it is little short of a tragedy. Our preaching must go deeper. There is enough surface moralizing in the newspaper and the popular magazine. The pulpit should plow deeper than the columnist. It is for him to sound depths the world knows not of, because true religion lies in the deepest instincts of the human soul. To please, to placate, to amuse, to entertain is a travesty upon preaching. Thirty minutes to bring heaven to earth, to wake the slumbering conscience, to heal the hurt of sorrow, to wash the soiled soul, to strengthen the faltering will, to lift up Jesus Christ, the Redeemer, and point men to the Lamb of God that taketh away the sin of the world. O, my brother, you are a mediator of God's everlasting grace to a dying world. Preach like an ambassador of high heaven or preach not at all.

Pointers to Aldersgate

You will carefully see that no child in the church school old enough to join the church is overlooked in your evangelistic plans. Through the teacher, with the aid of the parents and the pastor each of these should be offered a definite proposition to give their lives to Christ.

Experience indicates that we do better when we set in advance a day when we shall receive children and young people into the church with a formal service of recognition. Palm Sunday has always proved an appropriate day in most churches.

It is the pastor's responsibility to train children for church membership. He is the shepherd of the flock and

he must not allow a superficial procedure here. Plenty of of time must be allowed and much individual work will be required, but it is a task an angel might covet.

A little group of spiritually minded, deeply concerned Christians, meeting weekly for prayer, for spiritual sharing, for conference about those who need Christ, may prove the power center for a revival. We depend too much on talk, on propaganda worn smooth, on public services. Let's try the quieter, more personal, more scriptural way. Perhaps this is the new technique in evangelism.

Sometimes I fear we have lost the spirit of expectancy in our churches. We don't expect anything to happen. But God is not dead, his gospel is not less powerful, the day of miracles in human lives has not passed, the cry of the human heart for God has not been answered, sin still destroys and death takes no holiday. Over against all this agonizing human need we put our gospel of redeeming grace. "Where sin abounds, grace doth the more abound." The cross is greater than sin and life in Christ is victor over death. Believe and preach and behold the power of the Lord!

Paul B. Kern.

BISHOP HUGHES IN THE FONDREN LECTURES EMPHASIZES EVANGELISM

Defining the evangelistic task as that of inducing men to surrender or give themselves in devoted allegiance to Jesus Christ, Bishop Edwin Holt Hughes, senior bishop of the Methodist Episcopal Church, delivered the Fondren Lectures for 1938 at Southern Methodist University, February 7-10. Approximately one thousand persons from the Southwest, most of them ministers, heard the bishop some time during the series of six lectures.

Tying in his lectures with the current Aldersgate program, Bishop Hughes stressed the need for evangelism today. After an analysis of the mass evangelism of four great evangelists of the last two centuries, Jonathan Edwards, Charles G. Finney, Dwight L. Moody, and William Sunday, he suggested that contemporary evangelism be made more varied. In additon to the evangelistic program directed to children and to groups, he recommended various types of individual evangelism, including correspondence, private counseling, and a minister's prayer list.

While giving full recognition to the costs involved, Bishop Hughes endorsed an evangelistic ministry and reminded his hearers that Wesley did not wait for men to come to him, he took the gospel to them where they were. All the great evangelists warned as well as allured, he affirmed, and insisted that evangelism must carry a penalty if it is to convict sinners.

As his final emphasis, the senior bishop stressed the need for a return to the evangelism of the New Testament, which included the quiet and natural calling of the disciples as well as the personal conviction of Saul and the group enthusiasm of Pentecost. He denied the charge that Methodism is over-emotional.

Established in 1919 through a gift of Mr. and Mrs. W. W. Fondren of Houston, Texas, the Fondren Lectures bring outstanding lecturers to the S. M. U. campus each years as a part of each Ministers' Week program. Dr. Rufus M. Jones will be one of the speakers for this program in 1939 and Dr. Henry P. Van Deusen in 1940.

—Contributed.

TO SONS AND DAUGHTERS OF METHODIST PREACHERS

I have been thinking for some time of writing an open letter to the sons and daughters of the parsonage. I have seven living children of my own and am deeply interested in every one of our preachers' sons and daughters, many of whom are my good friends.

I am afraid that not all these children so highly favored are living up to the high standard set for them in the lives and by the teaching of our preachers; many of whom have gone on to their reward. Most of these men and their wives have set good examples and have endeavored to make the most of their children; but there have been many counter currents of influence and teaching, and some sons and daughters of the parsonage have preferred to follow these instead of their parents. The depravity in their natures has made them lean toward and listen to these evil associates and their teaching, also making them choose such associates, so that they are falling far below the standards set for them by their parents. They are learning that no one is forced into a godly life and noble service; it is to be a deliberate choice and noble purpose for the preacher's son and daughter as much as that of the common man.

God"s commandments both in the Old and New Testament would save these children if they would obey them. Exodus 20:12: "Honor thy father and thy mother that thy days may be long on the land that the Lord thy God giveth thee." Eph. 6:1-3: "Children, obey your parents in the Lord. Honor thy father and thy mother, which is the first commandment with promise that it may be well with thee and thou mayest live long on the earth."

Psalm 55:23 says: "Bloody and deceitful men shall not live out half their days." You may say, what has honoring parents got to do with this last named scripture? It is this: dishonoring parents leads into sin and crime, and this evil soon takes possession of the one going away from parents and God, and soon crime destroys the criminal, soul and body. Just remember in the last few years the large number of youthful criminals that have come to violent and tragic deaths—have been killed in raids by officers or jealous murders by their own kind, or arrested, tried and executed, literally fulfilling the scriptures.

Let us remember that the reward of long life and happiness is given to those who obey God's command in honoring parents. To honor parents means to be real Christians, to lead exemplary lives, not merely obeying parents in their commands and teachings, but to do only those things that reflect honor upon parents; that means not to run with the world, doing those things that the world does; drinking liquor, giving your influence to encourage the sale of liquor, dancing, card playing, attending the theatre, or worse than the theatre, the movies, and other things of the kind which belong purely to the world. All sensible Christians will agree that all these things belong to the world, that St. John declares if we love, the love of the Father is not in us. All who do these things dishonor their parents and their church.

And remember too, that you are to pass on down the line the good influence and teaching of your parents to your generation. Most of you have had better opportunities than your parents had by virtue of the fact that they were pastors and thrown with the best people in the land, and many of you are not doing so well as your fathers did.

You never lose but always gain by honoring your parents. Rev. George Stewart, one of the truly great preachers and evangelists of Methodism, tells how it looked to him like his dear old mother was blighting his hopes and crushing his spirit when she said to him, "George, you are not going on that trip to Europe and the Holy Land." When he had all arrangements made and was about ready to start with a company of prominent people, she had been praying about her son's trip and had heard from heaven, and the answer was that George should not go, he expostulated with her, but she was firm and George gave in. The ship was wrecked and as George read the list of names of his party who lost their lives he exclaimed, "Yes, and the next name would have been George Stewart."

Are some of you leading lives that grieve your parents if living, or dishonoring them if dead? Then cease to do it, and let the remainder of your life be given to the service of God and your fellowmen, reflecting honor on your parents and glory to their God.

I am glad to be able to say that a large majority of the sons and daughters of our preachers have and are making good. A larger per cent of preachers' children are filling places of honor and service than of any other calling, but I am not satisfied with this larger per cent. I want 100 per cent of them in the service of God and their country. They should be leaders in the church and all its movements, and if not leaders they should be the next thing, which is a good, loyal follower and strong supporter of all good movements in church and community.

Prayer and best wishes for every one of you from one who loves you sincerely.

E. Myers.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicats the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Fletcher-Mills River, J. H. West .. 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
Candler, Byron Shankle 1

Charlotte District

Hawthorne Lane, L. B. Hayes 29
Marshville, J. E. McSwain 7
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 4
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Matthews, G. G. Adams..... 2
Morven, G. N. Dulin 2
Duncan Mem.-Derita, J. S. Folger.. 1
Ansonville, L. F. Strader 1

Gastonia District

Bessemer City, J. O. Ervin 5
Lafayette Street, F. H. Price 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 1
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1
Bradley Memorial, H. F. Duncan.. 1

Greensboro District

West Greensboro, G. A. Stamper.. 21
Pleasant Garden, E. E. Snow 13
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Centenary, C. S. Kirkpatrick 3
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Morganton Ct., J. Max Brandon... 2
Randleman, J. L. Stokes, II 1
Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Lee's Chapel-Grace, A. L. Latham 1
Summerfield, R. P. Gibbs 1
Stoneville-Mayodan, R. M. Hardee 1
Jamestown-Oakdale, G. W. Fink... 1
Calvary, D. V. Howell 1

Marion District

Gilkey, B. A. Sisk 9
Morganton Ct., J. M. Brandon 6
Grace Chapel, Wilson Nesbit 5
Mill Spring, W. E. Rufty 3
Forest City, Fletcher Nelson 2
Rutherfordton, R. B. Templeton ... 2
Bostic, C. M. McKinney 2
Grace Chapel, Wilson Nesbit 2
Elk Park, J. D. Pyatt 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Pleasant Grove, R. G. Tuttle 1
Bostic, C. M. McKinney 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Pleasant Grove, R. G. Tuttle 1
Cliffside-Avondale, H. E. Stimson.. 1
Glen Alpine, M. F. Moores 1
Table Rock, V. R. Masters 1

Salisbury District

Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Kirk 8
First Church, W. B. West 8
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
Cooleemee, A. A. Kyles 1
E. Spencer-Yadkin, E. W. Needham 1

Statesville District

Race Street, G. W. Vick 10
Moravian Falls, J. C. Gentry 5
N. Wilkesboro, A. L. Aycock 5
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1

Waynesville District

Robbinsville, G. L. Lovett 6
Cullowhee, C. G. Hefner 3
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Fines Creek, C. O. Newell 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 12
Welcome, J. L. Ingram 6
Grace, O. B. Mitchell 3
Thomasville, Main St., C. M. Pickens 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Walkertown, C. C. Herbert, Jr. 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1

Durham District

Cedar Grove, S. F. Nicks 10
Front Street, H. I. Glass 10
West Durham, M. Y. Self 8
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Burlington Ct., L. L. Parrish 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Carr, C. P. Womack 1
Brooksdale, T. W. Lee 1
Person, M. W. Lawrece 1

Elizabeth City District

Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
Gates, J. M. Jolliff 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
Wanchese, J. W. Sneeden 1
North Gates, W. N. Vaughan 1

Fayetteville District

*Aberdeen-Vass, S. J. Starnes 15
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Troy, W. R. Royall 3
Parkton, M. C. Ellerbee 3

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Fayetteville Ct., J. C. Williams	2
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1
Maxton, P. O. Lee	1

New Bern District

Pink Hill, H. M. McLamb	8
Morehead City, B. H. Houston	3
New Bern, L. C. Larkin	2
St. Paul, W. C. Ball	2
Snow Hill, B. D. Critcher	2
Kinston, A. S. Parker	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1

Raleigh District

Hayes-Barton, Leon Russell	7
Henderson (First), R. E. Brown	7
Oxford, O. W. Dowd	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Franklinton, S. E. Mercer	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Fairmont, O. L. Hardwick	1

Rocky Mount District

Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	4
Spring Hope, L. A. Tilley	2
Warrenton, J. O. Long	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1

Wilmington District

Fifth Avenue, John Cline	26
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Burgaw, W. F. Walters	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Trinity, R. L. Jerome	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1

LETTERS FROM GOD

Dear Child:

I am with you in the garden this evening. I am so close to you that you are standing still—listening.

You are very timid, aren't you, Child?

But that is because you do not understand.

You live in one world, and I in another—yet I am ever with you.

My world is as bright as day. Yours is as dark as night.

Mine is the world of the Spirit. Yours is the world of the Task.

Give yourself to my work, then, my child, and you shall know the fullness of life for all time.

There is no work but is the work of my hand.

There is no work but is done in my name.

There is no work but is done for my need.

There is work for you to do—that no other can do.

O my child, I have need of you.

You are very happy tonight, and rightly so.

Face tomorrow knowing that I will hold you close to my way.

I will open your eyes and you shall see the beauty of the earth—the fullness of my love. Lovingly, God.

—Zions Herald.

"WHAT I GAVE AWAY, I SAVED, WHAT I SAVED—"

The American Bible Society, which has been issuing annuity agreements for a great many years, sends some news items of interest from its Annuity department:

Recently, in going over the old records, the minutes of the board meeting which authorized the issuing of the first annuity contract were discovered, and the following extract from the proceedings of the Committee on Publication and Finance dated April 14, 1943, is quoted:

"Boston, Mass., March 29, 1843. Rev. Seth Bliss, communicating a proposition of Joseph Keith of Enfield, Mass., to pay to this society $500 upon condition that it will pay him interest annually in advance at Boston while he lives, the principal to belong to the society at his death."

Bringing the story up to date, the society tells us that they now have nearly 3,500 annuitants representing 46 of the 48 states, the only two not represented being Nevada and Wyoming. The largest number of annuitants live in New York, with Pennsylvania and California following in close order. Ohio, Illinois, and New Jersey come next. Annuitants of the society live in all of the continents of the world except Australia. Their homes extend from Alaska on the north through Canal Zone and Central America down to Sao Paulo in Brazil and Buenos Aires, Argentina. Crossing the Atlantic we find an annuitant living in Sweden, some in France, England, Italy and Turkey, across the Bosporus to Syria and then down to Egypt, one in Belgian Congo, another in Southern Rhodesia, South Africa. In Asia they have annuitants living in India, Siam, China, Japan and Korea. The Philippine Islands are also represented. It may truthfully be said that "the sun never sets on the annuitants of the American Bible Society."

Letters like the following often reach the society from annuitants who, over the years, become deeply attached to the cause for which the Bible Society is working:

"I did not realize the time was so near for this annuity check until it was received this morning. My husband was always so pleased when his checks came, saying many times, 'What I gave away, I saved. What I saved' —meaning his deposits in two local banks that failed—'I lost.' He had no other relatives, except myself."

The editor of the Bible Society Record, which incidentally is the oldest established house organ to be published in the United States, has passed along this letter to the Annuity Department, which speaks for itself:

"I always read my Record and am pleased and surprised at its 'Reports.' Then I give it to two friends who live in the same house and then to others. I am thankful I gave to 'Annuity Fund' and that it still pays me an annuity. I only wish I had given more to it instead of buying stock in companies that **now** do not pay me anything and probably they never will. You have my best wishes and prayers for greater success."

DON'T LET COUGHING TEAR YOUR THROAT

MILLIONS USE PERTUSSIN FOR QUICK RELIEF

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe, acts quickly. Sold at all druggists.

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Capudine eases the pain, soothes the nerves and brings speedy relief.

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Many weak, frail men, women and children have gained new life and vigor, sound flesh and strength by taking Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers. Excellent tonic to build up resistance against colds and other infections. Ask your druggist for

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Palatable PREPARATION

W. N. C. Board of Christian Education

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JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

The second bi-monthly report on the Home and Foreign Missionary Enterprise shows a gain of $162.80 over the first report. This report covers the period from December 15, 1937 to February 15, 1938.

A number of churches that regularly last year have not as yet sent in a contribution. Will the pastors and church school treasurers please investigate the local situation and find if there are contributions on hand that should go to H. A. Dunham, conference treasurer?

Six of the districts of the conference show a gain, and three have losses. The Salisbury district has the largest gain over the amount reported in the first bi-monthly report. The Charlotte district is second, and the amount reported in the first bi-monthly report. The Charlotte district is second, and the Gastonia district is third. The Greensboro district leads in the number of individual churches contributing, and the Gastonia district is a close second.

Asheville District

Edneyville	$ 1.00
Ch. 1.00; Y. P. —; A. —	
Tweed's Chapel	1.00
Cr. —; Y. P. —; A. 1.00	
Swannanoa	1.60
Ch. 1.60; Y .P. —; A. —	
Pisgah	2.00
Ch. —; Y. P. —; A. 2.00	
Grace	2.07
Ch. 1.22; Y. P. .85; A. —	
Asbury Memorial	2.70
Ch. —; Y. P. 2.70; A. —	
Marshall	2.75
Ch. 1.50; Y. P. —; A. 1.25	
Mills River	3.00
Ch. —; Y. P. —; A. 3.00	
Tryon	3.14
Ch. .95; Y. P. .52; A. 1.67	
Biltmore	4.50
Ch. —; Y. P. —; A. 4.50	
Higgins Memorial	5.95
Ch. 5.95; Y. P. —; A. —	
Tabernacle	6.68
Ch. 1.30; Y. P. 2.06; A. 3.32	
Hendersonville	9.64
Ch. 2.72; Y. P. —; A. 6.92	
Weaverville	15.23
Ch. 4.80; Y. P. 3.57; A. 6.86	
Haywood Street	17.58
Ch. 5.35; Y. P. 6.00; A. 6.23	
Central, Asheville	40.00
Ch. 15.68; Y. P. 5.00; A. 19.32	
Grand total	118.84

Charlotte District

Waxhaw	2.05
Ch. —; Y. P. —; A. 2.05	
Mount Zion	2.80
Ch. 1.45; Y. P. —; A. 1.35	
Calvary	2.90
Ch. —; Y. P. —; A. 2.90	
Spencer Memorial	3.07
Ch. 3.07; Y. P. —; A. —	
Homstead	6.75
Ch. —; Y. P. —; A. 6.75	
Matthews	7.94
Ch. 1.51; Y. P. 1.27; A. 5.16	
Indian Trail	8.34
Ch. 1.34; Y. P. 3.70; A. 3.30	
Brevard Street	10.31
Ch. 2.16; Y. P. 1.75; A. 6.40	
Harrison	11.00
Ch. 4.50; Y. P. 3.25; A. 3.25	
Belmont Park	12.00
Ch. 3.00; Y. P. 3.00; A. 6.00	
Myers Park	20.00
Ch. 3.28; Y. P. 7.25; A. 9.47	
Wadesboro	20.12
Ch. 6.68; Y. P. 4.64; A. 8.80	
Monroe, Central	25.00
Ch. 1.00; Y. P. 2.50; A. 21.50	
Hawthorne Lane	34.12
Ch. 7.90; Y. P. 11.57; A. 14.65	
Dilworth	88.56
Ch. —; Y. P. — A. 88.56	
First Church, Charlotte	167.59
Ch. 21.35; Y. P. 30.83; A. 115.41	
Grand total	422.55

Gastonia District

Pisgah	1.00
Ch. —; Y. P. —; A. 1.00	
Palm Tree, Belwood	1.10
Ch. —; Y. P. —; A. 1.10	
South Point	1.14
Ct. .20; Y. P. .67; A. .27	
West End	1.20
Ch. .25; Y. P. .40; A. .55	
Snow Hill	2.00
Ch. .15; Y. P. .50; A. 1.35	
Asbury	2.15
Ch. —; Y. P. —; A. 2.15	
Stanley	2.58
Ch. .73; Y. P. 1.20; A. .65	
Lowell	2.96
Ch. —; Y. P. —; A. 2.96	
Rehobeth (Rock Springs)	3.40
Ch. —; Y. P. —; A. 3.40	
Fallston	3.42
Ch. .70; Y. P. 1.97; A. .75	
Ebenezer	3.76
Cr. .97; Y. P. .73; A. 2.06	
New Hope	4.01
Ch. .33; Y. P. ,28; A. 3.40	
Bessemer City	4.50
Ch. .50; Y. P. 2.00; A. 2.00	
Boger City	4.60
Ch. 2.46; Y. P. 2.14; A. —	
Clover Hill	5.70
Ch. .70; Y. P. 2.00; A. 3.00	
Cherryville	6.02
Ch. 2.00; Y. P. 2.02; A. 2.00	
Concord	6.73
Ch. .93; Y. P. 2.75; A. 3.05	
Lafayette Street	8.00
Ch. 2.00; Y. P. 4.00; A. 2.00	
Kadesh	8.79
Ch. .85; Y. P. 1.47; A. 6.47	
Park Street	8.96
Ch. 4.58; Y. P. 4.38; A. —	
Smyre	12.78
Ch. 3.10; Y. P. 3.15; A. 6.53	
Mount Holly	16.90
Ch. —; Y. P. —; A. 16.90	
Lincolnton	18.65
Ch. —; Y. P. 2.56; A. 16.09	
Shelby, Central	30.34
Ch. 1.39; Y. P. 3.69; A. 25.26	
Main Street, Gastonia	34.18
Ch. 8.68; Y. P. 6.80; A. 18.70	
Grand total	194.87

Greensboro District

Pelham	.98
Ch. —; Y. P. —; A. .98	
Grace	1.50
Ch. —; Y. P. —; A. 1.50	
Stoneville	1.53
Ch. —; Y. P. —; A. 1.53	
Salem (Farmer)	1.92
Ch. .09; Y. P. .99; A. .84	
Mt. Vernon	2.00
Ch. —; Y. P. —; A. 2.00	
Old Union	2.00
Ch. —; Y. P. —; A. 2.00	
Farmer	2.20
Ch. .21; Y. P. —; A. 1.99	
Union	2.38
Ch. .40; Y. P. .80; A. 1.15	
Joyner Memorial	2.78
Ch. .30; Y. P. .77; A. 1.71	
Mt. Carmel	3.15
Ch. .35; Y. P. 1.00; A. 1.80	
Summerfield	3.47
Ch. .36; Y. P. 1.43; A. 1.68	
Mt. Pisgah	4.94
Ch. 1.14; Y. P. 1.47; A. 2.33	
Ward Street	5.00
Ch. —; Y. P. —; A. 5.00	
Spray	5.19
Ch. —; Y. P. —; A. 5.19	
Glenwood	5.67
Ch. 1.50; Y. P. 2.17; A. 2.00	
Gethsemane	6.31
Ch. —; Y. P. —; A. 6.31	
Friendship	6.56
Ch. .82; Y. P. 2.68; A. 3.06	
Lowe's	9.00
Ch. —; Y. P. —; A. 9.00	
Muir's Chapel	10.00
Ch. 5.00; Y. P. 5.00; A. —	
Archdale	10.00
Ch. —; Y. P. —; A. 10.00	
Bessemer	10.00
Ch. —; Y. P. —; A. 10.00	
Naomi	11.10
Ch. 2.86; Y. P. 3.65; A. 4.59	
Main Street, High Point	11.82
Ch. —; Y. P. .25; A. 11.57	
Proximity	21.50
Ch. 5.84; Y. P. 7.37; A. 8.29	
Centenary	22.84
Ch. 3.70; Y. P. 5.38; A. 13.76	
College Place	22.98
Ch. 3.49; Y. P. 10.75; A. 8.74	
Reidsville	24.44
Ch. 3.67; Y. P. 2.99; A. 17.78	
Wesley Memorial	34.21
Ch. 11.57; Y. P. 7.50; A. 15.14	
Asheboro	53.18
Ch. 8.47; Y. P. 20.79; A. 23.92	
West Market	107.64
Ch. 10.01; Y. P. 20.50; A. 77.13	
Grand total	406.26

Marion District

Wesley Chapel	.50
Ch. —; Y. P.—; A. .50	
Bethlehem (Mill Spring)	1.00
Ch. .09; Y. P. .16; A. .75	
Salem (Bostic)	1.52
Ch. .18; Y. P. .36; A. .98	
Glen Alpine	1.60
Ch. 1.60; Y. P. —; A. —	
Whitnel	2.00
Ch. .50; Y. P. .50; A. 1.00	
Pleasant Grove	4.17
Ch. —; Y. P. 1.09; A. 3.08	
Hudson	4.33
Ch. 1.89; Y. P. .67; A. 1.77	
Forest City	5.56
Ch. 5.56; Y. P. —; A. —	
Connelly Springs	6.00
Ch. —; Y. P. —; A. 6.00	
Oak Grove	8.07
Ch. .57; Y. P. 5.24; A. 2.26	
Spindale	10.38
Ch. 1.61; Y. P. 2.64; A. 6.13	
Lenoir	26.50
Ch. —; Y. P. —; A. 26.50	
Morganton	27.07
Ch. 10.56; Y. P. 7.48; A. 9.03	
Grand total	98.70

(Continued next week)

ALDERSGATE Youth Rallies

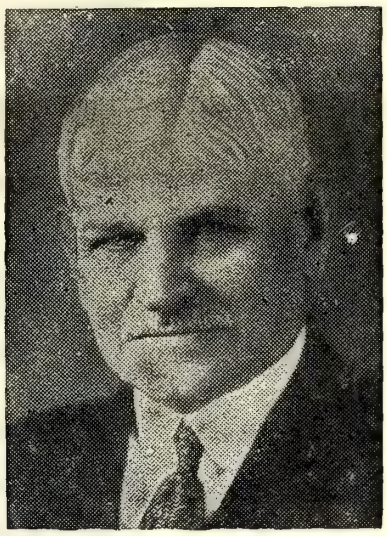
(North Carolina Conference)

February 28	March 1	March 2
Washington	Rocky Mount	Fayetteville
New Bern	Durham	Lumberton

(All meetings begin at 7:30 p. m.)



BISHOP PAUL B. KERN



BISHOP EDWIN H. HUGHES

Speakers	Subjects
Bishop Paul B. Kern Bishop Edwin H. Hughes	"Methodism's Message to Modern Youth"
Rev. R. Dwight Ware Rev. A. P. Shirkey	"Youth Faces a New World"

Mobilization of Methodist Youth

Young people (13-30 years of age included) from every church should be in attendance upon the rally in their area. An opportunity is offered for lifting the whole level of spiritual life among the young people of our conference. Every church, every young person should take advantage of this opportunity.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IF

For the first time during the present administration it has to be recorded that we have spent more to maintain the Children's Home than we have received. The 1937 audit reveals that during last year we spent $1,535.56 more than we took in. While we did not receive as much money last year as we did the year before, the greatest cause for this deficit was the increased amount of service rendered. Our total enrollment of children last year reached 452, whereas the previous year it only reached 418. We had 9,986 more days of care last year than the year before. If all ten per cent apportionments had been paid in full we would have had a surplus. We lacked $3,622.57 of obtaining all of this apportionment, the conference journal to the contrary notwithstanding.

DOING BETTER

Our church school friends have begun this year with a slightly better record than they began last year. The fifth Sunday offerings received to date have come from a wider range of schools than those of the previous year. In some instances the offerings have been slightly increased but the big difference is in the increased number of church schools contributing. We hope this increase will continue. It is absolutely necessary that our friends contribute more money to the raising of our boys and girls or we will have to raise fewer of them. To every person who has it in his heart to help our enterprise along and follows his heart's yearnings to actual giving we extend our cordial thanks.

PRESSING APPEALS

There is no let up in the number of children applying for admittance into the Children's Home nor is there any modification of the insistence on the part of these children's friends for their coming to us. A pastor, or some friend, of destitute children is not greatly affected by the statement that the Children's Home is completely filled and that there is no more room here, when he is representing a group of deserving orphan children; especially in view of the fact that he and his congregation have been contributing to an enterprise whose purpose it is to take care of such children. We do our best to explain the situation we are in and promise to do everything within our power to lend assistance, but even so we are aware of the fact that promises do not actually furnish food, clothing and security for little youngsters deprived of these blessings. We think we are doing our best, but at that we cannot have ease of mind so long as some deserving little orphan youngster who has a right to look to us for a chance is left out in the cold.

ZION

Soon after conference Rev. J. Max Brandon forwarded all the apportionment from the Morganton circuit except a small balance from Zion. Last week this amount was forwarded, completing all the payments from this circuit and enabling us to enroll these good people as members of our honor society. In forwarding this contribution the hustling pastor states, "I believe before the conference year is up we will contribute to the Home more than in the history of the circuit. The way the fifth Sunday offerings are showing up I believe we will top all other years. I think offerings to the Children's Home go to the greatest cause the Methodist Church fosters."



The doll stays with her

CLEAN ATHLETICS

Our youngsters continue to play basket ball games. This scribe took a group of youngsters over to Lincolnton last Friday afternoon to witness the games between our boys and girls and those of Lincolnton high school. We were greatly impressed with the consideration we received and the desire on the part of the Lincolnton school management to see that the contests were pitched on a high plane. Among other evidences of good management we noted placards about in the gymnasium reading as follows: "Our slogan: A clean Gym. and clean athletics." One of the best ways of determining the type of instruction given any group of youngsters is to observe their reactions when under stress. We shall want to visit our Lincolnton friends again.

GOFORTH & CO.

The older a fellow gets the more inclined he is to reminisce. Memories indelibly written in one's early mental make-up stand out as do sign boards along the road of time. This scribe can never forget the adolescent years spent around Belwood Institute and Kadesh church in upper Cleveland county. A letter received from Rev. R. C. Goforth last week revived many of the pleasant memories of years ago. This good pastor writes: "Greetings to our friends at the Children's Home from Belwood circuit. We are happy to join your 'honor society.' Kadesh church was the first to raise their part. Later Fallston and Lawndale followed suit. St. Peters and Palm Tree were next in line. Finally Double Shoals and David's Chapel secured theirs. I want you to know that you have some real friends on this circuit. As long as they have anything the Children's Home will receive its share. Five of our Sunday schools will be sending you fifth Sunday offerings soon. The four years spent in Winston-Salem near you furnish me a fresh mental picture of your interesting group and I forget I am no longer near you."

WONDERING WHY

The picture this week is that of Patsy Conrad, nine years of age and in the third grade. Patsy, along with four older sisters, came to the Children's Home seven years ago. During this time she has had four different sponsoring groups, but for some reason or other each in turn decided to discontinue their sponsorship. Only recently the last group of sponsors decided to transfer the help they had been giving to the Home for clothing Patsy to some local enterprise. They had a perfect right to do this, since it was in line with the agreement we always have with sporsoring groups—the privilege to discontinue their clothing project at any time. But Patsy is wondering why she has friends for a little while and then has none. Maybe some group would like to take this lovable little girl who loves to care for her dolls.

LEADING THE WAY

Information contained in the last General Minutes and Yearbook of the Methodist Church, South, indicates that the Western North Carolina conference is providing for more orphans in its child caring institution than are enrolled in any orphanage sponsored by the church. The Children's Home has 403 children enrolled, the Methodist Orphanage at Waco, Texas, comes next with an enrollment of 397 children, followed by Epworth Orphanage, Columbia, South Carolina, with 323 children. The Children's Home not only enrolls more children but has more invested in plant and endowment than any other Southern Methodist orphanage.

YOUNG TEMPLETON

A good deal was said last year about Archie Templeton, our baseball pitcher who signed with the St. Louis Cardinals. Archie struck out more batters than any other pitcher in his league. He also walked more batters. His wildness prevented him from being a phenomenal success. Following a winter of hard outdoor work here at the Children's Home he has reported for spring training in Florida. He is in good physical shape and if he gets his control the prospects are good for his left arm to whiz 'em by the batters with telling effect.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

It is not the intention of the board of trustees to increase our present population. The purpose of the new Burwell Memorial cottage is to relieve the congestion in our girls' cottage, but not to increase our number. Of course, it is going to take a great deal more money to operate the Orphanage now since we have the new Burwell Memorial cottage. It calls for a new matron, and heat, water and lights are to be added to the upkeep. In view of these facts I feel assurred that our friends will be considerate of our pressing needs.

* * * *

It was a great privilege to have had so many prominent visitors present at the dedication of the Burwell Memorial cottage. I would like to mention each one by name, but lack of space forbids. It was a distinct privilege to have had Mrs. Plato Durham, a daughter of former superintendent, Rev. J. N. Cole, present on that happy occasion. Mrs. Durham writes in glowing language about her recent visit to our campus, and says: "Beauty has invaded the Orphanage. The chapel, dining hall and Burwell cottage, the campus, the buildings are worthy expressions of beauty."

* * * *

I am taking the liberty of giving a quotation from a personal letter which I received from Mrs. G. G. Allen following the dedication of the Burwell Memorial cottage: "I want to tell you that my visit to Raleigh was just as happy as it could be, though I was sick all the time, and have been since getting back, but I would do the same thing knowing that I was going to be sick. I am better now, and have been sitting up most of today. You were all sweet and lovely to me, and there was such a spirit of co-operation, and everything went so fine, and it was all so satisfactory that it would have made anyone happy."

* * * *

May I again call the attention of presiding elders, pastors and churches to the fact that we are in the midst of an effort to raise from fifty to one hundred per cent of the Orphanage apportionment by Easter? Several of the charges have paid their apportionment in full, while others have sent substantial contributions on their apportionment to date—three months after the adjournment of the annual conference. For the past few weeks there has been quite a lull on the part of pastoral charges in reference to paying their Orphanage apportionment. I sincerely trust and pray that all the pastors and churches will rally to our support in the immediate future. Our need is not only urgent but imperative.

* * * *

The orphanages of the state each year have a basket ball tournament at the Junior Order Orphanage at Lexington. Mr. W. M. Shuford, the superintendent, and Mrs. Shuford, lady supervisor of the Junior Order Orphanage, entertained me in their home on Friday night, and provided accommodations for our basket ball girls and Mr. Sanderson, the coach, Thursday afternoon, Friday and Saturday. On Thursday night of the tournament our young people were entertained at the Children's Home, Winston-Salem. It fell to my happy lot to be the guest of Mr. and Mrs. O. V. Woosley, where I enjoyed rare fellowship. On Thursday night our basket ball girls met the Thompson Episcopal Orphanage girls from Charlotte, and came out victorious over them. On Friday night our girls won over the strong Presbyterian Orphanage team from Barium Springs. The last game our girls played was with the Junior Orphanage girls on Saturday night, and at the end of the half they were in the lead, but lost in the final minutes of the game. I was proud of the fine record our girls made in the Orphanage tournament.

* * * *

I filled three appointments on the second Sunday in this month for Brother L. E. Sawyer, pastor of the Belhaven-Pantego charge. At the 11 o'clock hour I preached and made an Orphanage talk in the Methodist church at Pantego. At three o'clock I made an Orphanage address at Sladesville in Hyde county, and at the evening hour I made an Orphanage address in the Methodist church at Belhaven. At these churches I met many friends who are deeply interested in the work which we are endeavoring to do. Brother Sawyer gave me the right of way at all three of the services, and spoke in glowing terms of our Orphanage work. It was a source of much pleasure to me to hear members speak of him in such high praise. On Saturday evening I took supper with one of my former pupils in Washington, N. C. It was a distinct pleasure to me to see Vivian Jones so happily situated in the home of one of her uncles. Vivian is one of the finest girls our Orphanage has ever turned out, and is living up to the high standards of the home. After visiting in the home of Vivian's uncle I drove over to the home of Edgar Rowe and spent the night with him and his family. Edgar is a former son of the Orphanage and is a successful business man and has a charming wife and two lovely children. On Sunday night after the close of the service at Belhaven I drove to Greenville and spent the night in the home of Mrs. John C. Wooten. Mrs. Barnes was Mrs. Wooten's guest over the week end, and we had a most enjoyable visit in Mrs. Wooten's hospitable home. Mrs. Wooten is one of the trustees of the Orphanage and is interested in its progress and success. Her husband was one of the outstanding preachers of the North Carolina conference for many years, and was one of the best friends I ever had. I returned feeling that some good had been accomplished by my visit to the eastern part of the state.

SICK HEADACHE?
It may be due to constipation!

Every headache doesn't come from constipation—but many of them do! If your tongue is coated, if you're bilious and upset, if you have that dull, low feeling —*how are your bowels?*

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MALARIA
AND
A Good General Tonic

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

THE PERSON ZONE MEETS AT CONCORD CHURCH

Situated on an eminence overlooking a beautiful rolling landscape of fertile fields and woodland Concord is an attractive church, surrounded by great oaks worthy of the community that has worshipped there for more than a hundred years.

Thursday, the 17th of this month, was set aside for an all-day meeting of the Person zone, and the pastor of the Person circuit, Rev. M. W. Lawrence, as well as Rev. J. H. Lanning of Roxboro were present to have a part in the program.

Rev. J. H. Shore has a home near by and his family is active in all the work of the church. He closed the morning session with prayer and spoke in behalf of the Chinese Relief fund during the afternoon.

Mrs. W. M. Fox is chairman of this zone and had arranged a program that was interesting and profitable.

Rev. J. H. Lanning read the 95th Psalm as a basis for the morning devotions. He said in brief: "This is the cry of the human heart; there is a place for worship in our lives—a place for the reality of God in us; we use the Bible, the hymns, the church, and we follow the practices of the Christian church; in the midst of all that practice let us not miss the realization of God's presence, his power; it was an experience that empowered the soul of Wesley and the souls of those women and men who achieved great things in the advancement of the kingdom; the ultra symbol of the reality of God is the courage and strength to go out and live."

The secretary, Mrs. H. K. Sanders, called the roll of the auxiliaries, and in their reports each mentioned the main objective of her group. Concord is stressing enlisting young people. Mary Hambrick, Roxboro, is seeking an increase along all lines, making a standard record in every department. Oak Grove is making an effort to enlist all women by stressing Christian fellowship, prayer, service. Leasburg has the objective of deepening the spiritual life, not only of the church, but of the community. Warren's Grove is only recently organized and is diligently seeking to meet the standards of the woman's missionary society.

Following these interesting reports, Mrs. N. E. Warren of Oak Grove sang a worshipful hymn.

The chairman introduced Mrs. A. M. Gates, who gave helpful instructions to all auxiliary officers. She reminded her audience that it is a greater achievement to put 100 women to work than to do the work of 100 women; as leaders, we have a responsibility that we cannot shift; it is no compliment to the womanhood of the church when people say they are the only ones of the church who have the missionary spirit; rather, said she, is it a reflection that they have not carried the missionary vision into the whole congregation. After this inroduction she gave specific instructions for each auxiliary officer.

The Rev. Mr. Lawrence spoke on the Aldersgate Commemoration, showing how it could be made a personal reality.

The afternoon session opened with the singing of "Jesus Shall Reign Where'er the Sun."

Miss Florine Robertson spoke on the work of the district, emphasizing the district specials.

The spiritual life group was intelligently discussed by Mrs. Ivey W. Cridlin; Christian social relations was emphasized by Mrs. J. D. Lee, district chairman of that department. Mrs. Graham Nichols of Roxboro spoke interestingly of the young women's circles of the Mary Hambrick auxiliary, showing how they may be developed out of any congregation.

Mrs. M. T. Plyler talked on "What Our Auxiliaries May Learn from the Aldersgate Commemoration."

As a fitting climax to a day well spent, Mrs. A. M. Gates gave a heart-searching talk on "Personal Responsibility."

Dear Superintendents:

For your spring mission study I suggest the text "Rebuilding Rural America" by Dawber, 60 cents; or "By the Waters of Bethesda" by Ormond, 25 cents. Please use both books, one as a supplement to the other. Order books from Methodist Publishing House, Richmond, Va.

Outline of year's work for study department:

1. Two mission study classes (spring and fall).
2. One Bible class.
3. A missionary library.
4. A reading circle.
5. Four quarterly reports (blanks found in back of corresponding secretary's book).

Text books from our approved list must be used for both mission and Bible study classes. Please do not expect credit if this is not done. Please carry out the whole program of study. Have you used "The Stewardship Life" or "The Radiant Heart" for Bible study? We have many fine Bible studies to select from.

Mrs. B. F. Boone,
Conf. Study Supt.

MISSION WORK IN A FRONTIER CITY OF MANCHURIA

A letter from a missionary in India tells of the great changes that have come to many since his going there recently as a missionary. He never saw a smile nor heard a song until people began finding Christ. Now he meets many on the streets who both smile and sing; and their faces shine with light from within. Lives and homes have been revolutionized. He writes: When beginning his study of the language, dearth of happiness and spiritual depression were almost more than he could stand. After a few years now he meets on every hand men, women and children who have joy and gladness; and a hope beyond the grave. So does God also work here in Manchuria.

The city of Hailer, far up here on the Mongolian plains from where this is being written, is our most distant outstation west of Harbin, 500 miles away. Few here have received the light of salvation. There are two Russian hotels in this city in either of which warm, comfortable accommodation could be had, but we find it best to sleep on the bard benches here in this little meeting place, which has a dirt floor, dirt walls and a flat dirt roof.

It would not have been right to take Evangelist Chang's warm brick "kang" (bed), for his bedding is less, and he is accustomed to sleeping on a kang. An air mattress obtained from America is truly a boon for the missionary in itinerating. The ticking of my narrow mattress and some feathers in it were being used by my parents when I came 55 years ago; likewise a home made North Carolina blanket of those days followed me thousands of miles over this field where winters are severe.

Sleeping in this cold chapel is preferred because (1) one can thus be with, or nearer, one's Christian colleagues the whole time, and (2) the fewer contacts we have with Russians at such border towns as Hailar, the less we are suspected of being spies by certain people. It is hard for some, whose purposes are so different from ours, to understand our motives of love, consideration and spiritual helpfulness. Because of this suspicion we are frequently caused much inconvenience. But rather than jeopardize our work, it is best to be "all things to all men."

Next door to the chapel is a tin shop, where a young Christian man makes sheet-iron stoves, stove pipes and tin kettles. The partition is one of single boards and paper, so thin that the evangelist and the young tinner easily talk to each other. The young man became a Christian from hearing preaching through the board partition. He works every day from early morn until nearly midnight, as do most workmen in Manchuria.

Chas. A. Leonard, Sr.

IN MEMORIAM

The woman's missionary society of Centenary Methodist church, New Bern, wishes to pay tribute to one of its oldest and most faithful members, Mrs. Eva Virginia Bunting (Mrs. A. F.), who passed from this life Sunday, December 19, 1937.

She was a most loyal member during the 33 years she lived in New Bern; her greatest joy she found in doing what she could in service to her Master. Her beautiful Christian character, her love and devotion to her church, her family and her friends have been a benediction to us and we thank God for her life and for our association with her.

We extend to her loved ones our heart-felt sympathy and pray that her gentle and quiet life may be an inspiration to them and to us that we may live closer to the God whom she loved and served.

Mrs. Gertie Matthews,
Mrs. E. L. Hillman,
Mrs. W. C. Chadwick.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RELIEF FOR CHINA REQUESTED

Mrs. J. W. Harbison, conference superintendent of supplies, makes the following appeal to the auxiliaries in our conference and we hope that there may be many responses as early as possible:

"Due to the urgent need for relief in war-torn China, the auxiliaries of our conference are asked to contribute toward meeting this immediate tragic situation. Send donations of cash directly to Mrs. Ina Davis Fulton, Council Treasurer, Box 575, Nashville, Tenn., or to Mrs. J. W. Harbison, Shelby, N. C., who will forward immediately to Mrs. Fulton. If your contribution is sent to Mrs. Fulton, be sure and report the amount sent to Mrs. Harbison, as these contributions may be recorded in the supplies department this year."

OFFICERS' TRAINING DAY FOR SALISBURY DISTRICT

The date of the Officers' Training Day for Salisbury district was February 8 and the place, Coburn Memorial church in Salisbury. The day was a beautiful one, the attendance splendid, 120 registering and many others who did not register, among the latter Dr. C. N. Clark, P. E. of the district, Rev. A. C. Waggoner of Coburn Memorial, Rev. W. B. West of First church, Salisbury, Rev. R. L. Bass, Epworth church, Concord, and Rev. A. A. Lyerly of Advance.

The meeting opened with devotional by Rev. A. C. Waggoner, followed by vocal solo by Mrs. E. L. Rufty and prayer by Dr. Clark.

After the group meetings, Rev. Jesse Wilkinson, extension secretary of the conference board of Christian education, was heard with much interest. His talk was followed by an interesting questionnaire in which items relative to the work were discussed.

After a bountiful lunch served by the ladies of Coburn Memorial the afternoon session convened, opening with a devotional by Mrs. A. H. Whisner. Mrs. P. N. Peacock, conference treasurer, spoke to the ladies on the World Outlook and other matters of interest. The greater part of the afternoon was given over to Miss Elizabeth Oliver, secretary of children's work of the board of Christian education. After Miss Oliver's talk more questions pertaining to the work were asked and answered, this part of the program proving most helpful.

The meeting closed with a most impressive consecration service led by Mrs. W. B. West.

WORLD OUTLOOK POSTERS FOR ANNUAL MEETING

Mrs. A. L. Thompson, superintendent of publicity, is planning a poster room for the annual meeting in Monroe, April 5-7, and she is exceedingly anxious for a large number of World Outlook posters for exhibition in that room. We realize that much that is helpful and informing comes to us through the eye, and we hope that there may be splendid posters, bringing to us the merits and value of our great missionary magazine, found in that room which we predict will be one of the most interesting of exhibits. Let our auxiliaries get busy and see if we cannot assist Mrs. Thompson in her undertaking by contributing some worth while posters. These posters can be sent to the meeting by your delegate.

MESSAGE FROM CONFERENCE PRESIDENT

At our conference executive meeting last week we found that every district had overpaid its pledge. It was a time of great rejoicing, and we sang from the depths of our hearts "Praise God from whom all blessings flow." I want to thank every member of your auxiliary for the part they had in making this fine record. It would not have been possible without your co-operation and help. But we cannot rest on past achievements, so may we use this splendid record only as a stepping stone to greater things this year.

Ours is a wonderful opportunity as we celebrate the Aldersgate Commemoration, to deepen the spiritual life of our women, to interst the indifferent ones, and to try to show to them the great privilege and joy that might be theirs in helping to build God's kingdom on earth. A number of Aldersgate mass meetings are to be held in different parts of our conference March 7-12. I certainly hope every woman who possibly can will avail herself of the opportunity of attending the meeting nearest her. I'm sure a great blessing will come from these meetings. I also hope that those who cannot attend will get together in groups and pray very definitely for these meetings.

I want to take this opportunity to welcome every new president into our missionary family. Yours is a great responsibility, but at the same time a wonderful opportunity. I believe a great joy will come to you as you try to lead your women in this great work that has been given us to do. And to those who served last year let me say, I'm indeed glad to have you serve again, and while you helped to make a wonderful record during the past year, I hope you will make greater plans for this year.

This letter is also to announce officially to you plans for our annual meeting which is to be held in Monroe April 5-7, 1938. The first session will be held on Tuesday afternoon at 2:30 o'clock, which will enable every delegate to reach there on time. You are entitled to ONE DELEGATE. It is very important that you have a representative there. For those of you who hold your monthly meeting the latter part of the month, we are asking that you please elect your delegate at your February meeting and send her name to your district secretary. Those of you who meet the first of the month, please elect your delegate at the March meeting and send her name to your district secretary immediately, as all names must be in the hands of the district secretaries by March 15. Our meeting in Monroe will be a big job for the hostess church, and we want to help in every way we can, and this will be one way in which you can be of real service.

Five of our own missionaries are at home on furlough, and we hope to have some of them with us at our annual meeting, so please do not fail to have your auxiliary represented in order that you may get the inspiration our missionaries will have for us.

There is one other request I am asking of you. Since our annual meeting is being held at the close of the first quarter, please send in your reports just as soon as you hold your March meetings. This will help the officers greatly. Thank you!

I shall look forward to meeting your representative in Monroe April 5, and let's begin now to pray for this meeting.

May God abundantly bless you and guide you as you develop this work in your auxiliary. Sincerely,

Mrs. C. C. Weaver.

NEW ORGANIZATIONS

From Mrs. Z. V. Moss, secretary of the Salisbury district, comes the good news of three new organizations since the beginning of the year. They are: Gay's Chapel on the Woodleaf circuit, with 12 members and the following officers: President, Mrs. C. B. Satterwhite, Salisbury; vice president, Mrs. T. L. Robinson, Route 1, Salisbury; secretary, Mrs. Claude Steele, Route 1, Salisbury; treasurer, Mrs. B. F. Pinkston, Route 1, Salisbury; Supt. baby specials, Mrs. Bruce Pinkston, Route 1, Salisbury; Supt. publicity and World Outlook, Mrs. Louis Godbey, Woodleaf; Supt. C. S. Relations, Mrs. O. E. Vroy, Woodleaf; Supt. supplies, Mrs. J. C. Jones, Route 1, Salisbury; Supt. local work, Mrs. L. F. Livengood, Route 1, Salisbury.

Center Grove on the Mt. Pleasant charge was sponsored by the pastor and the Mt. Pleasant auxiliary. Following are the officers: President, Mrs. Frank Shinn, Route 2, Stanfield; vice president, Mrs. Annie Allman, R. 4, Concord; secretary and treasurer, Miss Etelle Shinn, R. 4, Concord; Supt. study, Mrs. John Eudy, R. 2, Stanfield; Supt. World Outlook, Miss Mildred Whitley, R. 4, Concord; Supt. C. S. Relations, Mrs. A. M. Krimminger, R. 4, Concord; secretary children's work, Mrs. Avin Shinn, R. 4, Concord.

Rocky Ridge was reorganized through the pastor, Rev. F. R. Barber and Mrs. Barber. Mrs. Barber is the president and Mrs. W. P. White is the secretary.

(We are glad to make these additions to the number of auxiliaries in the Salisbury district, and welcome these new organizations into our conference family.—Editor).

Did a person but know the value of an enemy, he would purchase him with pure gold.—Abbe de Raunci.

When you cannot pray as you would, pray as you can.—Dean Goulburn.

Sunday School Lesson

FEBRUARY 27

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Measuring a Man's Worth

Scripture—Mark 5:1-17

Our lesson today shows us Jesus encountering two storms—the storm on the lake and the storm in the mind of a man wildly insane.

Jesus must have been utterly exhausted when they started across the lake, for he fell asleep on the pilot's cushion, and the rocking of the boat and the splash of the water in his face did not wake him. Finally the frantic disciples roused him with the words, "Master, carest thou not that we perish?" Jesus seemed surprised, not at the storm, but at the fright of his friends. "Where is your faith?" said he.

This story in which the angry waves sought to sink the Man who was the hope of all the ages symbolizes one of the chief difficulties to faith. Nature seems on the face of it to care so little for the brave souls striving for a better world. It smites them down with disease and disaster, while scoundrels live in comfort and prosper. But Jesus told us that the secret of handling storms is faith in the love and care of God. It will not keep the storms away; it will enable us to ride them.

It is interesting to note that one moment the disciples fear the storm, and the next they tremble with fear at the power of God in stilling it. Fear has cast out fear.

As soon as the keel of the boat grounded on the gravel of the eastern shore a fierce maniac rushed down upon them, crying: "What have I to do with thee, Jesus, thou son of the Most High God? I adjure thee by God that thou torment me not." He was afraid of Jesus, and yet strangely attracted to him. Which, by the way, is the comman experience of sinful men.

Jesus in a friendly fashion asked for the man's name. Do not address me, was the response, as though I were a single person; "my name is Legion." This name symbolizes the fierce warfare within his soul. A legion was made up of six thousand soldiers.

And now we come to the part of the story that the so-called modern mind can do little or nothing with. How shall we explain the devils coming out of the man and entering into the swine?

Of course, we can say that the man had a divided personality, and like most insane persons in lands where insanity is thought of as demon possession, he thought himself to be possessed of devils, and the devil consciousness felt it would be better to go into the swine than into the deep, dark abyss, and that Jesus accommodated himself to the man's viewpoint. Then at the crisis he screamed and rushed toward the swine with the idea that he was going into them, and they were frightened and in a panic rushed down the slope and over the cliff.

The writer once heard Dwight L. Moody acknowledge that certain parts of the Bible were black as ink to him, and he thought it better to acknowledge it than to resort to explanations that did not satisfy his mind.

I can remember hearing the saintly scholar, Marcus Dods of Edinburgh confess to his class that he could do absolutely nothing with the story of the devils going out of the man and entering into the swine. Let us be frank with ourselves about the matter, but let us not be browbeaten by those cocksure psychiatrists who know it all.

The general outlines of the story are plainly historical. Jesus healed a poor, raving maniac; the swine rushed in panic over the cliff, and then the people besought him to leave the country, preferring the presence of devils to the absence of swine, just as many an American town would hasten the departure of a man who bade fair to rid the town of its saloons, because forsooth they would leave unrented storerooms, and the people in the surrounding country might go to a neighboring town to buy groceries and hardware.

Why did not Jesus allow the poor fellow to go along with him? The reason is manifest. He would have been dreadfully lonely on the Jewish side of the lake where no one would eat with him, and where he would be tabooed as a Gentile at every turn. Here, where mothers all over the country had threatened their naughty children that unless they behaved this wild man would get them, his witness would have mighty effect in rousing hope in the saving power of God.

The point of the story for today is plain. It is a challenge to follow the confident example of Jesus in grappling with insanity. A physician has just told the writer that science has as yet scarcely touched the fringe of what is to be discovered in the treatment of mental disease. And certain it is that the church has scarcely touched the fringe of its resources for curing the morbid mind.

Suppose that every church gathering were such a center of joy and hope that discouraged and haunted souls would instinctively resort to it for comfort. Suppose that every Christian physician could count on the co-operation of wise and sympathetic volunteer helpers who, under his direction, would bring to bear those mighty influences that come when a patient is surrounded by prayer and understanding friendship. Suppose that the patient might continually look into eyes from which streams the peace of God. What wonders of healing would be accomplished! —Northern Advocates.

The difference between catching men and catching fish is that you catch fish that are alive and they die; you catch men that are dead and bring them to life.—Dr. Herbert Lockyer.

Jesus died praying. His last words were words of prayer. The habit of life was strong in death.—Stalker.

The world is only saved by the breath of the school children.—Talmud.

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In Memoriam

SANDERLIN—Mrs. Margaret Lee Sanderlin was born June 8, 1863, in Princess Ann county, Virginia, and died at Old Trap November 29, 1937. She was the daughter of Abner Grandy and Jane Morris Grandy.

Mrs. Sanderlin joined Sawyer's Creek Baptist church in Camden county at an early age and transferred to Perkins Chapel Methodist church in Currituck county in 1908. Later she united with Wesley's Chapel at Old Trap, where she was a member until death. She was a member of the woman's missionary society, a faithful member of her church, devoted to her family, and had a large circle of friends whom she loved with kindly affection. She possessed a fine Christian spirit and was highly esteemed by all who were privileged to know her.

Surviving are her husband, Mr. W. H. Sanderlin of Old Trap, one son, Clyde Seymour of Belcross, N. C, three sisters and seven grandchildren.

Funeral services were conducted at Twiford's Funeral Home, Elizabeth City, by Rev. M. W. Maness, Rev. H. K. King, pastor of First church, Elizabeth City, and Rev. E. D. Weathers, pastor of City Road church, Elizabeth City. Burial was made in the family cemetery. M. W. Maness.

ANGELO SPRUILL—Angelo Spruill was born in Pamlico county, N. C., February 12, 1855, and died at Plymouth, N. C., August 21, 1937. For 30 years he had been a resident of this town, coming here from Roper, where his family had lived many years. He had been a member of the Methodist church for 61 years. For many years he was a steward. Until the infirmities of age came upon him less than a year ago he was a regular attendant at Sunday school and preaching. He had been a subscriber to the North Carolina Christian Advocate for more than half a century and was a diligent reader of the paper. He was twice married. His first wife was Miss Virginia Ambrose and the second was Miss Mary Arnold who survives him. He leaves seven sons: Clarance and Raymond (by the first marriage), Matthias, Wilbur, Henry, Earl, and Frank; four daughters, Mrs. Moses Gilliam, Mrs. J. A. Griffin, Mrs. C. M. Hill, and Mrs. C. W. Dinkins; seventeen grandchildren and four great-grandchildren.

Brother Spruill was a good man. On the day of his funeral many were heard to declare that "he was one of the best men that ever lived in Washington county." What a tribute from those who knew him. He loved to pray, he loved his church and every pastor he ever had, four of whom, Revs, R. R. Grant, E. N. Harrison, W. J. Watson, and C. T. Thrift, were present and took part in the funeral service.

"The hoary head is a crown of glory, if it be found in the way of righteousness." "Precious in the sight of the Lord is the death of his saints."

HOWARD—One of the most beloved men of Spindale, Mr. G. B. Howard, died January 14 in the Rutherford hospital. He was a prominent business man, civic leader and church worker. At his death he was a member of the Rutherford County Club, the Spindale Club, the Evangelistic Club, and a member of the board of county commissioners. He was also secretary-treasurer of the Spindale Building and Loan Association, managed the Howard Insurance Agency and the Spindale Fuel Company. His life was truly a benediction to this community. Mr. Howard was an unusually active church worker and had held some official connection with the church for the last 24 years. He was a member of the Spindale Methodist church, which he had served in the capacity of steward, church school superintendent, church treasurer, teacher, and choir leader. He has been greatly honored by the Western North Carolina conference. At his death he was treasurer of the Dr. Edgar Strain fund, secretary-treasurer of the conference board of church extension, district lay leader for the Marion district, and a member of the conference board of lay activities. At the last annual conference he was elected a delegate to the General Conference. The church which he served feels like saying of him what the early church said of Barnabas, "He was a good man, full of the Holy Ghost and of faith; and much people was added to the Lord."

He leaves to mourn his passing the following relatives: Mrs. G. B. Howard, G. B. Howard, Jr., and Ruth Howard; his mother, Mrs. H. A. Howard, and a sister, Mrs. D. A. Holly, both of Mount Holly. Also surviving are three brothers: V. A. Howard of Statesville, C. P. Howard of Mt. Holly, and W. E. Howard of Black Creek in Wilson county.

F. J. Stough, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of the Gibson Methodist church, wish to pay tribute to one of our most loyal charter members, Mrs. Z. I. Gibson, who passed away December 11, 1937. She was a faithful and regular attendant at all religious services. We shall miss her activities. Therefore be it resolved:

First, That we cherish her memory, imitate her loyalty and fidelity in this work that was so dear to her heart.

Second, That her Christian character, her love and devotion to her church, her family and her friends have been a benediction to us and we are thankful for her life.

Third, That we express our heartfelt sympathy to the bereaved family in this great sorrow and commend them to Him who has said, "My grace is sufficient for you."

Fourth, That a copy of these resolutions be sent to the bereaved family, to the N. C. Christain Advocate, to the Laurinburg Exchange for publication, and a copy recorded in the minutes of the society.

Mrs. Berta C. Adams,
Mrs. W. N. McKenzie,
Mrs. K. A. Hunsucker.

RESOLUTIONS OF RESPECT

On December 16, 1937, it pleased our heavenly Father to call a beloved member of our Center missionary society, Mrs. N. T. Anderson, to her eternal reward. Therefore be it resolved:

That the passing of such a life leaves a vacancy that will be deeply felt by all and will prove a great loss to our church and community.

That her faithful Christian character, her love and devotion to her church, her society and her home have been a benediction to us, and we thank God for her life.

That we extend to her loved ones our heartfelt sympathy and pray God's blessing to rest upon them.

That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate for publication, and a copy recorded in the minutes of the society.

Emily Powell,
Annie Walker,
Mrs. Roy Powell,
Mrs. W. M. Seaford.

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Asheville ..... May 17

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

February 20-March 6—Canton, Ohio.
March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro ..... March 20-April 3
High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Georgetown, S. C. ..... March 8-20
Greelyville, S. C. ..... March 20-31
High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

February

Duke Ct., Duke's Chapel, 11 27
Reugemont, Union Grove, 7:30 27

March

Front Street, 11 6
Webb Avenue-Holt's, Holt's, 7:30 6
Roxboro, Long Memorial, 11 13
East Roxboro, 7 13
Trinity, 11 20
Cedar Grove, Walnut Grove, 3 20
Carrboro, 7:30 20
Durham Ct., McMannen's, 11 27
Burlington Ct., Bethel, 3 27
Graham-West Burlington, Graham, 7:30 27

April

Bahama, Ellis Chapel, 11 3
Brookadale, 7:30 3
Duke Memorial, 7:30 5
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May

Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

February

Elizabeth City, First Church, 11 27
City Road, 7:30 27

March

North Gates, Savages, 11 and 1 5
Ahoskie, 11 6
Hertford, 7:30 6
Chowan, Bethany, 11 and 1 11
Perquimans, Woodland, 11 and 1 12
Murfreesboro, Winton, 11 13
South Camden, Wesley's, 2:30 13
South Mills, Newland, 11 and 1 19
Edenton, 11 20
Aulander, Lewiston, 7:30 20
Moyock, 11 27
Currituck, Ebenezer, 7:30 27

April

Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FIRST ROUND

February

Hemp, Hempt, 11 28
West End, West End, 7 28

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

February

Grimesland, Providence, 11 27
Ayden, Ayden, 7:30 27
Aldersgate mass meeting, New Bern, 10-4 28
Aldersgate youth rally, New Bern, 8 p.m. 28

March

Greenville, Jarvis Memorial, 7:30 1
Straits-Harlowe, Straits, 11 6
Atlantic, Williston, 3 6
New Bern, Centenary, 7:30 6
Grifton, Grifton, 11 13
Jones, Oak Grove, 3 13
Hookerton, Hookerton, 7:30 13
Ocracoke-Portsmouth, Ocracoke, 7:30 15
Goldsboro Ct., Salem, 11 20
Fremont, Black Creek, 7:30 20
Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April

Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

February

Raleigh, Hayes Barton, 11 27
Raleigh, Jenkins Memorial, night 27

March

Selma, 11 6
Clayton, night 6
Erwin, 11 13
Dunn, Devine Street, night 13
Middleburg, Shocco, 11 20
Oxford, night 20
Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April

Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

February

Lumberton, Chestnut St., 11 27
Fairmont, Trinity, night 27

March

Epworth-Wesley, Bethany, 3 6
Chadbourn, Evergreen, night 6
Burgaw, Watha, 11 13
Wilmington, Fifth Ave., night 13
Maysville, Tabernacle, 11 20
Swansboro, Oak Grove, 3 20
Jacksonville-Richlands, Richlands, night 20
Wallace-Rose Hill, Wallace, ... 27

April

Carver's Creek, Weyman, 11 3
Shallotte 3
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Deems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

May

Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Rocky Mount, First Church, 11 6
Enfield-Whitakers, Central Cross, 3 6
Wilson, 7:30 7
Spring Hope, 11 13
Battleboro, York, 3 13
St. Paul, 7:30 13
Seaboard, Pleasant Grove, 11 16
Weldon, 7:30 16
Garysburg, 11 20
Conway, Bethany, 7:30 20
Robersonville, Conetoe, 11 27
Bethel, 7:30 27

April

Warrenton, Macon, 11 2
Rosemary, Smith, 11 3
Roanoke Rapids, 7:30 3
Norlina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

February

Asheville, Hillside Street, 11 27
Hendersonville, 7:30 27

March

Asheville, Haywood Street, 11 6
Candler Ct., Snow Hill, 3 6
Leicester Ct., Dix Creek, 7:30 6
Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April

Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May

Skyland, 11 1

CHARLOTTE DISTRICT
G. T. Bond P.E., 1109 Queens Road, Charlotte, N. C.
SECOND ROUND

February

Myers Park, 5 27

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

February

Shelby, Lafayette Street, 11 27
Shelby Ct., Salem, 2:30 27
Shelby, Central, night 27

March

Lincoln Ct., Marvin, 11 6
Boger City, Asbury, 3 6
Lincolnton, First Church, night 6
Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Mayle, night 20
Lowesville, Snow Hill, 11 27
Crouse Ct., Lander's Chapel, 3 27

April

Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24
Belmont, Main Street, 7:30 13

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

February

Centenary, 7:30 27
Highlands, 7:30 28

March

Spray, 7:30 6
Leaksville, 5 6
Draper, 11 6
Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Leo's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20

Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

February

Morganton Ct., Salem, 11 27
Connelly Springs, Connelly Springs, 3 27
Valdese, 7:30 27

March

Pleasant Grove, 11 6
Broad River, Providence, 3 6
Henrietta-Caroleen, Henrietta, 7 6
Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April

Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

February

Pfeiffer, Richfield, 11 27
Salem, 3 27

March

Albemarle Central, 11 6
Westford, 7:30 6
Albemarle Ct., Stony Hill, 11 12
Kannapolis, 11 13
Granite Quarry, 7:30 13
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

April

Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Station, 7:30 10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February

Troutman, Troutman, 11 27
Shepherds, Wesley, 3 27
North Wilkesboro, night 27

March

Maiden, Maiden, 11 6
Balls Creek, Mountain View, 3 6
Newton, night 6
Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylersville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

February

Jonathan, Shady Grove, 11 27
Clyde, Clark's, night 27

March

Bethel, Bethel, 11 6
Franklin, night 6
Waynesville, Regional Rally, 11 and night 13
Hayesville, Sweetwater, 11 19
Robbinsville, Robbinsville, 11 20
Dellwood, Elizabeth, night 20
Macon, Patton's, 11 20
Franklin Ct., Clark's, 11 and 3 26-27
Cullowhee, Cullowhee, 11 3

April

Highlands, Glenville, 3 3
Fines Creek, Spring Creek, 11 10
Crabtree, Finchers, 3 10
Brevard, 11 17
Brevard Ct., Oak Grove, 3 17
Sylva, 11 24
Whittier, 3 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

February

Ararat Ct., Hatcher's Chapel, 11 27
Dobson Ct., Stony Knoll, 3 27

March

Thomasville, Trinity-Bethel, Bethel, 7 2
Hiatt Memorial, Mt. Olive, 11 6
Reeds, at Mrs. Nifong's, 3 6
Burkhead, 7:30 9
Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Lirwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Ogburn Memorial, Oak Summit, 7:30 1
Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17



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To Those Who Love the Bible

The Upper Room

Makes a Strong Appeal!

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April, May, June Issue Now Ready for Distribution

CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Rev. Jesse L. Ingram	Midway (Welcome)	Winston-Salem	$ 30.00
Woman's Missionary Society	Whitakers	Rocky Mount	10.00
Mrs. Trogdon's Class, Star Church	Biscoe	Fayetteville	1.70
Mrs. J. J. Edwards	Bethel (Franklin)	Waynesville	5.00
Rev. J. D. Bundy	Fayetteville	Fayetteville	10.00
C. W. Dockery	Dobson	Winston-Salem	2.00
Mrs. T. G. Myers	Linwood	Winston-Salem	2.00
A Friend	Ramseur	Greensboro	5.00
S. O. L. Sunday School Class	Rural Hall	Winston-Salem	2.55
Woman's Missionary Society	Hawthorne Lane	Charlotte	21.00
Sunday School	Hawthorne Lane	Charlotte	30.22
Rev. L. B. Hayes	Hawthorne Lane	Charlotte	60.00
Mt. Bethel Church	Bahama	Durham	6.00
T. D. Clendenning	Taylorsville	Statesville	2.00
Rev. A. L. Rayle	Bryson City	Waynesville	3.25
Bethlehem Missionary Society	Bladen Ct.	Wilmington	5.00
Rev. H. L. Hendricks	Laurinburg	Fayetteville	30.25
Rev. R. E. Walston	Chowan	Elizabeth City	9.70
A Friend	Henrietta	Marion	1.00
Knox Chapel Missionary Society	Elmwood	Statesville	1.00
Bethel Church	Yanceyville	Durham	6.51
Adult Missionary Society	Hay Street	Fayetteville	53.53
			$ 297.71
Previously acknowledged			1135.11
Total contributions to Feb. 22, 1938			1432.82

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

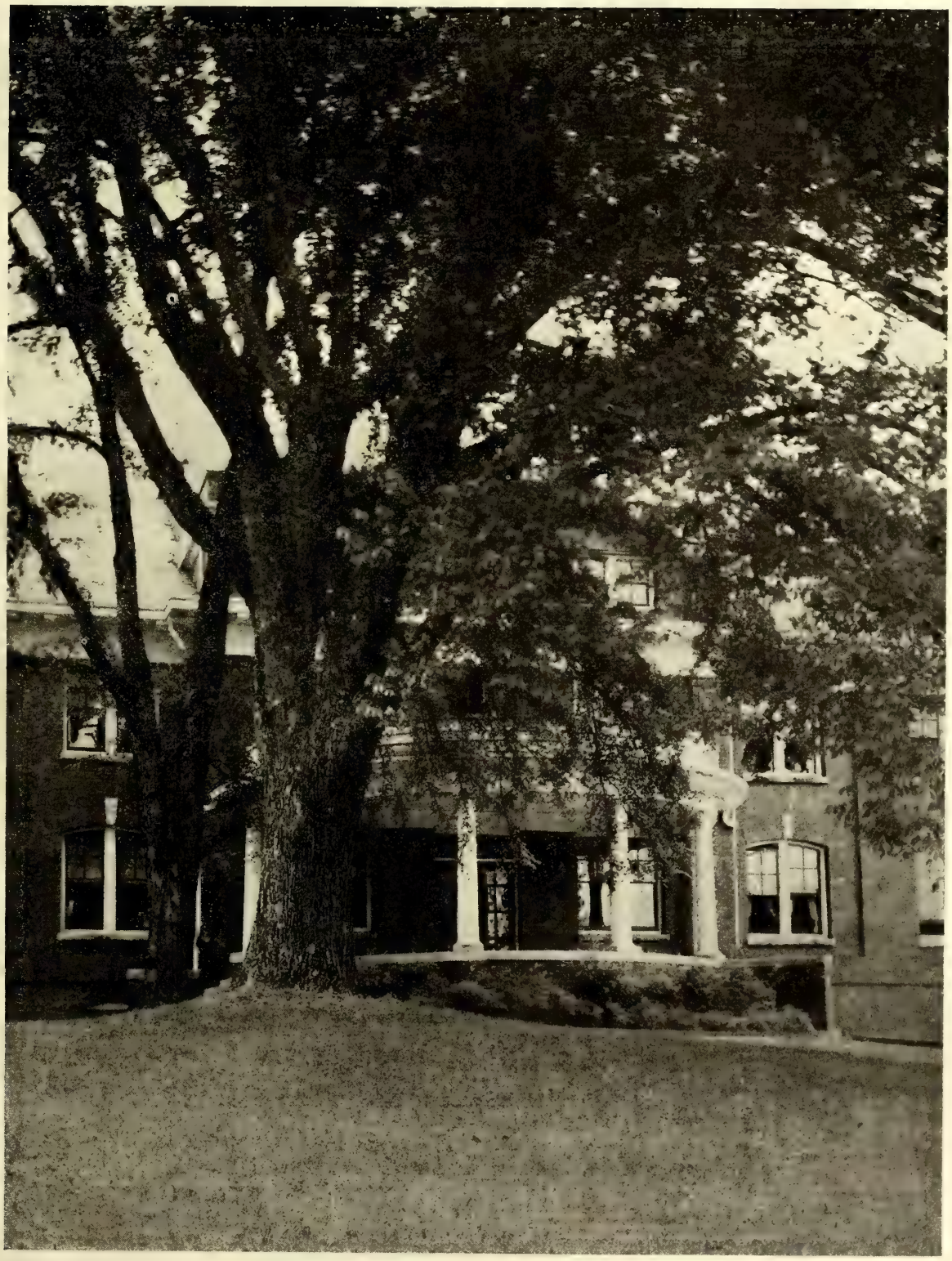
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 3, 1 Number 9

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Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Mr. and Mrs. A. D. Morgan	Gold Hill	Salisbury	$ 3.00
A Friend	Scotland Neck	Rocky Mount	2.00
Rev. C. T. Rogers	Rosemary	Rocky Mount	15.00
Senior Philathea S. S. Class	Salem	New Bern	3.00
Rev. Wilson Nesbitt	Grace Chapel	Marion	4.00
Woman's Missionary Society	Coburn Memorial	Salisbury	10.00
Intermediate Dept. S. S.	Grace	Wilmington	2.50
Ladies' Aid, Eno Church	Eno	Durham	5.00
Senior Epworth League	Mt. Gilead	Fayetteville	2.00
Children's Division	Lumberton	Wilmington	5.25
W. A. McGirt	Grace	Wilmington	5.00
Cooleemee M. E. Church	Cooleemee	Salisbury	10.00
Primary Department	Farmville	Rocky Mount	5.00
Missionary Society	Farmville	Rocky Mount	1.50
Hay Street M. E. Church	Fayetteville	Fayetteville	26.46
			$ 99.71
Previously acknowledged			1432.82
Total contributions to March 1, 1938			$1532.53

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

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NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
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Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 3, 1938 Number 9

Says Bishop Edwin H. Hughes: "Since the Aldersgate Commemoration began I have seen scores and scores of ministers seeking the mourner's bench."

x x x

In our judgment the finest feature of the special all day Aldersgate meetings being held over the church is the young people's meeting in the evening. Special emphasis should be put upon these meetings, fraught as they are with great possibilities for the future.

x x x

"Thrice armed is he whose cause is just" is much more than a crisp sentence that catches the attention of reader or auditor. In addition it is as true as the multiplication table. Trickery and injustice may give to some men a promise of gain, but they never bring any permanent victories.

x x x

Our record in North Carolina in receiving members on profession of faith should send us to our knees. The facts are distressing. In the words of Hugh Price Hughes, "We must evangelize or die." A dilletante gospel effort in the pulpit must give place to a passionate effort to bring men to Christ.

x x x

The New York Times reports that 8,000 snow geese from the Arctic are wintering on the "banks" of eastern North Carolina with their concentration point in a rain water marsh a few miles south of Oregon Inlet, the gateway of Cape Hatteras. "Greater snow geese rear their picturesque families of goslings in the lonely flats and marshes of northern Greenland, Ellesmere Land,, Grinnell Land, Grant Land and other remote regions. Late in August or early in September they withdraw for safety to the most isolated lakes of the Far North for the duration of the molting period while their immaculate plumage, including powerful wing feathers, is being renewed for fresh ventures in the 3500-mile flyway they are destined to travel."

With the successful closing of the big Aldersgate meetings, the need for smaller group meetings to get down to the rank and file is apparent to every thoughtful observer. Gatherings by counties, by circuits and in town and city groups should be held. Bring the young people and older heads together for song and prayer and addresses by men of the crusading spirit. This should begin at once. Let all who have felt the thrill within get busy. None should attempt to lead in this until the soul is aglow and the blood tingles to the finger tips.

x x x

To surrender one's ideals of youth is the real tragedy of life. This is one of the gravest dangers of middle life. A young man starts out with his life hitched to the proverbial star. But he finds the going difficult as upward journeyings generally are and he turns from the stars and heavenly things in general. He becomes reconciled to short cuts in business and is willing to compromise with evils that ought to be blotted out. Things that in the days of his youth he would have spurned are now welcomed as the rewards of a man who has learned the ways of the world. This becomes the tragic story of far too many men.

x x x

The prophet went down to the potter's house for a lesson. The apostle went to the race track to urge the demands upon a Christian. Why may we not profit by a visit to our schools? In class room and on athletic field the lesson is the. same All who expect to achieve must give themselves to the task of the hour. When the contest is on nothing but the finest and best will do. Our boys and girls in the arena put to shame all us older heads in the churches. We Methodists just now have demands upon us far beyond any athletic contests. Two centuries look down upon us to see how well we meet present demands. Most of us ought to be ashamed of ourselves and do better. Delay is dangerous. These hours are fraught with the issues of the decades ahead.

Aldersgate and Methodist Union a Realty

IN Central church, Albemarle, last Sunday the three Methodisms of Stanly county disclosed the oneness of Methodism and the reality of the Aldersgate experience. Methodist Protestants, Methodist Episcopal and Methodist Episcopal, South, were all together in the spirit on this the Lord's Day. No one could note the slightest difference or semblance of suspicion as ministers and members of the three Methodisms sang and prayed and rejoiced together. This was real Methodist union and joy in the Lord. It was a real revival without the usual revival technique. All who insist that Methodists are at enmity with each other simply advertise to the world that their own hearts are not right with God and with their fellowmen. Most of the trouble is with the high priests in every age of the church.

We would make real headway if we would stop arguing about union and unite in song and prayers as we seek the Aldersgate experience. The Living Christ experienced in our hearts makes us one with the Father and with each other. Stanly county Methodism has already united and many of them are happy in the Lord. How they did sing, led by the glee club of Pfeiffer Junior College, a Northern Methodist College. All rejoiced together down here in Dixie as they sang the great old hymns of Charles Wesley. A real Aldersgate experience means genuine Methodist union. Just such assemblies as that at Albemarle held all over the land would settle most of the issues that harrass us. Methodist union would be a glorious reality before May 1. The presence of Christ in Methodist hearts and the witness of God's spirit expressed in hymns of rejoicing would sweep away most obstacles to union and Methodist advance.

"Yet Oft With Us"

MOST of us stumble along life's dark ways, confused and broken, still cherishing in our better moments the feeling that, though unseen and yet not unknown, there is a helpful Presence not far from each of us. Just how or when we are not quite sure, as we lift up lame hands of faith, but we still hope as we stumble on. The Unseen is so illusive that the best of us long for the tangible, the external.

Right here the simple demands of our Saviour get in their finest appeal for our ordinary humanity. Abstractions and spiritual appeals were not kept to the front by Jesus. His one simple demand of tax-gatherer and of nobleman was, "Come, follow me"; "Learn of me." To all such followers was the final assurance of victory given as he journeyed with them to the end. They would become one with him. To have the spirit of Christ is the sure guarantee of fellowship with God and also with man. This is the basis of sonship and of brotherhood. To all such ultimately comes the conviction of the presence of the Unseen which enables them to press on, convinced that though unseen, yet not unknown, God is with them still.

For us who follow the Man of Gallilee, the first and the last question remains, "What would Jesus have me do?" Right along with this goes the one test of every genuine Christian, "Have I the spirit of Christ?" In these two enquiries are summed up all the questions of creed and conduct, no matter what our loud pretentions may be or our exacting demands of others. Of course, this test would unfrock many ministers at the altars of God and it would empty many pews, but it would leave a glorious band better than any that Gideon knew. They could join in the victory song, "The way of the cross leads home."

How Blest Are We!

WE Methodists of North Carolina are a wonderfully favored people. In this, reference is not made to material resources that may be estimated in statistical tables but rather to the things of the spirit that determine the ultimate destiny of any church. Instead of scrambling over non-essentials and contending about minor differences, we are an effective unit in the effort for Methodist union and for a deeper work of God in our own souls. Though we are sorely wanting in holiness of heart and life, there are many devout souls among us in both pulpit and pew who are giving themselves night and day to the urgent effort to make more real the presence of the living Christ in all our churches and individual lives.

In this Aldersgate celebration many are going to their knees before God as prayer groups here and there are tending to leaven the lump of our indifference. As we come in closer fellowship with God we are always more nearly a unit with one another. Methodist union fosters the warmth and enthusiasm of the glowing soul. Wherever divisions and strife

hold sway holiness of heart and life drop into the background. Men who foster strife and divisions know little of the spirit of Christ, no matter what their positions in the church and pretentions may be. Such are none of his. Their conduct has blackened the Christian centuries and remains a reproach to this hour. We do insist that the Methodists of North Carolina are most fortunate in being a unit in all that is sought after in our Aldersgate celebration and our present plan for the union of American Methodism.

Why not consecrate ourselves more fully to the cause in every church of city and country that all the people may realize that God is moving in an unheard of way among the Methodists of this state? We being so wonderfully favored for a spiritual advance, North Carolina should lead in Methodist union and in Aldersgate devotion. Are we willing to pay the price? We certainly will have to relinquish much of our worldliness and put aside our selfishness before God is able to walk with us, leading us up the heights of conquest. Can we shout as we journey? Are we pilgrims bound for the promised land?

Automobile License Tags

THE good news comes out of Raleigh that the finest sensibilities of our people are not after the present year to be shocked by the monstrosities in color of this year's auto tags. An appropriate color scheme for the new plate is to be determined at an early date, if one may rely upon recent reports. We hope some woman of taste will be consulted so that the people may escape what we have been forced to endure this year.

In the early part of the year we saw these unspeakable tags of North Carolina contrasted in Florida with the tags from numerous other states of our nation and it made one ashamed to admit that he was from North Carolina.

Charles Brantley Aycock used to say when governor that he thanked God for South Carolina because it was lower in the scale of education than North Carolina. But this year one could not thank God that the auto tags of South Carolina were uglier than those of North Caralina, because they were not. For among the forty-eight states the Tar Heel state stood at the bottom. We can, however, thank God that better days are ahead.

How Did the Methodists Pray?

HOW the Methodist could sing? For two hundred years much has been said and written about Methodist singing. The Wesleyan Revival brought into all the churches a new use of song in religious conquest. The hymns of Charles Wesley have gone into all the hymn books and the Methodist spirit has influenced all communions. Not so much, however, has been made of Methodist prayers. The abandon with which the early Methodists prayed would startle many today.

G. Elsie Harrison in her "Son To Susanna" makes this observation: "Today there has been made a new Recall to Religion, but we seem to lack that passion and that faith which can so call on the Capital of God. At the heart of the problem is an unspoken fear. What if those Heavenly Reserves are themselves withdrawn? What if Religion itself is bankrupt? In this new age of reason we know we can spin all faith, all love and all passion, like the spider, out of ourselves. We are obsessed with perplexities, inhibitions, glands and blood. We have killed romance and passion, for we have chained them fast to the flesh. There remains no longer the wisdom which cometh from above. Who knows what secrets of a horrid past might not be revealed by the relentless anlysis of the praying spirit? But if we could still pray with abandon, there would be no more fitting petition than Wesley's theme of passionate adoration:

> 'O Thou who comest from above
> The pure celestial fire to impart,
> Kindle a flame of sacred love
> On the mean altar of my heart.'"

A Groundless Fear

SOME of the dear Methodists are expressing the fear that the Aldersgate Commemoration will be turned into an emotional affair. Brother, put away all such fears as that. You are in no immediate danger at this point and most of your fellow Methodists find your fellowship most delightful. The Methodist churches are in more danger from cold than heat. They are more familiar with the frigid than the torrid zone. There might have been a time for warning against emotionalism, but not now. "Them days are gone." Good friend, stir the fires all you can, there is no danger of getting the house too hot.

People and Things

"I have files of Advocate for 1928, '29, '30 and '31 which I would sell for a small sum."—C. W. Hunt.

"I am happy to state that Mrs. Early is recovering very nicely after having undergone an operation for appendicitis at Watts hospital a few weeks ago."—J. V. Early.

"Brother Barnes has promised to bring his singing class of the Methodist Orphanage for the fifth Sunday in July. Brother McRae is to be with us. We are asking each church to furnish the 'country dinner' and to make it a great day for the Parkton charge as we meet at Marvin church."—M. C. Ellerbe.

Rev. G. A. Stamper and his people at Friendship are building a new $6,000 church which will be adequate for the needs of that congregation. The building is to be pushed to completion. The three churches on the West Greensboro charge—Muir's Chapel, Groome's and Friendship have joined in adding furnishings to the parsonage. Among the new enquipment is a big electric refrigerator.

Here is an item that illustrates the keen mindedness of youth, especially of college students: A speaker at Ohio University began an address to the students the other morning in this way: "Now, I'm not going to talk very long, but if you get what I'm going to say in your heads, you'll have the whole thing in a nutshell." and he looked surprised when a roar of laughter followed his unintentional slam.

"Everything is moving along well on the Moyock charge, but we find Moyock church and Memorial church both heavily in debt still. It is our purpose to pay these debts or make a bold attempt to do so this year. We do not intend to neglect the Advocate as we move about the charge. Our people continue to remember us with freshies, potatoes and eggs, for which we are sincerely thankful."—A. E. Brown.

Doctrinal and even racial differences are forgotten where helpfulness and kindness are enthroned. Here is a case in point: The Catholics in the little town of Roscoe, near Pasadena, Calif., are to have a new church through the generosity of a Jewish family. It will be a memorial to the husband and father of the family, who admired Bishop Cantwell for the vigorous protest he made against the persecution of Jews in Germany.

Saint Paul's visit to Athens has been called to the attention on the ancient Grecian capital by a proposal to inscribe his Mars Hill address on the face of the rock on that site. Mrs. Josephine Demas, daughter of the most famous architect in Athens, is credited with originating the idea. She made the proposal to the municipality and it has the support of the Athenian press and of a number of eminent citizens as well as the endorsement of the Archaelogical Bureau.—Religious Telescope.

"Second quarterly conference last Sunday; a great message by the elder; budget balanced up till March 20. The circuit increased its conference collections for the second time this year. Seventy-five dollars more added; Children's Home out in full; one-third of conference collections paid; salary up to date on the Morganton circuit; two bonds for the Golden Cross purchased; 13 new subscribers to Christian Advocate. The Aldersgate Commemoration in full swing for the glory of God. The circuit is happy over these results and hopes for a grand closing this fall."—J. Max Brandon, Pastor.

"We recently conducted the funeral of Mrs. J. H. Price here in Stoneville, and I thought the Advocate readers would be glad to know that she has been a reader of the North Carolina Christian Advocate for 80 years. She started reading, subscribing and getting subscriptions when she was 11 years old. We buried her at the age of 91. We ask you if there is a record that excels this one."—Robert M. Hardee.

"Aldersgate revivals are being conducted on the Morven charge by the pastor. There is to be a meeting in each church before Easter. Beginning dates are as follows: McFarland, February 21, 7:30 p. m.; Sandy Plains, March 7, 7:30 p. m.; Shiloh, March 20, 3 p. m.; Morven, April 3, 11 a. m. and 7:30 p. m. Last Sunday's church school report showed practically 100 per cent increase in attendance and offering over same day a year ago. Congregations have a like increase at all points."—G. N. Dulin.

A reminder reaches this office in connection with what has been said lately about Methodists who sell beer and spirits. The supreme council of the Knghts of Columbus—Roman Catholic laymen, you know—has refused to "liberalize" its rules so as to allow membership to people engaged in the liquor industry. These Roman Catholics still find the K. C. doors sternly closed against them. Maybe we Methodists should organize some such knightly order; why should we let the Roman Catholics get ahead of us?—The Christian Advocate.

"We are happy in our work on the Flat Rock charge. Among the achievements is the increase in Sunday school attendance. The largest increase being at Flat Rock and Edneyville. These churches seem to be running a race. Flat Rock is ahead just now. We now have the largest enrollments that these churches have had in many years. Another success is marked in the young people's work. Recently we had a large number of our young people attend our young people's rally in Asheville. We are soon to have a union training school in Hendersonville. The pastor is now conducting a Bible study course at Balfour. Possibly the next study class will be held at Moore's Grove. Our revival meetings will begin the first of May. Mr. Editor, will you please make this correction: In the conference minutes in the column on district work it reads, $36 assessed, nothing paid. It should read $36 assessed and $15 paid."—Robt. M. Varner, Pastor.

The Greensboro College Century Club is the name of a new organization just announced by Dr. Luther L. Gobbel, president of the college, who gives as its purpose "to enlist alumnae and friends of the college in this hour of strategic opportunity, at the turn of the century, in a concerted, cooperative effort to strengthen the college for a second century of greater service." All persons who since January 1, 1935, have contributed or may hereafter contribute one hundred dollars or more to the college's centennial objectives are eligible for membership. Those who pay this amount to the college by April 1, 1938, will be enrolled as charter members. Those who from time to time make smaller contributions will be enrolled when the total amount paid reaches one hundred dollars. The names of the members of the club will be inscribed upon the century club scroll which will be preserved at the college through coming centuries. The first announcement of the club membership to date, according to Mr. Gobbel, will be made on Founders' and Benefactors' Day, March 12.

Souls aflame and presses humming are essential to our Aldersgate Advance

INTEREST IN ALDERSGATE DEEPENS

The assembled Methodists morning, afternoon and night this week at New Bern, Washington, Rocky Mount, Durham, Fayetteville and Lumberton found fresh inspiration in the fellowship and discussions at each place. The young people at the evening hour were a fresh inspiration to all as they entered heartily into the discussions of the hour. Bishops Edwin H. Hughes and Paul B. Kern were the chief speakers at all of the assemblies.

Since each of these gatherings followed the same general plan, the one in Memorial church may be taken as typical. From the Durham and most of the Raleigh district they came. Though some during the morning had the appearance and air of simply having come to another meeting all this had passed before five o'clock. Bishop Hughes had stirred them to sing like Methodists ought to sing at all times before the day closed. The address of Bishop Paul Kern in closing the morning session following the arresting discussion of Rev. M. L. Rippy of Nashville, Tenn., gripped the heart and prepared the group for the afternoon.

Dr. G. Ray Jordan opened the morning session, as did Rev. A. P. Brantley the afternoon. Either position is far from inspiring to the speaker. At the first, the individuals are from everywhere; after lunch, they are just from the table—both of which do not minister to mental concentration. These young speakers were sufficient for the hour.

Most of that crowd had not heard Miss Daisy Davies and Bishop Hughes, but they went away sure that there are those still who can move a Methodist assembly with utterances that have the Methodist stamp—full of the evangelistic passion. A sense of need moved many to long for something better than living at their present poor dying rate. Something unusual must happen if our Methodism is to be saved from the perils of this hour. Thank God for the agony of a few souls.

The climax of the day came with Bishop Hughes' address to a house full of young people. The aisles were full of youth that crowded to the doors. Better than description is the testimony of a good Baptist brother who has been going to meetings of all kinds for thirty years in which he declared that it was the best religious meeting he had ever seen in Durham.

A SUNDAY ALONG THE PEE DEE

The Pee Dee river, known in all its upper course as the Yadkin, played an important role with the first pioneers and also in the early days of American Methodism in both the Carolinas. Last Sunday found me at the morning hour in Mount Gilead and in the afternoon in the Stanly county Aldersgate Commemoration which met in Albemarle.

Rev. J. R. Edwards is in the midst of a successful pastorate at Mount Gilead. He and Mrs. Edwards give careful attention to every interest of the church, and these good, substantial and sensible people are duly appreciative of this ministry. It was a real joy to stress the Aldersgate experience in the church Sunday morning and to spend the dinner hour at the parsonage with the Edwards family whom for years I have known and esteemed. After lunch we journeyed together to the west of the river and had good fellowship with the Methodists of Stanly. Though we were there in the Western North Carolina conference, with representatives of three Methodisms, we saw no difference. And had we turned southward into South Carolina it would have been the same. Methodists are much the same north, south, east and west. They look alike, talk alike, think alike. Such gatherings as that at Albemarle will convince the most skeptical that Methodism is a unit and on the way to formal union.

Rev. G. B. Clemmer presided, Dr. W. W. Peele was chief speaker in the afternoon and Dr. G. I. Humphreys at night. Pfeiffer Junior College glee club sang and Reverends R. L. Young, G. L. Wilkinson, E. D. Ballard, W. L. Lanier, J. S. Gibbs, Earl Cook, Sam Barrier, R. C. Nimon, V. A. Morton, C. G. Isley and D. A. Bailey as Methodists took part in the services. These men and women at Albemarle were truly representative and brotherly, filled with joy and enthusiasm. As a matter of fact, Stanly county Methodists have already united and they are ready for a great forward movement. As Brother Peele spoke many felt their hearts warmed and as that crowd sang some felt like shouting. Not in many a day have I been in a more refreshing religious assembly. I would that we might have scores and scores of such in every community. Something of the spirit of the men who rode with Francis Asbury still abides in the valley of the Pee Dee and the Yadkin. Divisions are healed whenever and wherever there are leaders who have the spirit of Christ and cherish a desire to spread scriptural holiness over the land. To foster dissensions and keep prejudice alive is of the devil. These disappear where Jesus holds sway. He came to destroy the works of the devil.

M. T. P.

FOUNDERS' AND BENEFACTORS' DAY AT GREENSBORO COLLEGE

Prof. H. E. Spence, president of the board of Christian education of the North Carolina conference, will be the speaker for the annual Founders' and Benefactors' Day program at Greensboro College, Saturday, March 12. Participation in the Founders' and Benefactors' Day program will likely be considerably larger than usual because of the centennial anniversary. Attention was called to the many benefactions bestowed upon the college during its 100 years of existence and which have had an outstanding significance in the continuance of the institution during the times when it was facing a doubtful future.

Among the many benefactors are: Susanna Mendenhall, who made a gift of $2,000 to the college even before it opened its doors to students; Rev. Bennet Blake, who sent 100 bales of cotton to Petersburg, Va., sold it and put the money into furniture for Greensboro College; Charles H. Ireland; J. A. Odell, who among other contributions gave $100,000 for the construction of an auditorium and conservatory building; W. H. Vanderbilt; Andrew Carnegie; B. N. Duke and Mrs. Duke; Mrs. John W. Hanes; Miss Katherine Hanes; M. D. Stockton; J. W. Fitzgerald; Mrs. Mary Lee Hudson; Mrs. C. C. Covington; Mrs. W. C. Tucker; Mrs. W. R. Johnson; Paul M. Barringer.

The church, both through its local organization, West Market Street church, and through its two conferences, has been an unfaltering friend of the institution, Dr. L. L. Gobbel said.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 19, 1938, 9 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31.

T. D. Ellis, Sec.

Aldersgate Graphics

By W. L. Hutchins

LOST AND FOUND

Many years ago C. A. Waterfield had a conviction that the Methodist Church had lost John Wesley and he plainly so stated in the Quarterly Review. The church had lost him in that it had failed to study his journal as it should have done. Let me quote a paragraph from his article: "The lost man of the Wesleyan movement is Wesley himself. As, in the Battle of the Wilderness, Stonewall Jackson was lost in the execution of his own orders, and, in the universal tumult and gathering-darkness, was slain by the gun of his own devoted men; so in the wide clash of Methodism through the angled world, the key to the field has been apparently misconceived, the issue obscured, the original orders mangled, and one of the most gifted, versatile, and devoted leaders whom the world has known has been lost sight of, misinterpreted, and all but slain at the hands of those who of all men ought to maintain his standard, and project his spirit, even as they bear and boast his name." Was the author telling the truth when he said we had lost John Wesley? Have we unconsciously drifted away from some essential passion in the soul of Mr. Wesley that gave power to his preaching and organizing ability? Have we lost our stars as we sailed the seas bound for a new heaven and a new earth? Have we substituted a passing emotion for the permanent passion of his soul for the salvation of all men on earth? At any rate it is a good time to do a real job of making investigations to find how much of the spirit of our worthy founder dominates our lives. After all there may be some connection between Dr. John R. Mott's declaration that the world moves today in its darkest hour and Waterfield's statement that the Methodist Church had lost John Wesley.

There is a tendency to make John Wesley an enlarged edition of ourselves. We find in him what we desire to find in him. If we believe in the second blessing, so does he. If we disbelieve in educational processes to bring men into the kingdom, it becomes quite clear to us that Wesley's education got him nowhere. If we decry good works as a means of salvation it is so easy to forget the foundry and its multiplied activities for human betterment. Those who see a great church growing out of his good works forget that all saving processes begin within the individual heart. No single statement or experience in the life of John Wesley is an adequate measurement of the man. Isolated statements here and there only serve to mystify. What he wrote in sentimental moods came not from the depths of his being, and cannot, therefore, be regarded as portraying the measure of the real man. If you are looking for something by which to measure the real John Wesley I think you will find it in an oft repeated expression running through his journal. He is quite often saying: "I OBSERVED" and then follows: "I RESOLVED." He **observed** that many of the brethren in the Societies had not needful food through no fault of their own. He **resolved** to help them get food. He **observed** many who needed a small amount of money to carry on their business. He **resolved** to help them get the needed amount. He **observed** painfully the poor who had need of a physician and was unable to get one. He **resolved** to supply this need. He **observed** the children on the streets like "wild asses colts." He **resolved** to employ Silas Todd to teach them. I observe somewhat as I go up and down the land that "THE PEOPLE ARE WAITING."

INTERESTING LETTER FROM MR. G. F. IVEY OF HICKORY

I am sending you enclosed copy of the Minutes of the Local Ministers' Conference of North Carolina at Rutherford College, August 18-31, 1886, which I am sure you will find of interest. This was loaned me by a friend and I will ask you to please return it when it has served its purpose.

You will notice that at this time there were more local preachers than traveling preachers and the list includes such men as Prof. W. H. Pegram of Trinity College; Dr. T. M. Jones, president of Greensboro College; Dr. B. F. Dixon, president of Greensboro College; Solomon Lee, president of Greensboro College (?); Dr. R. L. Abernethy, president of Rutherford College; Dr. Levi Branson of Raleigh, and many others. There are no less than five doctors of divinity.

On page five you will note that Dr. Abernethy reported having baptized 21 babies at one time—an all-time record so far as I know.

So far as I am able to ascertain, Dr. H. A. Smathers is the only man now living who was a local preacher. At this time Dr. Smathers lives at Canton, is the father of 21 children, one of whom is Rev. M. T. Smathers, presiding elder of the Asheville district, and at ninety is still hale and hearty. He used to live at Hickory, where he practiced dentistry, and could preach a strictly first-class sermon.

Sincerely yours,
G. E. Ivey.

About the only thing of present day interest that Mr. Ivey overlooked was its being the 17th annual session and that it lasted 13 days. How is that compared with four days now for an annual conference and one day for a district conference?—Ed.

AN APPRECIATION OF REV. O. E. CUNNINGHAM OF HIGH POINT

Our beloved friend and neighbor, Rev. O. E. Cunningham, formerly of Waxhaw, but for the past 15 years a valued citlizen of High Point, is not, for on February 15 God took him. With Wordsworth we say, "There hath passed away a glory from the earth.."

A consecrated member of Wesley Memorial Methodist church, Mr. Cunningham was the superintendent of the home department of our Sunday school. Each month he visited our "shut-ins," scattering sunshine and insipration, also leaving a copy of our Sunday School Magazine. Only yesterday one of his members told me he always felt refreshed after Mr. Cunningham had called.

Mr. Cunningham was long interested in temperance and contributed generously to the cause. He was an active member of the Stevens Bible class. One of his favorite passages was the 116th Psalm.

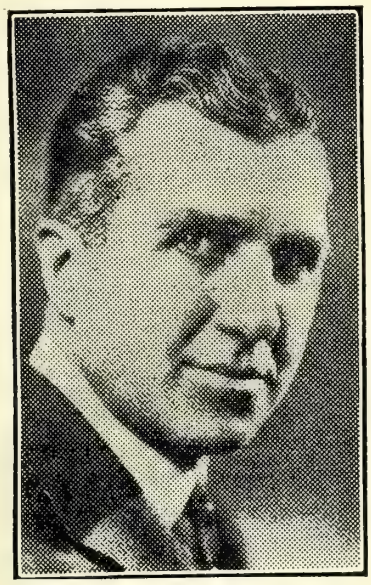
On Thursday following his funeral a friend remarked, "The many beautiful flowers are just another evidence that the world appreciates character and religion." Certainly Mr. Cunningham's life exemplified Christian character. High Point is a better and happier place because he lived among us. He has proven the truth of Proverbs 21:21, "He that followeth after righteousness and mercy findeth life, righteousness and honor."

His children rise up and call him blessed. His love and devotion to his Christ, his church, his family and friends have been a benediction to us and we thank God for the privilege of his friendship. "Mark the perfect man and behold the upright, for the end of that man is peace."

Mrs. J. A. Eshelman.

DR. CRANE AT BENNETT COLLEGE

Dr. Henry Hitt Crane, pastor of Elm Park Methodist church, Scranton, Pa., delivered an address Sunday afternoon, February 27, at Bennett College, Greensboro, in the closing service of the home coming celebration of Bennett College. Dr. Crane last week was the university



Dr. Henry Hitt Crane

preacher at Duke, where he has rendered a like service repeatedly before this and never fails to be heard by immense congregations composed largely of the students of the university.

The services in Greensboro were held in St. Matthews Methodist Episcopal Church so as to provide room for the congregation. The big church and the Sunday school annex were packed and many stood along the walls.

President David D. Jones presided. There was an attractive musical program and Dr. Crane for more than an hour thrilled his audience as he is accustomed to do wherever he appears. At Duke he is an especial favorite with the students and they invite him to return year after year.

UNFORTUNATE AFFAIRS THAT CENTER IN GASTON COUNTY

Several days ago Rev. E. C. Rozzelle, pastor of Main Street Methodist church, at the funeral of a murdered citizen of Gastonia, among other things said:

"I lay this abominable crime at the door of every man high and low who deliberately disobeys and laughs at law, who scorns immediate prosecution of the bootlegger and the gambler, the thief and the prostitute. This ghastly thing is only the climax of years of indifferent concern regarding law and order. I ask here at the bier of my young friend, a man who never harmed a hair on any man's head, that the people of Gastonia demand definite apprehension and prosecution of all who flaunt their scorn at sworn officers and constituted authority."

The Greensboro Daily News of March 1 took editorial notice of this affair in the following terms:

"Hardly had the echoes of Rev. Mr. Rozzelle's indictment died away, though, when news emanated from Raleigh that parole had been issued to a prisoner whom the Gastonia Gazette described in both its news story and its editorial reactions as 'one of the most notorious bootleggers who has operated in Gaston county in years.' Sentenced to six years imprisonment by Judge Frizzelle in 1935, the offender was turned loose upon society in less than half that time. Pertinent indeed is the comment which the presiding jurist made, as dug up by the Gazette from the records, in passing sentence: 'I should be perfectly justified in giving you 20 years—not as punishment, but because you must be put where you can no longer defy the best there is in the community and the commonwealth and run roughshod over the law with your open and flagrant violations. You are a sinister influence in the community. You are a bad citizen. I have watched you through this trial, and not once have I seen the faintest sign of any moral compunction in the expression of your face. You have induced these two young boys to engage in that damnable liquor business. You tried to bribe the officers. You felt that you were above the law.'

"It is not the Daily News' purpose to enter into the argument other than to cite the two developments in juxtaposition for the power of parole should be exercised with caution and care lest citizens, even when aroused to the responsibility which Rev. Mr. Rozzelle stressed, find their efforts circumscribed, nullified and discouraged in those specific incidents."

Our reference to this affair which has received wide publicity in North Carolina has been prompted by a desire to direct attention to what occurs when law enforcement rests upon other than the right foundation. Judge Frizzelle is a good man, Governor Hoey is a good man, but they have attempted to handle law enforcement upon the basis of emotional sympathy rather than upon the rights of society as well as the rights of the law breaker. This method of law enforcement is generally unfortunate, and peculiarly so in this particular instance.

EDITOR OF BIBLICAL RECORDER FALLS AT HIS POST

The sudden going of Rev. J. S. Farmer, 63, associated in one way or another with the Biblical Recorder since 1902, brought genuine sorrow to many. Most highly did we esteem this good brother. With the zeal of an apostle, the firmness of a reformer and the convictions of a prophet, J. S. Farmer spared not himself or the other man whom he considered in wrong. The business interests of his paper, the calls of editorial duties and the care of little country churches, to say nothing of the plea of the Baptist churches of North Carolina, made heavy demands upon him, but he never wavered.

Some thought him exacting in his columns, but this was nothing to his fierce indignation in the office with friends when he was stirred by the wicked ways of bad men—especially the liquor crowd. A sense of loneliness crowds upon us as we realize that J. S. Farmer is no longer at the helm of the Biblical Recorder.

LAYMEN MEET IN GOLDSBORO MARCH 15

Please announce through the Advocate that the Board of Lay Activities of the North Carolina conference has been called to meet in Goldsboro in mid-year session, Wednesday morning, March 15, in St. Paul Methodist church at ten o'clock. The district and associate lay leaders are urged to be present, and other lay leaders are cordially invited to come. It is earnestly hoped that the presiding elders will join in this meeting, and also Bishop Kern, if he can find it possible to come. The conference board will provide lunch at St. Paul church, through the co-operation of the pastor and members of that church.

W. P. Few.

Aldersgate—1938

Let Us Face the Facts About the Church and Ourselves

By WILLIAM G. CHANTER

John Wesley's Aldersgate experience is altogether too often thought of entirely as a heart-warming sense of delivery from sin, a joyous realization that there was a perfect reconciliation between the penitent and God. Of course this is true as far as it goes, and it is also true that Wesley himself and the early Methodists in general placed much stress on this aspect of the experience. But that is not the whole story and, for our generation, it is not this aspect of this great moment in Wesley's life which will deeply appeal.

For we are not oppressed with any such consciousness of guilt, we have no such longing for salvation as that which characterized Wesley. On the contrary, we are apt to take it for granted that God is love and that our salvation is assured. To be sure our confidence has a quality more suggestive of a lack of concern with the whole question of salvation than of a serious and well-earned faith. We ought to be keenly occupied with ways and means of escaping from the wrath to come—never was there more abundant evidence that the wages of sin is death—but the fact is that we succeed in avoiding a personal conviction of sin, while the conviction of social sin about which we hear so much does not seem to weigh upon us as heavily as did the burden of their personal sin upon our fathers. It is the exceptional man who is great-hearted enough to feel collective transgression with intensity.

All of which means that there is no wide-spread sense of separation from God, no great realization of what it means. Since this is true, the emphasis on Aldersgate as a consciousness of deliverance from such a plight is today more likely to make it appear in the light of an interesting and dramatic episode in past history than as a challenge to seek a like experience for ourselves.

Furthermore, the stupid but prevalent distrust of emotion mitigates against really serious attention to the Aldersgate experience. The average Methodist church has been infected with the virus of the sham sophistication which is afflicting the modern world. When, therefore, we are told that Mr. Wesley felt his heart strangely warmed, his words are apt to be received with a reserve that approaches suspicion. To many it will appear that he is not speaking their language, that his words are an expression of the quaint an outmoded sentimentality of the eighteenth century. Of course this is just silly, and the sooner we get over this foolish distrust of the emotions, the sooner we shall be able to see life more truly. But we are still the victims of this adolescent mental quirk, and since we are, the Aldersgate celebrations are likely to lack reality when the emotional aspect of Wesley's experience is stressed.

There is, however, an aspect of Wesley's awakening which ought to have a strong appeal to us. His sense of sin was bound up with a feeling of inadequacy, of frustration and defeat, of powerlessness. His life up to the time of what he called his conversion may be not unfairly described as a series of false starts. He had begun his life work as an Oxford don, and had taken very seriously his duties as a leader, not only in the intellectual life of the university, but in the religious and moral development of its undergraduates. When he was urged to accept the succession to his father at Epworth, he refused on the ground that there was for him a larger opportunity of doing good as a Fellow of Lincoln. Yet very soon afterward he applied for the living that he had refused, and when he failed to get it he took the appointment as chaplain to the Georgia colony—evidently he had changed his mind about the success of his work at Oxford. Then came his experience in America, and when he felt, he left in dejection, a dejection that was certainly not unjustified.

Evidently up to this time there is little in the career of John Wesley which gives promise of any very wide usefulness. Earnest, well-meaning, talented he was, but the circle of his influence was narrow, and he made as many enemies as friends. The ungodly at Oxford had poked fun at him, and it is hardly to be doubted that he gave them abundant openings for their wit, even if there was little real justification for their use of it. In Georgia he had aroused a wide-spread hostility, and few regretted his departure.

Wesley himself felt keenly his comparative ineffectiveness. On his way to America he compared his own religious experience with that of the Moravians who were among his fellow passengers on the ship. It is significant that the particular point on which he lays most emphasis is the fearlessness which these pious Germans showed during a severe storm. As a practical support in an actual emergency, his own faith was sadly inadequate. It was not the kind of serene assurance which is the foundation of effective and powerful living, and he knew how weak it was. Certainly it could never have made him a great leader.

Now, the Aldersgate experience marked a new era in his life because from that time on he became magnificently effective. It brought with the sense of acceptance into the family of God a deliverance from the hesitations and fears that had made his work so feeble. With his life story we are all familiar, but let us recall his leadership of a movement which as a matter of cold fact remade England and then, leaping the ocean, played a significant part in the building of the great American Republic and of the Canadian Dominion. Even more than that, it made the influence of Wesley felt the world over to this very day. Let us remember also that no leader of any movement was ever more directly and more vividly responsible for its success. The John Wesley of the years that followed the Aldersgate experience was a man of immense power who moved with determination and assurance toward great spiritual objectives. That experience was not only a sense of deliverance from sin, it was not only a matter of joyous emotion, it meant also the release of powers that had hitherto been held in check by a lack of strong conviction.

Perhaps the best use we can make of the anniversary of the Aldersgate experience would be to search for the reasons for our powerlessness, for the great difference between the granduer of our professions and the modesty of our accomplishments. If every Methodist church would face the facts about itself, would face them as disciples of the Lord Jesus who take themselves with the deep

seriousness that springs from a consciousness of high responsibility, perhaps there would be chance that we might have an experience of our own to celebrate. Our smugness might give way to a humble realization of our betrayal of our great trust, and, if we went on to take our Master at his word, we might find a new power, a new ability to solve our problems. A strange warming of the heart would surely follow as in the path of sacrificial triumph we found ourselves in step with One whose companionship is life indeed. Unless some such experience can be found, we had better not say very much about Aldersgate, or, for that matter, about Rev. John Wesley. For it will sound to the world too much like the talk of some insignificant little failure boasting about the great deeds of his ancestors.

The obstacles that Wesley faced were no less formidable than those with which we have to contend. The visible resources with which he had to work were insignificant in comparison with those which are at our disposal. The difference lies in his access to sources of power which are invisible and spiritual. Our task, our imperative duty, is to find our way to those same sources. For failure in that there is no excuse—it means failure in everything. No celebration of the Aldersgate experience which does not drive this home to our Methodist conscience is worth the least trouble—it is worse than useless.—Zions Herald.

THE DUKE ENDOWMENT SUPERANNUATE FUND

At Christmas time in each of the years 1935 and 1936 the usual annual distributions were made to superannuated Methodist preachers and widows and orphans of preachers who have served in a conference of the Methodist Episcopal Church, South, in the state of North Carolina. The following figures showing the Duke Endowment's contributions in relation to those of the conferences, were furnished by President William Preston Few of Duke University through whose agency the endowment contributions for this purpose are distributed:

Conferences	Number of Claimants	Appropriated by Confs.	Appropriated by the Duke Endwm't	Appr'd by the Duke Endwm't per $100 by Conf.
1935				
North Carolina	114	$20,952.80	$10,000.00	
Western North Carolina	150	36,032.00	10,000.00	
Total	264	$56,984.80	$20,000.00	$35.10
1936				
North Carolina	121	$21,764.65	$ 9,500.00	
Western North Carolina	150	36,355.00	9,500.00	
Total	271	$58,119.65	$19,000.00	32.69
1925-1936				
North Carolina	168	218,046.10	139,841.50	
Western North Carolina	204	472,436.50	138,700.00	
Total	372	690,482.60	278,541.50	40.34

The Country Church Section—Building Fund

During the years 1935 and 1936 donations were granted to rural churches in North Carolina from the Building Fund of the Country Church Section of the Duke Endowment for repairs or building as follows:

	1935	1936
Number of churches	20	28
Amt. estimated to be spent for repairs or building at time of application for appropriation.....	$77,670.00	$143,028.00
Appropriated by Duke Endwm't..	13,691.00	26,795.00

Maintenance Fund

The Maintenance Fund of the Country Church Section of the Duke Endowment continued in the years 1935 and 1936 to supplement the salaries of ministers in the rural sections of North Carolina, and to pay summer salaries to theological students serving as pastors' assistants. Appropriations were as follows:

	1935	1936
Church membership represented	73,158	81,103
Number of preachers	165	192
Appropriated by Duke Endowment....$46,000.00		$48,700.00
Average preacher's salary without Apr.	1,089.00	1,055.60
Average appropriated	278.79	253.65

LAND IN WHICH DREAMS COME TRUE

Every man at some time is lured by a vision of a happy land. Abram sought such a Promised Land, but he secured only sufficient to build his vault. Jacob glimpsed a ladder that led to spiritual realities, but he lost it through his insatiable love of gain. His descendants persisted in seeking it in territory and interpreting the promise in terms af acres which could be divided up. They found, whn they got it, that the land flowed more with their own blood than with milk and honey—and it does so still. Neither Jews nor Gentiles, Christians nor Pagans, can ever hope to find their highest good either in material possessions or in earthly kingdoms. The deep hunger of their hearts is for spiritual reality, and to interpret that yearning love into carnal things is to live in a world of disappointment, despair and illusion.

Jesus knew the secret and sought to tell it, but his age would not believe him; nor do most men yet. His kingdom is the realm where every highest human aspiration can be realized. His land is the land where our dreams come true. In his realm, men and women are the children of the King of heaven, and their robes never fade or wear out. This kingdom is within the company of people who love one another as he loved them. It is not still to come, it is "at hand," at the elbow. It is in the world, because it is within men; but it is not all the world. It is a timeless life lived in the midst of time. It is life eternal. It is to know God. The possession of houses and lands or territories has nothing to do with it. Indeed, the meek inherit the earth while fools pull down their barns and build greater. This realm is a spiritual experience which no armies of occupation can upset. There is no need to fear those who can kill the body, but there is need to be on the alert lest the soul be lost. If the heart is pure a man can look into God's face and realize his right to be called a child of God.

The disciples themselves did not realize this until they had been through their Pentecost and had been filled with the Holy Spirit. Neither can anyone else. Without that vision, that supernatural life, a man is of the earth, earthy. Like Bunyan's character, he just takes his muckrake and misses the angel with the crown. Without that sense of the eternal a man will barter away his right to see God for a mess of pottage. He will sell his "Land where his dreams come true" for the sake of winning a sweepstake.

There is no reason why children should shed their Dreamland when they grow up. It can be retained and irradiated, with all the fairies of Wonderland eclipsed by the presence of Jesus himself. Neither need they be disillusioned when they grow old. They need never be "too old to dream." We know that old men are apt to imagine that the golden age is behind them, but not old men who have lived in the Spirit. That is the significance of Peter's quotation from Joel in his Pentecost sermon: "Old men shall dream dreams" as well as the young. People do not get old in Jesus' Land where dreams come true. They are perpetually young. If they sit in the park shelters and talk together about the many mansions in the "better land" they are under no illusions, for they have been living "in the heavenly places" for years.—Walter A. Headey, in Methodist Recorder.

There are two spirits of prayer: one that prays to get what it wants, the other to know what God wants it to get.—Unknown.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicats the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury	11
Burnsville, E. J. Harbison	8
Asheville, E. H. Nease	7
Fletcher-Mills River, J. H. West	2
Acton, J. L. Reynolds	2
E. Flat Rock, R. M. Varner	1
Hendersonville, G. R. Combs	1
Hillside Street, F. O. Dryman	1
Micaville, H. E. Bolick	1
Skyland, T. C. Jordan	1
Candler, Byron Shankle	1

Charlotte District

Hawthorne Lane, L. B. Hayes	30
Marshville, J. E. McSwain	7
Bethel-New Hope, J. R. Warren	5
Waxhaw, W. T. Albright	5
Wadesboro, Paul Hardin, Jr.	4
N. Monroe-Grace, W. C. Dutton	4
Weddington, T. J. Huggins	3
Bethel-Bogers, W. B. Thompson	2
Pineville, L. P. Barnett	2
Polkton, L. R. Akers, Jr.	2
Matthews, G. G. Adams	2
Morven, G. N. Dulin	2
Duncan Mem.-Derita, J. S. Folger	1
Ansonville, L. F. Strader	1

Gastonia District

Lafayette Street, F. H. Price	7
Dallas, I. L. Roberts	6
Bessemer City, J. O. Ervin	5
Cherryville, G. F. Houck	3
Main St., C. E. Rozzelle	3
Belmont, Maint St., C. P. Bowles	3
Polkville, Van B. Harrison	2
Lincoln Ct., W. B. Shinn	2
Bradley Memorial, H. F. Duncan	2
Cherryville, D. M. Nifong	1
Kings Mountain, E. W. Fox	1
McAdenville, H. E. Jones	1
Belwood, R. C. Goforth	1

Greensboro District

West Greensboro, G. A. Stamper	21
Pleasant Garden, E. E. Snow	16
Wesley Memorial, E. H. Blackard	6
Asheboro, H. P. Powell	6
Jamestown-Oakdale, G. W. Fink	6
College Place, B. C. Reavis	5
Centenary, C. S. Kirkpatrick	3
Proximity, S. M. Needham	2
Reidsville, J. H. Armbrust	3
Trinity, H. M. Robinson	3
Ruffin, H. R. Cornelius	2
Battleground Road, F. E. Howard	2
Coleridge, O. P. Ader	2
Mt. Pleasant, B. W. Lefler	2
Morganton Ct., J. Max Brandon	2
Randleman, J. L. Stokes, II	1
*Reidsville Ct., T. V. Crouse	1
Caraway Mem., J. W. Fitzgerald	1
Ward St.-Archdale, R. C. Kirk	1
Lee's Chapel-Grace, A. L. Latham	1
Summerfield, R. P. Gibbs	1
Stoneville-Mayodan, R. M. Hardee	1
Calvary, D. V. Howell	1
Oak Ridge, W. K. Goodson	1

Marion District

Gilkey, B. A. Sisk	9
Morganton Ct., J. M. Brandon	7
Grace Chapel, Wilson Nesbit	5
Rutherfordton, R. B. Templeton	4
Mill Spring, W. E. Rufty	3
Forest City, Fletcher Nelson	2
Bostic, C. M. McKinney	2
Grace Chapel, Wilson Nesbit	2
Elk Park, J. D. Pyatt	2
Dudley Sh'ls-Hudson, O. L. Robinson	1
Granite Falls, E. P. Billups	1
Pleasant Grove, R. G. Tuttle	1
Bostic, C. M. McKinney	1
Marion Mills, A. Burgess	1
Valdese, G. F. Hood	1
Connelly Springs, C. F. Tate	1
Rutherford College, J. P. Morris	1
Lenoir Ct., J. W. Combs	1
Pleasant Grove, R. G. Tuttle	1
Cliffside-Avondale, H. E. Stimson	1
Glen Alpine, M. F. Moores	1
Table Rock, V. R. Masters	1

Salisbury District

Coburn Mem., A. C. Waggoner	26
Landis, C. R. Allison	13
*Tabernacle, E. D. Ballard	12
Park Avenue, E. L. Kirk	8
First Church, W. B. West	8
Kerr Street, C. E. Murray	3
Albemarle Ct., G. L. Wilkinson	3
Norwood Station, R. L. Young	3
Woodleaf, O. E. Croy	1
Farmington, H. C. Freeman	1
Mt. Olivet, J. N. Randall	1
Cooleemee, A. A. Kyles	1
E. Spencer-Yadkin, E. W. Needham	1
Advance, A. A. Lyerly	1
Albemarle, Central, G. B. Clemmer	1
Rocky Ridge, F. R. Barber	1

Statesville District

Race Street, G. W. Vick	10
N. Wilkesboro, A. L. Aycock	7
Moravian Falls, J. C. Gentry	5
Mooresville Ct., W. Q. Grigg	1
Bethel-Fairgrove, R. E. Ward	1
Catawba, Reid Wall	1
Statesville Ct., J. B. Tabor, Jr.	1
Elmwood, T. B. Johnson	1
Cool Springs, R. E. Hunt	1

Waynesville District

Robbinsville, G. L. Lovett	6
Cullowhee, C. G. Hefner	4
Bethel, T. G. Highfill	2
Delwood, J. C. Stokes	2
Junaluska, J. H. Carper	1
Andrews, W. S. Smith	1
Fines Creek, C. O. Newell	1

Winston-Salem District

*Forsyth, C. W. Kirby	30
*Erlanger, G. W. Williams	14
Centenary, G. R. Jordan	12
Welcome, J. L. Ingram	6
Grace, O. B. Mitchell	3
Thomasville, Main St., C. M. Pickens	3
Rural Hall, W. R. Harris	2
Burkhead, W. B. Davis	2
Walkertown, C. C. Herbert, Jr.	2
Central Terrace, C. B. Newton	1
Walnut Cove, J. O. Banks	1
Hiatt Mem., R. G. McClamrock	1
Linwood, R. F. Huneycutt	1

Durham District

Cedar Grove, S. F. Nicks	10
Front Street, H. I. Glass	10
West Durham, M. Y. Self	8
Hillsboro, J. V. Early	4
Bynum, J. C. Reichard	4
Chapel Hill, A. P. Brantley	3
Yanceyville, W. L. Maness	3
Duke Memorial, H. C. Smith	2
Lakewood, M. O. Stephenson	2
Burlington Ct., L. L. Parrish	2
Durham Ct., C. D. Barclift	1
Leasburg, D. D. Traynham	1
Bahama, M. C. Dunn	1
Carr, C. P. Womack	1
Brooksdale, T. W. Lee	1
Person, M. W. Lawrence	1
Eno, H. T. Coley	1

Elizabeth City District

Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	9
Williamston, S. A. Maxwell	8
Murfreesboro-Winton, C. E. Vale	3
Pasquotank, A. C. Lee	3
Gates, J. M. Jolliff	2
Moyock, Memorial, A. E. Brown	2
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1
Wanchese, J. W. Sneeden	1
North Gates, W. N. Vaughan	1
Perquimans, W. G. Lowe	1

Fayetteville District

Rowland, J. Bascom Hurley	16
*Aberdeen-Vass, S. J. Starnes	15
Ellerbe, K. F. Duval	4
Person St.-Calvary, J. P. Bross	4
Red Springs, B. T. Hurley	4
Troy, W. R. Royall	3
Parkton, M. C. Ellerbee	3
*Mt. Gilead, J. R. Edwards	3
Stedman, I. J. Strawbridge	2
Fayetteville Ct., J. C. Williams	2
Mt. Gilead Ct., B. F. Meacham	2
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1
Maxton, P. O. Lee	1
Broadway, J. W. Page	1

New Bern District

Pink Hill, H. M. McLamb	8
Morehead City, B. H. Houston	3
New Bern, L. C. Larkin	2
St. Paul, W. C. Ball	2
Snow Hill, B. D. Critcher	2
Kinston, A. S. Parker	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1
Greenville, T. M. Grant	1

Raleigh District

Henderson (First), R. E. Brown	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Franklinton, S. E. Mercer	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Fairmont, O. L. Hardwick	1
*Benson, J. C. Whedbee	1

Rocky Mount District

Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	4
Spring Hope, L. A. Tilley	2
Warrenton, J. O. Long	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1

Wilmington District

*Fifth Avenue, John Cline	34
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Burgaw, W. F. Walters	3
Warsaw-Magnolia, C. J. Andrews	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Trinity, R. L. Jerome	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1

A SHOCKING SITUATION

Reports to the Aldersgate meetings this week disclosed that 31 per cent of the 719 churches in the N. C. conference last year had no additions on profession of faith—20 per cent had no additions at all. That is most distressing. Is it any wonder that only 40 per cent of the 223 pastoral charges have reported a single subscriber to the church paper this whole year? We certainly need something to stir us up. Out of the depths did John Wesley cry. Can Aldersgate save us? We have a long way to go yet. Bishop Hughes has seen many preachers at the mourner's bench these last days. The South seems to need this as much as the North.

Receipts General and Conference Work, W. N. C. Conference, to March 1, 1938

Asheville District

Asheville, Asbury Memorial	$ 42.00
Asheville Ct.	5.00
Bald Creek	53.70
Candler	138.06
Flat Rock	18.00
Marshall	38.00
Micaville	135.00
Total	429.76

Charlotte District

Charlotte, Belmont Park	100.00
Calvary	200.00
Hickory Grove	141.96
Marshville	15.00
Monroe, Central	375.00
Morven	62.50
Mount Zion	100.00
N. Monroe-Grace	25.00
Total	1019.46

Gastonia District

Belmont, Main Street	162.50
Gastonia, Bradley Memorial	50.00
Smyre	100.00
Shelby, Central	500.00
Total	812.50

Greensboro District

Coleridge	81.00
Gibsonville	50.00
Greensboro, Centenary	375.00
High Point, Ward St.-Archdale	31.25
Wesley Memorial	2900.00
Oak Ridge	37.50
Pleasant Garden	175.00
Ramseur-Franklinville	150.00
Randleman	56.50
Reidsville, Main Street	425.00
Ruffin	24.50
Summerfield	85.00
Total	4390.75

Marion District

Cliffside-Avondale	126.25
Connelly Springs	37.50
Dudley Shoals-Hudson	6.00
Elk Park	25.00
Forest City	125.00
Henrietta-Caroleen	13.75
Lenoir, First Church	250.00
Marion, First Church	375.00
Marion Ct.	50.00
Morganton, First Church	500.00
North Forest	23.30
Morganton Ct.	100.00
Spindale	125.00
Table Rock	21.75
Total	1778.55

Salisbury District

Albemarle, Tabernacle	43.75
Concord, Central	200.00
Forest Hill	540.00
Kerr Street	50.00
Rocky Ridge	28.00
Westford	106.00
Farmington	40.00
Mocksville	100.00
Mt. Olivet	125.00
Salisbury, Park Avenue	110.00
Total	1342.75

Statesville District

Catawba	176.75
Maiden	65.00
Mooresville, Central	206.25
Moravian Falls	64.00
North Wilkesboro	250.00
Statesville Ct.	62.00
Troutman	88.00
Total	932.00

Waynesville District

Brevard Ct.	5.00
Bryson City	40.00
Dellwood	20.00
Hayesville	20.00
Junaluska	62.50
Total	147.50

Winston-Salem District

Davidson	125.00
Denton	47.00
Doubs	24.50
Lexington, First Church	500.00
Mt. Airy, Central	250.00
Rural Hall	12.50
Sandy Ridge	12.00
Walnut Cove	67.50
Welcome	162.50
Winston-Salem, Centenary	4000.00
Central Terrace	87.50
Green Street	105.00
Total	5403.50
Grand total	$16,256.77
Same date last year	15,788.30
Increase	468.47

E. O. Cole, Treas.

YOUNG PEOPLE'S BANQUET

Approximately 525 representatives of the Methodist Young People's Union of the Greensboro district, which includes Guilford, Randolph, and Rockingham counties, attended the annual banquet held at the Masonic Temple last Friday evening.

The banquet was in the form of a radio show, with Wayne Kernodle, vice president of the Methodist Young People of the Western North Carolina conference and director of the Greensboro district union, acting as master of ceremonies.

Dr. W. W. Peele pronounced the invocation.

Mrs. John F. Kirk of Salisbury and former district director, was the speaker of the evening, her subject being Christian Fellowship and What It Means to Me.

Dr. W. W. Peele, Rev. B. C. Reavis, Rev. C. S. Kirkpatrick, Mr. James Fowler, director of Christian Education at West Market Street Methodist church, Mrs. Martha Bradshaw, former director, and Mr. Robert N. Hardee were introduced as the leaders of the Greensboro district.

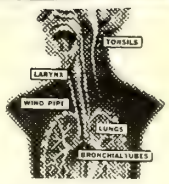
Among the special features of the program were selections by the young people's orchestra of the Asheboro M. E. church under the direction of Mr. Gerald K. Ford; a humorous reading by Miss Lena Davis of High Point; solo on the musical saw by Gerald K. Ford; piano solos by Billy Burke of Salisbury; vocal solos by Miss Becky Nifong of Winston-Salem; humorous skit by Roland Carroll and Ed Marshall, both of Winston-Salem.

During the evening group singing was conducted by Mr. Robert H. Hardee of Mayodan and a series of brief stunts were presented by the individual unions of the district.

Guests of the occasion were Dr. W. W. Peele of Greensboro, Mrs. John F. Kirk and Mr. Billy Burke, both of Salisbury, and Miss Blanche Gluck, Miss Becky Nifong, Mr. Roland Carroll and Mr. Ed. Marshall, all of Winston-Salem.

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What makes you COUGH?



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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Conference Office Address: Box 647, College Station, Durham, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

We are giving herewith a report of the offerings to the Home and Foreign Missionary Enterprise for the first quarter of the conference year. In one column are the amounts of the fourth Sunday offerings and in another the amounts paid on the young people's mission special.

Durham District

	4th Sun.	Y.P.M.S.
Burlington, Front St. ..		$37.00
Chapel Hill		6.75
Durham, Duke Mem. ..	$ 45.14	9.00
Lakewood	2.09	
Trinity		6.00
West Durham	8.87	
Graham	25.00	
Leasburg	7.05	
Moncure, Moncure	2.90	
Mount Zion	7.60	
Mt. Tirzah, Mt. Zion...	2.33	
Person Ct., Concord...	11.44	8.60
Oak Grove	3.65	
Roxboro, Long Mem....	12.07	
Siler City, First Ch....	3.61	
Yanceyville, Prospect ..	12.55	
Total	144.30	67.35

Elizabeth City District

Bath, Bethany	2.96	
Belhaven, Pantego	1.54	
Chowan, Anderson	3.11	
Center Hill	.50	
Currituck, Ebenezer ...	1.87	
Mt. Zion	2.96	
Edenton		3.00
Elizabeth City, First ..	16.99	
Gates, Harrell's	1.00	
Zion		6.00
Mattamuskeet, Watson's	4.20	
Moyock-Memorial, Mem.	.98	
Pasquotank, Mt. Herman	1.00	
Newbegun		1.25
Union		7.50
Perquimans, Epworth ..	2.73	
New Hope	2.68	
S. Camden, Perkins ...	3.69	
Sign Pine		3.00
Wesley's		2.00
S. Mills, McBride's	1.50	
Trinity	4.41	
Swanquarter-Fairfield, Fairfield	.71	
Soule	1.30	
Wanchese	15.00	
Washington	20.00	
Windsor	3.00	
Total	92.13	22.75

Fayetteville District

Broadway	3.47	
Caledonia	7.29	
Carthage	6.00	
Fayetteville, Hay St. ..	32.76	
Person St.	4.74	
Fayetteville Ct., Camp Ground		12.00
Hamlet	4.97	
Jonesboro, Jonesboro ..	8.00	
Lemon Springs	1.00	
Laurinburg	9.52	
Mt. Gilead		10.50
Raeford, Raeford	66.00	
Parker's Grove	8.58	
Rockingham	13.15	
St. John-Gibson, Gibson	6.30	
Sanford, Steel St.	11.51	
Stedman		3.00
West End	1.09	
Total	184.38	25.50

New Bern District

Aurora	8.30	
Goldsboro, St. Paul	26.39	
Goldsboro Ct., Dan. Chp.	4.00	
Salem	2.00	
Grimesland, Wharton ..	1.00	
Hookerton, Hookerton..	3.04	
Rainbow	3.70	
Kinston, Queen St.		4.95
New Bern, Centenary ..		10.00
Oriental	3.20	
Pikeville	2.50	
Seven Springs, Beston..	1.40	
Snow Hill, Calvary ...	32.00	3.15
Stonewall, Pamlico		2.00
Total	87.53	20.10

Raleigh District

Benson	44.63	
Cary-Apex, Apex	7.59	
Creedmoor, Banks	10.50	
Bullocks	5.00	
Creedmoor	3.00	
Four Oaks, Four Oaks..	29.46	
Antioch	2.91	
Franklinton	11.00	
Fuquay Springs	37.00	
Henderson, First	3.96	
City Road-White Mem. White Memorial		4.00
Louisburg	3.67	
Newton Grove	10.00	
Oxford	30.00	
Raleigh, Edenton St....	67.00	25.00
Epworth	3.00	
Hayes-Barton		7.50
Selma, Edgerton Mem..	2.00	
Smithfield	22.45	
Tar River, Plank Chp..	4.23	
Total	297.40	36.50

Rocky Mount District

Conway, Bethany	7.22	2.27
Elm City, Mt. Zion	4.54	
Enfield-Whitakers, Whit.	6.31	
Farmville	42.30	5.00
Halifax	3.07	
Northampton, Jackson .	50.89	
Rich Square, Pinner's ..		2.75
Rocky Mt., First		7.50
Spring Hope	.55	
Warren, Bethlehem ...	2.15	
Providence	2.00	
Warrenton, Hebron	10.52	
Macon	6.59	
Warren Plains	2.95	
Warrenton	6.25	
Wilson, First	22.30	10.48
Total	167.64	28.00

Wilmington District

Elizabeth, Singletary's ..	4.47	
Wesley	1.06	
Fairmont, Trinity	62.22	3.25
Faison, King's	1.70	
Garland, Antioch		4.00
Centenary	3.00	
Jacksonville-Richlands, Richlands		5.00
Lumberton, Chestnut St.	10.00	2.52
Maysville		2.50
St. Paul's, Regans	1.10	
Tabor City, St. Paul's ..	6.53	
St. Paul's	3.49	
Town Creek, Bethel ...	1.00	
Wallace-Rose Hill, R.Hill	2.65	2.33
Warsaw-Magnolia, Warsaw	1.00	
Whiteville	5.15	10 00
Wilmington, Ep.-Wesley, Epworth	4.15	3.00
Wesley	27.00	
Grace	20.00	11.65
Trinity	22.80	
Total	177.32	44.25

Summary

District	4th Sun. Offg.	Y.P.M. Spc'l	Total H. & F.M.E.
Durham	$ 144.30	$ 67.35	$ 211.65
Elizabeth City	92.13	22.75	114.88
Fayetteville ..	184.38	25.50	209.88
New Bern ...	87.53	20.10	107.63
Raleigh	297.40	36.50	333.90
Rocky Mount.	167.64	28.00	195.64
Wilmington ..	177.32	44.25	221.57
Total	1150.70	244.45	1395.15

Number Churches Contributing This Quarter

First column shows number church schools, second number sending fourth Sunday offering, third number Y.P.M. S., fourth total contributing to H. & F. M. E.

Durham. District	101	13	5	16
Elizabeth City...	94	21	6	27
Fayetteville	94	15	3	18
New Bern	105	11	4	14
Raleigh	88	18	3	20
Rocky Mount...	85	14	5	16
Wilmington	117	17	9	20
Total	684	109	35	131

ALDERSGATE MATERIALS

We trust that the wealth of Aldersgate material to be found in our church school periodicals is being read by our people. We are listing some of the outstanding articles. We believe that a careful reading of even a part of the material available will tend to give an understanding of the movement that will mean to the individuals and to our church.

In the Adult Student—February, 1938:

Evangelizing the Social Order, by G. S. Cox.

Evangelism in the Home, by W. T. Watkins.

The Use of Good Books in Evangelism, by J. W. Langdale.

Winning Young Adults for Christ, by W. C. Martin.

March, 1938—John Wesley and His Horse, by F. C. Hoggarth.

April, 1938—How to Attain the Victrious Life, by B. S. Wright.

In the "Epworth Highroad"—

January, 1938—He Transformed a Century, by Merrimon Cunninggim.

February, 1938—John Wesley and Social Action, by J. N. R. Score.

March, 1938—The Twenty-Fourth of May, by F. S. Mead.

April, 1938—The Gospel as Good News, by Walter Towner.

In the "Christian Home"—

March, 1938—John Wesley's Home, by Dr. George B. Winton.

May, 1938—Twenty-five Years Before Aldersgate, by D. M. Maynard.

In "Senior Quarterly"—

April-June, 1938 — Aldersgate, A Spiritual Heritage, by C. A. Brown.

In the "Elementary Teacher"—

January, 1938—What Lay Before Aldersgate, by Harold J. Sheridan.

February, 1938—Childhood: Time of Sowing, by H. G. Sheridan.

W. N. C. Board of Christian Education

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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

FIRST CHURCH, CHARLOTTE

For a number of years First Methodist church, Charlotte, has been outstanding with its missionary education and its contributions to missions. The church school special known as The Home and Foreign Missionary Enterprise has had a large part in creating this missionary minded church. While the entire leadership of the church believes in and promotes this cause, much of the credit for this success belongs to Mrs. Mattie H. Stewart, who is promoting the missionary education program throughout the church school. The following paragraph from Mrs. Stewart's recent letter to the conference office gives a brief account of the way the missionary program is presented each fourth Sunday:

Cultivation and Giving

"I have been so busy since October 1 when I gave up my Sunday school class and took over directing the missionary educational work of our First church school that I really have not taken time to write and thank you for copies of 'Here and There.' I do need and use every one of the 40 copies a month. It took me just four months to go the rounds of the six adult classes for women, explaining the Home and Foreign Missionary Enterprise. I now have a fine committee of six women who are assisting with the fourth Sunday programs. The men are more and more interested in missions also. On missionary day we try to fill the program as full as possible with definite missionary information. On the fourth Sunday in January the offering was $100.23, the best ever. In all departments the programs were splendid. I now have good committees in intermediate, senior, young people's, Wesley fellowship, and women's classes, and I am kept busy getting material for these committees to select from. I want to be in all departments each fourth Sunday."

Co-operation From Leaders

"The board of Christian education, the pastor, Dr. C. C. Weaver, and Mr. E. R. Bucher, general superintendent, are giving me fine support. I want to make our church missionary-minded, and I feel that this method of reaching each individual and each group with information about missions and the making of an offering regularly is the best plan."

GROWING INTEREST

The remainder of our bi-monthly report on contributions to the Home and Foreign Missionary Enterprise is printed below. Many other churches in the conference are moving forward in support of this enterprise. Perhaps the greatest need in every church is a definite, systematic plan of cultivation through the fourth Sunday program, just as Mrs. Stewart is sponsoring.

Salisbury District

South River ..... $ 1.00
Ch. .25; Y. P. .40; A. .35

Mt. Tabor (Pfeiffer Ct.) 1.00
Ct. .05; Y. P. .11; A. .84

Old Bethpage 1.00
Ch. —; Y. P. —; A. 1.00

Wesley Chapel 1.57
Ch. .25; Y. P. .25; A. 1.07

Advance 2.00
Ch. .45; Y. P. .43; A. 1.12

New London 2.00
Ch. 2.00; Y. P. —; A. —

Smith Grove 2.18
Ch. .29; Y. P. .54; A. 1.35

Woodleaf 2.89
Ch. .51; Y. P. .83; A. 1.55

Farmington 2.96
Ch. .96; Y. P. .72; 9. 1.28

Mt. Pleasant 5.41
Ch. .87; Y. P. 1.74; A. 2.80

Bethlehem 6.25
Ch. —; Y. P. —; A. 6.25

Liberty, Gold Hill 8.41
Ch. 2.73; Y. P. 2.50; A. 3.18

Kerr Street 9.30
Ch. 1.14; Y. P. .52; A. 7.64

Mocksville 9.34
Ch. 2.90; Y. P. 3.09; A. 3.35

Central, Concord 13.78
Ch. 3.00; Y. P. 3.45; A. 7.33

Central, Albemarle 14.01
Ch. 6.77; Y. P. 4.74; A. 2.50

Mount Olivet 16.39
Ch. 7.71; Y. P. —; A. 14.68

First, Salisbury 18.92
Ch. 4.59; Y. P. 6.92; A. 7.41

Norwood 23.07
Ch. 4.78; Y. P. 4.69; A. 13.60

Forest Hill 24.01
Ch. 6.13; Y. P. 7.13; A. 10.75

Trinity 31.45
Ch. 5.86; Y. P. 12.84; A. 12.75

Coburn Memorial 34.91
Ch. 8.12; Y. P. 7.89; A. 18.90

Spencer 39.82
Ch. 5.98; Y. P. 14.56; A. 19.28

Grand total 271.67

Statesville District

West Jefferson ..... .52
Ch. —; Y. P. .52; A. —

Williamson Chapel 1.23
Ch. —; Y. P. —; A. 1.23

North Wilkesboro 1.50
Ch. 1.50; Y. P. —; 9. —

St. John's 1.59
Ch. —; Y. P. —; A. 1.59

Broad St., Mooresville 2.00
Ch. —; Y. P. —; A. 2.00

Concord 2.00
Ch. .40; Y. P. .65; A. .95

Centenary 2.00
Ch. .66; Y. P. .66; A. .68

Maiden 2.25
Ch. 2.25; Y. P. —; A. —

New Salem 2.70
Ch. .47; Y. P. 1.34; A. .89

Mariah's Chapel 2.92
Ch. .15; Y. P. .69; A. 2.08

Wesley's Chapel 3.05
Ch. .71; Y. P. .93; A. 1.41

Grassy Creek (Helton) 3.07
Ch. .11; Y. P. 1.46; A. 1.50

Trinity (Statesville Ct.) 3.70
Ch. —; Y. P. —; A. 3.70

Cool Springs 5.00
Ch. .57; Y. P. 2.50; A. 1.93

Hopewell (Catawba Ct.) 5.00
Ch. .50; Y. P. 1.00; A. 3.50

Rose Chapel 5.47
Ch. .81; Y. P. 1.80; A. 2.86

Catawba 5.51
Ch. 1.10; Y. P. 1.65; A. 2.76

Triplette 6.29
Ch. .43; Y. P. 1.17; A. 4.69

Vanderburg 7.00
Ch. .90; Y. P. 1.55; A. 4.55

Central, Mooresville 8.00
Ch. 2.00; Y. P. 2.00; A. 4.00

Stony Point 9.00
Ch. 1.80; Y. P. 2.00; A. 5.20

Elkin 20.73
Ch. 5.80; Y. P. 4.81; A. 10.12

Grand total 100.53

Waynesville District

Bethel ..... .25
Ch. —; Y. P. —; A. .25

Clark's Chapel 3.00
Ch. —; Y. P. —; A. 3.00

Sylva 6.00
Ch. —; Y. P. —; A. 6.00

Bryson City 7.39
Ch. 1.17; Y. P. 1.70; A. 4.52

Long's Chapel 7.72
Ch. .96; Y. P. .75; A. 6.01

Waynesville 18.93
Ch. 2.19; Y. P. 1.29; A. 15.45

Grand total 43.29

Winston-Salem District

East Bend 1.00
Ch. —; Y. P. —; A. 1.00

Shiloh 1.50
Ch. .50; Y. P. .50; A. .50

Pleasant Hill 2.10
Ch. —; Y. P. —; A. 2.10

Hanes 2.29
Ch. .59; Y. P. .85; A. .85

Fairgrove 2.84
Ch. —; Y. P. —; A. 2.84

Brookstown 3.50
Ch. —; Y. P. —; A. 3.50

Palmyra 3.65
Ch. —; Y. P. —; A. 3.65

Linwood 5.59
Ch. —; Y. P. —; A. 5.59

Mt. Pleasant 6.65
Ch. —; Y. P. —; A. 6.65

Crews 9.51
Ch. 2.04; Y. P. 2.17; A. 5.30

Unity 10.52
Ch. —; Y. P. 1.85; A. 8.67

Mt. Olivet 14.29
Ch. —; Y. P. —; A. 14.29

Rockford Street 16.78
Ch. 4.18; Y. P. 4.03; A. 8.57

Central, Mt. Airy 20.06
Ch. 4.84; Y. P. 10.03; A. 5.19

Love's Chapel 20.65
Ch. 2.17; Y. P. 6.73; A. 11.75

Burkhead 31.19
Ch. 3.37; Y. P. 8.74; A. 19.08

Sedge Garden 65.78
Ch. —; Y. P. —; A. 65.78

Centenary 82.23
Ch. 15.63; Y. P. 14.30; A. 52.30

Grand total 300.13

Conference Y. P. Organization .. 52.17

ALDERSGATE RALLIES, MAR. 10-13

Aldersgate rallies will be held throughout the conference, March 10-13, as follows:

First church, Salisbury, Thursday, March 10.

First church, Charlotte, Thursday, March 10.

Centenary, Winston-Salem, Friday, March 11.

Wesley Memorial, High Point, Friday, March 11.

First church, Marion, Saturday, March 12.

Central, Asheville, Saturday, Mar. 12.

First church, Waynesville, March 13.

Broad Street, Statesville, March 13.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE SUNSHINE

The weather is always a good topic to begin any discussion, particularly if it helps the situation. The sun is shining beautifully here at the Children's Home this morning and there is sufficient wind blowing to chase away any lurking germs. At least this wind will be blowing kites high in the air this afternoon after the boys get out of school and off their work assignments. We like for the sun to shine on Monday mornings, since it serves to put a different complexion on Monday morning complaints. So our family of over 400 children starts another week with sunshine on the campus and happiness in their souls.

DATE NIGHT

A house mother has just dropped into the office to report about date night in her cottage. She says that she is quite glad that some time will elapse before there is another one. Our older boys and girls are privileged to have formal dates every Sunday night, but the younger adolescents can date only every other Sunday night, for the reason that this is often enough and also for the reason that the number dating is sufficiently few to not warrant the use of the reception room so frequently as to cause all the other girls in the building to be denied the joy of group singing and group chatter. If anyone wants a big challenge as well as a big joy let him take charge of a group of early adolescents as they begin "eyeing one another."

EARNING HONORS

The following much appreciated note has just been received from Dr. L. L. Gobbel, president of Greensboro College, relative to Miss Sara King, one of our girls who graduated from Brevard College and after a year's work here at the Children's Home entered Greensboro College last September: "You doubtless will be delighted to know that Miss Sara King was yesterday elected president of the Young Woman's Christian Association of Greensboro College, one of the three highest offices and honors bestowed upon any student. It is especially complimentary when one takes into account the fact that she has been here less than a year. We are very highly pleased with her record and congratulate you on such a fine product of your institution."

PLEASING PERSONALITIES

Sometimes it has been said that youngsters raised in an orphanage do not have much personality. This of course depends on what sort of raising conditions prevail at an orphanage. At any rate, the Children's Home family was glad to note the picture of Miss Mary Griffith, one of our girls, in the Winston-Salem Journal with an accompanying news story to the effect that she had been voted the most friendly girl on the Brevard College campus and the senior with the most pleasing personality. Mary will graduate from Brevard in June and after further college training expects to become a teacher of primary children. The news item also recounted that Ray Proctor, one of our boys, had been voted the best freshman boy personality at Brevard College.

HONOR SOCIETY

Recruits for our honor society during the past week have not been so numerous but the quality continues good. Mt. Carmel on the new Rocky Ridge charge, with the new pastor in the person of Rev. F. R. Barber, has given the password, "Paid in full," and assured the examining committee that it loves orphan children. It has therefore been



Just a studyin'

listed as a full-fledged honor member. So has High Shoals, on the Dallas charge, where Rev. I. L. Roberts is the new pastor.

ON TOP

Our girls' basket ball team has just clinched first place and assured of winning the trophy in the South Piedmont Conference, composed of 12 leading high schools in the south piedmont area of North Carolina. This team has lost only one game in this conference, this being by one point margin. Our boys' team is in second position in this conference.

FRYING SIZERS

We have two good boys' basket ball teams who come within the 125-pound class. These teams have won top rating in the city league in which they are listed. The boys are now pepped up quite a bit over entering the Y. M. C. A. tournament which will be run off during the latter part of this week. Mr. Murray has entered both teams in this tournament. David Hodgson, one of our boys, coaches one of the teams and Mr. Clary, one of our teachers, coaches the other.

SMITH IS THE NAME

The picture this week is that of Elma Smith, who will be four years old the 26th of April. This little girl, together with two slightly older sisters, came to the Children's Home last fall. Following quite a bit of sickness in the early fall, Elma has grown to be a real healthy little youngster. She is sponsored by the Ever Ready class of the Hickory Grove church school, near Charlotte, Mrs. V. M. Jordan being the correspondent.

LONG SERVICE

Miss Flora Styers is the oldest employee in term of service at the Children's Home, she having been here for a quarter of a century. Miss Flora was first a house mother in one of the wooden buildings, formerly used as a barrack for the Davis Military School, now torn away. For the past 15 years she has been in charge of our laundry. Miss Flora sustained a fall last week and is now in a cast in the City Memorial Hospital, Winston-Salem. We hope that within a resasonable time her health will be restored and she can continue her usual effective work. All the children are very fond of Miss Flora.

MAKING THE TEAM

Information is to the effect that Miss Thelma Adams, one of our girls at Appalachian State Teachers College, a freshman is passing her work creditably and has also made the college varsity young women's basket ball squad. Thelma is immensely fond of basket ball. Information is also to the effect that Leonard Darnell, a freshman at Duke University, is giving satisfactory assurance that he is going to make a great football end for Duke. Leonard played left end for Duke's crack freshman team last fall. So far the lad has no scholastic difficulties.

MONDAY MORNING CALLS

So far this morning three insistent requests have been made for the admittance of children into our Home. We have had to say in every instance that the Children's Home is completely filled, that we have a long waiting list of investigated children and that there is now no hope for the admittance of any youngsters. We will have to wait until some go out before any children can come in.

TIMELY MUSINGS

You don't have to be listed in "Who's Who" to know "What's What."

The man who has to depend on his secretary to write business letters ought to trade jobs.

Yes, a lot of fellows never had a chance—and the Wright boys never had an airplane until they made one. Get the idea?

Count the men you know and—now think—ask yourself how many of them you would change places with. You see, you are not so bad off after all.—Selected.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Every now and then interested friends send the Methodist Orphanage Octagon soap coupons. Several years ago we sold the coupons that had been sent to us for three thousand and five hundred dollars. If all our friends would interest themselves in this undertaking we could realize two or three thousand dollars this year without much effort upon the part of anyone. Here is hoping that our friends will do what they can for us along this line.

* * * *

In the past I have written a great deal about the importance of our friends remembering the Methodist Orphanage in their wills. Nearly every community in which I visit I hear of elderly people with means who could wisely leave part or all of their estate to the Methodist Orphanage. Just a word from our pastors or leading church members to our friends with means would turn hundreds of thousands of dollars into our permanent endowment fund. In some cases it could be arranged so I could contact people in a diplomatic way and it might result in profit to our home.

* * * *

Our farmer has been very busy during the winter making preparations for our spring and summer trucking. We have had more pretty days this winter than usual and much progress has been made to date. It is not surprising that our young people are so healthy and vigorous when it is remembered that we have an abundance of fresh sweet milk and vegetables along with other necessary things. We are planning and expecting to make more vegetables this summer than ever before provided the seasons are favorable. Running the dairy, the truck farm, and making feed for our stock gives our boys good training and results in growing healthy bodies.

* * * *

Last week I made a long trip through the northeastern part of the state doing case work. I found a good many children in need of institutional care. Many people jumped to the conclusion that the Social Security Act will relieve the orphanages of the responsibility and privilege of caring for children in need, but such is not the case. It is true that the load will be somewhat lightened in a few years, but there are so many children who cannot qualify under the Social Security Act. Unless the orphanages should extend the hand of help to these children they will suffer great destitution. The Methodist Orphanage is literally flooded with applications for the care of deserving orphan children who cannot be provided for elsewhere.

* * * *

Mrs. Mary Y. Allred, our head matron, has just sent out lists of clothes that our children need for their spring and summer wear. It may be of interest to our friends to know that we have cut the lists of things needed just as much as we possibly can. Every child in the Methodist Orphanage attends Sunday school and church at Edenton Street church every Sunday, and they have to be nicely clothed then as well as having serviceable everyday clothes. I want to tell the friends that are providing these clothes for our children that they have the sincere appreciation of both the children and myself for the sacrifices they are making. Some of our children's clothes are getting rather threadbare and I know that our friends will get their clothes to them as soon as they can conveniently do so.

* * * *

It was Saturday afternoon the class left for Milton charge to be with Rev. A. M. Williams for three services. I enjoyed the hospitality of Mrs. G. W. Scott and family in their home where I spent the night. Sunday morning at ten o'clock we gave the sacred concert at Connelly church. We were at Milton, a few miles away, for the 11:15 service. Here we had dinner with friends. It is pleasant to go back to the homes and renew friendships. It has been several years since I was in Mrs. J. A. Newman's home. She again invited me, and the time was pleasantly spent. Not long until we were leaving for our afternoon service at Semora. Mr. Williams had splendid congregations for us at each church. His churches are doing fine work. Now we are expecting them to write for one of our children to clothe.

Mrs. Nellie B. Rives.

A NEW GIANT STAR

The largest star in the universe so far reported, the discovery of which was announced by Dr. Otto Struve and his associates at the Yerkes Observatory of the University of Chicago, is not the well-known visible star Epsilon Aurigae, which can be seen with the naked eye, but the invisible "ghost" companion of this star. The super-giant of space belongs to the recently discovered new category of stars known as the infra-red, or black, stars. Because they radiate only dark infra-red light they had, until recently, escaped attention. The dimensions of the "ghost" star, according to the data of the Yerkes astronomers, are 3,000 times the diameter of the sun, which means that the size of this black giant is 27,000,000,000 (twenty-seven billion) times that of the sun. The visible component described as the "F-star" of Epsilon Aurigae, is ten times smaller, namely 300 times the diameter of the sun, which means that this relative celestial midget is 27,000,000 (twenty-seven million) times the size of the sun. The distance of the new star from us is not known. Preliminary studies make it appear to be about 3,000 light years distant from the earth.—The United Presbyterian.

DOES TAKING A LAXATIVE LEAVE YOU WITH A

"HANG-OVER"?

Over-action in a laxative is even worse than under-action. It leaves you feeling weak and dragged down—thoroughly miserable!

Ex-Lax acts "just right." It's not too mild—it's not too strong. There is no "hang-over" when you take Ex-Lax. It works smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now Improved—better than ever!

EX-LAX

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A Good Way to Prevent Colds

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February 1, 1938
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Arrive Wilson ..... 9:25 a.m
Arrive Farmville .....10:18 a.m.
Arrive Greenville ....10:52 a.m.
Arrive Washington ....11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
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Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

DURHAM DISTRICT ZONE MEETINGS

Orange zone at Lebanon, Sunday, 2 p. m., March 6.

Chatham zone, Siler City, Sunday, 2 p. m., March 13.

Alamance zone, Haw River, Sunday, 2 p. m., March 20.

The first hour in each meeting will be given to officers' training period. Every old or new officer is urged to attend. The public is invited.

THE ANNUAL MEETING

The annual meeting will be held at Jarvis Memorial church in Greenville April 19-21. Each auxiliary is entitled to one delegate; an additional delegate for membership beyond 100. Elect your delegate and send her name, with one dollar for noon-day lunches, to Mrs. K. B. Pace, Greenville, N. C., and a home will be provided.

This year is the time for election of officers. Delegates should not consider this matter lightly. The voting body of the conference is responsible for the leadership during the next two years. It is the responsibility of every member of the missionary society to discover women who have ability in leadership. It is death to any group or organization not to bring in new life and new power; there should always be a process of developing new workers in extending the kingdom.

The delegates to the annual meeting should study the conference minutes and become thoroughly informed as to the work of the woman's missionary society in all departments; and, in doing this, they will get a vision of world redemption. Not that there is virtue in glorifying organization, but working in organized effort our women will be able to serve the local church in a better way and at the same time acknowledge a debt to all men through a consciousness of universal brotherhood.

While the conference president is preparing a program for the entire three days that will bring information and inspiration, the delegates should qualify themselves to make the next annual session the most worth while in all its history. Conference officers and members have a responsibility in rejecting or appropriating the power of Pentecost. Each and all can have a share in the awakening that comes through a realization of God's presence.

SPIRITUAL LIFE GROUPS IN THE NEW BERN DISTRICT

As chairman of spiritual life groups in the New Bern district, Miss Lill Wilson of Greenville has devoted herself assiduously to this work. There are now 25 district groups that have proved a blessing and inspiration to those who have dedicated themselves to seeking God in prayer and communion.

On Thursday, March 3, Miss Elizabeth Lamb will meet with these groups in retreat at La Grange.

FOR CHINESE RELIEF

Any auxiliary making a contribution for this purpose will be given credit in the department of supplies, provided a report is sent to Mrs. W. L. Knight, Weldon, N. C.

Send your contributions, marked "Chinese Relief" to our Council treasurer, Mrs. Ina Davis Fulton, Box 575, Nashville, Tenn.

Let us have an exhibit of your generosity for this page.

The following gifts have been sent to date:

Warren zone $10.00
Pecans, by Mrs. Henry Faison.. 1.50
Trinity Auxiliary, Durham 22.50

A wide circle of friends regret that Mrs. J. LeGrand Everett is leaving North Carolina to make her residence in Washington, D. C.. She has served the North Carolina conference for many years, as superintendent of mission and Bible study, as editor of the N. C. Woman's Page, and as conference historian, collecting valuable data for future reference and writing the conference historical volume "Seven Times Seven," commemorating our jubilee year.

She donated "The Jubilee Jewel," which is an annual award in the department of study to the district secretary having the largest number of study classes.

Our interest and affections will follow her to her new home.

CENTRAL ZONE MEETING

The Central zone meeting of the Raleigh district met in Central church February 23 at ten o'clock, with a full attendance from the missionary auxiliaries of the district. Mrs. Gurney P. Hood presided in the absence of our zone leader, Mrs. Hoffman. An inspirational hymn was sung, after which the devotional was led by the pastor, Rev. E. G. Overton.

Mrs. W. I. Mellons, president of Central auxiliary, welcomed the ladies and all present. At the calling of the roll by the secretary, Mrs. E. G. Overton, the presidents or representatives responded with a report of their work. Mrs. Hood emphasized the importance of our pledge, baby specials, spiritual life work and growth, and specific instructions for officer work to meet the standards of our work.

Mrs. S. E. Mercer gave an inspiring talk on children's work.

Mrs. B. F. Boone gave excellent helpful instructions on mission study, explaining the missionary questionnaire sent out to all auxiliaries.

Mrs. Herman B. Baum stressed Christian relations and its great importance.

Miss Vara Herring presented our church organ, the North Carolina Christian Advocate.

Mrs. O. L. Hardwick led the noon day devotional in a most impressive and inspirational way.

Miss Annie Poteat, a senior of Meredith College, gave us an interesting talk on her campus life in Shanghai, China, where she lives.

After a full and most interesting day all adjourned for lunch, served by Central missionary ladies.

Mrs. D. H. Dixon, Cor. Sec.

METHODISM'S OPPORTUNITY IN THE SOUTH

By A. Frank Smith

This article is supposed to deal with the unchurched millions about us, and with the responsibility and opportunity of Methodism therein. Obviously, here is where our obligation begins. Every denomination operating in the South shares in this responsibility, but the obligation and opportunity of the M. E. Church, South, is far greater than that of any other denomination save perhaps one, whose size, type of memberhsip, and general activities closely parallel ours.

In the first place, only one other church in the South has as large a membership as have we, which proportionately increases our responsibility for the unchurched, as well as our opportunity of reaching them. In the next place, a vast majority of the 17,000,000 unchurched people in the South are resident in rural areas, estimating, as surveys do, all communities from 2500 population down to open country as "rural." Accurate figures are not available as I write, but roughly speaking, one is safe in saying that two-thirds of the 17,000,000 are rural. What has this to do with the M. E. Church, South? Simply this: The membership of our church is exactly two-thirds rural, numerically speaking, while ninety per sent of our congregations are in rural territory. We are a rural territory. We are a rural church—these unchurched millions are our people, dwelling under the shadows of our churches, their problems and their interests are those of our members who are their neighbors and their friends.

Much has been said as to whether we are reaching the rural areas as once we did, and still more as to the problem of the rural church. Much needs to be said in this connection, but we are concerned here with the simple fact that within the territorial limits of the M. E. Church, South, there are 17,000,000 unchurched individuals, that we are a major denomination in this section, that the majority of these unchurched millions live in rural territory, and that we are predominantly a rural church. Granted that these multitudes should be reached by some church, the inference is inescapable. Ours is the responsibility, and ours the opportunity.

Happily, we have incomparable facilities for meeting every demand of this situation. Our polity can man every church, and send missionaries into unoccupied areas; our message is one of present-day reality "where the many toil and suffer, there are we among our own." The application of Christian living to every problem of personal and social being is the genius of Methodism. Above all, ours is the gospel of the warmed heart; men and women may know God in the forgiveness of their sins, and in the winess of the spirit, that they are his, and he is theirs.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ALDERSGATE COMMEMORATION RALLIES

From February 28 to March 12 a series of great Aldersgate Commemoration rallies, in observance of the spiritual awakening of John Wesley, will be held in the two Carolinas, mobilizing Methodists for a renewal of the warm heart. Twenty-five of these meetings are planned, with each evening service devoted to the mobilization of the young people through the evening rallies.

The programs for these meetings will consist of great inspirational meetings each morning, and the afternoons will be devoted to addresses and discussions concerning the Aldersgate Commemoration in the local church.

In the evening there will be the rallies of the youth of the church. The congregational singing of the great Methodist hymns, especially the hymns of Charles Wesley, will be an outstanding feature of each session.

Bishop Paul B. Kern of Durham will be the presiding bishop, and Bishop Edwin H. Hughes of Washington, D. C., Bishop H. Lester Smith of Cincinnati, Bishop Charles L. Mead of Kansas City, all of the M. E. Church, will be among the speakers.

Other speakers announced are Miss Daisy Davies of Atlanta, Rev. M. Leo Rippey of Nashville, Rev. Lee F. Tuttle of Concord, Dr. G. Ray Jordan of Winston-Salem, and Rev. R. Dwight Ware of Rocky Mount.

The places and times of meeting for the Western North Carolina conference are: Salisbury and Charlotte, March 10; Winston-Salem and High Point, March 11; Marion and Asheville, March 12. Every Methodist interested in vital religion, evangelism and spiritual life is expected to co-operate, and is invited to attend the rally in his territory and secure therefrom information, inspiration and spiritual renewal.

WORLD DAY OF PRAYER, MARCH 4, 1938

As far back as 1887, Presbyterian women in the United States came together at the suggestion of Mrs. Darwin R. James, president of the woman's board of home missions of the Presbyterian Church to pray for home missions. Through the efforts of Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery the foreign mission forces chose a day for united prayer in the early '90's and in 1920, in both United States and Canada, church women of all denominations united in prayer, the first Friday in Lent being selected for the "Day of Prayer for Missions."

In numberless places around the world, through missionaries returning from the homeland, the thought of a a day of prayer spread until at the request of many far-away friends, a World Day of Prayer was first observed in 1927 and in 1937 more than fifty countries kept the day together.

The program, written by a woman in a different part of the world each year, is translated into some fifty languages and vernaculars and made available for Christian women the world around.

The day begins from the rising of the sun in New Zealand and the Fiji Islands, and as it progresses new groups in city, town, countryside and hamlet join in prayer and praise, until in the course of some forty hours the day ends again on the Pacific in Hawaii with evening services; all those groups praying for the revitalizing of the church in the world as the interpreter of love that can change hearts and bring world peace—for the drawing together of Christians everywhere to work together for the building of the kingdom of God on earth—and for everyone, who through study, service and prayer is sharing in the work of the church throughout the world, and for a clearer understanding of God's will for the world today.

We thank Thee that thy church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the strain of praise away.

The sun, that bids us rest, is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

—John Ellerton.

The World Day of Prayer is sponsored jointly by the Council of Women for Home and the Foreign Missions conference who issue the Call to Prayer and publish the programs.

MISSIONARY GROUP MEETS IN LEAKSVILLE

The Pattie Field missionary society of the First Methodist church of Leaksville met for its February meeting in the home of Mrs. J. G. Farrell with Mrs. John F. Williams, president, in the chair.

Mrs. Allan D. Ivie read the Bible selection for the afternoon and developed from her reading a talk on neighborliness, both interesting and helpful. Prayer was offered by Mrs. G. C. Gammon.

The study for the hour had for its subject "The Wesley and Bethlehem Houses Supported by the Council" with Mrs. Carlisle C. Campbell in charge. Much helpful information was given relative to these institutions in which the women of the missionary societies are so deeply interested and which are doing a great service to needy men, women and children of both races. The announcement of a meeting within the next week to begin the study of "What Is This Moslem World" under the leadership of Mrs. P. T. Haizlip was heard with much interest. The study will continue for four weeks and Mrs. Farrell, Mrs. C. H. Boyd, Mrs. Carlisle Campbell and Mrs. J. E. Williams will be hostesses committees for the new year of 1935 were named and plans for a most successful year were outlined.

From the Missionary Bulletin comes the following announcement of interest concerning the Lambuth Training School at Osaka, Japan:

"Mr. Tadasha Tanaka, president of the Lambuth Training School, Osaka, Japan, has recently resigned his position there to accept the place of principal of the Kwansei Gakuin Middle School. For a long time Mr. Tanaka has had a dream of working with teenage boys and now that an opportunity for this kind of work has come to him he feels he must accept it.

Miss Hamake Hirose has been elected to fill his place as president of Lambuth. Many persons throughout the Southern Methodist Church will recall with delight Miss Hirose, who studied in America several years ago, and while here assisted with a number of young people's camps and conferences.

Miss Hirose is one of two girls whom Miss Gaines took out of the Hiroshima Province when scholarships were offered the two girls making the highest grades in the primary schools of the whole province.

When Miss Hirose went to Hiroshima as a country girl she knew nothing of Christianity or of foreigners. She passed with honor the five-year high school course there, and then the three-year Semmon Gakko or college course. Later she taught at Hiroshima, then came to America, where she received her A.B. degree from Central College, Fayette, Mo., and her M.A. degree from Peabody College in Nashville, Tenn. For the past seven years she has been teaching at Lambuth and has continued to develop into an ever stronger, finer Christian character. Teachers, students, alumnae and missionaries believe her to be the person for the presidency of Lambuth.

"SONGS IN THE NIGHT"

Those missionary societies which have not used as a Bible study "Songs in the Night" have much to which they may look forward. This slender volume of seven studies taken from Isaiah 40:55 gives an insight into the highest idealism of the Old Testament. Most of the social implications of the Gospels are pre-viewed here. In the last chapter Jesus is shown as the fulfillment of the highest social idealism of Isaiah.

Christian social relations committees particularly should find these studies stimulating and thrilling.

"Songs in the Night" is an approved Bible study book. It may be purchased for 25 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

As natural health depends to a great extent upon deep breathing, the spiritual life is strengthened by deep devotion in prayer.—C. E. Lindberg, D.D.

Children's Storyland

SAMMY'S PENNIES

By Mrs. Effie Crawford

"What's the use of saving?" muttered Sammy Gray,
Counting up his pennies as he went to play;
"Pennies are so tiny, such a small amount,
They would never help you make a bank account."
Just outside the garden, underneath a tree,
There he saw a squirrel, busy as could be;
Storing little acorns, hiding them away,
Covered up so snugly, for a winter day.
Soon a buzzing noise from the flower bed,
Honey bee then sailing swiftly overhead;
Back and forth she traveled, carrying bit by bit
Honey, sweet and yellow, loads and loads of it.
Sammy learned the lesson, Mother Nature gave,
Honey bees and squirrels taught him he must save;
Counting up his pennies, "Clinkety clank, clank,
If I keep on saving, they will fill the bank."

—The Young Crusader.

ANNA'S DAY OFF

(Miss Esther Erickson, who translated this story from the Norwegian, is returning soon to take up her work in Norway. She has been taking care of a group of children in our orphanage during her stay in this country.)

"If I could have a whole day just to play I would be so glad," said little Anna one day at the breakfast table to her mother. "I am so tired of going to school all the time and studying my lessons. Why do I have to spend so much of the time doing things I don't like to do?"

"Try it," her mother answered. "You may have this day just for play. You do not need to go to school or help me at all with my work."

How the other children on the way to school envied Anna as she, standing at her gate, informed them she need not attend school, but that this was to be her day of just play.

When all the children had passed by she ran down into the garden and gathered some gooseberries. Bringing them into the kitchen to her mother, she exclaimed, "Oh, mother, I have gathered these gooseberries, and now you'll let me help you make some gooseberry pudding for dinner, won't you?"

"Gooseberry pudding shall be made from them," answered mother, "but you cannot help today. Remember this is your day of play;"

Anna's face began to look serious. She took her doll and played awhile with her, but she soon wearied of that. She then brought her ball out, but it was not long until she was tired of that game too. As she went to look out through the window, she caught sight of her mother picking peas in the garden.

"Oh, may I help, mother?" she called eagerly from the window. "I would love to do it."

"No, Anna, this is work, not play. Was it not today you wanted just for play?"

By this time Anna was getting very tired of her day of play. She was beginning to realize that it wasn't so much fun, after all, just to play.

Later when she heard her mother begin to set the table for dinner, she wanted so much to ask if she could help, but felt ashamed to go and offer herself.

When the day was almost at an end she grabbed her sewing outfit and went out on the steps to go to work. She felt she could stand it no longer to be idle —it was no fun at all! It had been such a long, weary day.

"Mother," she said, as she gave her a good-night kiss, "this has been the longest day I have ever lived! Now I understand what our teacher meant when she told us that 'those have the heaviest labor, who have nothing to do.' "—The Burning Bush.

JOHN WESLEY'S LOVE OF HORSES

In the spring issue of The Horse, published in London, Animal Life tells us there is a very interesting article on the great evangelist, John Wesley, and his love for, and common-sense knowledge of, the horse. As is commonly known, this great preacher, who lived in the latter part of the 18th century, rode on horseback on most of his tours of England. Between 1738 and 1790 Wesley rode on horseback more than 250,000 miles. Remembering what he owed to the faithful horse, among the thousands of sermons he wrote was one on the horse. He promised animals their fair share of the general deliverance and prophesied at the last day they would enjoy a state of exalted happiness. A fine equestrian bronze statue of the leader of the evangelical movement is in the center of the city of Bristol.—Our Dumb Animals.

CHILDREN'S SAYINGS

A small boy was sitting moodily on his front doorstep.

"What makes you so miserable?" a friendly neighbor inquired.

"Well," replied the boy, "if I had it to do over again, I wouldn't eat up sister's lipstick—even for spite."—Louisville Courier-Journal.

* * * *

Mother asked her six-year-old what loving kindness meant.

"Well," he said, "when I ask you for a piece of bread and butter and you give it to me, that's kindness, but when you put jam on it, that's loving-kindness!"—Chicago Tribune.

* * * *

"Your brother went abroad on a scholarship, didn't he?"

"No; it was a cattleship."

MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it"

Mother always recommends STANBACK. I'll try it.



Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

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YAGER'S LINIMENT

New York Doctor Lowers HIGH BLOOD PRESSURE in 22 out of 26 cases

Dr. Frederic Damrau, eminent physician of New York City, recently lowered the blood pressure in 22 out of 26 cases with ALLIMIN Essence of Garlic-Parsley Tablets. Not only did the blood pressure come down and stay down with the use of ALLIMIN, but dizziness and headaches were completely relieved in almost every case. To get the selfsame tablets used by Dr. Damrau, ask your druggist for ALLIMIN Essence of Garlic-Parsley Tablets and take no substitutes or imitations. For FREE sample and valuable booklet by doctor, address, Van Patten Co., 54 W. Illinois, Chicago.

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In Memoriam

RESOLUTIONS OF RESPECT

We, the members of the men's Bible class of Thrift Methodist church, wish to pay a loving tribute to our friend and one of our most devoted and loyal members, David P. Randall, who passed on December 29, 1937. Therefore be it resolved:

First, That although each member feels keenly his passing, we bow in humble submission to the will of our heavenly Father, knowing he doeth all things well.

Second, That we extend our heartfelt sympathy to the bereaved family and to the many who loved him.

Third, That his life as a Christian has been an inspiration and we thank God for having enjoyed his companionship.

Fourth, That a copy of these resolutions be recorded in the minutes of the church, a copy sent to the family, and a copy sent to the N. C. Christian Advocate.

Irvin W. Johnston, Pres.

RESOLUTIONS OF RESPECT

In the quietness of an early morning hour on January 1, 1938, the soul of our beloved member, Mrs. J. A. McCotter, left us and went home to live with God. She was the mother of our society when it was organized 27 years ago. It was then called the Ladies' Aid. Later we changed it to a missionary society, and for her loyal and faithful service we renamed it in honor of her. Therefore be it resolved by the Nettie B. McCotter Missionary Society:

First, That we express our deepest appreciation for her devotion and faithful leadership to our church at all times, and the passing of such a life leaves a vacancy in our church and community that will be felt by all and prove a great loss.

Second, That we extend to the bereaved husband our deepest sympathy and may God's blessing rest upon him.

Third, That a copy of these resolutions be sent to the husband, a copy sent to the North Carolina Christian Advocate for publication, and one to The News and Observer, and a copy placed on the records of the society.

Mrs. Baker W. Potter, Pres.
Mrs. H. D. Potter, Sec.
Mrs. C. W. Lupton, Treas.

RESOLUTIONS OF RESPECT

Whereas, our beloved brother and fellow worker, W. E. Hay, has recently passed from time to eternity, and the members of our class wish to express their sorrow for his departure and extend their sympathy to his bereft relatives. Now, therefore, be it resolved by the men's Wesleyan class of Front Street Methodist church of Burlington.

First, That while submissively bowing to the will of Him who doeth all things well, we do most deeply deplore and regret the passing of Brother Hay, who, notwithstanding his advanced age and physical weakness, was to the last a faithful and interested member of our class, attending its sessions practically every Sunday and devoutly studying with us the Sunday school lessons. His death leaves a breach in our ranks that will be hard to fill, and we will fondly cherish the memory of his fidelity and devotion to the class, the church and to other praiseworthy and public-spirited enterprises of the community. He was always optimistic and cordial toward everybody, high or low, and remarkably generous in his contributions to worthy causes. Nobody in Burlington had a more friendly disposition, and it has been claimed that he has shaken hands more times and with more folks than any man that has ever lived in the city.

Second, That we do most deeply and sincerely sympathize with his wife, who is also a most faithful and devout Christian worker, and commend to her in her sore bereavement, and to other near relatives of the deceased, the consolations and comforts of the Christian religion.

ii Third, That a copy of these resolustion be furnished to the local daily paper and to the North Caroilna Christian Advocate with request to publish.

E. S. W. Dameron,
Dr. J. S. Hunter.

RESOLUTIONS OF RESPECT

Whereas, Almighty God has decreed that our brother, James Atkins, Jr., be called home from his work here on earth.

And whereas, the board of stewards of the First Methodist church, Waynesville, N. C., wishes to recognize the invaluable service James Atkins, Jr., rendered to his church and to his community through his untiring efforts in behalf of, and optimistic faith in the possibilities of both. Calling particular attention to his work in behalf of the Lake Junaluska Methodist Assembly, had it not been for the refusal of James Atkins, Jr., to give up in the face of overwhelming odds, the dream that the Southern Methodist Church would finally own Lake Junaluska would not have been realized at this date.

And whereas, Mr. Atkins' death is a distinct loss to the Methodist Church, to Waynesville, and to Lake Junaluska; now, therefore be is resolved by the board of stewards of the First Methodist church, Waynesville, North Carolina, that these facts be spread upon the permanent records of the board, and that a copy of this resolution be sent to Mrs. James Atkins, Jr., and a copy to the North Carolina Christian Advocate.

Adopted by unanimous action this 13th day of January, 1938.

H. M. Bowles, Sec.

RESOLUTIONS OF RESPECT

"The lights are all out in the mansion of clay,
The curtains are drawn, for the dweller's away.
She silently slipped o'er the threshold by night,
To make her abode in the city of light."

It is with deep sorrow that we, the members of the woman's missionary society of Fairview church, Thomasville, N. C., wish to pay tribute to one of our most beloved members, Mrs. H. P. Clinard, who passed away on October 26, 1937.

Mrs. Clinard lived a noble life, ever alert and willing to be of service where duty called her. Though too feeble for years to attend services regularly, she was always interested in the life of her church and community. She gave of her best to her Master. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well, and thank God for one whose life has been a benediction to us.

Second, That we extend our heartfelt sympathy to the bereaved family and to the many who loved her.

Third, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of our society, and a copy sent to the North Carolina Christian Advocate.

Mrs. Ray Clodfelter,
Mrs. Luther Yokley,
Miss Lillie Mae Motsinger.

SORE THROAT WITH COLDS Given Fast Relief

Take 2 Bayer Tablets with a full glass of water.





Crush 3 Bayer Tablets in 1/3 glass of water—*gargle twice* every few hours.

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This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.



15c FOR 12 TABLETS
2 FULL DOZEN 25c

Virtually 1 cent a tablet

ACID INDIGESTION?



Durham, N. C. — Mrs. David T. Harris, 527 Eva St., says: "I suffered so from acid indigestion I could hardly eat without being distressed. I took Dr. Pierce's Golden Medical Discovery and I was able to eat and enjoy my meals. I would advise any one suffering from acid stomach to try this medicine." Buy it in liquid or tablets from your druggist today.

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NORTH CAROLINA CHRISTIAN ADVOCATE

NORTH CAROLINA

Christian Advocate

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Asheville ..... May 17

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

February 20-March 6—Canton, Ohio.
March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro ..... March 20-April 3
High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Georgetown, S. C. ..... March 8-20
Greelyville, S. C. ..... March 20-31
High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March

Front Street, 11 6
Webb Avenue-Holt's, Holt's, 7:30 6
Roxboro, Long Memorial, 11 13
East Roxboro, 7 13
Trinity, 11 20
Cedar Grove, Walnut Grove, 3 20
Carrboro, 7:30 20
Durham Ct., McMannen's, 11 27
Burlington Ct., Bethel, 3 27
Graham-West Burlington, Graham, 7:30 27

April

Bahama, Ellis Chapel, 11 3
Brooksdale, 7:30 3
Duke Memorial, 7:30 5
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May

Lynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

North Gates, Savages, 11 and 1 5
Ahoskie, 11 6
Hertford, 7:30 6
Chowan, Bethany, 11 and 1 11
Perquimans, Woodland, 11 and 1 12
Murfreesboro, Winton, 11 13
South Camden, Wesley's, 2:30 13
South Mills, Newland, 11 and 1 19
Edenton, 11 20
Aulander, Lewiston, 7:30 20
Moyock, 11 27
Currituck, Ebenezer, 7:30 27

April

Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
SECOND ROUND

March

Fayetteville Ct., Camp Ground, 11 6
Hay Street, 7:30 6
Caledonia-Johns, 11 13
Laurel Hill, 3 13
Gibson, 7:30 13
Jonesboro, 11 20
Broadway, Morris Chapel, 3 20
Sanford, 7:30 20
Rockingham, 11 27
Roberdel, 3 27
Laurinburg, 7:30 27

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

March

Straits-Harlowe, Straits, 11 6
Atlantic, Williston, 3 6
New Bern, Centenary, 7:30 6
Grifton, Grifton, 11 13
Jones, Oak Grove, 3 13
Hookerton, Hookerton, 7:30 13
Ocracoke-Portsmouth, Ocracoke, 7:30 15
Goldsboro Ct., Salem, 11 20
Fremont, Black Creek, 7:30 20
Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April

Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

March

Selma, 11 6
Clayton, night 6
Erwin, 11 13
Dunn, Devine Street, night 13
Middleburg, Shocco, 11 20
Oxford, night 20
Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April

Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Epworth-Wesley, Bethany, 3 6
Chadbourn, Evergreen, night 6
Burgaw, Watha, 11 13
Wilmington, Fifth Ave., night 13
Maysville, Tabernacle, 11 20
Swansboro, Oak Grove, 3 20
Jacksonville-Richlands, Richlands, night 20
Wallace-Rose Hill, Wallace, ... 27

April

Carver's Creek, Weyman, 11 3
Shallotte 3
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Deems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

May

Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Falson-Kenansville, Goshen, 11 15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Rocky Mount, First Church, 11 6
Enfield-Whitakers, Central Cross, 3 6
Wilson, 7:30 7
Spring Hope, 11 13
Battleboro, York, 3 13
St. Paul, 7:30 13
Seaboard, Pleasant Grove, 11 16
Weldon, 7:30 16
Garysburg, 11 20
Conway, Bethany, 7:30 20
Robersonville, Conetoe, 11 27
Bethel, 7:30 27

April

Warrenton, Macon, 11 2
Rosemary, Smith, 11 3
Roanoke Rapids, 7:30 3
Norlina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Asheville, Haywood Street, 11 6
Candler Ct., Snow Hill, 3 6
Leicester Ct., Dix Creek, 7:30 6
Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April

Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May

Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Lincoln Ct., Marvin, 11 6
Boger City, Asbury, 3 6
Lincolnton, First Church, night 6
Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Mayle, night 20
Lowesville, Snow Hill, 11 27
Cruse Ct., Lander's Chapel, 3 27

April

Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24
Belmont, Main Street, 7:30 13

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

March

Spray, 7:30 6
Leaksville, 5 6
Draper, 11 6
Calvary, 7:30 9
Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

	March
Pleasant Grove, 11	6
Broad River, Providence, 3	6
Henrietta-Caroleen, Henrietta, 7	6
Bostic, Salem, 11	13
Gilkey, Thurmal City, 3	13
Rutherfordton, 7:30	13
Elk Park, Newland, 11	20
Avery Ct., Pine Grove, 3	20
McDowell Ct., Nebo, 7:30	20
Forest City, 11	27
Mill Spring, Bethlehem, 3	27
Cliffside-Avondale, Avondale, 7	27
	April
Old Fort, 11	3
Old Fort Ct., Piney Grove, 2:30	3
Marion Ct., Glenwood, 7:30	3
Granite Falls, 11	10
Table Rock, Arney's Chapel, 3	10
Morganton, First, 7:30	10
Rutherford College, Rutherford College, 11	17

SPECIAL NOTICE

Since matters of the greatest importance to the entire church are to be presented at the above conferences all officials and members are earnestly requested to attend.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

	March
Albemarle Central, 11	6
Westford, 7:30	6
Albemarle Ct., Stony Hill, 11	12
Kannapolis, 11	13
Granite Quarry, 7:30	13
Spencer Central, 11	20
Woodleaf, 3	20
Gold Hill, Rockwell, 7:30	20
Central, Concord, 11	27
Landis, Oak Grove, 2	27
Salisbury First, 7:30	27
	April
Albemarle, First Street, 11	3
Badin, 7:30	3
Advance, Fulton, 11	10
Norwood Station, 7:30	10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	March
Maiden, Maiden, 11	6
Balls Creek, Mountain View, 3	6
Newton, night	6
Highlands-Rhodhiss, Rhodhiss, 10 and 5	13
Hickory, First Church, 11	13
Catawba, Bethlehem, 3	13
Bethel-Fairgrove, Bethel, night	13
Olin, Snow Creek, 11	20
Elkin Ct., Maple Springs, 3	20
Elkin, night	20
Hiddenite, Hiddenite, 11	27
Elmwood, Ebenezer, 3	27
Hickory, Westview, night	27
	April
Stony Point, 11	3
Taylersville, Carson, 3	3
Wilkesboro, Union, night	3
Mooresville, Jones Memorial, 11	10
North Iredell, Williamson, 3	10
Statesville, Race Street, night	10
Statesville, Broad Street, 11	17
Cool Springs, New Salem, 3	17
Statesville Ct., Midway, night	17
Moravian Falls, Moriah, 11	16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	March
Bethel, Bethel, 11	6
Franklin, night	6
Waynesville, Regional Rally, 11 and night	13
Hayesville, Sweetwater, 11	19
Robbinsville, Robbinsville, 11	20
Dellwood, Elizabeth, night	20
Macon, Patton's, 11	20
Franklin Ct., Clark's, 11 and 3	26-27
Cullowhee, Cullowhee, 11	3
	April
Highlands, Glenville, 3	3
Fines Creek, Spring Creek, 11	10
Crabtree, Finchers, 3	10
Brevard, 11	17
Brevard Ct., Oak Grove, 3	17
Sylva, 11	24
Whittier, 3	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	March
Hiatt Memorial, Mt. Olive, 11	6
Reeds, at Mrs. Nifong's, 3	6
Buikhead, 7:30	9
Rural Hall Ct., Trinity, 11	13
Pilot Mountain Ct., Pinnacle, 7	13
Mt. Airy, Rockford Street, 7:30	16
Walkertown, Love's, 11	20
Central Terrace, 7:30	20
Linwood Ct., Macedonia, 11	27
Erlanger, Erlanger, 7:30	27
Lexington, First Church, 7:30	30
	April
Ogburn Memorial, Oak Summit, 7:30	1
Thomasville, Main Street, 11	3
Danbury Ct., Pine Hall, 7	3
Mt. Airy, Central, 7:30	6
Kernersville, 11	10
Mt. Airy Ct., Epworth, 6:30	10
Denton Ct., Jackson Hill, 11	17
Doub's Ct., Brookstown, 7:30	17

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

RESOLUTIONS OF RESPECT

At a regular meeting of the board of stewards of the Epworth M. E. Church, South, held February 1, 1938, the following memorial was adopted unanimously:

Whereas, it has pleased Almighty God to remove from us our friend and associate, S. J. Ferguson, who has served as a member of this board for many years, and during all that time was rarely absent from our meetings and took a most active interest in the affairs of Epworth church; and

Whereas, his keen mind, his exceptional abilities, his clear judgment and wise counsel, combined with his high sense of honor, commanded the respect of all those associated or who had contact with him, and the memory of his kind and lovable qualities and sterling character will be an abiding inspiration to all who enjoyed his friendship; now, therefore,

Be it resolved, that deeply aware of the loss sustained, the board of stewards of Epworth M. E. Church, South, hereby expresses its sincere sorrow at the death of Mr. Ferguson and its sympathy for his family, and directs that this resolution be spread upon its records and that copies thereof be sent to the family of Mr. Ferguson and to the North Carolina Christian Advocate.

W. B. Duncan,
H. R. Williamson,
T. M. Phillips.

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710 N. 7th Street, Memphis, Tenn.

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Cynthiana, Ky.

O. H. Callis
Wilmore, Ky.

Jordan W. Carter
Wilmore, Ky.

John R. Church
636 S. Green Street, Winston-Salem, N. C.

Burke Culpepper
535 LeMaster Place, Memphis, Tenn.

D. L. Coale
133 So. King's Road, Los Angeles, Calif., or Box 1138, St. Petersburg, Fla.

R. L. Flowers
Denton, Tex.

J. O. Hanes
1101 N. 44th Street, Birmingham, Ala.

Sam Haynes
Clarkston, Ga.

R. D. Huston
212 N. Maple Avenue, Wilmore, Ky.

Andrew Johnson
Wilmore, Ky.

James B. Kendall
116 Forrest Avenue, Lexington, Ky.

Gus A. Klein
1567 Waverly Place, Memphis, Tenn.

Lovick P. Law
Siloam Springs, Ark.

H. C. Morrison
523 W. First Street, Louisville, Ky.

Frank M. Neal
1413 Fillmore Street, Amarillo, Tex.

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Joseph Owen
Union Springs, Ala.

Thurston B. Price
2347 5th Avenue, South, St. Petersburg, Fla.

W. E. Thomas
4 Westminster Apt., Nashville, Tenn.

George Tucker
2014 Nelson Avenue, Memphis, Tenn.

†

The note of evangelism is being sounded everywhere in our Methodism today. Bishops, Presiding Elders, Pastors, the laity—all are united in proclaiming a gospel of salvation to a world that stands desperately in need.

Most of our churches are planning for special evangelistic services during these Pre-Easter days and during the period of the Aldersgate Commemoration.

Our General and Conference Evangelists are available to serve pastors and churches in need of extra help. These men have dedicated their lives to evangelism and have been set aside by their Conferences for this specialized work. They stand ready to serve the Church. They welcome correspondence with you.

Make your plans now for a real revival. These weeks immediately at hand offer us a tremendous opportunity for the salvation of souls. God pity us if we should fail Him in an hour of such large possibilities.

†

OUR CONFERENCE EVANGELISTS

Arizona Conference
T. F. Hughes, Phoenix, Ariz.

Central Texas Conference
J. D. Smoot, Comanche, Tex.
Z. R. Fee, Dallas, Tex.

Florida Conference
P. J. Pappas, Tarpon Springs, Fla.

Holston Conference
D. S. Dosser, Bristol, Tenn.-Va.

Illinois Conference
E. O. Hobbs, Willow Hill, Ill.

Kentucky Conference
T. P. Roberts, Wilmore, Ky.
L. E. Williams, Lexington, Ky.
J. R. Parker, Wilmore, Ky.
M. H. Richardson, Wilmore, Ky.

Louisville Conference
C. S. Hutcherson, Glasgow, Ky.
R. R. McDowell, Madisonville, Ky.
T. T. Frazier, Jeffersontown, Ky.

Missouri Conference
Ned Hill, Bowling Green, Mo.

North Alabama Conference
G. M. Hamby, Tuscaloosa, Ala.

North Arkansas Conference
Norris Greer, Jonesboro, Ark.

North Mississippi Conference
S. M. Butts, Mathiston, Miss.
J. W. Gibson, Millport, Ala.
A. P. Stephens, Kosciusko, Miss.
B. F. Bullard, West Point, Miss.

North Texas Conference
T. W. Preston, Dallas, Tex.

Northwest Texas Conference
W. B. Morton, Abilene, Tex.
B. L. Nance, Lubbock, Tex.

Oklahoma Conference
M. A. Cassidy, Caddo, Okla.

Pacific Conference
John I. Huff, San Francisco, Calif.

Texas Conference
J. M. Fuller, Denton, Tex.

GENERAL COMMITTEE ON EVANGELISM

650 Doctors' Building, Nashville, Tenn.

BISHOP U. V. W. DARLINGTON, *Chairman*

GROVER C. EMMONS, *Secretary Home Missions, Evangelism, and Hospitals*

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 10, Number 10

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May 24, 1738

ALDERSGATE was neither an entrance to nor an exit from any theological seminary. Aldersgate was a winding thoroughfare of human life. Upon this thoroughfare of life John Wesley entered on that dark night when, about nine o'clock, he was dazzled by the greatest light that was ever on land or sea.

For a dozen years following his ordination, he was in religious bewilderment. He followed a course in the Holy Club that he hoped would bring him conscious salvation. He came to Georgia for the purpose of saving his soul. He spoke of coming as a missionary to the Indians, but he declared that he was more concerned to find that reality of religious life that should give him hope. After his ordination he went out as a curate in his father's own parish; he later preached at Oxford; he went to Savannah as a chaplain; he talked with Moravians. Baffled, ever baffled, he sought that which would not appear and hoped for that which he did not see. He was seeking light. What happened?

The night was on. He went to Saint Paul's Cathedral and the anthem was this: "Out of the depths do I cry unto Thee, O Lord." On its wave and resurging his heart was swept as it expressed the condition of his soul. "Out of the depths do I cry—out of the depths." From the door he went out into the night. A friend led him over to a religious society in Aldersgate Street—a little winding pathway going out from Saint Paul's by the Bank of England. One was reading Luther's comments on Paul's letter to the Romans. He read, "The just shall live by faith." It rang in Wesley's heart like the bells of the morning. "The just shall live by faith." He felt his heart strangely warmed. More than that—he had his mind strangely illuminated. It was not the warmth that changed John Wesley. It was the light. It was not the movement upon his emotions; it was the revelation to his mentality as it sought, out of the depths, to take hold of that which would give him hope forever. That is what took place. He called it a new birth. And when he thus called it, he set the norm of all that he ever afterward thought or did. The new birth! The new life! He had been in quest of the reality in life, in quest of the reality in religion, in quest of the reality in the relations of man to God; and here he had found it in the regeneration of the human soul.

—Bishop John M. Moore.

Build a Layman's Honor Roll

Scores and scores of loyal and devoted men and women report to us how much they enjoy the North Carolina Christian Advocate, insisting they could not get on without their great church paper.

Why Not Tell Your Friend About the Advocate and Win a New Subscriber?

Help your pastor to talk the Advocate. The Aldersgate Honor Roll exalts the pastors and the churches. A similar roll would tell of the good deeds of the laymen and lay women. Act at once!

Tell Others; Win One

Who will be the first to send a remittance, giving name of church as well as post office of the new subscriber?

Now For a Layman's Aldersgate Roll!

NOT THE FEW, BUT THE MANY

The plea on this page that many laymen lift their voice and lend a hand for the Christian Advocate is a recognition of the fact that a great multitude is essential to making a church paper. No institution of the church can win by relying on the few appointed to lead. Educational, missionary, and all other interests must enlist the hundreds to keep going. The same is true of the church paper so essential to the success of every undertaking of the church.

The bigger a college and the more far-reaching the work of a paper becomes the more people are needed to carry on. Our plea for hundreds of devoted and loyal friends to get busy in enlisting others for the Advocate looks to the future welfare of our every interest. Pastors, laymen and lay women in continuous co-operation with the active force at Greensboro can make possible the success we crave. The small group of workers in the office can not make a paper any more than a few executives and teachers can make a college even though they toil ever so faithfully. Success awaits hard work and diligent co-operation on the part of all.

"I GO, SIR, AND WENT NOT"

Never before have we Methodists had so many carefully wrought out plans and programs as this Aldersgate year. What have we done with these? And what are we going to do about it all? We have good will a plenty and many are saying as did one boy of the parable, "I go, sir," insisting that they are ready to fall in line with the programs—but have they?

The time has come to face up on the record. What has each one of us done for the Advocate? for stressing the Aldersgate experience in every church? for all the program? How many have said, "I go, sir, and went not?" Surely no ordinarily decent Methodist will allow this year to pass without doing something out of the ordinary. It certainly is time for these to get busy, for the facts af this hour are against them. Oh, for a glowing soul!

MESSAGE OF LAY LEADER TO LAYMEN OF BERN DISTRICT

Dear Lay Leader:

Tuesday, March, 15, is the date for the mid-year meeting of the Conference Board of Lay Activities. The place is St. Paul M. E. church, Goldsboro, at 10 o'clock a. m.

Dr. Few is asking me to make a report on what has been done in our district to date and what are the plans up to the meeting of the district conference. This report will be based on the ten objectives proposed by the board and adopted at the last annual conference. Please fiill out your objectives and mail to me not later than 14th.

Lunch will be served at the church by the board.

Let me know as soon as you can the approximate number that will attend from your charge. A report a few days before the meeting will help those who serve the lunch to know as nearly as possible the number. W. C. Chauncey.

PROFESSOR SPENCE ON THE AIR

On Wednesday, March 16, from 6:45 to 7 o'clock Prof. H. E. Spence, president of the North Carolina Conference Board of Christian Education, will speak over station WPTF, Raleigh, on "Greensboro College, Mother of Uncrowned Queens. Dr. W. W. Peele, a former president of the Western North Carolina Conference Board of Christian Education, spoke on a similar topic over WBIG, Greensboro, Tuesday evening, March 1.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The editor of the Michigan Christian Advocate is author of the declaration that sane bishops divide a long, poor sermon into three parts and thereby make three good short sermons out of one. This is what we call division and multiplication working together for the public good.

S S S

Spring is in the offing. The fire bushes have been ablaze for weeks. The maple buds are already red. The first pansy and the first violet herald the near approach of the multiplied beauties of the spring time. Only one evidence is lacking. The spring poetry has not reached the editor's desk. But look out, it is on the way.

S S S

John Wesley and his "societies" were not acceptable to the Established Church of England and he was forced to organize a separate church. A hundred years later William Booth and his work in East London was rejected by the churches, including the Methodist Church and he was forced to organize the Salvation Army. It seems almost time for another great religious movement in England, if not in the United States.

S S S

The preacher's wife too often remains "unhonored and unsung" even when there is praise for the parson. But Bishop William Lawrence of Massachusetts in his "Memories of a Happy Life" expressed unlimited admiration for the minister's wife. Give heed to what the bishop says:

> Parsons' wives, at all events in Massachusetts, are to me a marvel. Women of refinement and education in rectory or tenement, with one or two children, usually without servants except an occasional helper for the heavy work, have provided me with comfort, food and cheer for thirty years. The cooking was good, for they cooked: the service was good, for they served: and the conversation was good and on a high plane, for they talked. I have occasionally met a parson's wife who would have done better in some other sphere; but as a whole I do not believe there is a finer, more economical, capable, cheerful, and self-sacrificing body of women than the wives of ministers and missionaries of the Christian churches.

Someone has said that Geneva (reference is to the League of Nations) is only a flag-stop on the nation's road to war. The site of ancient Babylon is now only a flag-stop on a little eastern railway. To these observations about railroad flag-stops it might not be out of place to add that Europe, if it continues with its madness, will eventually, like Babylon, be only a flag-stop in an unhabited desolation.

S S S

Charles P. Steinmetz was no preacher, no professor of moral philosophy, but one of America's leading scientists, a marvel of his day as a student of some of the mightiest forces that rule in our physical world. Among his last words are these:

> Here is a force which history clearly teaches has been the greatest power in the development of men and history. . . . Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been touched. When this day comes, the world will see more advancement in one generation than it has in the past four.

S S S

Let us Methodists stick close to the common people, the people in whom God especially delights or he would not have made so many of them, to use the well known saying of Abraham Lincoln. In England the Methodists started with the common people. These Methodists of Wesley's day carried the gospel to men in the coal pits who wore no coronets nor boasted of Norman blood in their veins. And in this country the early Methodist itinerants made the humble cabins of the wilderness their lodging place and became messengers of Christ to all men regardless of race, color or conditions of servitude. And with all our big churches and the enrollment upon our records of the mighty, the learned, and the cultured, let us not become enamoured of these, and forget those in the humbler stations of life who constitute the very bone and sinew of democracy.

Which of Two Worlds?

A MAN'S life belongs to two worlds—the outer and the inner—the material and the spiritual. In the same way a man's religion, which is the deepest thing about life, belongs to two worlds—the outer and the inner. While there is about religion that which is without; primarily, religion has to do with that which is within. God is a spirit. Since all religion begins with God, religion remains primarily spiritual. "He seeketh such to worship him in spirit and in truth."

The glorious thing about Aldersgate and all that goes with it has to do with the inner life where the soul meets with God. Most of those who bring the Aldersgate message make it personal and spiritual. Now and then one talks about this age and the material achievements of the nations in this modern world. As a result, he fails to get within a thousand miles of Aldersgate and the Aldersgate appeal. For it deals with the individual—with personal experience of the soul in fellowship with God. To go off talking about the nations and the modern world does not lay on heart and conscience the desperate situation that the Aldersgate experience would remedy. Insufficient is such a gospel to bring lost and sinful men to the bar of conscience and the soul of man into a vital experience with Jesus Christ. Deep and serious and vital is the Aldersgate appeal. It has to do primarily with the world within, enabling men to say, "the spirit beareth witness with our spirits that we are the children of God."

Who Can Tell Why It Is?

WHY is what? Why is it that the home of Harvard and Yale universities and of Emerson and Hawthorne, Longfellow and Whittier is the most provincial section of our country? And next to it is the state of Mississippi. South Carolina at one time belonged in this classification, but through the broadening influence of her neighborly sister, North Carolina, she no longer belongs to this category. Such provincialism produces amusing results. New England, for example, throws a holy fit because Mississippi burned negroes in the past while the Southern provincials respond that New England at one time burned witches.

Now a few Southern Methodists in the provinces object to Methodist union because they hate the negro, while some New Englanders object to the same plan of union because of their intense love for the negro. The pot calls the kettle black, but the pot makes no effort to rub off the soot on its own iron sides.

Agony of Soul Should Grip Us

REPORTS submitted last week to the Aldersgate meetings in North Carolina disclosed a shocking situation. To know that thirty-one per cent of the 719 churches in the North Carolina conference had no additions on profession of faith last year should shock us beyond measure. Practically one in three has a name to live—but only that, so far as winning men to Christ is concerned. Out of the depths, out of the depths, should we cry!

To insist that these are little straggling churches in the out of way places does not help matters. Only three churches reported less than twenty-five, with comparatively few that went under fifty members. Wesley said where eight or ten persons can be brought together there let work begin. As a matter of fact, most of our churches have more than fifty on the rolls. Think of that! Sinners are all around! Every man of us knows that there are plenty of folks in easy reach of all these groups to be brought to Christ. Were even a few of these members brought into a vivid personal experience with the loving Christ in these days of the glowing soul, plenty of sinners would be found in unexpected places to come into the churches. No one is eager and willing to pay the price or else we certainly would have additions to all our churches. We would be surprised at what God had done. No wonder some of the preachers are saying with deep humiliation that they are afraid of this Aldersgate experience—they do not know what it will do for them. Then, too, our churches are full of folks who are not ready to relinquish their wicked ways and their selfish desires that God may use them.

Men and brethren, we are face to face with a shocking situation with one-third of our churches not adding a soul to the record—not one brought to Christ in a whole year. Are we going to carry this Aldersgate message into every nook and corner of every neighborhood until new life stirs the dry bones of those churches with no saving power left in them? These big gatherings will be a snare—yea, an everlasting reproach unless with song and prayer and testimony we go forth telling of

One mighty to save. No pastor ought to be able to eat or to sleep who has not wept over and won sinners in every church over which God has made him overseer. Then we will be able to wipe out the humiliation that has settled upon us.

A Great Scientist Talks About Religion

DR. ROBERT A. MILLIKAN is at the top among scientists and he occupies a like position among religious leaders. And utterances like the following have had much to do in placing him there. Listen to Dr. Millikan in the following:

"There is no possibility of creating a better world unless we can develop everywhere, first, better hearts, and second, better heads than we now have.

"The development of better hearts, better concience, better personal morality, greater unselfishness, has always been, and I think always will be, the main function of religion.

"Since the war there has been a decay of personal morality, which I should define as an attitude of willingness in each one of us to do what he himself thinks to be right—to seek what each one of us considers to be the common good instead of his own immediate satisfactions.

"This attitude has nothing to do with science. It is the very essence of religion, and no small fraction of the world's woes arises from the decay of this attitude, and its revival means, as I take it, the revival of true religion."

Things Spoken at Savannah

AN attractive and valuable book, "What Happened at Aldersgate," edited by Elmer T. Clark, contains the addresses delivered at the Aldersgate session of the General Missionary Council of the Methodist Episcopal Church, South, in Savannah, Ga., in the openings days of 1938.

Many who heard these addresses will want this volume for their libraries. Many who could not attend the Savannah assembly will be thankful for an opportunity to secure this remarkably superior series of addresses to read at home. Pastors will find this a book laden with preaching material. Such a volume of 240 pages for one dollar is a rare bargain. Those interested will order of the Publishing House, Nashville, Tenn., or Richmond, Va.

What Our Bishops Say

A LITTLE while ago the bishops gave to the church a carefully prepared message that pertained to the questions which are now uppermost in the minds of Methodist people as we place stress upon the spiritual beginning of the great Wesleyan movement that has now extended to the uttermost parts of the earth. It seems good to repeat what our bishops have declared in their address to the church because of the overflowing content of the following paragraphs. Read and ponder these golden sentences:

"Early Methodism avoided the pitfall of becoming a mere pietistic movement. John Wesley was not by nature a mystic. Our inner illumination must, like his, become a flame of devotion to the world that sits in darkness. No contemplative individualism can meet the crisis of this hour. We keep alive our consciousness of Christ by sharing him with others. We confidently hope that the rediscovery of Wesley's glowing experience may become the starting point for a new emphasis upon the total program of our church. Christian experience is tested by the measure in which we share our earthly goods with others, by the testimony of our lips and lives to his saving grace, by the abandonment of all prejudice based on race or creed, and by the deep concern which moves us for the salvation of the world. When we awake to God we find our brother in need standing by our side, and if we would keep God consciously near we must love and serve his children in a world of hunger and spiritual desolation.

"We seek no idolatry of a dead tradition. We would not worship the past, but rather serve the present. With no garlands would we embellish the tombs of the prophets. We would speak a living voice to a sick and dying world. Truth abides. Reality is timeless. God is eternal. Our task today is to capture for our generation those dynamic and ageless realities which in all centuries have been mediated out of the heart of God through Jesus Christ to the searching spirits of men. When once discovered and persuasively interpreted in gospel message and holy living, they become the ultimate basis for a new world. Today our generation, sick with the futility of its own self-seeking, turns back to God for the security which its own secular philosophy so insistently denies it. Does Methodism have an answer for the heart hunger of this weary world?"

People and Things

Mr. Fred C. Kinzie, Spindale, N. C., has been appointed treasurer of the Special Missionary Fund by Bishop Kern to take the place of Mr. G. B. Howard.

Rev. and Mrs. W. G. Farrar of Seaboard were visitors in Greensboro Wednesday. They were to see their daughter, Miss Annie Ruth, who is a senior in Greensboro College.

Rev. D. A. Oakley, pastor of Whitnel charge, has sent six new twelve months subscribers to the Advocate and renewals also. We thank you, Brother Oakley, for this good work.

Murphy has been heard from, but no report at this writing from Manteo. Rev. W. A. Barber, pastor at Murphy, has sent six new subscribers from Murphy and some renewals. This is a good beginning.

If pain and suffering are unavoidable in this world, then, indeed, it is a part of wisdom to turn endurance of them into courage, hope and cheerfulness, and be numbered among those who have come "out of great tribulation."

"The Aldersgate revival in the McFarland church has continued two weeks. A great meeting is resulting. Congregations have increased throughout the meeting for two services daily. Truly and Aldersgate revival. Next we go to Sandy Ridge."—G. N. Dulin.

" 'Experience of a Confederate Chaplain' in pamphlet, 500 copies, I published for my beloved father, Rev. A. D. Betts in 1904. He gave most of them to his soldier comrades. My supply is out and will be greatly obliged if anyone possessing a copy shall write me at Bamberg, S. C."—W. A. Betts.

Rev. W. Y. Everton, long time Methodist minister of Dare county, died at Manns Harbor suddenly on Friday, according to news coming to this paper as it went to press. Mr. Everton, long past his three score and ten, was an able preacher and one of the most interesting citizens in the country, and next week we will tell more about him.—Dare Times.

Rev. J. S. Hiatt, pastor of First church, Lenoir, has added 20 new subscribers to the already large list of Advocate subscribers in First church. Those Lenoir Methodists are a great people, intelligent, financially able, and loyal to the traditions of our Methodism. Dr. Hiatt is proving to be a successful leader at Lenoir as he has been wherever sent to serve.

Rev. L. W. Colson, Protestant Post Chaplain, writes: "My chief regret is that my friend, Dr. Dempsey, found so few written sermons and addresses by Bishop Dickey, but those of us who knew the good bishop are little surprised. Perhaps none living was better prepared than Dr. Dempsey to write 'Life of Bishop Dickey,' for which splendid effort I am one among many sincerely to thank him."

"There were two errors by the printer in my report last week. West Jefferson should have been credited with $20, and Denton with $57 instead of $47. I note this for the sake of the charges concerned. And also because it would show a discrepancy in my work if anyone checks after me. Each month I make a statement to the Budget Commission showing all my receipts and disbursements, with a certificate of my bank balances. With my reports in the Advocate and these statements anyone can know every transaction throughout the year."—E. O. Cole, Treas.

The following members of "I Planted a Tree Club" have reported to Bishop Paul B. Kern: Rev. W. Arthur Barber, Murphy; Rev. W. F. Beadle, Highlands; Rev. E. H. Blackard, High Point; Rev. G. N. Dulin, Morven; Rev. J. C. Harmon, Leland; Rev. R. E. Hinshaw, China Grove; Rev. W. G. McFarland, Asheville; Rev. S. F. Nicks, Cedar Grove; Rev. B. A. Sink, Gilkey; Rev. J. L. Stokes, II, Randleman.

"We are doing all right over here in the far flung town of Murphy. New light fixtures have just arrived for our church. They are handsome. Within the past year our church has been redecorated and painted within and exterior painted, and we have installed an electric organ, the Orgatron. Now with the new light fixtures we feel that we are at least accomplishing something in a material way. We are trying to do something for the spiritual uplift of the church as well. We have a regular weekly meeting of our spiritual life group, and we are trying to get as much as possible out of the opportunity that the Aldersgate Commemoration affords us."—W. Arthur Barber.

"Our Franklinton board of stewards is now receiving the Advocate 100 per cent. In our church school we have formed a cradle roll of 43 in the last few weeks and have organized our home department work with 17 members. We have set a definite attendance goal for the church school and are working steadily toward it. We are now repairing two splendid basement rooms for our classes. We are completing our 'Out of Aldersgate' class. It has enjoyed the best attendance we have had for a study class. Our financial obligations are remarkably near being up to date in spite of unfavorable local economic conditions. We are looking forward to a great pre-Easter revival with Rev. C. D. Barclift as the preacher for the services."—S. E. Mercer.

"We are in a meeting at Deuber Avenue M. E. church, Canton, Ohio, with Dr. L. R. Akers, pastor. We began last Sunday morning and the meeting is starting off fine. We had the church full last night and a great break. There were at least 25 souls at the altar and most of them got through to victory. The Spirit of the Lord is at work and there are many hungry hearts. We are looking for a great sweeping revival. Thank God the day of revivals is not past. God is still willing to hear and answer prayer and the gospel is still the power of God unto salvation. Pray for us. Dr. Akers has about 2,000 members and a good church. He still has some tar on his heels and speaks of his many friends in N. C. Pray for me that I may be used for the glory of God."—John R. Church.

"On February 1 we moved into the new parsonage started by Brother Jinks Waggoner just before conference. This is a seven-room brick bungalow type house with all conveniences. It was a great pleasure for the present pastor to roll up his sleeves and go right to work helping finish this new house. The old parsonage has recently been sold and we are in good financial condition on the building enterprise. The good women of the missionary society, several Sunday school classes, et al, have done a fine job on the finishings and furnishings. Pretty soon we will have open house to all our members and friends. There is a great revival of interest in church school and church attendance in our tri-cities. All the pastors of all the denominations report the largest church and Sunday school attendance in many years. Let us hope that great revival the whole nation needs is beginning for our community."—Roy T. Houts.

Souls aflame and presses humming are essential to our Aldersgate Advance

Partly by grace of tobacco, North Carolina boasts the nation's only state supported Negro college of liberal arts. Begun at Durham with the aid of Benjamin Duke's donations, the North Carolina College for Negroes has now given to its new auditorium the name of its early benefactor. The auditorium, together with a new library, dormitory, and several faculty cottages, was dedicated by ceremonies at which Governor Hoey of North Carolina and Dr. Frank Graham spoke.—Christian Century.

To worship with the Pleasant Garden and Rehobeth congregations on the Pleasant Garden charge was the privilege of this writer last Sunday. At 11 o'clock Brother E. E. Snow, the pastor, preached an excellent sermon to a big congregation at Pleasant Garden. It was the first service of the revival meeting which is to continue through the week. These people at Pleasant Garden say that they have the best preacher in all the country, that there is no need to send for a bishop. At 10 o'clock a big congregation assembled at Rehobeth and services were delightful in all particulars. Rehobeth is developing into a remarkably good church, well organized and composed of people who are loyal and know how to work. There are many young people in this congregation.

"Randleman Methodism united on Sunday night, March 6, at St. Paul church to hear an inspiring Aldersgate address by Rev. W. L. Hutchins. Brother Hutchins struck a note which will not soon be forgotten by those who came to hear him. Three previous engagements during the day did not seem to exhaust his energy and zeal and passion for the message which he speaks from his heart. Among the special features at this evening service was the singing of the choir from Mt. Lebanon Methodist Protestant church. It was our good fortune to have with us also four young women from Greensboro College. Three beautifully blended voices—Misses Alexander, Moores, and Hines—ably assisted by Miss Ellen Singleton at the piano, added no little to the inspiration of the hour."—Pastor.

The co-eds of the University of Pennsylvania, Swarthmore College and Temple University tried recently to give the world their idea of the ideal man, the kind of man a good young woman could love, marry and live with happily forever. Naturally there was a somewhat amusing and frivolous variey of ideas expressed concerning the ideal man. It was gratifying to know, however, that a large group of young women in the various colleges said of this hypothetical young man: "He must have moral stature; one must be impelled to look up to him." They believed that first of all the ideal young man must have a character that compels respect. Respect grows into fearless confidence and thus is laid the foundation of a sentiment which may easily result in one of the most exalted and sacred relationships of life. —United Presbyterian.

"We have been well received on the Pamlico charge for our third year. The interest and attendance both at Sunday school and church are still increasing. 'When it rains it pours.' The people of Bayboro gave the parsonage family a generous pounding one recent Saturday morning, and when the pastor went there to preach the next day they gave a supplement to the pounding that was as large as the original pounding itself. That night the people of Vandemere literally filled the pastor's car with good things to eat. We appreciate the thoughtfulness of these good folk. These people evidently realize that there are three mouths to feed since W. A., Jr., came into the parsonage family in January. With our second quarterly conference behind us, we can say that things look good for a successful year's work on this charge. Definite plans are made for a Sunday school unit to be built to the Vandemere church, and of course the auditorium will be renovated accordingly."—W. A. Tew.

MINISTERS' WIVES AT STONY POINT

The Ministers' Wives Association, Statesville district, will meet March 24, 2:30 p. m., at the home of Mrs. J. C. Keever, in Stony Point, N. C. Mrs. J. W. Vestal, Sec.

DR. HENRY CLAY MORRISON

One of the great Christian personalities of American Methodism during the fifty years has been Dr. Henry Clay Morrison of the Church, South. As an eloquent preacher of the gospel, with power to grip and hold the masses, he has few equals. Recently, at the New Jersey annual conference, he packed a great auditorium every day for a week.

His leadership created Asbury College, which has the right to recognition because of the mighty personalities it has sent forth into Methodism's world-wide field. Most notable among these is Dr. E. Stanley Jones, the most apostolic personality in the ranks of Christian leadership.

Then, too, Dr. Morrison has created a theological seminary, carried on evangelistic services, swayed the masses in great camp meetings clear across the nation, maintained a publishing house, and edited a church-religious weekly for fifty successive years.

The editor of The Christian Advocate is happy to share with those who today do honor to this great man. The South brings no more lovely personality than his into the union of Methodism.—The Christian Advocate, N. Y.

1838 GC 1938

GREENSBORO COLLEGE CENTURY CLUB

Aim:

To enlist the alumnae and friends of the College in this hour of strategic opportunity, at the turn of the century, in a concerted, cooperative effort to strengthen the college for a second century of greater service.

Membership:

1. All persons who since January 1, 1935, have contributed or may contribute $100 or more to the College's Centennial objectives are eligible for membership.
2. All who have paid or may pay $100 or more to the Centennial objectives by April 1, 1938, will be enrolled as Charter Members.
3. Persons who may, from time to time, make smaller contributions, will be enrolled when the total subscribed amounts to $100 and at least $25 is paid.

Recognition:

1. Names of members of the Greensboro College Century Club will be inscribed upon the Century Club Scroll, which will be preserved through the centuries.
2. The first announcement of the club membership to date will be made on Founders' and Benefactors' Day, March 12.

ENROLL NOW—BE A CHARTER MEMBER!

A Call
TO THE SOUTHERN METHODIST CHURCH FOR THE RELIEF OF SUFFERERS IN CHINA

The church calls for help in the relief of human suffering unparalleled since the World War. Millions of Chinese—men, women, and children—are homeless and on the verge of starvation. "We must keep our relief funds flowing, or every Chinese preacher, teacher, and medical worker will go hungry. Absolutely all self-support has stopped for a time."—Bishop Arthur J. Moore, January 30, 1938.

THE SUFFERING

The Wounded. "They constitute the largest mass of suffering I have ever seen. Many suffer from neglect, some having been wounded three weeks before coming to us, and many of them should have had operations long ago," wrote a missionary. Another has written: "Yesterday I was shocked by the scene I saw in a refugee camp for the disabled. Among the poor inmates are the blind, deaf, armless, crippled, partially paralyzed . . . . and the mentally deranged."

The Cold. Since the coming of winter 100 people have been known to die from cold in a single day in Shanghai. In late November it was reported that many of the refugees and wounded were still wearing thin cotton clothes. The children were especially pathetic.

The Destitute. The destruction of buildings and the bombing and closing of factories have cut off the incomes of hundreds of thousands of families. In the one city of Peiping 195,000 are destitute.

The Homeless. The present dislocation of population is unprecedented in China. There are 750,000 homeless in Shanghai; 50,000 in Peiping; other cities have comparable numbers. On the campus of one university 14,000 people now live—twenty-families to a room.

The Hungry. Many farms have become battlefields. Fishermen have been driven from the seas. There is real danger of widespread famine. In Shanghai 350,000 people are fed daily by charity. Undernourishment is leading to illness. Cholera and other epidemics are constant menaces. Today, in China, the land that has produced most of the rice of the world, there is not enough rice to go round. Daily, long lines of people stand awaiting an opportunity to buy a handful of rice. Police forces are necessary to prevent food riots every time shipments of rice arrive in certain cities.

WHAT WILL YOU DO TO HELP ALLEVIATE SUCH SUFFERING—HOW MUCH CAN YOU GIVE?

SEIZING CHURCH PROPERTY DOES NOT DESTROY RELIGION

Signs that religion not only survives but is reviving in Russia have been hopefully noted by foreign observers. They are now recognized and viewed with alarm by soviet authorities. The Moscow Izvestia asserts that thousands of peripatetic preachers, masquerading as laborers, peddlers or artisans, are wandering over the countryside, and are even conducting religious services among the workers on collectivized farms and in government factories. This quasi-official soviet journal exhorts the secret police to redoubled vigilance to discover and arrest these modern Lollard,s, and urges the Society of the Militant Godless to renew its war upon religion. By way of encouraging these agencies of atheism, it reveals for the first time the statistics of expropriated church property. Its total value is estimated at a little more than three and one-half billion dollars (7,150,000,000 gold rubles). But this, apparently, covers only church buildings and their contents. In addition, the government has taken title to 1,700,000 acres of land, including 436 dairy farms and 620 stock farms, and has nationalized and liquidated 2,931 institutions, such as monasteries, hospitals, schools, asylums, homes for the poor and hostels for pilgrims. The church has thus been deprived of three kinds of property: first, church buildings and liturgical equipment, including jeweled icons and vestments; second, income producing property and endowments; third, property used for charitable and educational purposes And yet, even after this policy of expropriation, extending over twenty years, has left the church impoverished and without social status, religion still lives and there must be a new campaign to quench its fire! Can it be that the vitality of religion is not so dependent upon its property as we have supposed?—The Christian Century.

FACTS CONCERING ADDITIONS ON PROFESSION OF FAITH IN THE N. C. CONFERENCE

1937

Received on profession of faith	3,478
(The smallest number received since 1906 except for 1918, the war year)	
Received through the church schools	2,948
(This is 84.7% of the total, and is the smallest number received in any year since 1918)	
Received other than through church schools	530
(This represents .73 person per church in the conference)	
No. churches in the N. C. Conference	719
No. churches having no additions on profession of faith (31%)	226
No. churches having no additions (20%)	144

1933-1937—Five-Year Period

Received on profession of faith	18,922
Received through church schools	16,167
(This is 85.4% of those received)	
Received other than through church schools	2,755
Average per year (other than through church schools)	551
Average per year per district	79
Average per year per charge	2.4
Average per year per church	.77

FEBRUARY WAS YOUNG PEOPLE'S MONTH AT WILSON

At First church, Wilson, February was Young People's Month. The pastor used as his theme for the month, "Youth Facing Today's World." The meetings were well attended by the young people and the adults. At all the services the pastor, Rev. A. J. Hobbs, was assisted by members of the young people's division. They led the evening prayers, read the scripture, took the offering and did the ushering.

On the evening of February 13 (Race Relations Day) the minister of the local colored Methodist church addressed a large group of young people and their parents at the Epworth League meeting.

The series was concluded on February 27 with the regular Young People's Day program, "Youth Forward With the Church," under the direction of Miss Gertrude Flowers, church secretary. Taking part in this program with the pastor were Joe Bennett, Frances Moss, Anna Ruth Clark, and Madeline Brooks.

"Almost"

The question is being asked by many, "How far has the Aldersgate movement gotten?" My answer to the question is and was, I do not know, but you can answer, just so far as the ministry has allowed it to go. That is, the success or failure of this deep spiritual and needed experience for the church depends upon the preachers. The Methodist Church in Mr. Wesley's day did not get any farther in its spiritual experience than Mr. Wesley's life and experience, neither will our church of today get any farther in its spiritual experience than our life and living as preachers. I have been in the conference for more than thirty years and each year the conviction has grown on me that our fundamental trouble, our outstanding need, was a deeper consecrated or a consecrated ministry. We must have men of God, men who bear his likeness, men who put soul saving before everything else, if we do the work committed to our hands. We preachers know, also the laymen, that all this silly praise about what an humble, consecrated brotherhood we are, moving out to conquer the world for our Lord, when in fact—well, you know why.

Yes, I have preached holiness, but in this undertaking I have neither been supported by my conference or brother preachers, and today, unless there has been a change in the last few weeks, the doctrine of holiness is a joke with many of our preachers and lightly spoken of—and I am expressing their attitude very mildly. What Mr. Wesley experienced at Aldersgate, and afterwards preached and lived, was nothing less than scriptural holiness. And today our great church is calling for us to go back and pick up this lost power, this Pentecostal upper room experience, this life of holiness. We have been slow, too slow, to find out that we cannot live without it. It did not take a prophet thirty years ago to see what we were headed into—but I was a fool, and so acclaimed, for crying out against a ministry without power. With an open Bible and a leader as Mr. Wesley, there ought to be no question among Methodists about what our God is requiring at our hands.

In this undertaking of "Aldersgate" we preachers have been at least jarred a little if not awakened. As Dr. Green gave us to understand, the laymen know the difference between "a good kind of man" and a Christ man, the difference between a son of God and an imitator, the difference between one who is interested in his own standing more than lost souls. And where you have spiritual minded laymen, laymen interested in lost souls first and foremost, they are not and will not be satisfied with a preacher that does not above all other things meet the requirement of being a son of God and more or less have an experience like Mr. Wesley.

Now what? I am sure I have felt and seen the results of God's Spirit moving among us at our meetings in this district, yet how far has God gotten with our minds and hearts? Some do not believe, while others do not want to yield to this spirit. "Almost persuaded." Is this as far as we are going? I am wondering if we are going to be like many of our church members—only confess. Confessing our sins or our needs will get us just where it has gotten our members—nowhere, so far as a Christian experience. Paul said "all the way," and there is no place this side for us if we find this needed experience, and may I add, salvation for some. A layman said to me, "The blind cannot lead the blind though he be a bishop, presiding elder, or pastor." And maybe that statement don't mean anything to you, my brother—yet the signs of the times can be easily read and in ten or fifteen years unless we heed this Aldersgate lesson it will be a din from the housetops.

You know unless I, as the preacher, am willing to meet the conditions made by Christ for an Aldersgate experience, I am not going to preach it very strongly to my people; and it is rumored (growing louder) that some are not preaching it in a decisive way. Meaning what?

Again may I say I believe with all my heart the degree of success or failure of this great need is in the hands of the ministers. May we not side step. "Almost will not avail."

C. T. Rogers.

ALDERSGATE AND UNION AT WHITAKERS

Last Sunday morning at Whitakers we had the opportunity of presenting the Aldersgate celebration to the combined congregation of our two Methodisms in the Methodist Protestant church. It would be more accurate perhaps to speak of this occasion as a presentation of the Aldersgate experience, with a plea for a personal knowledge of the living Christ.

Recently our church at Whitakers was burned. Since then the two congregations are using the Methodist Protestant church, both of the Sunday schools meeting as one. It happens that our pastor, Brother O. I. Hinson, and Brother Williams of the M. P. church live in Enfield and they preach on different Sundays in Whitakers. So their appointments do not conflict in any way. Of course each congregation has its financial obligations to care for, and this requires that the separate organizations continue to function at present. Some time will be required to make the property and other adjustments. With the coming of Methodist union these adjustments will follow. One of the advantages of the present arrangement is that all the Methodists of this community can get better acquainted and learn how nearly a unit they are in all the essentials of life and religion. The fire at Whitakers is forcing these good people to face up on Methodist union even before the General Conference has acted. Sunday morning, however, they reacted as a unit and in fine spirit to a message on experimental religion spoken out of a warm heart.

A delightful experience of the day was the noon hour in the home of Mr. and Mrs. Z. G. Mann. Such gracious hospitality and such abiding interest in all good causes cheer one much along the way. It will be a joy to pass this away again. Aldersgate and Methodist union go hand in hand.

"DRINK NO WHISKEY," SAYS JACK DEMPSEY

"If you are under 21
"If you are an athlete
"If you are driving an automobile."

With this bid for a temperance advocate Jack Dempsey announces his entry into the whiskey field. Timed with this announcement was Mr. Dempsey's ovation in the capital city of South Carolina last week when he was received by the governor and by the state legislature. Yes, we are inclined to agree with Mr. Dempsey that if you are grown, are not given to exercise, and are carried about and are not subject to the nice decisions of our machine age, you may venture to drink whiskey—but what then would you amount to?—Southern Christian Advocate.

PEOPLE GO TO CHURCH IN ST. PETERSBURG, FLORIDA

By J. B. Ivey

How would you pastors like to have people so anxious to attend church that they come three-quarters of an hour ahead of time in order to get a seat? That is exactly what we did last Sunday in St. Petersburg, Florida. The church is situated about six miles from the center of St. Petersburg in a beautiful palm and pine tree grove. It is a Methodist church and the pastor is Rev. J. Wallace Hamilton, a young Canadian preacher. The church was doubled in size last year, but still they cannot accommodate the crowds. They supply seats outside and when these are filled the people sit in their automobiles which are grouped around the church. An excellent loud speaker system serves not only those sitting in the rear of the large church, but also those sitting outside in their cars can hear the sermon perfectly. During his sermon the preacher asked those sitting in their cars to say amen by blowing their horns. Immediately there went up a clamor from the great number of worshippers in their cars. We were told that there were as many outside as inside the church.

We wanted to sit inside to see the preacher, as well as to hear him, so we got there 45 minutes before time for the services to begin, and the church was already practically filled and we had to sit in the rear of the church.

Mr. Hamilton is a very young man, but has been pastor of this church for six years. They make a rule of advancing his salary $600 a year. I understand his salary is now $3,000 a year, so it must have been very small several years ago. We were told other churches have tempted him with offers of larger salaries, but he prefers to serve this church. I noticed Bishop Leonard of the Northern Methodist Church in the congregation.

The First Methodist church of St. Petersburg has a new pastor, Dr. Allen W. Moore, also a very young man. He came, I think, from Louisiana. He is a splendid preacher, and his church, seating 1800 people, was crowded each of the two times we attended. We went fifteen minutes ahead of time, and then had to take a seat way up in the balcony, and the church was packed some time before time for services. They have a large room in the basement as well as a large class room fitted with loud speakers to accommodate the overflow. Dr. Moore announced that the next Sunday was to be Dollar Day. He said they needed more money to meet their apportionment for benevolences. The next Sunday I asked about the Dollar Day collection, and was told there were over 500 dollar bills in the collection.

Sunday night we attended services at the First Avenue Methodist church, of which Rev. Paul R. Hortin is pastor. This was the fifth preaching service in that church that day. They preach at 9:30 a. m., 10:30 a. m., and 11:45 a. m., and in the evening the services are at 6:30 and 7:30. I understand the church was full at each of these services. It does one good to see the people so anxious to attend church.

There are 60 churches in St. Petersburg, of which the Methodists have the larger number, 13; so there would seem to be no scarcity of churches.

We attended on Sunday night at the Grace Memorial church at Clearwater. The young pastor gave us an excellent sermon. All of these four preachers were very young men. Youth seems to be in the saddle and our middle aged and older pastors will have to be on their toes to hold their own. They have the advantage of their years of experience, but they will have to keep up their studies to be fresh in order to hold their own with the well prepared young men of whom we have a fine number in our own conference.

St. Petersburg is an ideal place to spend a vacation. They do a great deal for the tourists. A large amusement center has over 100 shuffleboard courts, many of them lighted for night playing. They also have croquet courts, lawn bowling courts, horseshoe courts, special places for checker and chess players, etc. I noticed that this amusement center was closed tight on Sunday, showing the fallacy of the idea that open Sunday will attract more people.

St. Petersburg reports that they have over 5,000 more visitors this year than ever before, and this is not true, as I understand it, of any other Florida resort. They have free band concerts in Williams Park, a beautiful park with plenty of seats right in the heart of the city. Everybody has heard of the seats placed on the sidewalks. There are this year 3,490 green benches on the sidewalks and in the parks of St. Petersburg. Plenty of opportunity to rest and take a sun bath.

"CHANGING THE NAME OF OUR CHURCH"

The above heading is the caption of a contribution by Rev. M. T. Plyler of the N. C. conference to the Raleigh Christian Advocate, issue of October 30, 1913. Our annual conferences that year were voting on the change of name of our church from "Methodist Episcopal Church, South," to "Methodist Episcopal Church in America," as sent down by the Asheville General Conference of 1910.

So twenty-five years ago we favored a change of name to simply "The Methodist Church," the name selected, as all know, for united American Methodism to follow Methodist union. The facts of history contained in that article which appeared in the Raleigh Christian Advocate may be interesting just now, hence we are laying it before our readers. It is as follows:

Since the annual conferences are voting on this position this year, a few facts connected therewith may not prove uninteresting.

The General Conference of 1866 sent down to the annual conferences the proposition of changing the name from the "Methodist Episcopal Church, South" to the "Episcopal Methodist Church." This failed to receive the required number of votes and therefore failed.

Again, in 1882, the General Conference sent down for the approval of the annual conferences the name "Methodist Episcopal Church in America." To this proposition the annaul conferences returned an unfavorable answer. Now, the same name is before the conferences again, having secured the constitutional majority in the General Conference of 1910. So the question now being passed upon which will come before us at Oxford is: Shall our church hereafter bear the name "Methodist Episcopal Church in America" rather than "Methodist Episcopal Church, South?"

For more than fifty years agitation in favor of a change of name has gone on. Early as the General Conference of 1858 a resolution was offered to change the title to "The Methodist Church." In 1866 the first ballot stood as follows: "Episcopal Methodist Church," 52; "Methodist Church," 45; "Methodist Episcopal Church in America," 11; "Methodist Church South," 9; scattering, 4. And it should not be forgotten that the proposition at Asheville came before the General Conference for "The Methodist Church" when the name now being voted on came in as a substitute and was accepted. So the agitation has gone on with no general agreement as to what the name should be in the event of a change.

Many feel that the term "South" gives a local significance and indicates a geographical limitation not in keeping with a great church of world-wide endeavor. This is true, but to substitute "in America" for "South" would be to retain a geographical limitation no less accurate. Though the church now transcends the limit "South," it does not reach the borders indicated by the term "in America" since we have no work in the whole northern part of the continent. Certainly a more accurate and less bungling name should be found

when once we do drop the term chosen to designate the southern half of the Methodist Episcopal Church in the United States," bisected in 1845. Let us, however, have a name free from any limits less than the Kingdom itself.

Were I disposed to contend for a name, it would be that for which some have stood since 1858, "The Methodist Church." This is significant and usable. If, on the other hand, we are to put all the cardinal elements in the name, why not write it, "The Wesleyan Itinerant Methodist Episcopal Church in America?"

But my purpose is not to argue the case. I desire nothing more than to direct attention to these few facts and to suggest that we would do well to hold on to our present name till something better is offered than that now before us.

For one, I should like for the next General Conference to move for the name "The Methodist Church," that our Methodism might be able to go forth unfettered on its world mission in the work of the coming Kingdom.

THE WORLD'S GREATEST DISCOVERY

By Rev. Clyde W. Robbins

The finding of Jesus Christ is the greatest of all discoveries because it is the discovery of the outstanding person of the ages. There have been many wonderful men and women in human history. There are such today. Probably there are more than is commonly supposed. Some of these stand out against the background of the ages. But the Man of Nazareth easily outshines them all.

There are three standards by which to measure human greatness. First of all that person is truly great who is truly good. Character is the first essential of greatness. No one would dispute the supremacy of Jesus here. Lanier sums it up for us when he speaks of him as "the crystal Christ." But a second standard of greatness is found in the amount of good one does among his fellows. Jesus spent his life going about doing good. The noble influence he exercised upon those with whom he came in contact during his thirty years of his earthly career entitles the Nazarene to be classed among the outstanding persons of all time.

There is, however, one test of true greatness above all others, and that is the test of an abiding influence for good. Surely by this test Jesus ranks above all others. No other has wielded such an influence. Today nearly one-third of the human race bears his name. This is, as has so often been said, the most remarkable phenomenon of history. Napoleon might well exclaim as he came to the end of his life's journey that compared with himself and other world leaders Jesus stands unique. "I tell you," said Napoleon, "He was more than man."

We come to something more wonderful than the discovery of a great man when we come to Jesus. We find not only the outstanding Person of the ages, but also the sublimest purpose. Principles are also great realities in life and when a great principle or purpose is embodied in a noble person we have a marvelous combination. Great men may be dominated by inferior purposes, as a Napoleon for example. In Jesus we find exhibited the most wonderful purpose that ever dominated a life.

The entire life and work of the Master reveals this. He sought to establish the abundant life on earth. The Son of man came to seek and to save men for themselves and society in all relationships for time and eternity. He sought as the all embracing ideal of life the development and enriching of other lives in the fullest possible measure with a view to the fulfillment of the will of God in all human affairs.

To really find Jesus is to realize this purpose of individual enrichment and social betterment. The supreme aim and end of the Christ life is none other than the realization of the highest inwardly, outwardly and upwardly. This is the passion of Henry Martyn, who cried, "Now let me burn out for God." It is the life program of a Paul, Livingstone, Grenfell, Moody, Schweitzer, Kagawa and others who have caught and reflected the glory of Jesus.—Watchman-Examiner.

HIS HEART MILDLY WARMED

He was a member of a well-to-do family, the father and mother highly cultured. Their membership was at Johnson's Chapel near the "crossroads" in Appleton county. This church was noted for the large number of "old families" that belonged to it. The soil was well adapted to the growth of "family trees." They also boasted of the large number they sent to college every year.

The father of this boy had twice been active in moving the circuit preacher on account of his "intense emotionalism." His style had offended the "cultured element" and "disastrous reactions" had followed the revivals. An "undesirable element" had been swept in on an "emotional tide." He had "failed to interest the young people."

A man to their liking came to the old church to "hold a meeting"—not a revival. He was a thorough scholar and had a winsome manner in the pulpit. A few deplored, but the majority commended the "absence of feeling in his make-up." There were no "emotional extravagances" to disgust the "more intelligent," they said.

One night near the close of this series of "eloquent discourses" the preacher called for "decisions." Some of the "back numbers" felt a "chill" in the atmosphere as he closed his carefully worded "appeal." This boy of eleven years, along with a group near his age, came forward for church membership. The pastor, a plain man but of virile intellect and deep experience, led a prayer. There was a slight ripple of "feeling" for the first time that week. But there was not that intense spiritual atmosphere of former days in which souls were "born again" and preachers of the effective type were called. The boy felt his heart mildly warmed.

After consultation with his parents and a maiden aunt he "decided to enter the Methodist ministry." This visiting preacher was his model; in fact, his hero. The boy was of the same spiritual type. Neither money nor effort was spared on the boy's education, and he was exceptionally capable, but he had the mental attitude of his family, and this preacher-hero.

During his years at college his mildly warmed heart became less warm. In fact he, with a number of his spiritual kith and kin, conducted a right successful quarantine when a great revival came to the college the third year. This hurried the cooling process in their souls.

He shared honors with the brightest in the Eastern university where he won his theological degree, and came home the idol of the spiritual type prevalent at "Johnson's Chapel" and other points. He was showered with invitations to "lecture" and "conduct campaigns of religious education." The small-fry ministry was out of the picture.

He joined his home conference backed by a prestige that augured well. He was "on his way to the top." He talked much about the "Multiple Authorship of the Pentateuch"; the texts for his series of sermons on "Social and Economic Injustice" were all chosen from "Deutero-Isaiah"; "Post-Exilic Authorship" was one of his pet phrases; he soft-pedaled on sin, and had much to say about Jesus (not Christ) as a "moral example" and an "inimitable teacher"; he often made reference to the "teachings of Jesus leavening society" and "revolutionizing the economic and industrial order"; he eschewed such phrases as "Regeneration," "Conversion," "the Holy Spirit," "Atonement," "Pentecost," and "Perfect Love." He said "a re-statement of theology was the only thing that would save Christianity from extinction." He often referred to "modern psychology" and "this scientific age"; "the new theology," "new techniques," and "new objectives" came in for a share. Neither did he slight "heredity," "environment," the "new eugenic man," and "psychological integration"; but not once did he refer to the power of the cross. The "age of emotional evangelism had passed" and the way to attain the "good life" was through a "program of religious education"; but alcoholics, drug addicts, and women of the street were not solicited as students. The phrases, "Social Passion" and "Christianized Social Order" stirred him into an oratorical frenzy.

Spiritual blight was all along his wake; he warmed no hearts even mildly, but chilled many thousands; his pastorates got shorter; he was not "in demand"; he transferred twice; his trip abroad did not help. Many did not understand, but others did. All agreed that he was smart and good.

The Aldersgate Commemoration began and created a spiritual atmosphere in which the preacher of the **mildly warmed** heart, whatever his views, could not live at all. He was "located at his own request" and went home "to look after the interests of his father." J. J. Gray.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicats the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury	11
Burnsville, E. J. Harbison	8
Asheville, E. H. Nease	7
Candler, Byron Shankle	3
Fletcher-Mills River, J. H. West	2
Acton, J. L. Reynolds	2
E. Flat Rock, R. M. Varner	1
Hendersonville, G. R. Combs	1
Hillside Street, F. O. Dryman	1
Micaville, H. E. Bolick	1
Skyland, T. C. Jordan	1

Charlotte District

Hawthorne Lane, L. B. Hayes	30
*Marshville, J. E. MsSwain	8
Bethel-New Hope, J. R. Warren	5
Waxhaw, W. T. Albright	5
Wadesboro, Paul Hardin, Jr.	4
N. Monroe-Grace, W. C. Dutton	4
Weddington, T. J. Huggins	3
Morven, G. N. Dulin	3
Bethel-Bogers, W. B. Thompson	2
Pineville, L. P. Barnett	2
Polkton, L. R. Akers, Jr.	2
Matthews, G. G. Adams	2
Duncan Mem.-Derita, J. S. Folger	1
Ansonville, L. F. Strader	1

Gastonia District

Lafayette Street, F. H. Price	7
Dallas, I. L. Roberts	6
Bessemer City, J. O. Ervin	5
Cherryville, G. F. Houck	3
Main St., C. E. Rozzelle	3
Belmont, Maint St., C. P. Bowles	3
Polkville, Van B. Harrison	2
Lincoln Ct., W. B. Shinn	2
Bradley Memorial, H. F. Duncan	2
Cherryville, D. M. Nifong	1
Kings Mountain, E. W. Fox	1
McAdenville, H. E. Jones	1
Belwood, R. C. Goforth	1

Greensboro District

West Greensboro, G. A. Stamper	21
Pleasant Garden, E. E. Snow	19
Wesley Memorial, E. H. Blackard	6
Asheboro, H. P. Powell	6
Jamestown-Oakdale, G. W. Fink	6
College Place, B. C. Reavis	5
Centenary, C. S. Kirkpatrick	3
Proximity, S. M. Needham	2
Reidsville, J. H. Armbrust	3
Trinity, H. M. Robinson	3
Ruffin, H. R. Cornelius	2
Battleground Road, F. E. Howard	2
Coleridge, O. P. Ader	2
Mt. Pleasant, B. W. Lefler	2
Morganton Ct., J. Max Brandon	2
Randleman, J. L. Stokes, II	1
*Reidsville Ct., T. V. Crouse	1
Caraway Mem., J. W. Fitzgerald	1
Ward St.-Archdale, R. C. Kirk	1
Lee's Chapel-Grace, A. L. Latham	1
Summerfield, R. P. Gibbs	1
Stoneville-Mayodan, R. M. Hardee	1
Calvary, D. V. Howell	1
Oak Ridge, W. K. Goodson	1
Farmer, J. W. Bennett	1

Marion District

Gilkey, B. A. Sisk	10
Lenoir, First Church, J. S. Hiatt	10
Morganton Ct., J. M. Brandon	7
Grace Chapel, Wilson Nesbit	7
Whitnel, D. A. Oakley	7
*Rutherfordton, R. B. Templeton	5
Mill Spring, W. E. Rufty	3
Forest City, Fletcher Nelson	2
Bostic, C. M. McKinney	2
Elk Park, J. D. Pyatt	2
Dudley Sh'ls-Hudson, O. L. Robinson	1
Granite Falls, E. P. Billups	1
Pleasant Grove, R. G. Tuttle	1
Bostic, C. M. McKinney	1
Marion Mills, A. Burgess	1
Valdese, G. F. Hood	1
Connelly Springs, C. F. Tate	1
Rutherford College, J. P. Morris	1
Lenoir Ct., J. W. Combs	1
Pleasant Grove, R. G. Tuttle	1
Cliffside-Avondale, H. E. Stimson	1
Glen Alpine, M. F. Moores	1
Table Rock, V. R. Masters	1

Salisbury District

Coburn Mem., A. C. Waggoner	26
Landis, C. R. Allison	13
*Tabernacle, E. D. Ballard	12
Park Avenue, E. L. Kirk	8
First Church, W. B. West	8
Kerr Street, C. E. Murray	3
Albemarle Ct., G. L. Wilkinson	3
Norwood Station, R. L. Young	3
Albemarle, Central, G. B. Clemmer	2
Woodleaf, O. E. Croy	1
Farmington, H. C. Freeman	1
Mt. Olivet, J. N. Randall	1
Cooleemee, A. A. Kyles	1
E. Spencer-Yadkin, E. W. Needham	1
Advance, A. A. Lyerly	1
Rocky Ridge, F. R. Barber	1

Statesville District

Race Street, G. W. Vick	10
N. Wilkesboro, A. L. Aycock	7
Murphy, W. A. Barber	6
Moravian Falls, J. C. Gentry	5
Jefferson, G. R. Stafford	3
Mooresville Ct., W. Q. Grigg	1
Bethel-Fairgrove, R. E. Ward	1
Catawba, Reid Wall	1
Statesville Ct., J. B. Tabor, Jr.	1
Elmwood, T. B. Johnson	1
Cool Springs, R. E. Hunt	1

Waynesville District

Robbinsville, G. L. Lovett	6
Cullowhee, C. G. Hefner	4
Bethel, T. G. Highfill	2
Delwood, J. C. Stokes	2
Junaluska, J. H. Carper	1
Andrews, W. S. Smith	1
Fines Creek, C. O. Newell	1

Winston-Salem District

*Forsyth, C. W. Kirby	30
Centenary, G. R. Jordan	18
*Erlanger, G. W. Williams	14
Welcome, J. L. Ingram	6
Lexington, First Church, H. G. Allen	5
Grace, O. B. Mitchell	3
Thomasville, Main St., C. M. Pickens	3
Rural Hall, W. R. Harris	2
Burkhead, W. B. Davis	2
Walkertown, C. C. Herbert, Jr.	2
Central Terrace, C. B. Newton	1
Walnut Cove, J. O. Banks	1
Hiatt Mem., R. G. McClamrock	1
Linwood, R. F. Huneycutt	1

Durham District

Cedar Grove, S. F. Nicks	10
Front Street, H. I. Glass	10
West Durham, M. Y. Self	9
Hillsboro, J. V. Early	4
Bynum, J. C. Reichard	4
Chapel Hill, A. P. Brantley	3
Yanceyville, W. L. Maness	3
Duke Memorial, H. C. Smith	2
Lakewood, M. O. Stephenson	2
Burlington Ct., L. L. Parrish	2
Durham Ct., C. D. Barclift	1
Leasburg, D. D. Traynham	1
Bahama, M. C. Dunn	1
Carr, C. P. Womack	1
Brooksdale, T. W. Lee	1
Person, M. W. Lawrence	1
Eno, H. T. Coley	1

Elizabeth City District

Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	9
Williamston, S. A. Maxwell	8
Murfreesboro-Winton, C. E. Vale	3
Pasquotank, A. C. Lee	3
*Edenton, G. W. Blount	3
Gates, J. M. Jolliff	2
Moyock, Memorial, A. E. Brown	2
Perquimans, W. G. Lowe	2
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1
Wanchese, J. W. Sneeden	1
North Gates, W. N. Vaughan	1

Fayetteville District

*Rowland, J. Bascom Hurley	16
*Aberdeen-Vass, S. J. Starnes	15
Ellerbe, K. F. Duval	4
Person St.-Calvary, J. P. Bross	4
Red Springs, B. T. Hurley	4
Parkton, M. C. Ellerbe	4
Troy, W. R. Royall	3
*Mt. Gilead, J. R. Edwards	3
Stedman, I. J. Strawbridge	2
Fayetteville Ct., J. C. Williams	2
Mt. Gilead Ct., B. F. Meacham	2
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1
Maxton, P. O. Lee	1
Broadway, J. W. Page	1

New Bern District

Pink Hill, H. M. McLamb	8
St. Paul, W. C. Ball	5
Morehead City, B. H. Houston	3
New Bern, L. C. Larkin	2
Snow Hill, B. D. Critcher	2
Kinston, A. S. Parker	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1
Greenville, T. M. Grant	1
Pamlico, W. A. Tew	1

Raleigh District

Henderson (First), R. E. Brown	8
*Franklinton, S. E. Mercer	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Fairmont, O. L. Hardwick	1
*Benson, J. C. Whedbee	1
Bailey, L. T. Singleton	1

Rocky Mount District

*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	2
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1

Wilmington District

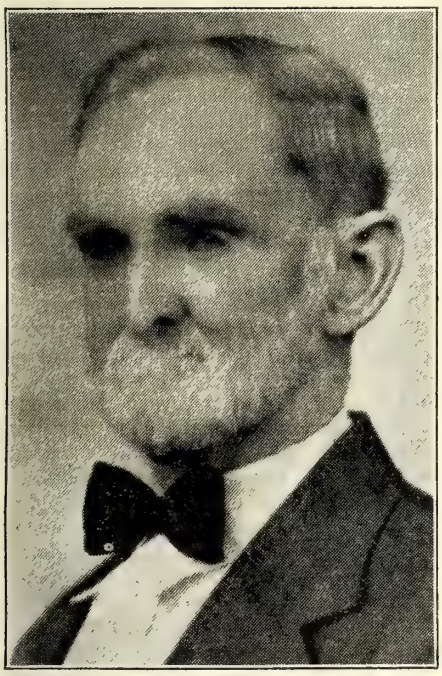
*Fifth Avenue, John Cline	34
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Burgaw, W. F. Walters	3
Warsaw-Magnolia, C. J. Andrews	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Trinity, R. L. Jerome	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

John Bunyan lived so close to God that they could talk to each other, even in whispers.—William Hamilton Nelson..

Who rises from prayer a better man, his prayer is answered.—Meredith.

JOHN HENRY CLAY BERRY

Mr. John Heury Clay Berry of Soule church, Swanquarter-Fairfield charge, recently observed his 90th birthday. For 61 years he has been a continuous subscriber to the Advocate. This has been a part of his religious program. For 51 years he has been a loyal and



consistent member of the Methodist Church, South. He quit the use of tobacco when he joined the church and has not touched it since. Neither does he drink coffee. He is today a very active member of the church, takes a deep and abiding interest in all its affairs. Very seldom does he ever absent himself from a religious service conducted at his church, or any other program of interest to the community. His long life has been most exemplary and an inspiration to all with whom he has come in contact. Some one has said he will live to be one hundred unless he fall out of a tree top and hurt himself. Methodism needs more lives thus consecrated to the services of Christ and the church.

R. Z. Newton, P. C.

IN A DISTRICT FOUR HUNDRED AND FIFTY MILES LONG

Imagine, if you can, covering a circuit 450 miles long! And yet that is what the Rev. S. A. Stewart, in charge of work among the Japanese in northeast Korea, is doing. In this wide Korean district of the Japan mission one new circuit has recently been opened, which is a part of the advance program planned to follow the fiftieth anniversary celebration of the opening of Methodist work in Japan. The celebration occurred in 1936.

Mr. Stewart reports the work among the Japanese people in Korea to be going fairly well this year, even though everybody is much wrought up over the China trouble and it is harder than usual to get a good attendance. He says:

"The people are required to go to the stations at all times of the day and night to encourage the soldiers who are passing through, either going or coming. This program of national encouragement keeps them very busy. However, the work for 1937 has gone along fairly well in spite of the China 'Incident' and we are expecting some baptisms in each of our six churches. The new circuit opened this year is a four point circuit and the pastor lives in the extreme northern portion of Korea at Kwainei. The three other points are across the border in lower Manchuria. The work is very hopeful. The pastor of the new circuit, Brother Imanishi, is just out of the seminary, unmarried, and is in great favor with his people.

"Four hours by train this side of Kwainei, coming south, we have twin churches, Seishin and Ranan. Seishin is a flourishing port city, full of industry and business push. Twenty miles in the interior is Ranan, the Prefectural capital and a big army center. Two years ago we completed the building of a church and parsonage for the Seishin congregation and the work has been doing splendidly since then. They have decided to become self-supporting from next April.

"At Ranan, too, the work is gaining in strength. The congregation had planned to build a new church in 1938, but as the China 'Incident' is making such heavy demands upon the people, it has not been thought wise to try to raise funds for this enterprise just now. So this project will have to be postponed. They have already yen 3,000 in sight but they want at least 5,000 or possibly 6,000.

"My field of work in northeast Korea compels me to travel over 450 miles from Genzan (or Wonsen) to the farthest point on the north, which is in lower Manchuria.

"Our home is in Genzan, and here we have young people's meetings, Bible classes, cooking classes and various church meetings. It is a pleasure to work with these friends and to visit and pray with them in their homes. And the little groups of Christians scattered here and there in northeast Korea are a fine lot."

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	26
Marion	23
Durham	17
Fayetteville	16
Wilmington	16
Salisbury	16
Raleigh	15
Charlotte	14
Winston-Salem	14
Gastonia	13
Elizabeth City	13
New Bern	13
Statesville	13
Asheville	11
Rocky Mount	7
Waynesville	7

Of the 529 pastoral charges in the two conferences 234 have made a report. Where are the 295? Not one sent from more than half of the charges. Do these nearly 300 pastors feel quite comfortable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

"MOIST-THROAT" METHOD relieved Cough Quickly



"I couldn't stop coughing," writes Helen Smith, Springfield, Mass. "I tried everything—then a friend suggested Pertussin. *Quickly my cough was soothed and relieved.*"

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

A cough should not be neglected. It should have your immediate attention. Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable all day. Can not slide, slip, rock or pop-out. No gummy, gooey, pasty taste or feeling. Because FASTEETH is alkaline. Makes breath sweet and pleasant. Get FASTEETH at any drug store. Accept no substitute.



Not a worry in the world

Nor would you . . . if you knew your future was safely provided for.

For nearly ninety years the American Bible Society through its annuity plan has released many hundreds of people from financial anxiety. Twice a year generous payments are made promptly on these annuity agreements which may be secured in sums ranging from one hundred dollars upwards.

And what a satisfaction to know that when you are gone your money will help to spread the Word of God.

Our illustrated booklet "A Gift That Lives" tells you the whole story fully and clearly.

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Please send me, without obligation, your booklet NA-5 entitled "A Gift That Lives."

Name_____

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City_____ State_____

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ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

IT HAPPENED!

Some months ago we (and by "we" we mean all who caught a vision of the possibilities—Bishop Kern, conference staff members, district directors, and other young people's leaders) began to plan and to work and to pray for the Aldersgate youth rallies. Our hope was that there would be the largest outpouring of young people in these meetings that our conference had ever witnessed. It happened!

There were approximately 5,000 persons in attedance upon these youth rallies and between 3,500 and 4,000 of these were young people. Auditoriums were taxed to capacity and all available chairs and space were used. Union groups came in great motorcades; local churches in many cases were represented by 100 per cent of their young people. To many a young person and and many an adult these meetings presented one of the greatest sights ever to be witnessed.

Not only were the young people there, but they were interested. They came for something. They came with enthusiasm. On some of the cars that came there were attached streamers bearing this significant legend: "On the King's Business." Through two hours they shared in high spiritual experiences. We fully believe that those in attendance upon these meetings will never be quite the same again in their attitudes, in their spirtual life, and in their service.

It happened! And we should never cease praising God for it!

AND NOW?

Character is that within us which makes us carry out a high resolve when the period of exaltation in which the resolution was formed has passed away. We believe our young people have character, we believe these Aldersgate rallies were moments of exaltation, we believe that resolutions were made—we are hoping now that in these days immediately ahead the inspiration may find avenues of service in His name who was at the center of our thinking in our rallies. All around every church in our conference are those young people who would like for another young person to help him know Christ and all that he can mean to a young person's life. A group of five, or ten, or twenty or more young people and their leaders, deeply concerned about their community and especially about the young people in it, can transform a community both in the individual lives of its members and in the collective life of the whole community, if under the guidance of and in the power of Christ they set out to do his will.

BEGIN SIMPLY

Young people, I beg of you to enter upon a great Christian quest now, and I say to you, begin simply. There will be plenty of big things out there ahead that God himself will take care of through you, but I feel quite sure that what he wants you to do right now is to begin in a very simple and quiet manner to reach individual young people all around you. What is every one of the 3500 young people in our rallies should influence one life! I do not mean simply securing a new member for the church. It may be there are young people already members of your church who are missing something. They are not attending your church school or your young people's meetings. They do not feel that anybody particularly cares whether they interest themselves in the cause of Christ. Show your interest! Invite them into your services. Let them feel that you are interested not in building up a big orgaization, but that you are interested in them.

And another thing that God is anxious about in your life is your own spiritual consecration. Remember that John Wesley had had a great Christian development of a kind before his Aldersgate experience, but he could have something greater. You have had some Christian experience and growth. Search your own heart and life and see if, with Wesley, you could have something GREATER.

I know out of my own experience that He is anxious, that He is ready to bring new power to your life in His service. I covet it for you. I pray for it for you.

YOUNG PEOPLE'S DAY

March 6 was designated as Young People's Day. In some churches that date was observed, in others it was not. We would like to suggest again that now would be a good time for every church in our conference to observe Young People's Day, not simply in the formal way in which it may have been observed in the past, but as a very helpful carry-over from the rallies just held. Let the young people in your churches who did not attend the rally have a chance to receive from those who did attend something of the inspiration of that great group of young people. A very satisfactory program for use in the observance of Young People's Day will be found on page 28 of the February Epworth Highroad. If you wish, you can simply use that program. If you want to put more into it of a local nature and especially to bring in something about the youth rallies, you may make whatever changes—additions or subtractions—that you wish. But we do hope that no church will fail to take the opportunity that is offered right now on the tide of our great youth interest to have a fitting observance of Young People's Day.

A NEW YOUNG PEOPLE'S DIVISION

The young people of the Zion Methodist church, Piedmont charge, Fayetteville district, have reorganized a young people's division. The following officers were elected: President, Curtis Fletcher; vice president, Alice Allred; secretary - treasurer, Rebekah Nichols.

WHAT SOME UNIONS ARE DOING

Alamance County Union

The young people from the churches in Alamance county met recently at Front Street church, Burlington, to reorganize the Young People's Union. Miss Ann Brinsfield, director of young people's work at Front Street, and the pastors of the county all co-operated in the meeting. The following officers were elected: President, R. T. Taylor, Jr., Burlington; vice president, Eula Mae Holt, Graham; secretary, Evelyn Williams, Swepsonville; treasurer, Mrs. Willie Reid, Shiloh; publicity superintendent, Rayol Spence, Jr., Burlington.

Jonesboro Circuit Union

The young people of the Jonesboro circuit organized a union last August under the leadership of their pastor, Rev. Paul H. Fields. The group meets monthly at one of the three churches, taking each one in its turn. A social hour follows worship and business.

The following officers lead in the work of this union: President, Joyce Griffin; vice president, Russell Mann; secretary-treasurer, Ruth Cox; publicity superintendent, Mary L. Whicker; chairman of worship committee, Lucile Cox; evangelism and church relationships, Alexander Worthy; missions and world friendship, Lois Harrington; citizenship and community service, Herman Dowdy; recreation and personal development, Mary John Thomas; leadership training, Katherine Patton; adult counselor, Rev. P. H. Fields.

The Earnhardt Union

The February meeting of the Earnhardt union was held in Laurinburg. The program was on "The American Negro." The director of young people's work for the Fayetteville district, Rev. Paul H. Fields, was present, and he was accompanied by a group of young people from Jonesboro.

There were 165 young people present for the meeting, from the following churches: Caledonia and Johns, E. Laurinburg, Gibson, Laurel Hill, Maxton, Red Springs, Rowland, Snead's Grove, St. John, and Laurinburg.

Carteret County Union

The Carteret county union met February 15 at Morehead. Miss Bertha Chadwick of Straits was in charge of the program. Rebecca Willis and Vance Chadwick, both of Gloucester, gave talks. Rev. Henry B. Lewis of Vanceboro gave an interesting sketch of John Wesley's life and the founding of the Methodist Church.

Attendance at the meetings has steadily increased. At Straits in December there were 94 present; at Beaufort in January there were an even hundred; and at Morehead in February there were 126 of the "most willing-to-serve and enthusiastic Methodist young people to be found anywhere."

Durham City Union

The Aldersgate Commemoration was the theme of the program at the February meeting of the Durham City union, held at Duke Memorial church. Miss Katherine Brooks presided. Talks were made about "Wesley's Aldersgate Experience" and "What We Can Do About Aldersgate."

W. N. C. Board of Christian Education

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MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

TRAINING SCHOOLS: JANUARY-FEBRUARY

Response to the training school program during the past two months has been the best in years. Beginning at Lincolnton in January, the record of attendance was fine. One month later the churches of Gastonia set an all time record with a school that was excellent in attendance, achievement, and in spirit. The Charlotte school, held in the new Snyder Memorial building, Myers Park, was the largest held in the the conference during the past four years. The Rowan county school has shown steady growth for the past five years. The churches of Newton and the vicinity responded much better than in previous years.

Rev. I. L. Sharpe taught "Educational Work in the Small Church" at Salem church on his charge in January with 18 people in attendance. Rev. J. G. Wilkinson gave the same course for Brother Wellman at Highlands with large numbers in attendance—16 of which did credit work.

Lincolnton January 23-28

Church	Credits
Marvin	1
Crouse	1
Knob Creek	1
Pleasant Grove	1
Pisgah	1
Lincoln Ct.	1
Russell's Chapel	2
Laboratory	4
MeKendree	5
Boger City	5
Lander's Chapel	6
First, Lincolnton	17
Total	45

Gastonia February 13-18

Flint Grove, Baptist	1
Snow Hill	1
Bessemer City	2
Bethesda	2
Dallas	3
Myrtle Chapel	3
McAdenville	3
Ebenezer	5
South Point	5
Trinity	5
Mount Holly	6
Stanley	9
East End	10
Main Street, Belmont	10
Malo	11
Lowell	11
First, Cherryville	11
West End	12
Cramerton	15
Bradley Memorial	16
Main Street, Gastonia	17
Smyre	18
Park Street, Belmont	21
Total	197

Charlotte February 20-25

Second Presbyterian	1
Van Wyck, S. C.	1
Oakhurst	1
Big Springs	2
Hickory Grove	2
Homestead	4
Brevard Street	6
Chadwick	7
Harrison	7
Matthews	7
Calvary	8
Wesley Heights	8
Indian Trail	9
Thrift	10
Trinity	11
Belmont Park	15
Spencer Memorial	18
Myers Park	24
Dilworth	41
Hawthorne Lane	41
First Church	47
Total	270

Salisbury February 27-March 4

Gold Hill Charge	1
Granite Quarry	1
Zion, Pfeiffer Ct.	1
China Grove	2
East Spencer, Long Street	3
Gold Hill Church	3
Woodleaf	5
Main Street, Salisbury	7
Spencer, Central	7
Liberty	10
Cooleemee	15
Park Avenue	17
First Church	22
Coburn Memorial	23
Total	117

Newton February 27-March 4

Catawba Ct.	1
South Fork Ct.	1
Westview	1
Catawba	2
Fairgrove	3
Bethlehem	4
Hopewell	4
Newton	10
Maiden	11
Wesley Chapel	11
Total	48

OUR YOUNG PEOPLE

Reports are constantly being received concerning banquets, training conferences, and retreats by our young people. A few of these are mentioned briefly below.

Successful Retreat, Central, Asheville

It occurs to me that you may be interested to know a little about the retreat held for leaders of young people last Friday night.

The meeting was in Central church. Supper was served about 6:30 and at 7:30, following a few remarks by Rev. W. L. Hutchins and the presiding elder, Mr. Smathers, the group came upstairs to the young people's department where the service was continued. I enclose a copy of the program which you may look over and which you will probably find interesting.

There were about 75 in attendance, among whom were 12 pastors, six adult advisors, two union presidents, and two union advisors.

As to the service itself, I may add that it was most impressively and helpfully carried out. At the front of the room where a table had been placed beneath a lighted cross and which bore an open Bible and lighted candles, everything had been arranged to represent an altar scene. The piano had been placed in a smaller room to the rear and the voices of soloists and song leaders also came to the group from this room. There was no intrusion of voices giving directions or of personalities, so that the whole atmosphere produced was one of reverence, quiet and prayer.

When the time came for Dr. Sprinkle's address all present seemed to be in exactly the right mood, so that his well chosen words and finely developed thought fell with their full effect upon the minds and hearts of those who heard. I think it was not possible that anyone present could leave without being benefited or without being led to higher conceptions of the inner life and of Christian service in the community and in the world.

You will understand, of course, knowing things up this way as you do, that this program was very largely the work of Miss Elizabeth Myers and Miss Lorene Weaver. The president of our young people's department, Billie Styles, also had a prominent part in getting things ready.

W. A. Stanbury.

ROWAN COUNTY BANQUET

The young people of the Rowan County Union held a banquet at First church, Salisbury, the night of February 24, with 83 present. This was the first banquet the union had had in several years, but such a good time was had that all felt it should become an annual event. Billy Burke made a splendid master of ceremonies, and had provided a program of fun and fellowship. Special music was given by Miss Christine Cook and Mrs. J. W. Lippels of Salisbury, and Miss Becky Nifong of Winston-Salem. Roland Carroll and Ed Marshall of Winston gave a humorous skit that added much to the entertainment of the evening.

STANLEY COUNTY RETREAT

On February 26 and 27 the leaders of the Stanly County Young People's Union met at Sunny Acres for a retreat, under the leadership of their president, Miss Joyce Cranford. Saturday evening was given over to recreation under the leadership of Wayne Kernodle of Greensboro. Sunday morning, after a study of the regular Sunday school lesson and an Aldersgate consecration service, the group attended the morning worship service at Centenary church, Winston. In the afternoon Wayne Kernodle led in a discussion of union work.

SEND FOR A YEARBOOK

The 100 Children's Division Yearbooks which we had for free distribution have been disposed of, but we have an additional supply which we can sell at 10 cents each, and we hope that those children's workers who do not have a copy will send their dimes in and avail themselves of this splendid guide book for children's workers. Those who have seen and used this book agree that it is well worth this small sum.

Even when God cannot answer affirmatively the man's petitions, he can answer the man.—Fosdick.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MORNING GREETINGS

The week end brought a number of annoying circumstances. Some of the youngsters did not use their heads very well. They were guilty of some misdemeanors they should not have committed. A number of our alumni called by to state that their work had been discontinued and they were out of a job. They wanted to know if any help could be rendered in securing another job. One challenging responsibility followed another, even until late Sunday night. But this Monday morning has come and with it the beautiful sunshine. The early spring flowering shrubs seem to have bloomed out over the week end in beautiful profusion. The campus is full of robins busily engaged in finding food for sustenance purposes. Other birds are chirying in celebration of the new weather which has come to us. Our children on their way to school waved greetings, joyful over the fact that they had their home work prepared and a happy school day was in prospect. So the greetings of the morning have been kind and encouraging. We pass them on to our friends.

PLAYING THE GAME

Mention has previously been made of the great interest on the part of our boys and girls in their basket ball games this winter. The girls' varsity team came out on top in the South Piedmont Conference and will receive a suitable trophy. The boys' varsity tied with Lexington high school for leadership in this conference, which tie will be played off during the latter part of this week. The junior and midget boys' teams won the leadership in their respective conferences and then entered the Winston-Salem Y. M. C. A. tournament, both teams having vanquished all competitors. These teams will play one another for the tournament trophy tonight. The boys' and girls' varsity teams have entered the Winston-Salem Journal-Sentinel tournament and will take their turn in the two weeks of play, there being 110 high school teams registered for this tournament.

PLANTING TIME

Mr. Booze and his truck farm boys are busy using every opportunity for planting early vegetables. Over five acres of Irish potatoes were planted last week and with the prospect of good weather this week our entire Irish potato crop will be planted. We have found that early plantings of Irish potatoes produce better than later plantings, provided of course that they escape a late frost. The winter planting of cabbage of course is growing nicely. Good yields of turnip greens are reaching the tables. It won't be long till the onions will be coming up, along with the radishes and the lettuce. The boys are very much interested in the planting of the early vegetables.

THE LIVE OAK

Just outside our window is a young live oak. It is the only oak tree on our campus holding its green leaves throughout the winter. The usual winter is sufficiently severe to kill the leaves on this oak, but this year is an exception. In spite of the fact that this winter has not been as severe as some others, an early winter freeze killed the sown oats on 60 acres over at our Davie county farm. We have just finished resowing this acreage with spring oats, hoping that there will be sufficient moisture to cause them to bring forth a good crop.



Quiet, sincere and lovable

CLOTHING SPONSORS

The attention of groups sponsoring the clothing needs of our children is called to the fact that we are in the midst of fitting spring clothing. Purchases for this clothing began several months ago and the garments have been secured. Payments for these purchases are being made from time to time. If our sponsoring friends will forward their usual spring contributions they will serve us mighty well. It is easily understood that the clothing of as many children as we have here is a matter of no little concern to us.

PATSY IS HAPPY

The picture of Patsy Conrad appeared in the Advocate of two weeks ago. Patsy had been wanting to see her picture in the paper and so it appeared. It was recounted that this little girl had had several sponsoring groups in the run of time, but for some reason or another each group had discontinued their support for securing her clothing. Patsy's last sponsoring group noted the picture in the Advocate and hastened to reclaim her. So the little girl is now happy again. A fine group of young women claim her as their little girl and will forward cash for the securing of her clothing.

ASKING QUESTIONS

It is no uncommon thing for children to ask questions. They want to know about many things. Of course many of their questions cannot readily be answered. When they ask, "Why don't you get me some friends?" one simply has to say that as soon as some friends can be found we will get them some. It will be remembered that we do not solicit, other than to call attention on the printed page of the children's desire and the service rendered in supplying this desire, the sponsoring of our children. We do not write directly to any individual or group suggesting that some sponsorship be assumed. We only offer the opportunity in a general way. However, our chidren are more specific and they don't mind asking why somebody doesn't claim them.

NEARLY FIVE

The picture this week is that of little Erline Yarborough, who will be five years old the 27th of this month. Erline is the youngest of four sisters who came to the Children's Home about three years ago. She is a healthy little younster and is growing rapidly. This lovable little girl is sponsored by the Susanna Wesley Bible class of First church, Salisbury. She rejoices in the fact that she has some real friends.

UPWARD SURGE

Our Sundays are usually well filled with religious opportunities. We have Sunday school here on the campus at nine o'clock for children under high school age, the younsters meeting at four different places in departmental age groups. We then go over town to church and enjoy the wonderfully fine services conducted in one of the most beautiful auditoriums to be found anywhere. Our pastor, Dr. G. Ray Jordan, inspires us and challenges us to better endeavor. We have quiet hour in the afternoon. But really the most inspiring meeting this writer attends is that conducted by our young people in the Brown building here on the campus. The high school boys and girls conduct their young people's meeting in line with their own desires. It quickens one's religious tendencies to note the Christian aspirations of these wholesome youths. One receives an upward surge as he notes the sincerity of their worship and the genuineness of their discussions.

BASEBALL BEGINS

Among other signs of spring time is that of the crack of the bat and the running of bases as the boys strive earnestly to win the baseball game. The younger boys usually lead off in this matter, they playing with a thread ball on a grassy diamond. Usually the score is large and the yelling is loud. Why not? A game with a big score is a big success. Errors are not counted since it is the hits that give joy. A man can learn something from boys.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

As I look out of my office window day after day I see large groups of boys playing marbles and flying kites. This is a true sign that spring is approaching. All red blooded boys like to shoot marbles and fly kites.

* * * *

Last week I attended six of the Aldersgate Commemorations, and I witnessed great throngs at all of these gatherings. The addresses were of a high order and emphasized the supreme need of our Methodism. I have a conviction that out of these great gatherings there will come a larger and fuller spiritual life to our churches. The supreme need of our membership is a revitalized Christian experience that will give us warm hearts and a glowing spirit.

* * * *

The Octagon soap representative called to see me last week. From now till the 30th of June the Octagon Soap Company will give the Methodist Orphanage credit for two coupons for every one coupon taken from Octagon Toilet Soap and Octagon Cleanser, sent by organized groups. I hope our Sunday school classes and missionary societies will busy themselves and collect a large number of these coupons within the next few months. Octagon coupons from any other articles will be very acceptable to us.

* * * *

There is a movement on foot to raise at least one-half of the benevolences of the conference by Easter, and I am in hearty sympathy with this undertaking, and I sincerely trust that all the charges in the conference will put at least 50 per cent of their benevolences on the altar of the church by Easter. I am also hoping that every charge in the conference will pay at least 50 per cent of its Orphanage apportionment by Easter. When it is remembered that it costs us more than $200 each day to finance the Orphanage, our pastors and churches can readily see the importance of raising a large per cent of their Orphanage apportionment during the next six weeks.

* * * *

I am taking the liberty of reproducing a short letter from Brother A. M. Williams, pastor of the Milton charge. I am glad to say to the readers of the Orphanage page that under the leadership of Brother Williams, the Milton charge has paid its Orphanage apportionment in full for this year. The letter reads as follows: "I am enclosing check for $50 which completes the apportionment of the Milton charge. We enjoyed very much the visit of the singing class under the direction of Mrs. Rives. The three congregations visited were most appreciative of the concerts, and all the members of the class acquitted themselves well. I feel that Mrs. Rives deserves much praise in handling this group and directing them in the service which is most impressive."

* * * *

Mrs. Rives and the singing class visited Chapel Hill and Carrboro churches the fourth Sunday in February. Mrs. Rives writes as follows about her visits:

"Dr. Allen P. Brantley, who is pastor of the University Methodist church of Chapel Hill, invited the sacred concert class to be in his church for the morning service. We found a large congregation present. Here we listened to a cultured choir—music beautifully rendered under the direction of Dr. Earl A. Slocum, with Mrs. Slocum as organist. The pastor is fortunate to have this sweet soulful music presented before he speaks to his people. I was happy to be entertained in the parsonage of my friends, Dr. and Mrs. Brantley. We were at Carrboro church in the afternoon. Rev. R. L. Cressno is pastor. This church was crowded with eager listeners. They are close friends of the Orphanage here also. They are clothing one of our large boys and helping others in our home."

N. C. CONFERENCE TREASURER'S REPORT, DEC. 1, 1937-MAR. 1, 1938

Durham District	
Bahama	$ 100.00
Hillsboro	63.65
Person	169.75
Stem	25.00
Total	358.40
Elizabeth City District	
Chowan	5.43
Hertford	60.00
Swanquarter-Fairfield	85.00
Williamston	25.00
Total	175.43
Fayetteville District	
Fayetteville, Hay Street	382.50
Parkton	10.00
Total	392.50
Raleigh District	
Erwin	10.00
Four Oaks	152.15
Lillington	25.00
Tar River	12.00
Total	199.15
New Bern District	
Goldsboro, St. Paul	300.00
Greenville, Jarvis Memorial	450.00
New Bern, Centenary	300.00
Ocracoke-Portsmouth	61.50
Oriental	15.00
Total	1126.50
Rocky Mount District	
Halifax	25.00
Scotland Neck	36.00
Stantonsburg	30.80
Wilson	100.00
Total	191.80
Wilmington District	
Town Creek	8.00
Grand total	$2451.78

C. A. Dillon, Treas.

STOP giving your CHILDREN bad-tasting laxatives!

Mother, just take a look at your child's face when you give him something nasty to move his bowels! He doesn't like those sickening doses any more than you do. And there's *no need* for them!

Next time your children are irregular, give them the delicious chocolated laxative—Ex-Lax. They'll *love* it! And Ex-Lax will relieve their constipation *thoroughly*—without causing stomach pains or upsetting the digestion.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

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THE ORIGINAL CHOCOLATED LAXATIVE

Run-Down People Regain Healthy Vitality

Many weak, frail men, women and children have gained new life and vigor, sound flesh and strength by taking Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers. Excellent tonic to build up resistance against colds and other infections. Ask your druggist for

YERKES

Palatable PREPARATION

NEW SCHEDULE

February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City	3:02 p.m.
Arrive Norfolk	4:50 p.m.

Ride the Economical Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

A PRAYER FOR MEN IN WHITE

By Ethel L. Kitchell

(Dedicated to the missionary doctors around the world. God bless them!)

Who dedicates his mind, O God, and skill,
Who disciplines his own sweet will,
To serve and save thy lowliest one;
Who never counts the cost in hours,
Who consecrates to man his powers,
He is indeed thy son!

Workers with thee indeed are they
Who labor through the night and day.
Thou gavest the mind and urge to be
A helper, Lord, of thee and me;
A highway to life they plan and lay,
A doctor walks the Jesus Way.

God give him deft and supple hands,
To tie the vessel dealing death or life.
For me alone? Nay, Lord, forbid,
More worthy would I be to live.
All men are brothers, share a common lot.
Unto the least, forget them not.

God, give him vision of a day
Unmarred by pain or curse of common clay.
The leper shall stand cleansed, renewed,
The lame shall leap, the blind shall see;
And for the doctor, yea, the knife,
Shall men be praising thee.

Miracles? Yes, thrice yes—yet no!
Who works with thee can never fail,
For thou art everlasting life.
Lead thou men to find the Holy Grail.
Thy priceless gift abundant life must be
For men, all men are one in thee.

Till finally they shall be free,
With health and power replete,
And what today may seem defeat,
In thy tomorrow—not afar,
Thou wilt through consecrated men
Perfect and bring complete!

—World Outlook.

IMPORTANT ANNOUNCEMENT!

Mrs. D. A. Yelverton of Wayne zone announces a meeting at Pine Forest, March 24, 1938. All Methodist women are invited to attend.

World Day of Prayer was observed at the First Baptist church, Durham, with women of all denominations participating. Mrs. Norman Reeves of the First Baptist church had made extensive preparation and the hour was of great profit and inspiration to the large crowd assembled.

The twenty-eighth annual session of the Woman's Missionary Council will be held March 10-14, 1938, in Boston Avenue church, Tulsa, Oklahoma. Mrs. E. B. Dunlap is conference hostess. Mayo Hotel is Council headquarters. Mrs. A. M. Gates and Mrs. W. C. Chadwick represent the North Carolina conference at this meeting.

All auxiliaries should elect delegates to the annual meeting at Greenville, April 19-21. Send the names of delegates, with $1 for each delegate to cover noon-day lunches, to Mrs. K. B. Pace, Greenville, N. C., and a home will be provided.

TO STUDY SUPERINTENDENTS

"Out of Aldersgate" is accepted on the efficiency aim as a spring mission study, if it is a real study class taken with the whole church under the direction of the pastor. However, Council does not give a certificate for this study.

Most of our societies are studying the Aldersgate book with the church, just as church members, for no missionary credit, and are also using our book "Rebuilding Rural America" as the regular spring text book.

Mrs. B. F. Boone,
Conf. Study Supt.

A NEW PROGRAM IN RURAL FIELD WORK

There is great evidence that people are more interested in our "rural population." Once again rural life seems to be in the ascendency. This rural awakening is marked by the general recognition of the fundamental nature of agriculture in society and the value of farming as an honorable occupation; the appreciation of the economic, social, educational, and religious problems of the farming community; and the co-operative effort of all the forces operating in rural life for the general good. It is a significant fact that our own church at the last General Conference appointed a Commission on Rural Work. The widening horizon, the new knowledge, and the impact of world influences are bringing about an unprecented transformation in rural communities and among rural populations, at home and abroad—a transformation that is destined to change the whole farbric of rural life.

The Tennessee conference, with Scarritt College in its midst, presents an unparalled opportunity to serve the church at large in experimentation and training for rural Christian work. Early in 1936 the Joint Plan for Rural Co-operation was formed, actual work beginning in September.

As a co-operating committee, we felt keenly that the content of our rural program should be sufficiently varied to provide a ministry to different types of people and to the different levels of need and interests that are likely to be apprehended within the population of a community. As project centers we tried to select distinct types of church and community work, and the 14 students now doing rural field work are receiving training in circuit-church programs, community organization, school community programs, and Negro educational work.

The following project centers have been opened: Springfield Community Center, 30 miles north of Nashville. In the mill section of South Springfield there has arisen during the past four years a community center, operated under the auspices of the Woman's Missionary Society, Springfield M. E. Church, South. Scarritt students have been doing club and community work here. Hendersonville circuit—a four-point circuit 18 miles northeast of Nashville. This project affords an excellent opportunity to work co-operatively with a pastor in developing a circuit program. Three types of programs have been initiated, namely, (1) Young People's Work, (2) Community Survey, and (3) Leadership Training Schools. Nolensville circuit—a four-point circuit 15 miles south of Nashville. Our work has been concentrated in one church, Nolensville, two students being counselors in the church school. Pennington's Bend church, Hermitage circuit, 10 miles northeast of Nashville. Work in the young people's department of the church school and a community program have been initiated here. Splitlog Community—a little schoolhouse and 15 resident families, 20 miles south of Nashville. Here on October 25, 1936, a community Sunday school was organized, and, in co-operation with the school teacher, definite community organization is being established. Negro educational work. Interest in interracial work led us to make investigations concerning work in the rural negro school, and two projects were opened: Haynes junior high school, seven miles north of Nashville, and Brentwood colored school, 15 miles south of Nashville. Through this experimentation in club and community work we feel that we have gained a strong co-operation with the negro school teacher and have found many ways and means of helping in the community.

At the beginning of the fall quarter, Miss Sarah McCracken, a Scarritt graduate (M.A. '34), joined the college staff as supervisor of rural field work. By her constructive pioneer work in a neglected field she has already awakened Scarritt students and neighboring communities to the possibilities of a better rural life. Students trained under her supervison will make a most helpful contribution toward the improvement of social, educational, and religious conditions in rural areas.

As supervisor of rural field work, Miss McCracken's duties vary with the requests from the co-operating agencies. It is her function to seek to relate the rural churches to their respective communities and their needs. In this effort, she co-operates with the agencies of our own church, with other church agencies, and with existing social agencies. She seeks to so relate the student in training to her activities as to make the work educational for them.

It is the creativeness of this rural work that makes it so inspiring. Each new day is offering many opportunities and avenues of co-operative service. The vast needs have issued the challenge! Scarritt will not fail to meet this challenge.—Scarritt College Voice.

I am so busy now that if I did not spend two or three hours eacn day in prayer, I could not get through the day.—Luther.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A FRIEND IN NEED

"A friend in need," a neighbor said to me,
"And friend indeed is what I mean to be;
In time of trouble I will come to you
And in the hour of need you'll find me true."

I thought a bit and shook him by the hand.
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
A friend is what the heart needs all the time."

—Henry Van Dyke.

WORLD OUTLOOK SUNDAY

Sunday, March 13, is World Outlook Sunday and every World Outlook superintendent in our conference is asked to have her pastor, or his representative, present the Outlook on that day, or if not convenient that day, some day during March. Our World Outlook quota for 1838 is set for 3000 subscribers and in order to reach this number we must begin early in the year. Let each of our superintendents look after this matter and see that the missionary magazine is brought before their congregation and a plea for subscriptions made.

NEW YOUNG WOMAN'S CIRCLE

The newest organization for Central church, Asheville, is a young woman's circle on the evening of February 8, with ten splendid young business women comprising the membership. Miss Amy B. Hackney, secretary of young women's circles of Central church, is leader of the group and the following are the officers: Vice chairman, Miss Margaret Tate; recording secretary, Miss Frederica Clodfelter; corresponding secretary, Miss Ruth Kirkman; and treasurer, Miss Betsy Stanbury. We wish for these young people the greatest success in their work.

OFFICERS' TRAINING DAY, GASTONIA DISTRICT

Miss Leona Williamson writes us as follows:

"The officers' training day for Gastonia district was held at Myrtle's Chapel, Gastonia, February 26, with a most encouraging attendance. The meeting opened with a worship service conducted by Rev. H. F. Duncan, pastor of the church.

Mrs. C. E. Wakefield, secretary of the Charlotte district, Mrs. George Hoyle, conference superintendent of children's work, and Rev. C. H. Moser, presiding elder of Gastonia district, were introduced. Mrs. Plato Miller of Lincolnton was chosen to succeed Mrs. B. T. Morris, resigned, as spiritual life leader for the district.

Mrs. Wilbur Baber, district secretary, reviewed the year's work and left with the group the question: 'What have we done in the Gastonia district to further the kingdom of God?' 'This being Aldersgate Commemoration, we must stress the spiritual life, come to our Aldersgate experience and go out to carry Christ's message,' said Mrs. Baber.

A special song, 'Watchman, Tell Us of the Night,' was rendered at this time, after which the various groups met for the discussion of the different phases of the work. After the groups reassembled Rev. C. H. Moser brought a helpful message. The meeting closed with the noon-day devotion led by Mrs. Wakefield, after which lunch was served in the club house."

ZONE MEETING, WINSTON-SALEM DISTRICT

Mrs. T. R. Wolfe, Secretary

Zone one of the woman's missionary societies of the Winston-Salem district held its early spring meeting at Burkhead church, in Winston-Salem, the afternoon of February 23, with the Betty Linville circle as hostesses. Mrs. T. H. Redmon, chairman, led the call to worship with the group singing "Publish Glad Tidings."

Rev. W. B. Davis, pastor, conducted an impressive devotional service, reading a part of the 17th chapter or St. Luke, using as his theme, "Building the Kingdom for God." He impressively called attention to the privilege of having a part in building God's kingdom, and stressed the fact that sharing in this great work calls for the finest and best devotion of great souls. At the close of his talk a number of voluntary prayers were offered.

Mrs. T. H. Redmon urged that each society have a prayer group, as prayer is the dynamo in building God's kingdom.

Words of welcome were spoken by Mrs. Holt Easley of the hostess church, and in behalf of the visiting societies Mrs. C. C. Ausband of New Hope responded.

The high light of the afternoon was the heart-searching message brought by Mrs. W. C. Stafford of Kernersville on "The Aldersgate Commemoration," celebrating the bi-centennial of John Wesley's heart warming experience. Mrs. Stafford said that "our first need in approaching Aldersgate year is to become possessed ourselves of a personal, satisfying consciousness of God and to surrender ourselves wholly to the Christian way of life." She stressed prayer, that all might have faith and courage to carry on. The closing thought was "Faith is the victory."

A timely talk was made by Mrs. D. G. Warner of Walkertown on "How We May Face Modern Missions." The keynote of her message was sharing with other nations and helping people understand Christian religion..

Mrs. Tom Cash of Centenary church told of the value of saving coupons and urged the groups to send them to the Bethlehem House in Winston-Salem.

The adopted missionary hymn for the year, "God of Grace and God of Glory," was a special musical number sung by Mrs. Tom Burwell, Mrs. T. C. Barber, Mrs. Zeb Smith and Mrs. R. Alton Jackson of Burkhead church.

A contribution amounting to $8.04 was secured and will be used to send subscriptions to World Outlook to the new and weaker societies.

Mrs. L. V. Scott gave an interesting review of the mission study book recommended by the Council, "Rebuilding Rural America."

Mrs. T. R. Wolfe, zone secretary, called the roll of organizations with 18 responding.

Mrs. J. G. Sterling, district secretary, announced that the district had overpaid its budget of $800 for the past year, for which we should "rejoice in the Lord always." She spoke highly of the Y. W. circle recently organized at Kernersville, explained fully the duties of corresponding secretary and treasurer, urging that reports be sent on time and made out correctly.

Announcement was made of the annual meeting to be held in Monroe, April 5-7. The meeting closed with all singing "Blest Be the Tie That Binds."

CLAY CHATTER

There is no communication comes to our task that we enjoy more than "Clay Chatter" sent out by our friends in Brazil, Rev. and Mrs. Chas. W. Clay, and we always look forward to reading what these young missionaries have to tell us. The most recent letter tells us of the meeting of the annual conference held in Rio during the first week of January. Mr. Clay says that "one of the things that impressed him most at this conference was the difficulty of the bishop and his cabinet in making appointments, which arose not from the number of preachers to be placed (30 active and 30 assistant or supply ministers), but in the amount of territory assigned to each. The problem in Brazil is to find preachers for the places and there are now four charges in that conference without preachers. On the second day of the conference a statement was read by the bishop signed by all presiding elders that due to the extreme lack of men there would be no requests for superannuation granted. Mr. Clay suggests that there is still plenty of room in Brazil for ministers. One of the preachers is not only presiding elder but pastor of two churches and teacher in Seminary as well. Mr. Clay was assigned to a charge and besides has 18 classes in Bible at Granberry College, courses in religious education at the Seminary, a large Sunday school class of young men, a church 50 miles from Juiz De Fora, and secretary of the Conference Board of Social Action and secretary of the Conference Board of Christian Education. We give this information that we may know how our missionaries are working as our ambassadors to carry the gospel to those who have it not and to advance Christ's kingdom. Mr. Clay says: "I know the problems in the homeland are difficult, we pray for you every day, but the mission fields are many and are white unto the harvest. We need more workers in Brazil."

Children's Storyland

PETER'S PANTHER

By L. Mitchell Thornton

"I'm sorry you have to go." Peter clung to his grandfather's hand, as they heard the garage doors open.

"Back in the spring," Grandfather Richard promised, "and bring grandmother. Don't like to leave her alone in the winter. Looks like snow tonight."

Grandfather had been spending a few days with Peter's parents, and no one had enjoyed the visit more than Peter. Now, with the farm chores out of the way, Mr. and Mrs. Richards were taking him home, leaving Peter to finish his school work for the morrow.

As the car started slowly down the driveway, his grandfather called back, "Shut the barn doors, Peter. Wind there in the west!"

Peter scanned the sky, all rose and gold and pale yellow. How could grandfather see a storm there?

Below the clouds the pine woods were already dark with shadows. Only a few hundred trees now, but grandfather had told him about these same woods when he was a boy. They reached boy to the mountains then, and all kinds of wild animals lived there.

"Did you see them?" Peter had asked.

"Yes, Peter," his gradfather had told him, "and one winter a panther came down into these same woods. A panther is a big cat, you know. We used to call them cats, but, instead of mewing they cry exactly like a little child.

"The first time Ed Burns heard it, he thought it was a child, and we all turned out with lanterns looking for it.

"Burns was the first to really see the cat. He was coming home one night, just dark, and all he had to fight with was a dinner pail. The panther was more afraid than he, though, and went leaping off through the trees.

"After that its cry could be heard almost every night, and the women and children stayed close indoors.

"Finally it got so bold it came down to the settlement, and when it carried off one of Lem Flannery's pigs, the men took their guns and went after it. It took them three nights, but the skin was made into a rug, and a right nice one."

"You shot it!" Peter had interrupted. "I found the rug in the old cedar chest in the attic, and mother told me it was the skin of a big panther that grandfather killed."

After the car drove away, Peter went to the house, lighted the lamp, and hunted up his spelling book. Then the wind reminded him of the garage doors and he rushed out to close them.

Grandfather was right, he thought, as a few white flakes drifted down in front of him and the wind tugged at his cap.

Then he heard an odd sound, coming from the pine woods, exactly like the cry of a little child.

"It's the panther," he gasped, forgetting for an instant that its skin lay in the big trunk in the attic.

Clouds hid the moon. It was dark even in the driveway, but the cry was repeated, sounding fainter than before and as though whatever made it was moving farther back into the woods.

Peter trembled. Big drops of sweat stood on his forehead in spite of the cold. "It might be a lost child," Peter stopped just outside the door and listened, "but it might be the grandchild of grandfather's panther. If daddy were only here, he'd go and see."

Then Peter's back suddenly straightened and his lips shut close together in a firm line, for he knew that he had to go back into the woods and find out what was there.

On a sheet of white paper he wrote: "Gone to the pine woods to see if there's a panther there. I heard it cry." This he left on the table, and lighting the lantern and arming himself with a pitchfork, he started out.

Twice he heard the cry, not so loud as at first and it sounded like a child and yet higher and lonesomer. Holding the lantern in front of him, he began to run forward, stumbling over stones and ruts.

In the woods there was only black darkness, but he held the light low as he peered ahead and on each side, whistling to keep up his courage. If it was in the trees, he would not see it, and he imagined a panther leaping down upon him; but he had to keep the light low, for a child would be on the ground and he might miss it unless he watched closely.

Again he heard the cry, very faint, and not far away.

At last he found her—a little girl in a gray night dress, huddled down beside a fallen pine tree, for the shelter it gave against the wind.

"You're Billy Hern's little sister," Peter almost shouted, lifting her up. "Want to ride pigaback to my house, and then daddy will take you home?"

Half-way back he met his father carrying a flashlight and a gun.

"Didn't think there could be a panther these days," his father explained, "but when we went in and found your line, didn't know but one might have escaped from some circus."

Little Mary had been put to bed, but instead of going to sleep had climbed out of the window and started in search of the Babes in the Wood. "But I didn't find them," she sobbed, "and I was lost, until Peter came."

"Peter was a brave boy," his mother praised, "going up into the pine woods in the dark, after all the stories his grandfather tells him."

"Reckon he saved a life this time," his father said, turning from the telephone after talking with Mr. Hern. "They had not missed her, and when they did they'd have gone up and down the road and around the barns, not off in the woods, and no grown person, let alone a child, could have lived out through such a night as this is going to be."—Zions Herald.

"Lay down, pup, lay down," ordered the man. "Good doggie, lay down, I say."

"You'll have to say 'lie down,' Mister," declared a small bystander. "That's a Boston terrier."—American Mutual Magazine.

MADE *Especially* FOR CHILDREN



So mild—and yet so efficient. That's the secret that has made Mrs. Winslow's Syrup the favorite children's remedy for over 100 years. Safely relieves constipation — gas — acidity—and colic. At all drug stores . . . Only 35c.

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FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of Warner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, stinging urine makes you get up too often nights—you may need that grand diuretic



WARNER'S COMPOUND

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Warner's Safe Remedies Co., Rochester, N.Y.

RHEUMATIC PAINS

are quickly relieved with Yager's Liniment. A Doctor writes that he uses it for backaches, sprains and rheumatic pains. Buy Yager's Liniment today. Let it help you rub aches and pains away. In use over 50 years. 25c and 50c bottles.

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You risk Infection!

To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting

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Wintersmith's Tonic
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MALARIA
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A Good General Tonic

As Ye Sow—
So Shall Ye Reap
Write Today For



WOOD'S SEED CATALOG Mailed FREE



It Tells How You Can SAVE 1-4 ON FLOWERS AND GARDEN SEEDS

T. W. WOOD & SONS
Richmond, Va.

In Memoriam

MOORE—It has pleased our heavenly Father to take to his heavenly home the spirits of J. W. Moore and his wife, Mollie Bell Smith Moore. Their deaths came close together. Mr. Moore passed away January 6 and his life long companion followed him five days after. They lived a long and happy life together and to this union six children were born, three sons and three daughters, all of whom are living. They were good and kind to everyone and will be greatly missed at church, in the home and in the community in which they lived. A Friend.

WEAVER—Albert Forney Weaver, son of Henderson Green and Sally McKinzey Weaver, was born October 16, 1853, at Thermal City, N. C. January 19, 1881, he married Ida Lynch, and to this union were born 11 children, seven of whom with their mother survive. They are Mrs. T. G. Stone and A. F. Weaver, Jr., of Thermal City; Mrs. J. E. Hobgood and Mrs. C. T. Richardson of Thomasville; Mrs. W. L. Barnard, Sumner, Wash.; Mike Weaver, Seattle, Wash., and J. H. Weaver, Atlanta, Ga.; also four grandchildren. He was a loyal member of Thermal City Methodist church, a devoted father and husband, a good citizen and a consecrated Christian. He shall be greatly missed.

His pastor, B. A. Sisk.

STAFFORD—On January 27, 1938, Alpheus F. Stafford passed to his eternal reward at the age of 64, after being confined to his bed for about two years.

Brother Stafford had been a devoted member of Newland Methodist church all his life, a teacher in the church school as long as he was able to attend. His life was that of a devoted husband and father, a noble citizen and a consecrated Christian gentleman.

Surviving are his widow, four sons and two daughters: Kenneth Stafford of Newark, N. J.; Jackson, Alpheus and Jack of Newland; Mrs. A. O. Sharber, Norfolk, and Mrs. D. R. Mercer of Fountain, N. C. There is one brother, B. F. Stafford of Johnson City, Tenn.

Service was held at the home, attended by a great company of mourning friends. E. W. Downum, P. C.

RESOLUTIONS OF RESPECT

The members of the Sue D. Swindell missionary society of Queen Street Methodist church of Kinston, N. C., wish to pay tribute to one of our members, Mrs. Emma Farlow Bizzell. She married J. J. Bizzell in early life; had six children, of whom five are living. She was a faithful wife, a devoted mother and kind neighbor. She was buried from Queen Street Methodist church by her pastor, Rev. A. S. Parker. Her body was laid to rest in Maplewood cemetery beneath a beautiful floral offering to await the resurrection morn. She was loyal to her church and missionary society; she had lived her three score and ten, had finished her work on earth and fell asleep December 7, 1937. God took her to depart and be with Christ, which is far better than living.

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

Therefore be it resolved:

First, That we, the members of the missionary society, bow in humble submission to the will of God.

Second, That we strive to follow her example in cheerfulness of spirit.

Third, That we extend our sympathy to the bereaved family in their loss.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy be recorded in our minutes.

Mrs. W. A. Graham,
Mrs. R. A. Thompson,
Mrs. Staten Suggs,
Mrs. S. H. Rountree.

WILLIAM ANDREW ELLISON

The spirit of the times in which a man makes his advent into this life has much to do in shaping his future career. The middle of the last century was fraught with forebodings of great events. Threatening clouds were scurrying across the national horizon. The two great questions of slavery and states' rights were to the fore and claiming the attention of thoughtful men. Contention was rife. Everywhere things and conditions were unsettled. Feeling and not reason were in the saddle—and riding hard. A new haven of nationalism was in the air. Sectionalism was being reshaped in the melting pot of a new public opinion.

Such were the times in which the subject of this sketch made his advent into this life December 12, 1858. Entering life upon that black, portentous wave whose troubled crest broke upon Appomattox, only to recede in the gloating of the Reconstruction. Such times always produce men of sturdy fibre and strong convictions.

Brother Ellison inherited a noble ancestry being a lateral descendent of James Ellison and Simon Alderson, who came from the Isle of Man in 1736 and founded old Bathtown, and of James Bonner, the founder of Washington, N. C.

At the age of 18 he joined the Methodist church in Williamston, N. C., and the next year he was made superintendent of the Sunday school, which position he held nearly three score years —39 in his home chruch and 20 years at Belhaven, N. C.

On December 22, 1886, Brother Ellison married Miss Mary King Gibson of his native county of Martin, and of this union three children were born. One died in infancy and two others survive, W. A., Jr., of New York City, and Mary King (Mrs. R. D. Mitchell) of Belhaven, N. C. This was a love match, and lovers they were through the long journey of over 50 years.

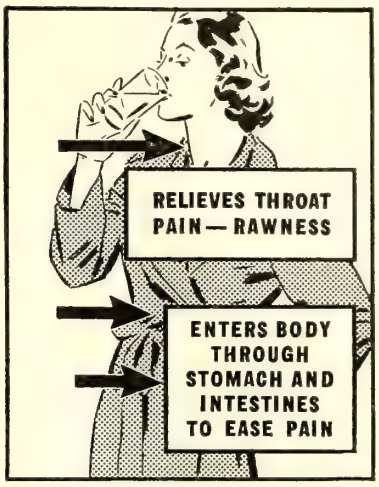
Of a friendly disposition and big hearted, he literally lived in a house beside the road and was a friend to all. He was actively interested in the welfare of his community and in things about him. In him the needy always found a friend, and the stranger was ever welcome within his gates. Courteous to all, his circle of friends was large, and nothing pleased him better than to have his friends gather within his family circle or to break bread at his bountiful board.

The great monument of Brother Ellison's life by which he will be graciously remembered was his service in Sunday school work, which was long and fruitful. He also served his church as steward and trustee. In his latter years he was obsessed with two desires—to die in superintendency of his Sunday school and to go home on the holy Sabbath. Both desires were granted. For many years it was his custom to go up early to his Sunday school to greet all who came. Following this long custom, at an early hour on Sunday morning, November 21, 1937, he loosed his moorings from the shores of time, turned his frail bark toward the bar and put out to sea, that he might be on time to greet the classes as they gathered for the early morning services in the sanctuary of the saints.

Father, in thy gracious keeping
Leave we now thy servant sleeping.

Lewis Edward Sawyer.

2-WAY RELIEF FOR THE MISERY OF COLDS



The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

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NORTH CAROLINA
Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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M. T. PLYLER } ..... Managers

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Asheville, Acton Church, Acton Charge ..... May 17
Raleigh, Louisburg ..... May 19

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro ..... March 20-April 3
High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Georgetown, S. C. ..... March 8-20
Greelyville, S. C. ..... March 20-31
High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March

Roxboro, Long Memorial, 11 13
East Roxboro, 7 13
Trinity, 11 20
Cedar Grove, Walnut Grove, 3 20
Carrboro, 7:30 20
Durham Ct., McMannen's, 11 27
Burlington Ct., Bethel, 3 27
Graham-West Burlington, Graham, 7:30 27

April

Bahama, Ellis Chapel, 11 3
Brooksdale, 7:30 3
Duke Memorial, 7:30 5
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May

Eynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Chowan, Bethany, 11 and 1 11
Perquimans, Woodland, 11 and 1 12
Murfreesboro, Winton, 11 13
South Camden, Wesley's, 2:30 13
South Mills, Newland, 11 and 1 19
Edenton, 11 20
Aulander, Lewiston, 7:30 20
Moyock, 11 27
Currituck, Ebenezer, 7:30 27

April

Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
SECOND ROUND

March

Caledonia-Johns, 11 13
Laurel Hill, 3 13
Gibson, 7:30 13
Jonesboro, 11 20
Broadway, Morris Chapel, 3 20
Sanford, 7:30 20
Rockingham, 11 27
Roberdel, 3 27
Laurinburg, 7:30 27

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

March

Grifton, Grifton, 11 13
Jones, Oak Grove, 3 13
Hookerton, Hookerton, 7:30 13
Ocracoke-Portsmouth, Ocracoke, 7:30 15
Goldsboro Ct., Salem, 11 20
Fremont, Black Creek, 7:30 20
Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April

Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

March

Erwin, 11 13
Dunn, Devine Street, night 13
Middleburg, Shocco, 11 20
Oxford, night 20
Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April

Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Burgaw, Watha, 11 13
Wilmington, Fifth Ave., night 13
Maysville, Tabernacle, 11 20
Swansboro, Oak Grove, 3 20
Jacksonville-Richlands, Richlands, night 20
Wallace-Rose Hill, Wallace, ... 27

April

Carver's Creek, Weyman, 11 3
Shallotte 3
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Doems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Spring Hope, 11 13
Battleboro, York, 3 13
St. Paul, 7:30 13
Seaboard, Pleasant Grove, 11 16
Weldon, 7:30 16
Garysburg, 11 20
Conway, Bethany, 7:30 20
Robersonville, Conetoe, 11 27
Bethel, 7:30 27

April

Warrenton, Macon, 11 2
Rosemary, Smith, 11 3
Roanoke Rapids, 7:30 3
Norlina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24

Getting Up Nights Caused By Kidney Germs

Are you worried and annoyed by Getting Up Nights? If so, you should know that the true cause may be irritating Germs in the Kidneys or Bladder, which may also cause other distressing symptoms such as Nervousness, Leg Pains, Swollen Joints, Backache, Dizziness, frequent Headaches, Puffy Eyelids, Burning Passages, Loss of Appetite and Energy, so that you feel old before your time. Ordinary medicines can't help much because they don't combat such germs. The doctor's formula **Cystex** starts fighting Kidney germs in 3 hours, checks pains, stimulates and tones the kidneys and Bladder. Users often feel younger, stronger and far better in a day or so. **Cystex** must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for **Cystex** (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

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Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Asheville Ct., Elk Mountain, 11 13
Weaverville Ct., Barnardsville, 3 13
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April

Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Lowell, Bethesda, 11 13
Cherryville Ct., Beulah, 3 13
Cherryville, First Church, night 13
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Maylo, night 20
Lowesville, Snow Hill, 11 27
Cruse Ct., Lander's Chapel, 3 27

April

Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Belmont, Main Street, 7:30 13

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

March

Randolph Ct., Mount Shepherd, 11 13
Trinity, 3 13
Lee's Chapel-Grace, Grace, 7:30 13
Ward Street-Archdale, Ward St., 7:30 14
Carraway Memorial, 7:30 16
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
SECOND ROUND

March

Bostic, Salem, 11 13
Gilkey, Thurmal City, 3 13
Rutherfordton, 7:30 13
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April

Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

March

Albemarle Ct., Stony Hill, 11 12
Kannapolis, 11 13
Granite Quarry, 7:30 13
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

April

Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Station, 7:30 10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

March

Highlands-Rhodhiss, Rhodhiss, 10 and 5 13
Hickory, First Church, 11 13
Catawba, Bethlehem, 3 13
Bethel-Fairgrove, Bethel, night 13
Olin, Snow Creek, 11 20
Elkin Ct., Maple Springs, 3 20
Elkin, night 20
Hiddenite, Hiddenite, 11 27
Elmwood, Ebenezer, 3 27
Hickory, Westview, night 27

April

Stony Point, 11 3
Taylersville, Carson, 3 3
Wilkesboro, Union, night 3
Mooresville, Jones Memorial, 11 10
North Iredell, Williamson, 3 10
Statesville, Race Street, night 10
Statesville, Broad Street, 11 17
Cool Springs, New Salem, 3 17
Statesville Ct., Midway, night 17
Moravian Falls, Moriah, 11 16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

March

Waynesville, Regional Rally, 11 and night 13
Hayesville, Sweetwater, 11 19
Robbinsville, Robbinsville, 11 20
Dellwood, Elizabeth, night 20
Macon, Patton's, 11 20
Franklin Ct., Clark's, 11 and 3 26-27
Cullowhee, Cullowhee, 11 3

April

Highlands, Glenville, 3 3
Fines Creek, Spring Creek, 11 10
Crabtree, Finchers, 3 10
Brevard, 11 17
Brevard Ct., Oak Grove, 3 17
Sylva, 11 24
Whittier, 3 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

March

Rural Hall Ct., Trinity, 11 13
Pilot Mountain Ct., Pinnacle, 7 13
Mt. Airy, Rockford Street, 7:30 16
Walkertown, Love's, 11 20
Central Terrace, 7:30 20
Lirwood Ct., Macedonia, 11 27
Erlanger, Erlanger, 7:30 27
Lexington, First Church, 7:30 30

April

Ogburn Memorial, Oak Summit, 7:30 1
Thomasville, Main Street, 11 3
Danbury Ct., Pine Hall, 7 3
Mt. Airy, Central, 7:30 6
Kernersville, 11 .... .10
Mt. Airy Ct., Epworth, 6:30 10
Denton Ct., Jackson Hill, 11 17
Doub's Ct., Brookstown, 7:30 17

MEDICAL WRITERS EMPHASIZE IMPORTANCE OF "DEFENSE" IN COLDS AND COUGHS

In a recent article appearing in the Illinois Medical Journal, Dr. O. E. Van Alyea of the University of Illinois calls attention to the body's first line of defense in colds and coughs. On the function of this defense mechanism, On the function of this defense mechanism, he states, depends recovery from these illnesses.

The delicate membranes lining the nose, the throat, and the air passages in the chest, are equipped with millions and millions of tiny, hair-like protruberances, so small that they are only visible under a very powerful microscope. These are the cilia, the primary defense mechanism of the respiratory tract. The cilia are in constant motion, sweeping and beating toward the throat. Their action is probably best described by the appearance of a constant wind sweeping over a wheatfield.

The lining of the air passages is also equipped with a great number of tiny glands. These glands pour out a thin, watery fluid which keeps the tissues moist and protects them. The cilia are bathed in this moisture, and their action in turn sweeps this moisture toward the throat—in the nose backward to the throat, in the air passages in the chest upward to the throat—where these secretions are either expectorated or swallowed. Dust and germs, which are constantly breathed in with the air, become engulfed in this fluid, are carried to the throat, and are thus prevented from doing serious harm and damage.

When a cold sets in, the glands within the lining of the nasal passages do not function properly, the celia cannot carry on their work, and ever-present germs and bacteria now can gain a foothold, resulting at times in serious infection. Hence, as Dr. Van Alyea points out, treatment must concern itself mainly with the restoration of proper work on the part of the glands and the celia.

Similarly with a cough. As Dr. Gordonoff, a Swiss physician and scientist, has reported, when the tiny glands in the bronchi, the air passages in the chest, do not secrete their moisture; or when their secretions become too thick and heavy, the celia cannot function, the membranes lining the bronchi become inflamed and irritated, and coughing results. A good cough remedy, Dr. Gordonoff further states, must soothe the inflamed tissues, thus lessening the need for coughing; it must stimulate the tiny glands to pour out their protective moisture, and finally it must restore the action of the cilia, so that their sweeping action may help in freeing the passages from accumulating phlegm. As an example of such a remedy he mentions special extracts of a plant called thyme, which grows wild on the slops of the Mediterranean Sea.

Thyme in its most efficient form, is presented in an American product, called Pertussin. It has been widely prescribed by physicians and sold by druggists everywhere.

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Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

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Garner Missionary Society	Garner	Raleigh	2.50
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Miss Mary E. Steed	Middleburg	Raleigh	10.00
Bradley Memorial	Bradley and Myrtle	Gastonia	9.00
Marshall	Marshall	Asheville	5.00
			$ 171.66
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 17, 1 Number 11

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The Final Test of Religion

THE final test of religion is not an argument, but a consistent life. I often think of Thomas Carlyle sitting one cold winter afternoon before the fireplace in his library when the door opened and the new minister of the parish church entered. After an exchange of greetings the young minister asked the philosopher what he should do for the community. Carlyle replied rather bluntly, "What this parish needs is a a man who knows God otherwise than by hearsay." Arguments only leave one cold. God has sent us into the world not to defend him but to proclaim him. The validity of our belief does not turn on a syllogism, but on character; not on logic, but on life. Many people come to see me during the course of a week anxious to debate religion, but I have long ago found that debating religion never solves the dilemmas of life. At the end of the debate neither side to the argument is apt to be convinced, and the inquirer often leaves with his own prejudices confirmed. The only thing that a religious debate accomplishes all too often is to cultivate estrangements, ill-will and a rankling spirit.

What I am writing about religion is from the viewpoint of one who has made certain discoveries about it. I did not get it out of a book, but I did get it out of life. To me religion is not an echo, but a voice; not an opinion, but a conviction. The argument of personal experience in religion has no answer. Long ago a village carpenter said to a cringing governor in the capitol of an old Near East city, "Sayest thou this of thyself or hath another told it thee of me?" That is the final test of religion. What people want today is not theology, but religion, and there is a vast difference. Theology is the expression of an experience which men have had with God; religion is that experience.

All too often have church people concerned themselves with a correct statement of the experience and not enough with the experience itself. It is the experiencing of God that is important. Many people think of doctrine as mere moonshine, but they cannot walk away from one who has felt the power of God. Let no one misunderstand me. In the long run men will attempt to put in words what they have experienced. Religion can no more stand without theology than a body can stand without a backbone. But most people want to see something more than a skeleton walking down the street. The place for a backbone is in the back and not in the front. The only adequate religion for successful living is one that we feel and experience.

—Joseph R. Sizoo, in Make Life Worth Living.

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Now For a Layman's Aldersgate Roll!

NOT THE FEW, BUT THE MANY

The plea on this page that many laymen lift their voice and lend a hand for the Christian Advocate is a recognition of the fact that a great multitude is essential to making a church paper. No institution of the church can win by relying on the few appointed to lead. Educational, missionary, and all other interests must enlist the hundreds to keep going. The same is true of the church paper so essential to the success of every undertaking of the church.

The bigger a college and the more far-reaching the work of a paper becomes the more people are needed to carry on. Our plea for hundreds of devoted and loyal friends to get busy in enlisting others for the Advocate looks to the future welfare of our every interest. Pastors, laymen and lay women in continuous co-operation with the active force at Greensboro can make possible the success we crave. The small group of workers in the office can not make a paper any more than a few executives and teachers can make a college even though they toil ever so faithfully. Success awaits hard work and diligent co-operation on the part of all.

MARION DISTRICT COUNTY-WIDE MASS MEETINGS, MARCH 27-APRIL 3, INCLUSIVE

Special county-wide mass meetings in the interest of the church's total program, particularly the great Aldersgate Celebration, will be held as follows in the seven counties composing the Marion district:

Sunday, March 27, Polk county, Mill Spring, 2 p. m. Speakers: Revs. W. L. Hutchins, C. M. McKinney, Fletcher Nelson, W. E. Rufty, J. W. Moore. Same date, 11 a. m., Dr. Hutchins will preach at Kisler's Chapel, and 7 p. m. in Oak Grove.

Monday, March 28, Rutherford county, Rutherfordton, 7:30 p. m. Speakers: Revs. W. L. Hutchins, H. E. Stimson, Elzie Myers, C. M. McKinney, H. D. Jessup, V. P. Crowder, B. A. Sisk, R. G. Tuttle, F. J. Stough, Fletcher Nelson, J. W. Moore.

Same date, 10 a. m., Hutchins, Templeton and Moore speak at Salem, and 3 p. m. at Avondale.

Tuesday, March 29, McDowell county, Marion, 7:30 p. m. Speakers: Revs. W. L. Hutchins, R. J. Barnwell, A. Burgess, J. E. Hipp, W. A. Kerr, H. C. Byrum, M. W. Edwards, J. W. Moore.

Same date, 10 a. m., Hutchins, Tucker and Moore speak at Dysartville, and 3 p. m. at Old Fort.

Wednesday, March 30, Burke county, Morganton, 7:30 p. m. Speakers: Revs. W. L. Hutchins, C. F. Tate, M. F. Moores, E. C. Widenhouse, J. Max Brandon, J. P. Morris, V. R. Masters, G. F. Hood, J. W. Moore.

Same date, 10 a. m., Hutchins, Newell and Moore speak at Rutherford College, and 3 p. m., at Glen Alpine.

In Caldwell County

Thursday, March 31, Caldwell county, Lenoir, 7:30 p. m. Speakers: Revs. W. L. Hutchins, O. L. Robinson, E. P. Billups, J. W. Combs, D. A. Oakley, Wilson Nesbitt, J. W. Moore.

Same date, 10 a. m., Hutchins, Hiatt and Moore speak at Littlejohns, and 3 p. m. at Granite Falls.

Friday, April 1, Watauga county, Boone, 7:30 p. m. Speakers: Revs. W. L. Hutchins, J. W. Parker and John W. Moore.

Same date, 10 a. m., Hutchins, Townsend and Moore speak at Henson's Chapel, and 3 p. m. at Valle Crucis.

Saturday, April 2, Avery county, Newland, 10 a. m. Speakers: Revs. W. L. Hutchins, C. L. Fisher, J. W. Moore.

Same date, 3 p. m., Hutchins, Pyatt and Moore speak at Jonas Ridge.

Sunday, April 3, Dr. Hutchins will preach as follows: 11 a. m. at Concord, Marion circuit; 3 p. m., Mt. Pleasant, Morganton circuit; 7:30 p. m., Hudson.

Host pastors will be in charge of services in their churches.

An official of the woman's missionary society will represent that most vital department of the church's work in the county-wide meetings. Since the supreme matters of the spiritual life, evangelism, Christian education and missions are to occupy our exclusive attention in these unusually important meetings, may we not count on the loyal, happy support of every Methodist in our entire district?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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The Hitler government in Austria has ruled that Jews will not be allowed to vote. What of it? An election under Hitler means no more than under Stalin in Russia and that is nothing at all.

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The Roosevelt dynasty presents a semi-humorous feature of American politics. For years the Republican party bowed down before the great image of himself that "Teddy" Roosevelt had set up. In the course of events on came Franklin and the Democrats lifted up holy and unholy hands without doubting as they chanted their heavenlies in praise of this great leader. Now James appears and like those who have gone before he is cramming the magazines and papers of the country with pictures of himself.

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"We are more interested in control than in volume of business," say the ABC liquor boards. Why then the stores on the borders of dry territory, stores in easy reach of the crowded centers of black and white, the big use of the papers in advertising their wares, and these county commissioners organizing to protect liquor stores? We are ashamed of the duplicity of men who do not drink their own poison, all the while posing for Christians and good citizens, as they gather tax money from the poor in the name of the public welfare.

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The crisis of the Aldersgate Commemoration is upon us as it passes from the lofty heights into the lowly and obscure ways. We are to carry it into the small groups on the back streets and along the country roads until the last man has heard the story and felt the thrill. Are we willing to pay the price of going to the neglected and the lost? The next two months are crucial. There is no glammor about this. It is far from the spectacular. Some will have to walk alone with Christ on the dusty ways of life. It can't be done in an automobile on a concrete highway.

With each passing week comes an accumulation of evidence that the legal sale of liquor in North Carolina is on the way out. It was brought in by legislative trickery and by some members of the General Assembly who refused to represent the will of their constituents. But this situation is not to continue. We expect the next legislature to put an end to the legal sale of liquor in the Tar Heel state. "So mote it be."

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That sterling layman, C. S. Wallace of Morehead City, insists that just one man or one woman wholly given to God and to the work of the church could revolutionize a board of stewards and make a church victorious. Passionate devotion to Christ is our most crying need in pulpit and pew. Had there been one such in each of the nearly one-third of the churches of the North Carolina conference last year without a soul received on profession the record would have been far different.

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The individual and the individual church is of first concern. This was true in New Testament times and it has been true in every conquest in all the aftertimes. "Have ye received the Holy Ghost?" went to the heart of the individual and of the church. Now we are lost in world plans and denominational conquests. The mass swallows up the man. Aldersgate sprawls across the world instead of setting up joyful song and testimony of the living Christ within the soul of man.

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The amount of good will in all our churches is marvelous. But how few are the men who give themselves to a hard and lonely task for their Lord! Somehow the most ignorant and poorly informed man who has an eager desire to count for something will find a way and be found trying. Just now the spiritual dynamic is of first concern. Men on their knees crying out of the depths to God would start something that would startle the easy going, complacent crowds that gather about our altars.

The World and the Individual

ALDERSGATE has to do with the Methodist world and with every individual Methodist. One of the discouraging features of this present commemoration is the view cherished by many who ought to know better. The average man is fettered by local limits and seems to be unable to rise to a working knowledge of the universal. He localizes deity and limits religion to the few. But it does seem that favored Christian men and women, with the world conception of God and of man and familiar with the world appeal of Jesus Christ, would know better. Yet we are told that even ministers look upon Aldersgate as simply an experience of John Wesley two hundred years ago which we wish to cherish in the religious life of a great man rather than to consider the Aldersgate experience as that which has been the common lot of every victorious Methodist who has contributed to the evangelical revival. Aldersgate has made Methodism and it gives assurance of the victories we hope to win. The Aldersgate experience is specifically for the individual and it becomes effective to the extent of its universality. Both the world and the individual are involved.

So why set limits? This was the evangelical birthday of John Wesley and a similar experience has been the evangelical birthday of every Methodist. Instead of going back to John Wesley we would do well to catch up with him. Instead of filling our pulpits with a jargon of words about this modern world, many preachers would do well to learn how really modern and up-to-date Wesley was and then make their pulpits ring with a proclamation of One mighty to save. Instead of a gospel of humanism and all such they would soon have a few at least in their pews who would be able to say jubilantly we are of God and for God because "his spirit beareth witness with our spirits that we are the children of God." The Aldersgate experience has been the head and front of every evangelical Methodist society for these two hundred years, enabling some of the members to sing and pray, to work and plead for the salvation of the lost at their elbows and in the ends of the earth. These could tell all around what a wonderful Saviour they had found, claiming a part in the crowning day that is coming by and by.

Instead of discounting Aldersgate and speaking of it as an event of the long ago, we had better seek to make it a universal experience in the life of every one here and now. It first began with Pentecost and it continues in all lands wherever the gospel is winning. True the approach is different with Protestants and Roman Catholics, but the power of the living Christ in the soul of man is the same no matter what the approach. The Methodist emphasis is on the experience within. The legalism, the ritualism, the sacramentalism and the humanism of Wesley dropped into the background with Aldersgate and he therefore became the evangelist and the social reformer. Much of the widely heralded social gospel of today needs the Aldersgate experience. Then we would have real and effective social reformers rather than swivel-chair academics finding fault with the real, the spiritual appeal.

So, instead of limiting Aldersgate to the few or to a remote incident, the passionate cry out of the depths of every soul should be that we may relinquish all that would in any shape or fashion hinder God from walking with us all along the way. Then we will come to know how truly individual is Aldersgate and also how fully universal—of a truth it is for the individual and for the world. Yes, the mustard seed remains a mustard seed in every age. Just so glowing souls are not a matter of border nor breed nor birth; it is a matter of the spirit within.

William Louis Poteat

"THY gentleness hath made me great" applies in a pre-eminent degree to the life and character of Dr. W. L. Poteat. As a church leader and as a leader of moral reforms he encountered tempests that were prolonged and severe. But his innate gentleness never failed him. He disarmed his critics with pleasant speech without yielding a single conviction. This was true when some of his Baptist brethren sought to crucify him because he refused to divorce science and religion and because he could not be persuaded that the world was made just six thousand years ago. He was a vigorous and capable leader of the anti-liquor forces, but at all times he was so fair and so gentle that all men regardless of what they thought of the liquor traffic respected W. L. Poteat.

To him came numerous honors in the academic world, honorary degrees by the handful, and as lecturer on numerous college platforms, but he proved himself eminently worthy of



Dr. William Louis Poteat
1858—1938

these. He was author of Laboratory and Pulpit, The New Peace, Can a Man Be a Christian Today? The Way of Victory, and Stop-Light.

Few men have served the church and the state so well as W. L. Poteat, to whom "death came gently" when he had completed his four score years.

In the Heart of Man

THE deep currents of the eternities flow through the heart of humanity. Thus we become conscious of the unseen world. Then the whole man has an experience that makes real the spirit world. Yes, Aldersgate has to do with the emotional, but it is more than emotion. It both quickens the intellect and makes active the will. The whole personality becomes eagerly and energetically aware of the eternal world which lies deeper than the things that do appear. A new sense of reality is ours.

Our citizenship belongs to another sphere. As we stumble along the rough, uneven way of life here below, beaten by the storms and bowed under the burdens, many cry out in despair, ready to end it all. Others, better favored, as they fall on the great world altar-stairs that slope through the darkness up to God, trust the larger hope, but yet they do not know the faith and assurance that came later to Lord Tennyson as he pictured the current "too deep for sound and foam" in his "Crossing the Bar."

Above all else in pulpit and pew we need a passionate certainty of the unseen world. This comes from that experience of God in Christ Jesus which lies at the core of all that gathers about the Aldersgate experience. Such fortunate souls find it easier to believe in an eternal world which is one here with the hereafter. In the midst of life God is to them a reality. And he is also present help in time of trouble. This life links up with the endless life as the deep currents flow on through this into the next world—both becoming one and the same.

Raleigh Liquor Store Involved in an Unfortunate Affair

ALL readers of the North Carolina papers are familiar with the story of the recent death of a State College student who came in contact with a live wire when he had climbed to the top of an electric pole and there met with instant death.

At the coroner's inquest the case was fully investigated and all who knew anything about the occurrence were called to testify. We are here interested particularly in the story of Mr. Pugh, a fellow student who was a companion of Mr. Winslow on this eventful evening. Here is Mr. Pugh's testimony as it appeared in the News and Observer:

> Pugh, a junior gave the following account of Saturday night's activities:
>
> He, Winslow, Clarence Beery of Wilmington, and Paul Blalock of Fremont, the latter two also State College students, came uptown early in the evening, going first to the union depot. From there they went to the bus station. Beery and Pugh went to a Wake county liquor store, Beery buying one pint and Pugh getting two, one of which he bought for Winslow.
>
> The four went to a cafe and had a drink of liquor each and at about nine o'clock returned to the depot to meet a girl with whom Beery had a date. They talked a while, and the group broke up, Winslow and Pugh remaining at the station for about half an hour. Then they set out on the railway tracks as a short-cut to the college and arrived at the scene of the accident at 10 or 10:15.
>
> Winslow removed his overcoat and tied it around the power pole. They sat on the bank of the railway cut and talked for about 45 minutes, awaiting the passage of a train. Then Winslow said he would climb the pole. Pugh warned him against tearing his clothes and Winslow took off his pants.

The jury exonerated these students of being in any way responsible for the unfortunate accident that caused the death of Mr. Winslow. And a committee appointed to investigate the affair and learn whether any blame could be attached to State College, after a full investigation, exonerated the college.

But we have heard of no one who exonerated the liquor store in Raleigh who sold these boys their liquor or the citizens of Wake county who voted to establish liquor stores in Raleigh.

People and Things

Twenty-two new members have been received into the churches of the Morven charge since conference—eight by letter, 14 on profession of faith.

The Lutheran Church, says the Religious Telescope, is the state church of Sweden and in all high schools and colleges religion is a required subject. It includes Bible study, church history, comparative religion and missions. Teachers of religion are required to be members of the state church.

Rev. W. M. Robbins, a superannuate of the Western North Carolina conference, and Mrs. Robbins expect to move from Greensboro this week to their home at Lake Junaluska. They spent the winter in Greensboro while Mrs. Robbins was receiving medical attention at the Duke Hospital. They own a home at the Lake.

As part of the Aldersgate Commemoration program of evangelism, groups of church members will call during this week upon members of the church. They are giving their time and work in the interests of the church and the members are asked to be as co-operative as possible in making their efforts successful.—Church Bulletin, Chapel Hill.

"Our revival at Matthews was a spiritual feast for our community. Rev. A. L. Stanford captured our people and his services will prove of lasting worth. Mr. Floyd C. Todd of Gastonia won the hearts of all through his singing. A good number will unite with the church and the church will move on a higher plane."—G. G. Adams, Pastor.

Dr. Rufus Jones, one of the outstanding members of the Society of Friends, sailed February 1 on a trip to South Africa. Dr. Jones has just celebrated his 75th birthday. On his way back from South Africa he plans to go around the world, stopping off in Shanghai. Dr. Jones is author of "The Eternal Gospel" which Macmillan will publish in March.

Dr. Joseph Fort Newton, author of "Altar Gates" (Macmillan), will become rector of the Protestant Episcopal church of St. Luke and the Epiphany, Philadelphia, on April 1. Dr. Newton was formerly rector of St. James's church, Philadelphia, and prior to that was minister of the Church of the Divine Paternity, New York City.

To address the students of the Woman's College of the University of North Carolina who attend at College Place Methodist church was this writer's privilege last Sunday morning. This is a large, remarkably attractive and capable group of young women who gather each Sunday morning for the services in College Place church. They show an abiding devotion to the church and most of them being Methodists seem to be greatly interested in Methodism. John Wesley was the subject of the address and it commanded an interest that was gratifying to the speaker.

"The dedication of Old Union church (Randleman charge) will take place on Sunday, March 27. Rev. J. H. Brendall, Jr., who was pastor when the former church burned in 1932, will preach at 11 o'clock. Bishop Paul B. Kern will deliver the dedicatory sermon at 2:30 o'clock. He will be assisted in the service by Dr. W. W. Peele. All former pastors, presiding elders and friends—including the editors of the Advocate—are cordially invited to be present. Dinner will be served on the grounds immediately following the morning service. Old Union church is situated about a quarter of a mile north of U. S. highway 311 (High Point-Asheboro road) near Sophia, N. C."—Pastor.

"A mission point was begun last Sunday about six miles from Pink Hill with 100 persons attending church and 60 joining the Sunday school. An old school building is being used. The name given is Noble's Chapel. Prospect is good for the organization and building of a church."—H. M. McLamb.



BISHOP PAUL B. KERN
He dedicates three churches Sunday, March 27

Founders' Day was celebrated at Paine College, Augusta, Ga., on February 11. Dr. Grover C. Emmons and Mrs. J. W. Downs, home mission secretaries of the General and Woman's Section of the Board of Missions, were present by special invitation of the Paine College Alumni Association. A feature of the program was a service at the grave of Dr. George William Walker, founder.

The Religious Book Club, recently established in England by the Student Christian Movement Press, has proved a tremendous success, and now announces a membership of 16,500 members. The Macmillan Company will publish three forthcoming selections of this religious book club: "War and the Christian" by Charles Raven, "Did Jesus Really Live?" by H. G. Wood, and "The Achievement of Personality" by Grace Stuart.

The Methodist church in Limerick, Ireland, has been remodeled and renovated at a cost of over six thousand pounds. It was in Limerick that John Wesley held the first Irish conference in 1752, and from this city Barbara Heck, Philip Embury and their friends sailed in 1760 for the New World. Since then many changes have taken place, and it was decided recently to embark on a large scale scheme in the interests of the work of God.

"Mrs. G. T. Bond was hostess to the ministers' wives of the Charlotte district Thursday, March 10, from three to five-thirty o'clock at her home on Queens Road. The home was beautifully arranged with spring flowers. A short business session was held with Mrs. J. E. Yountz, president, presiding. It was voted to join with others over the conference in planting trees on the parsonage property by each occupant this year. A short musical program was enjoyed, after which Mrs. Bond served delightful refreshments."—Mrs. C. M. Short, Sec.

Souls aflame and presses humming are essential to our Aldersgate Advance

MID-YEAR LAYMEN AT GOLDSBORO

The N. C. Conference Board of Lay Activities held its mid-year meeting in St. Paul church, Goldsboro, Tuesday, March 15, with Conference Lay Leader W. P. Few presiding. F. S. Aldridge was secretary. The seven district lay leaders and all the presiding elders were present. Four of the district Golden Cross directors, several associate lay leaders and a number of pastors were also on hand—77 sat down to the luncheon furnished by the lay board and served by the ladies of St. Paul church.

A careful general survey was made of the financial showing of the conference and each district leader made report as to the outlook for paying one-half of the benevolences by the district conference. They also told of what they had done in the way of the every member canvass and along other lines of activities in which the laymen are expected to lead.

Though the reports were wanting in detail, a distinct advance has been made in the new sense of obligation to do something. This was not manifest a few years ago on the part of most of the men found as district lay leaders. It was generally agreed that the most important work before the laymen is the training of stewards. What a task! Most of them do not know where to begin.

Several of the laymen insisted that the best guarantee to get the pastor's salary is a liberal attitude towards the benevolences. Those who accept the quotas do most for the salaries, they insisted. There is at present real anxiety over the careless way many charges deal with the benevolences under the new voluntary plan. Something must be done about it.

All seemed agreed that better official boards with more active chairmen—charge lay leaders—is the crying need. Dr. W. K. Green announced the organization of district leagues of stewards looking toward more efficient stewards in the churches. The pastors are invited to meet with the laymen at the next mid-year gathering to cooperate with the laymen in the work common to all. To select boards with care is the work of the pastors.

A committee was appointed to draft resolutions in appreciation of the life and labors of Dr. W. L. Poteat. Drs. W. K. Greene and M. T. Plyler compose the committee.

The presiding elders submitted a comprehensive report on the liquor situation, stating the position of the church on the drink evil. This was supplemented by the adoption of the following paper submitted by W. L. Knight, attorney of Weldon:

Intoxicating Beverages

Integrity is the soul of our church organization. In order for our beloved church to hold its position of moral leadership and command spiritual power it must, at all costs, preserve its integrity.

Reiterating the previous stand of this board on the evils of the beverage liquor traffic, we hold that no person who voluntarily engages in, or aids, abets and fosters the beverage liquor traffic is, under the spirit of our discipline, eligible for official position and leadership in our church. We therefore urge all our preachers and laymen not to nominate or elect any person to official position of leadership and representation in our church who is thus connected with or related to the beverage liquor business. Our Board of Lay Activities will stand behind our preachers and laymen who do not compromise the historical position of our church regarding the liquor evil.



DR. W. W. PEELE
Presiding elder of Greensboro district

THREE CHURCHES TO BE DEDICATED ON THE SAME DAY IN GREENSBORO DISTRICT

Sunday, March 27, will be a record breaking day for the Greensboro district when the new church at Farmer, in Randolph county, Old Union, near Randleman, and the Stokesdale church are to be dedicated by Bishop Kern. The dedicatory services at Farmer will be at 11 o'clock a. m, Old Union at 2:30 in the afternoon, and Stokesdale at 7:30 in the evening.

The debts on these new churches have been paid recently and there are two other churches on the Ruffin circuit in the Greensboro district ready for dedication. Bethel church in a suburb of Greensboro will have its debt paid in full by May 1, and this church will then be dedicated.

Dr. Peele since coming on the Greensboro district sixteen months ago has made a great record as a leader in paying debts as well as in every other respect.

Elsewhere in this issue of the Advocate appear pictures of the Farmer and Old Union churches, and we expected to have a picture of the Stokesdale church but have been disappointed. We hope to carry it next week.

ALDERSGATE RALLIES QUITE SUCCESSFUL

Last week Aldersgate mass meetings were held in Charlotte, Salisbury, High Point, Winston-Salem, Morganton, and Asheville in order that all sections of the Western North Carolina conference might be in easy reach of one of these meetings. The attendance was gratifyingly large and the quality of the programs all that one need desire.

The evening meetings had been set aside for the young people and these were the most largely attended of any of the gatherings and perhaps the most permanent good was accomplished among the young people. The big auditoriums of First church, Charlotte, and First church, Salisbury, were packed with enthusiastic young people. The same was true of Wesley Memorial, High Point, Centenary, Winston-Salem, First church, Morganton, and Central, Asheville.

Let us hope the enthusiasm engendered will be carried into the local congregations of each pastoral charge.

Bishop Arthur Moore Writes of What He Saw in China

January 16.—We have been to Soochow and what we saw has increased my sorrow. I feel years older than when I wrote my notes a week ago. We were allowed to travel to Sungkiang alone but Soochow was something different. We were given a high military officer and a member of the Japanese embassy as escorts. They did not fail to impress us with the danger of such a journey. We were traveling in territory held by thousands of armed Japanese troops where there are also bands of Chinese troops left. One was in danger of being fired on at any minute. Upon our arrival in Soochow a half dozen more high officers with their aides and orderlies were attached to our party. This was what we might call a personally conducted tour.

From Shanghai to Soochow is about 60 miles and the whole area was the scene of the most stubborn fighting. Scarcely a house is left standing. The villages are all empty. The roadside is lined with trucks, tanks, trenches, concrete machine-gun nests. Not all the dead bodies have been buried. It is a land of desolation and destruction.

Our church has in Soochow a university, a normal school for women, a hospital, three large churches and another half dozen primary and middle schools. These coupled with a dozen missionary residences make it the "Capital of Southern Methodism in China." In all our institutions we have approximately a hundred buildings. We found that four of these buildings had been burned, all buildings including missionary residences looted of everything of value and that most of our property was occupied by Japanees soldiers. The beautiful new chapel at Laura Haygood has been converted into a stable for horses. While most of the buildings are standing it will take money, time and a great deal of patience to make them usable again. The missionaries have spent long years accumulating lovely things for their residences. I never saw a drawer or trunk that was not open, nearly all doors broken in and literally everything of value stolen. When they return they must start all over again. It was hard to hold one's tongue in the presence of such a scene.

But the destruction of property is insignificant compared to the sufferings of the population. The Japanese estimated there were 80,000 people in the city, but the normal population is above 300,000. Where are the others? What has become of the women?

It is well nigh impossible to exaggerate the orgy of looting, murder, and rape which took place following the entrance of Japanese soldiers into conquered territory. While defeated Chinese soldiers staged their share of looting prior to evacuation, there was a virtual collapse of discipline in certain sections of the Japanese army and horrors were perpetuated which exceeded those attributed to the worse bandits China has ever known. Some of us believed the Japanese troops would at least bring order out of chaos. Imagine my grief when well authenticated reports from Nanking written by foreign newspaper correspondents and missionaries stated: "The whole outlook was ruined by frequent murders, wholesale looting and uncontrolled disturbance of private homes including offense against the security of women. Foreigners who were permitted to travel about the city counted at least one dead civilian in every city block. People who ran in fear and excitement were caught in the streets by roving patrols and were killed on the spot. Shooting and bayoneting went on in the safety zones as well as elsewhere. Squads of men picked out as former Chinese soldiers were tied together and shot in bunches by rifle and machine gun fire. From one building in the refugee zone 400 men were singled out and were tied in bunches of 50 and marched off between lines of machine gunners. There was no doubt as to their fate. There was no trace of prisoners in Japanese hands other than the groups on the way to execution grounds, with the exception of those compelled to carry loot and equipment for the Japanese militarists. The general conduct of the Japanese troops which included the plundering of thousands of private homes and even robbery of refugees created a feeling of nausea on the part of foreigners who had read the statements of sauve Japanese military spokesmen that their sole purpose in waging war on the 'Oppressive Chinese Government was for the sake of the Chinese people.' "

None of this makes pleasant reading, but Christians should look clear-eyed at this situation as it really is. While in Soochow we were not allowed to stay in our own buildings and in communication with Chinese—even devoted ministers and teachers of many years was forbidden.

There must be some peaceful and effective measures which America might adopt to stop this aggression in China without resorting to war. Someone has coined a haunting phrase which I believe states a truth: "Every drop of oil means a drop of blood." Certainly the oil and munitions which America exports to Japan serves no other purpose than to enable gun boats and airplanes to bombard Chinese cities and to wound and kill innocent people.

January 17.—Yesterday was Sunday and I went to hear Miss Muriel Lester of Kingsley Hall, London, preach. Her text was "Be of good cheer, I have overcome the world." Surely Christ can help us keep our heads and our hearts in a world like this. In spite of all I see around me, the dream of the coming of the kingdom of God on earth is not a dream but solid reality beneath my feet. I do believe in he ultimate supremacy of goodness.

January 24.—The China annual conference closed last night. The attendance was small but the spirit was good. Only one-third of the membership could reach Shanghai on account of war conditions. A few Chinese preachers at great risk of life made their way through the Japanese lines and answered roll call.

In some conferences where I have been the making of reports was a most uninteresting item of business. Not so here. Practically every person present—missionary and Chinese—had been under the deadly machine-gun fire of airplanes. All had fled for their lives. Some had spent considerable time in dugouts before the fiercest fighting drove them out. Some while traveling the open country roads had been forced to flee into the wet rice field and stretch themselves on the ground to escape the rain of death. All have seen their personal belongings swept

away as their residences have either been looted or destroyed. Families have been separated from each other. Parents were looking for children and children begging for parents. Alas, some will not be found. The old Methodist conference hymn "And are we yet alive" must have been written for the China conference this year.

The date had been postponed so as to give opportunity for scattered workers to gather if possible. It is well nigh impossible and certainly unwise for Chinese to travel. On one road a few weeks ago I counted a dozen dead bodies in a distance less than a half mile. Missionaries are not permitted to leave Shanghai for their stations in the interior. We have been able to gather but little information touching the fate of mission properties in many cities and villages where we have work.

The conference devoted three days to a very earnest study of the present position, problems, and possibilities in evangelism, Christian education and medical work. It is hard to forecast the future. In some ways we are back where the pioneers were in the beginning. Equipment in schools and hospitals is gone, students and congregations are scattered. The future will demand not only courage to face difficulties but wisdom to find ways and means of carrying on.

For some time it will be dangerous for Chinese to travel and it is hoped the Japanese will relax and permit missionaries to minister to the people. The morale of the workers is high. The Chinese people are not given to wailing over what has happened. They take the long look and act in the belief that conditions will right themselves.

The appointments were read Sunday night. The sacrament of the Lord's Supper was administered. All those appointed gathered about the altar of the church to sing "Faith of Our Fathers." In another twelve hours pastors dressed in the garb of the very poor were out on the roads and canals trying to work their way through the enemy's lines, so as to reach their scattered congregations.

In a few days I must leave China for Korea and then on to Japan. The church is facing perplexing problems in all these countries. It is hard to leave China at this time, as these people need and appreciate help so much.

There are some things I can never forget:

The long line of frightened helpless people fleeing for safety.

The eagerness of missionaries to return to their work.

The refugees numbering more than 300,000 crowded in poorly equipped camps in Shanghai.

The dead bodies on the roadside, the overturned trucks and the terrible amount of wreckage after the armies passed on.

The vast stretches of ruins in certain cities where war had done its worst.

The people in the streets and especially little children looking frightened whenever an airplane appeared.

The few old people left in the fields trying to patch up their burned homes and grow a little something to eat.

The look of fear upon the faces of Chinese people, especially women, in the areas dominated by the Japanese.

The long hours I spent pleading, flattering, scolding Japanese for their foolish delays in permitting us to visit our own property.

The indignation I felt when I found all missionary residences looted and the beautiful chapel of Laura Haygood School in Soochow being used as a stable.

The struggle I have had to believe that mankind is civilized when it allows a stupid aggression like this to go unchallenged.

The thrill in my heart while Christian people whose possessions had been taken and for whom the future was uncertain stood to sing triumphantly, "Faith of our fathers living still in spite of dungeon, fire and sword, We will be true to Thee."

REV. C. E. STEDMAN PASSES IN MURPHY

Rev. W. Arthur Barber, pastor of Murphy station, kindly sends us the following message:

"Rev. C. E. Stedman died on last Tuesday night, March 8, at 11:30 of heart attack at his home in Murphy, N. C., where he has lived since superanuation ten years ago. He was ill only half an hour. He was buried Thursday afternoon at Peachtree Methodist church cemetery, with the service in the Peachtree Methodist church on the Murphy circuit. Rev. W. A. Rollins was in charge of the service, and was assisted by Revs. J. H. Carper, A. R. Bell and W. A. Barber.

"Someone will send a write-up of Brother Stedman's life a little later."

The report of the death of this faithful Methodist preacher will bring sorrow to many people in the pastoral charges that he served as an itinerant.

"A BRAND PLUCKED FROM THE BURNING"

The Wesley Fellowship class of the Wesley Memorial Methodist church, High Point, is sponsoring and writing a play on the life of John Wesley and the birth of Methodism. It is a play in six acts and called "A Brand Plucked from the Burning." Misses Emma Carr Bivins and Margaret Andrews are writing it and the latter is directing. The play is to be given in this church Sunday evening, March 20 at 7:30.

The first act consists of the early home life of Wesley, beginning with the burning rectory. It is in two scenes.

The second act portrays the character of Susannah and her influence over her children.

The third act brings Wesley to the Holy Club at Oxford, picturing something of its functions and activity.

The fourth act takes Wesley to Savannah, showing his failure with the Indians and Colonists. On his return to England he meets Peter Bohler in the second scene expressing his unhappiness.

The fifth act finds John Wesley in the Aldersgate Meeting House and later in the room of his brother Charles.

The last act portrays Wesley as an old man reading from his diary, reviewing his life and experiences. As he drops into a dream the future appears on the stage—ministers, home missionaries, foreign missionaries, etc.

The drama concludes with the congregation singing "Jesus Lover of My Soul," after which Wesley rises, hands uplifted, says: "The world is my parish; the universe is my church. . . . The best of all, God is with us."

Wallace Fridy.

*MAKE LIFE WORTH LIVING

On our front page is an excerpt from Dr. Sizoo's recent book and on page 10 of this issue is another excerpt in which he states the function of the church as on the front page he gives The Final Test of Religion. These two selections give enough to indicate the rare quality of this volume and the delightful style of the author. Many who get this taste will want the entire volume.

Those who were so charmed with Dr. Sizoo last year at the Duke University commencement will want this vital book by the charming preacher they were privileged to hear last commencement.

From Chapter I, "I Sit Down With Life," to Chapter III, "Standing Up to Life," one has a delightful and stimulating journey with the author. Buy the book and be stimulated and refreshed.

*Make Life Worth Living. By Joseph R. Sizoo. The McMillan Company, New York. Price $1.75.

DEDICATION OF OLD UNION CHURCH RANDLEMAN CHARGE

Bishop Paul B. Kern will dedicate Old Union church on Sunday, March 27, at 2:30 o'clock. The present building is the third to be erected on the site occupied over 150 years. The first building, a log church, was erected in 1786 by William Bell, former sheriff of Randolph county, and was used for community worship. It was called Bell's Meeting House.



Old Union Methodist Church

Beginning in December, 1801, and lasting into January, 1802, William and John McGee, brother preachers, conducted the first camp meeting held in this region on the grounds about Bell's log church. It was after this camp meeting that the name of the church was changed to Old Union and, while it was open to all denominations, was considered henceforth a Methodist place of worship. It is said that in the same year (1802) Bishop Francis Asbury preached at the historic little church.

In 1853 a plot of five and a half acres, on which the log church stood, was deeded to the trustees of Old Union M. E. Church, South, by Solomon Wall. At about the same time a new frame building was erected to replace the older log structure. The church remained in use until the fall of 1932 when the building was destroyed by fire. The present modern brick building was opened for worship in the summer of 1933.

Old Union church has been served by a host of consecrated ministers. One of the early pastors, Rev. Dougan C. Johnson, was a member of the first graduating class of Trinity College. A complete history of the church up to 1925 was written by Miss Dora Redding and was printed in the Advocate issue of August 23, 1923.

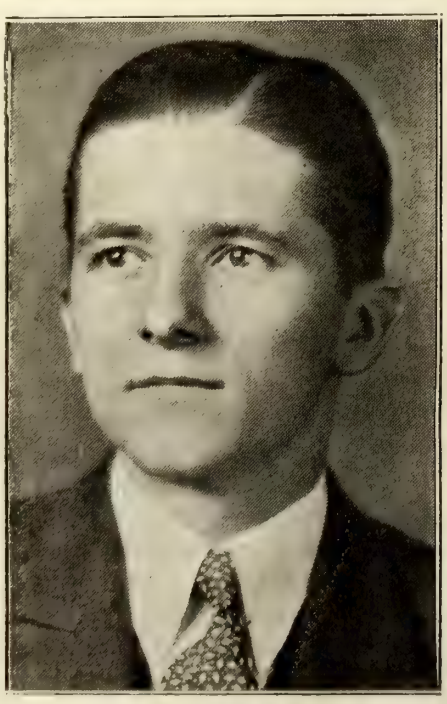
CHURCH MUST SPIRITUALIZE LIFE

There are those who suppose that millennium will come when people live in centrally heated apartments with proper cubic feet of space and scientific lighting; when bath rooms will be tiled in purple or lavender tints; when work will become a curse and sweating at daily tasks a scourge; when men will work at machines and not get soiled and ride in cars that do not rattle; when courts will be presided over by scrub women and plumbers; when electricity will be as free as air; when education will be rationalized, the state socialized and business standardized; when people with manicured finger nails will spend all their time writing love songs, applauding free concerts, drinking free beer and goose-stepping merrily along to the song, "Let us eat, drink and be merry, for tomorrow there will be more"; when everybody will receive a standardized house with a standardized car and on the first of the month receive a standardized check for two hundred dollars, providing it is all wasted before the next pay check is due.

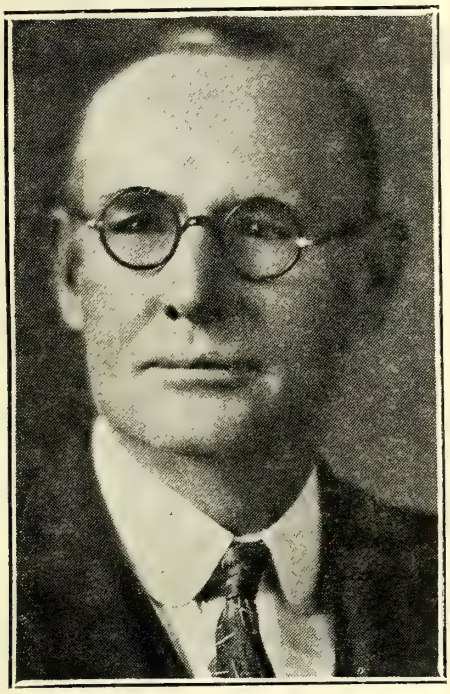
Mark my word, the Christian Church stands before our modern generation to say that the kingdom of God is more than the blueprint of social or economic improvement. The church is not just a well-organized laboratory of the best enthusiasms of the best people. We are not just pious uplifters. Socialism may humanize life, education may rationalize life, business may mechanize life, but the church must spiritualize life, and that is different. It does not stop with social justice, but with divine justice. It does not put man, but God, in the center. It is not concerned with the distribution of wealth, but with the stewardship of wealth, which is infinitely higher and more difficult.

It is the function of the church to establish an order in which men shall see more than the eye can see, hear more than the ear can hear, feel more than the hand can touch. It is something that begins on earth, but does not end here. It is born in time but will take eternity to unveil and unfold. It is something that begins with God and ends with God. Its goal is neither political, social or economic reform, but the redemption of man from sin through the cross of Christ. It holds high the throne of God to keep our world sane. There is no enterprise or institution in the world which can possibly do that. If the church should cease to be, men would no longer keep their faces toward God and life would be as futile as it would be terrible.—Sizoo, in Make Life Worth Living.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.—Edward Hale.



REV. J. L. STOKES, II, Ph.D.
Pastor of Old Union Methodist Church,
Randleman Charge



REV. J. W. BENNETT
Pastor of Farmer Methodist Church

DEDICATION OF FARMER METHODIST CHURCH, RANDOLPH COUNTY

This church is to be dedicated March 27. Services to begin at 10 a. m.

Address by J. A. Jones, Charlotte, N. C.
Address by D. B. McCrary, Asheboro, N. C.
Dedicatory sermon by Bishop Paul B. Kern.
Dinner on the church grounds.

Afternoon Services

Address by C. C. Cranford, Asheboro, N. C.
Talks by visiting ministers.

Messrs. Jones, McCrary and Cranford who appear on the program contributed freely of their time and money in helping the local congregation to pay its debt.

"WHERE TWO OR THREE—"

Last Sunday I cycled six miles over a heavy road in the teeth of a gale to preach to three adults and four children. "It's not worth it," was the comment of a friend. I wonder. Generally speaking, men attach slight importance to small meetings and weak causes. They worship numbers and adore strength. Workers are tempted to believe that they deserve better spheres of labor than these feeble centers offer. "It's very unfair," a local preacher wrote recently, "that I should always be planned at the smaller places." Incidentally, the officials of the said places agreed with him, though for different reasons. Unless our place of worship has happened to be among the number, have we not said, when we have heard of two or three Methodists chapels in a small town or a large village: "They should all be closed but one; any one of them would hold the combined congregations"?

There is point in this, but there are dangers too. When the interests of the kingdom require the amalgamation of societies, or the abandonment of derelict chapels, sentimental attachments should not bar the way. But of late I have had misgivings about these things, for I strongly suspect that our opinions are often shaped by some instinct within the gregarious group rather than the requirements of the kingdom of God. The crowd fascinates us. We prefer to think of the church as a mighty army, instead of a center where two or three are met in Christ's name.—George Faulkner, in Methodist Recorder.

CHRIST IS IN EVEN THE PRESENT DISTRESS

I believe that the clash between different civilizations in a shrinking world would have been much more acute than it was in the nineteenth century had not the missionaries, by word and life, preached the Christian ideal of human brotherhood. . . . When European nations, including ourselves, were exploiting the world in a manner we cannot now defend, the missionaries upheld Christ's standard, and showed to the world that there was in Europe a train of idealism that might ultimately lead to a world order based on mutual good will.—Bishop Barnes.



Farmer Methodist Church to be dedicated by Bishop Paul B. Kern, Sunday, March 27

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Candler, Byron Shankle 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1

Charlotte District

Hawthorne Lane, L. B. Hayes 30
*Marshville, J. E. MsSwain 8
Bethel-New Hope, J. R. Warren... 5
Waxhaw, W. T. Albright 5
Wadesboro, Paul Hardin, Jr. 4
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Morven, G. N. Dulin 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Matthews, G. G. Adams..... 2
Duncan Mem.-Derita, J. S. Folger.. 1
Ansonville, L. F. Strader 1

Gastonia District

Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Bessemer City, J. O. Ervin 5
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Lincoln Ct., W. B. Shinn 2
Bradley Memorial, H. F. Duncan.. 2
Cherryville, D. M. Nifong 1
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1

Greensboro District

Pleasant Garden, E. E. Snow 25
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 11
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Centenary, C. S. Kirkpatrick 3
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Morganton Ct., J. Max Brandon... 2
Randleman, J. L. Stokes, II 1
*Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Lee's Chapel-Grace, A. L. Latham 1
Summerfield, R. P. Gibbs 1
Stoneville-Mayodan, R. M. Hardee 1
Calvary, D. V. Howell 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Gilkey, B. A. Sisk 11
Lenoir, First Church, J. S. Hiatt... 10
Morganton Ct., J. M. Brandon 7
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Forest City, Fletcher Nelson 2
Elk Park, J. D. Pyatt 2
Pleasant Grove, R. G. Tuttle 2
Glen Alpine, M. F. Moores 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Pleasant Grove, R. G. Tuttle 1
Cliffside-Avondale, H. E. Stimson.. 1
Table Rock, V. R. Masters 1
Broad River, V. P. Crowder 1

Salisbury District

Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Kirk 8
First Church, W. B. West 8
Cooleemee, A. A. Kyles 4
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Norwood Station, R. L. Young 3
Albemarle, Central, G. B. Clemmer 2
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 7
Murphy, W. A. Barber 6
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1

Waynesville District

Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 18
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 6
Lexington, First Church, H. G. Allen 5
Grace, O. B. Mitchell 3
Thomasville, Main St., C. M. Pickens 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Walkertown, C. C. Herbert, Jr. 2
Kernersville, T. R. Wolfe 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1

Durham District

Cedar Grove, S. F. Nicks 10
Front Street, H. I. Glass 10
West Durham, M. Y. Self 10
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Burlington Ct., L. L. Parrish 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Carr, C. P. Womack 1
Brooksdale, T. W. Lee 1
Person, M. W. Lawrence 1
Eno, H. T. Coley 1
Siler City, C. F. Heath 1

Elizabeth City District

Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Perquimans, W. G. Lowe 2
Swan Quarter-Fairfield, R.Z.Newton 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
Wanchese, J. W. Sneeden 1
North Gates, W. N. Vaughan 1

Fayetteville District

*Rowland, J. Bascom Hurley 16
*Aberdeen-Vass, S. J. Starnes 15
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Parkton, M. C. Ellerbe 4
Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Stedman, I. J. Strawbridge 2
Fayetteville Ct., J. C. Williams 2
Mt. Gilead Ct., B. F. Meacham..... 2
Rockingham Ct., M. D. McLamb.. 1
Goldston, W. J. Underwood 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 3
Kinston, A. S. Parker 3
New Bern, L. C. Larkin 2
Snow Hill, B. D. Critcher 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Grifton, G. B. Starling 1
Greenville, T. M. Grant 1
Pamlico, W. A. Tew 1
*Aurora, J. W. Dimmette 1
Fremont, C. W. Robbins 1

Raleigh District

Henderson (First), R. E. Brown .. 8
*Franklinton, S. E. Mercer 8
Hayes-Barton, Leon Russell 7
Oxford, O. W. Dowd 5
Fuquay, E. B. Craven 5
Millbrook, H. A. Chester 4
Smithfield, J. J. Boone 4
Four Oaks, H. B. Baum 3
Central, E. G. Overton 3
Middleburg, D. A. Petty 1
Dunn, J. A. Russell 1
Youngsville, M. W. Warren 1
Fairmont, O. L. Hardwick 1
*Benson, J. C. Whedbee 1
Bailey, L. T. Singleton 1

Rocky Mount District

*Seaboard, W. G. Farrar 9
Rosemary, C. T. Rogers 7
Spring Hope, L. A. Tilley 2
Warrenton, J. O. Long 2
Norlina, E. D. Dodd 2
S. Rocky Mount, C. W. Goldston.. 1
Bethel, W. L. Clegg 1

Wilmington District

*Fifth Avenue, John Cline 34
Fairmont, J. E. Blalock 8
Grace, F. S. Love 4
Chadbourn, F. B. Joyner 4
Garland, W. B. Cotton 3
Faison-Kenansville, A. L. Thompson 3
Burgaw, W. F. Walters 3
Warsaw-Magnolia, C. J. Andrews.. 3
Southport, E. M. Hall 2
Bladen, W. R. Stevens 2
Town Creek, J. C. Harmon 2
Swansboro, C. B. Long 2
Trinity, R. L. Jerome 2
Wallace-Rose Hill, E. C. Maness.. 1
Maysville, H. L. Harris 1
Jacksonville-Richlands, H. L. Davis 1

KINDNESS AND CONSIDERATION AT DRAPER

We arrived in Draper Thursday, November 4. We had been invited out for supper. On our return to the parsonage we found about 50 people waiting for us. What a pounding! Eighty-five pounds of sugar besides other articles too numerous to mention. The best yet, it has been continued.

Well, the old saying must be true "that you have to take the bitter with the sweet." We have had an unusual amount of sickness during the winter. The doctor told us it was because we were not accustomed to the flat country and damp climate, located as we are between the Smith and Dan rivers. By the help of the heavenly Father, good doctors and prayers of some of the best folks in the world we are beginning to feel like ourselves again.

Since conference I have found it necessary to spend more time with my heavenly Father; having to give up my good father during conference, and other circumstances entering in to add to our burden. I have now come to the place where I can say, Father, in all things, not my will but thine be done. I believe I can sing that great old hymn, "Where he leads me I will follow," with a greater joy than ever before.

We found in the church of Draper some of the best and most loyal folks in the world. They increased salary 58 per cent over what they had been paying, and paying up to date. During our illness they showed us every consideration.

Our parsonage is owned by the Marshall Fields Co. It could not have been classed as the best or second best, but when the company finished working on it three weeks ago we were left with one of the most comfortable and convenient parsonages we have ever lived in. The Marshall Fields is a great company, second to no other textile concern in the world. The church has done its part to aid our comfort. The women of the missionary society leading, they have replaced lots of the old furniture with new. The living room suit and and rug to match surpasses anything we have yet seen in a parsonage.

We begin our revival the first Sunday in April, running through Easter. We are praying that from our revival may come a new church building which is needed badly. Our present building does not accommodate the Sunday school. A group of young business women of the church who are not attending Sunday school have asked for a class room. We are sure there could be one of the largest Sunday school classes in Draper. We must take care of them in some way. Paul R. Rayle.

WHAT SOME AMERICAN SECTS STAND FOR

Some of the interesting facts brought out in The Small Sects in American, by Elmer T. Clark:

"That the Church Triumphant teaches the world is a hollow ball on the inside of which the people live";

"That the Church of God and Saints of Christ believes that Negroes are the lost tribes of Israel and the only pure Jews";

"That Amish Mennonites forbid buttons, coat collars and lapels, pictures, carpets, radios, telephones, and buggies";

"That a woman is the bishop of the Pillar of Fire";

"That the Church of the Living God, Christian Workers for Fellowship, believe that Jesus Christ was a Negro because his ancestor, David, wrote: 'I am become like a bottle in the smoke (Psalm 119:83)' ";

"That the Brethren split over footwashing, the One-Mode holding that the same person should both wash and dry the feet while the Two-Mode insist that one should wash and another dry";

"That by the same passage of Scripture the House of David proves that men must not cut their hair and the Mennonites that women must cover their hair";

"That the Catholic Apostolic Church believes that the apostles are appointed by God, and that the last one died in 1901, since when the church has been waiting to see what the Lord would do about it."

"I PLANTED A TREE CLUB"

The good work goes on. Every day brings a report of some preacher or preacher's wife who has planted a tree on church property. Let's keep up this good start and bless the generation that is to come on and enjoy the fruit or the shade made possible by our thoughtfulness. Plant a tree and send me a postal card telling me about your good deed. Remember charter members must enroll by April 1 and the sooner you plant a tree the better its chances for a long and happy life. Reporting since last week are:

Rev. Clyde Boggs, Newport.
Rev. Ralph H. Taylor, Concord.
Rev. B. F. Meacham, Mount Gilead.
Rev. E. W. Downum, South Mills.
Rev. O. E. Croy, Woodleaf.
Rev. A. A. Kyles, Cooleemee.
Rev. John P. Bross, Fayetteville.
Rev. C. M. McKinney, Bostic.
Rev. J. Doyne Young, Pittsboro.
Rev. Robert M. Hardee, Stoneville.

Paul B. Kern.

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	26
Marion	24
Durham	18
Fayetteville	16
Wilmington	16
Winston-Salem	16
Salisbury	16
New Bern	16
Raleigh	15
Elizabeth City	15
Charlotte	14
Gastonia	13
Statesville	13
Asheville	11
Waynesville	9
Rocky Mount	7

Of the 529 pastoral charges in the two conferences 243 have made a report. Where are the 286? Not one sent from more than half of the charges. Do these nearly 300 pastors feel quite comfortable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

Relieve Baby's

COUGH

The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Rheumatism Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly —must relieve worst pain to your satisfaction in few minutes or money back at Druggist's Don't suffer Get trustworthy **NURITO** today on this guarantee.

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We Underwrite Them

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Benevolent Building

808 Broadway, Nashville, Tenn.

Life Insurance for Methodists: Whole Life—20-Payment Life; 15- and 20-Year Endowments; Endowments at 60, 65, and 70.

Write for additional information.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

Our conference is one of four in the entire church that has shown NO decrease in any year in contributions to the Home and Fareign Missionary Enterprise. The fiscal year for this Enterprise ends on March 31. In order that our conference shall show no decrease this year, we are requesting that any church schools that have any fourth Sunday missionary offerings on hand send them to Rev. C. K. Proctor, Treasurer, Oxford, N. C., at once. We trust, also, that the offerings received on March 27 will be sent IMMEDIATELY to the treasurer.

CHURCH SCHOOL DAY APRIL 3

Church School Day is to be observed in the church schools of our conference on April 3. Programs for use in the observance of the day have been sent to each pastor and church school superintendent and other copies of the program are available on request to the conference office. Last year only 100 schools out of the 684 schools in our conference observed the day and we are hoping that this number will be greatly increased this year. We are hoping the number will reach at least 400.

Purpose

As a general rule the observance of Church School Day has a two-fold purpose. Its primary purpose is to bring to the attention of the entire church congregation something of the work being carried on in the church schools, and to increase the interest of the entire church membership in this phase of the church's program. A secondary purpose of the day is to give our church schools and church congregations an opportunity to contribute to the support of the program of Christian education in the conference. The conference appropriation for Christian education supplies about half the amount required for the carrying on of the program; the other half must come from Church School Day offerings and the portion of the Home and Foreign Missionary Enterprise offerings that are refunded to our conference. We do not suggest the use of undue pressure on the offering on Church School Day; we are more concerned about the observance of the day with a program that is meaningful. But we do feel that our people should understand the purpose of and need for the offering, and to have an opportunity to make it.

Added Purpose

This year we are suggesting that Church School Day be far more than a nominal or a normal observance. There is cause for real concern that our schools are not reaching the great numbers of our people that they should reach and that the type of service that is being rendered in many cases is not the best that it might be. We feel that every church school in our conference might have a new consecration to its task through its responsible leaders. One suggestion, therefore, is that Church School Day be made a great rally day as far as enrollment and attendance is concerned and that it be made a consecration day for the officers and teachers. In the midst of the Aldersgate Commemoration there is no group on whom falls a more serious responsibility than those to whom is committed the leadership of the small groups in our church school classes. There would be most far-reaching results if these leaders should have an experience of God that would make them real ambassadors for Christ.

Some Things to Do

1. Have a meeting of the workers' council to plan and to pray for the work at hand.

2. Make definite plans for the pprogram. (If the program, "The Warm Heart," is to be used, order additional copies. If not, plan your own program for the day).

3. Plan to use the week of March 27-April 3 for teacher visitation in the home sof pupils, especially those irregular in attendance.

4. Enlist the support of the pupils to secure a full attendance on Sunday, April 3. Enlist their support in enrolling those in the community who should be in the church school.

5. Believe that new life can come into your church school and do your part toward bringing it in.

5. Determine that Church School Day shall be not an end, but the beginning of a new day of service for Christ in your community.

"EVANGELISM WITH BOYS AND GIRLS"

One of the valuable suggestions to be found in the "Children's Division Yearbook" is the suggested program for a meeting of all children's workers and the pastor, which is on page 11 of the Yearbook.

The pastor and the workers in the children's division share the responsibility of leading the older boys and girls in making a definite commitment of their lives to Jesus. In many churches plans are being made to receive boys and girls into the fellowship of the church on Palm Sunday or Easter. Would it not be a good idea for the pastor and the children's workers to meet together to consider the subject of evangelism with boys and girls? Plans could be made for "(1) The nursery department superintendent and pastor working together to secure interest of parents in having their young children baptized; (2) Securing names of junior boys and girls who are not members of the church; (3) Visiting homes and enlisting co-operation of parents; (4) Making joining the church have real meaning for older boys and girls; and (5) Class for boys and girls joining the church."

"The Children's Division Yearbook," including this program and many other suggestions for year-round activities in the children's division, may be secured from the conference offfice for 10 cents per copy.

The following leaflets are available free from the conference office.

Evangelism with Boys and Girls.

Childhood and the Church.

Preparing Children for Reception into the Church.

The pastor and the Children.

Varieties of Christian Experience.

Bringing People into the Fellowship of the Church.

WORLD FRIENDSHIP UNITS

May is the time for the spring World Friendship Units in the junior and primary departments. The American Indian is the subject of the study this spring.

For primary classes using group lessons, the world friendship unit will be found in "Our Little People" for April-May-June, with helps for the teacher in the May "Elementary Teacher." Junior groups using "Junior Lessons," the group material, will find the Indian unit included in the lessons next quarter, with the teacher's helps appearing in the May issue of "The Elementary Teacher."

Primary and junior departments which use Closely Graded Lessons will want to order the booklets containing the World Friendship Units. The May "Elementary Teacher" will give suggestions about rearranging lesson plans for Courses I, II, III, IV, V, and VI to allow for the study of the Indian. The booklet for primary departments is "Indian Children," by Lula Doyle Baird, and the booklet for juniors is "Many Moons Ago and Now," by Katherine Gladfelter, adapted by Noreen Dunn. The price of each book is 25 cents, and they maye be ordered from the Methodist Publishing House, Richmond. A picture sheet for use with both units may be ordered for 15 cents from the Publishing House.

Workers with primary and junior boys and girls should begin now to collect pictures, materials and curios relating to the American Indian, and to plan for this missionary study.

CLARK STREET, ROCKY MOUNT, TRAINING SCHOOL

With over 80 persons attending one or more sessions of the school and an average attendance of 55 or more persons, a most satisfactory Christian workers' training school was held at Clark Street church, Rocky Mount, March 6-11. The enrollment of those attending half the class sessions was 53, and 22 of those received certificates indicating completion of all required work. The best part of the school, however, was the sustained interest of officers, teachers and other leaders in the church to the extent that one special afternoon session was held and many personal interviews took place during the week. The pastor of the church, Rev. C. Wade Goldston, and the superintendent of the church school, Mr. L. F. Lane, had laid fine ground work for the school and much of its success was due to their interest and effort. The course offered was "Christian Education in the Local Church," and was taught by the executive secretary.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHRISTIAN EDUCATION INSTITUTES, MARION DISTRICT

Christian education institutes will be held in four centers on the Marion district March 28-31. The program will consist of a presentation of the work of the conference board by members of the staff, followed with a sermon by Dr. G. T. Rowe at 11 o'clock.

Dinner on Grounds—Afternoon Session

In the afternoon members of the conference staff will meet with leaders of the three age group divisions to discuss work with children, young people and adults. These sessions will last approximately an hour and will be followed with another message by Dr. Rowe.

Place of Meetings

These institutes will begin at 9:30 and will be held in the following churches of the district:

Whitnel, Monday, March 28.
Bethlehem, Tuesday, March 29.
Nebo, Wednesday, March 30.
Pleasant Grove, Thursday, March 31.

The meeting has been scheduled at one point in each of the counties—Lenoir, Burke, McDowell and Rutherford. These institutes were planned with the presiding elder, Brother J. W. Moore, and both dates and places have been cleared with the pastor.

While county lines will not be adhered to strictly, it is hoped that pastors, general superintendents, superintendents of age group divisions, church school workers and all other interested persons of the community will be in attendance. Select the nearest meeting and bring a delegation from every church.

OAK GROVE, DAVIE COUNTY, FRIDAY, APRIL 1

A similar institute for the churches of Davie county will be held at Oak Grove church, Friday, April 1. Members of the conference staff, Dr. C. N. Clark and Dr. Gilbert T. Rowe will be in charge of the meeting. The members of all churches in Davie county and other persons who wish to do so are invited to attend. Following the presentation of the work of Christian education, Dr. Rowe will speak.

MORGANTON TRAINING SCHOOL MARCH 20-25

A three-teacher training school will be held at First church, Morganton, for all churches of the city and surrounding territory beginning Sunday, March 20, at three o'clock. The courses are designed for workers with children, young people and their leaders, and for the general membership of the church, as follows:

Teaching Children, Miss Elizabeth Oliver.

Senior-Young People's Department Program, Mrs. John F. Kirk.

Spirit and Genius of Methodism, Rev. W. A. Newell.

CHURCH SCHOOL DAY SUNDAY, APRIL 3

The date designated for Church School Day throughout the connection is Sunday, April 3. Many churches are planning for this observance the first Sunday in April. Others are selecting a date more convenient for their own local church program. Any date may be used. It should be remembered, however, that the program is designed especially for the Aldersgate emphasis and should be used some Sunday between April 3 and May 22.

PROGRAMS TO PASTORS AND GENERAL SUPERINTENDENTS

During the past week a copy of the Church School Day program has been mailed to every pastor and general superintendent in the conference. The letter also contained a card for use in ordering additional copies. Six more programs, making a total of eight to each church, will be sent immediately on request from the pastor or superintendent. If more are desired they may be secured at five cents per copy, or 40 cents per dozen.

YOUNG PEOPLE'S DAY AT FIRST CHURCH, CHARLOTTE

On Sunday evening, March 6, the young people of First church, Charlotte, in co-operation with the pastor, Dr. C. C. Weaver, had their annual Young People's Day service. In addition to music by the young people's choir, other responsibilities for the program were assumed by Helen Jordan, Ida Boykin, Robin S. Kirby, Jr., and Joseph McLaughlin, Jr.

CHILDREN'S WORKERS MEET IN MONROE

Under the direction of Miss Kate Crowell and Miss Elizabeth Oliver the children's workers from churches of Union county met at Central church, Monroe, on February 16 for fellowship, a consideration of lesson materials, training opportunities and other matters concerning work with children.

ALDERSGATE RALLIES

A series of most significant meetings were held at several places in the conference March 10-13. With such outstanding visiting speakers as Bishop Paul B. Kern, Bishop C. L. Mead, Dr. G. Ray Jordan, Mrs. C. N. Clark, Dr. George Stoves, J. O. Smith, M. L. Rippy, W. A. Kale, T. F. Higgins, H. G. Allen, and Edgar H. Nease, much good and lasting benefits were derived from these meetings. Attendance at the day meetings was about as usual for such gatherings, but the youth rallies were really significant occasions.

ALDERSGATE YOUTH RALLIES

It was the privilege of the writer to look in on the youth rallies held at Charlotte, Salisbury and High Point. Other similar rallies were held at Winston-Salem, Marion, Asheville, Waynesville and Statesville. There were really significant occasions for the young people of our conference. It meant a great deal to our youth and youth leaders to have Bishop Kern of their own episcopal area and the presiding elders of the various districts give them a prominent place in plans for the Aldersgate Commemoration.

For weeks and months our young people, working through their own departments, unions and specially planned retreats, have been talking and thinking about these rallies and the significance of Aldersgate. The commemoration has been far more than attendance upon one rally. In many places the local church program has centered around the Aldersgate emphasis and will continue to do so.

District directors of young people, working with the presiding elders and the leaders among the young people themselves, have rendered invaluable service in preparing for these rallies and in securing the attendance of the large number who were present. To these persons and to the speakers who rendered most excellent service.

INSTITUTE FOR YOUNG PEOPLE LOWER IREDELL UNION

Under the leadership of the presiding elder, Rev. John Hoyle, Jr., the ministers of Lower Iredell, and Mrs. J. P. Hornbuckle, adult counselor of the union, more than a hundred young people met for four nights of study, worship and fellowship, March 6-9. Classes were held each evening and were well attended. This institute closed with a banquet on Thursday evening, March 10. The persons responsible for the institute feel that fine results were achieved through this well planned program of activities.

WESLEY MEMORIAL, HIGH POINT

An attractive folder from Wesley Memorial carries the announcement of a Lenten program that is most unusual in its range of interests. Beginning March 6, and continuing through Easter Sunday, the people of this church will have access to a carefully thought out and well planned series of activities. Dr. E. H. Blackard, Rev. Wallace Friday, and others working with them are to be congratulated on this fine program.

PREPARING CHILDREN FOR CHURCH MEMBERSHIP

It is important that pastors and teachers take advantage of the excellent material for use with children who are being prepared for church membership. Hundreds of preachers have made use of the pamphlet "Preparing Children for Reception into the Church," the attractive certificate of church membership, and the pupil's brochure, "Your Church and You." The pamphlet renders help to the church school teacher in explaining what church school membership means. The certificate and the attractive booklet, Your Church and You, furnish the child being received into the church something important to keep as a memento of this great step in his life. This material can be secured from any of our publishing houses.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MEANINGFUL MEETINGS

Most of this day has been spent at an Aldersgate meeting. Many fine things were said and many high resolves were registered. What was said could be heard but the resolutions were inaudible. One cannot go to a meeting of this kind without being pulled away from the commonplace into an upward surge of high resolve and expected accomplishment. In the Winston-Salem meeting attended today, directed so well by Presiding Elder W. A. Lambeth, each speaker had a pungent message and a challenging forcefulness that stirred one's soul. Meetings of this sort have been carefully planned and effectively held throughout Bishop Kern's episcopal area. The bishop and his associates are truly crusading in their efforts towards awakening Methodism to a warmer heart and a more genuine service. One must stop for even a little while to give grateful thanks for being in such a militant company of Christian soldiers.

OUR YOUTHS

These lines are being written just before supper time. Our boys' basket ball squad is hastening away to play Lexington high school for the championship of the South Piedmont Conference. Some of the other boys and girls will go along to cheer them to their best endeavors. Other members of our family, some 200 boys and girls, will go over to Centenary Methodist church to the young people's meeting tonight. We are living in a state of expectancy.

EARLY IN THE MORNING

After being up a good part of tonight looking after unfinished business this scribe, his wife, Mrs. Mary Tesh and Mrs. Hannah Ballou, two of our house mothers, will get in the car for a 1400 mile trip to Waco, Texas, to attend the sessions of the Southern Methodist Orphanage Conference. It is a long way to go. Three days will be used in getting over there. But our Texas friends have been coming to the seaboard year after year to our conferences and it is now time for us to go to their meeting. At this conference the writer will discuss "Fundamental Personal Characteristics for Orphanage Workers." Mrs. Ballou will discuss "Challenging Questions Presented to a House Mother." We shall enjoy mingling with other orphanage workers of Southern Methodism and are leaving in the hope that our conference will be immensely worth while.

WHAT WILL BECOME OF US?

Just before me on the desk is a little booklet prepared by our 16 senior high school girls in which they recount their hopes and aspirations following graduation in early June. Some of them want to go to college, others want to be nurses, several want to be beuticians, one wants to be an interior decorator and several are somewhat undecided. Each girl expresses the hope that there will be a place somewhere in society for her to live an upright life of Christian service. We have not yet given the boys a chance to write out their hopes and aspirations. But they have them. The question of what will become of this year's crop of Children's Home output is with us and we will stay with it until our youngsters are well served.

FOOTBALL BANQUET

It has been quite a long while since the last football game was played last fall. But that hasn't kept us from remembering the hard practice periods and the fine games our boys played.



Wondering where her friends are

It has been our custom to give a banquet to the football squad, little and large boys, each fall following the conclusion of the season. But last fall we had several of our workers out sick and one of our star football players was in the infirmary. The boys voted to wait until Blackie Lawrence got well. Last week the banquet was held. One hundred and twenty boys sat down around beautifully decorated tables, on which was placed choice food including chicken and the trimmings that go with it, and sat until they were satisfied. Then they listened to talks by the coaches, interested friends and others who gloried in the fact that a lot of fine boys had played good football, played it according to the rules of the game and in line with true sportsmanship. Some weeks from now another banquet will be held at which Coach Murray will present all the letters and awards earned by our boys and girls during the past year in football, basket ball and baseball.

SPRING PRACTICE

Some sixty frying size boys came out for spring football this week, these boys being directed by Coaches Wilburn Clary and David Hodgson. The boys now going through the practice periods are those who have had none, or very limited, experience at football. They are learning how to tackle, to block, to run plays according to given signals and to team up with other fellows who will be on the squad. Following the close of spring football, baseball will come along to engage their interest and enterprise.

A TINGE OF SADNESS

Mrs. Cora Mendenhall, a most valuable house mother with us for a period of nine years, had to give up her work last November because of a serious impairment of health. Word has just come that the life of this good woman has been despaired of, cancer having done its deadly work. The children who lived with Mrs. Mendenhall in the Smith cottage where she worked so long and so well have been continually mindful of her. She will continue to live in their minds and in their lives.

STILL OUT

Miss Eva Harbour, our house mother at the baby cottage, who was injured in an automobile accident last October, is still unable to return to her work. Miss Harbour is greatly missed, she having been a most exceptionally good leader of our little children for the past seven years. Miss Flora Styers, who for the past 15 years has been in charge of our laundry work, is still in the hospital enclosed in a cast after having sustained a fall injuring her spinal cord. The injuries to these good women, while severe and annoying, are not expected to be permanent. We shall hope for their return to us at a reasonably early date.

HONOR SOCIETY

We are still taking members into the Children's Home honor society. The applications are not so numerous as they have been, but they are of sufficient number to keep the organization growing and to keep the Children's Home family from suffering. These new members, like others having joined ahead of them, have become familiar with the password, "Paid in Full," and have expressed their love and devotion for orphan boys and girls. Kindly note the congregations and their pastors in charge:

Jonas Ridge, Avery circuit, Rev. C. L. Fisher.

Oak Grove, Salem circuit, Rev. M. W. Heckard.

Rose Chapel and New Salem, Cool Springs circuit, Rev. R. E. Hunt.

TIMID BUT SWEET

The picture this week is that of little Carolyn Shields, who will be four years of age the 25th of September. Carolyn is a lovable member of our baby cottage family. She hasn't been with us very long. So far she has no clothing sponsors. In all probability some good group of women would like to claim this little girl.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Last week a good deal of time was spent working on the campus. Efforts are being put forth to beautify our campus and make it more attractive each year. The fact is generally recognized that beautiful surroundings have a marked effect upon the aesthetic side of our lives. Nature has done a great deal for our campus, and we want to make it as attractive and beautiful as possible for the pleasure of our children and many visitors who come our way.

* * * *

All our early truck is planted and some has come up. As spring advances we will plant other things that will come along in their season. Plenty of fresh vegetables and fresh sweet milk are indispensable to the growing of healthy, strong boys and girls. Our dentists tell me that the children at the Methodist Orphanage have unusually good teeth, which they attribute largely to sweet milk and fresh vegetables. I would enjoy spending more time on our truck farm, but the duties of the office keep me either in the office or on the highways attending meetings or doing case work most of the time.

* * * *

I think it is well understood throughout the conference that we never ask for an offering for the Orphanage when the singing class visits churches and gives sacred concerts. Occasionally pastors take advantage of the presence of the singing class to raise the Orphanage apportionment, which is perfectly satisfactory. If all the churches would contribute two or three dollars toward buying gas and oil and for the upkeep of the car when the class goes out, it would help us considerably, as these items are quite an expense to the Orphanage. A number of churches always do that, but there are other churches that overlook it, and I shall appreciate it if they will hand Mrs. Rives two or three dollars from the loose change in the collection plate when the service is over to meet this expense, which amounts to a great deal to the Orphanage in the course of a year.

* * * *

Mrs. Nellie B. Rives writes interestingly about her visits to Wake Forest and Wendell on the first Sunday in March:

"The singing class from the Orphanage had the pleasure Sunday of visiting in the new Methodist church in Wake Forest. The entire membership is very happy to have this pretty building to use. The congregation for these years had been inconvenienced by not having a church of their own in town, but had to drive out some miles to Rolesville. Here they had an old, historic church, built by the slaves. The church is yet imposing and sustantial looking, and carries with it memories sad, and some joyous, yet very dear to the members. Rev. H. A. Chester, the pastor, was with us for the morning worship. His congregation appreciates his hearty co-operation in the building of this attractive and comfortable church. I was pleasantly entertained in the home of Mr. and Mrs. S. D. Nester.

"Our evening service was in Wendell, with Rev. J. W. Bradley, who is pastor of this charge. At both services we had appreciative congregations."

* * * *

Last week Mrs. Norwood Boyd brought her daughter, Miriam, and her niece, Miss Alice Cole, to pay us a short visit. We were delighted to see these friends on the Orphanage campus. It has been a long time since Miss Alice Cole, whose father was the former superintendent of the Methodist Ophanage, visited the Orphanage. She noted many improvements which have taken place during her absence. Every week friends in and out of Raleigh come our way, and they always want to see the Burwell Memorial cottage. Many of our girls who go out from the Orphanage will make good in the world, and will have lovely homes of their own. Mrs. G. G. Allen believes that the lovely building which she erected and furnished so beautifully will prove an incentive to all the girls to cultivate a love for the beautiful and the artistic, and I am of the same opinion. Physical surroundings have a great influence over our success in life, and the Burwell Memorial cottage will be a constant inspiration to our girls to look forward to the highest and best things.

MAN'S GREAT ENEMY

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of nations.

I am more deadly than bullets, and I have wrecked more homes than the mightiest siege guns.

I spare no one, and I find my victims among the rich and poor alike, the young and the old, the strong and the weak. Widows and orphans know me.

I loom up in such proportions that I cast my shadow over every field of labor from the turning point of the grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage-earners in a year.

I lurk in unseen places. I do most of my work silently. You are warned against me, but you heed not.

I am relentless.

I am everywhere—in the house, on the streets, in the factory, at crossings, and on the sea.

I destroy, crush, and maim. I give nothing, but take all.

I am your great enemy. I am Carelessness.—Selected.

Love is the true price at which love is bought.—Italian.

Do you have to FORCE YOUR CHILD to take a laxative?

Unpleasant laxatives make unpleasant scenes! And forcing a child to take a nasty-tasting cathartic may upset his entire system.

Next time your children need a laxative, give them Ex-Lax! It comes in little tablets that taste just like delicious chocolate. The youngsters love it! Ex-Lax produces an easy, *thorough* bowel movement, without upsetting little tummies or causing stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Ex-Lax is as effective for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

A Good Way to Prevent Colds

Many run-down men, women and children have found Yerkes Palatable Preparation with Malt and Hypophosphites containing a solution of an extractive from fresh Cod Livers, an ideal way to rebuild healthy vitality, sound flesh and strength and also to build up resistance against colds and other infections. Ask your druggist today for

YERKES

Palatable PREPARATION

NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City..	3:02 p.m.
Arrive Norfolk	4:50 p.m.

Ride the Economical Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

"INASMUCH"

Into my warm and fragrant kitchen,
With faces dark but bright,
There comes two hungry children who,
Except for my hand would go
Unfed until the fall of night.
With confidence they smile at me,
They know I love and care,
The Spirit dwelling in my heart
Bids me have them there.
And as I fill each plate and cup,
My kitchen with His presence glows,
I hear Him softly say to me,
"'Tis I who breakfast here with thee,"
His joy my heart o'erflows.
And so each common thing within
These walls is touched with beauty,
This lowly task transformed by love
Divine is no more common duty.

—Lucile N. Carter.

ANNOUNCEMENTS!

The Raleigh district conference will be held in Clayton April 29 from 10 a. m. to 3 p. m. Mrs. Henry Faison will be the noon-day speaker and other interesting features are on the program. All auxiliaries are urged to send representatives. Everybody will bring a light lunch just as at zone meetings.

Mrs. Malcolm Watlington, leader of the Caswell zone, announces a meeting at Yanceyville church Sunday afternoon, March 27, beginning at 2 o'clock. The first hour will be given to officers' training.

FOR CHINESE RELIEF

Any auxiliary making a contribution for this purpose will be given credit in the department of supplies, provided a report is sent to Mrs. W. L. Knight, Weldon, N. C.

Send your contributions, marked "Chinese Relief," to our Council treasurer, Mrs. Ina Davis Fulton, Box 575, Nashville, Tenn.

Let us have an exhibit of your generosity for this page.

The following gifts have been sent to date:

Warren zone	$10.00
Pecans donated by Mrs. Faison	1.50
Trinity auxiliary, Durham	22.50
Lucana auxiliary	1.00

The address of Mrs. J. LeGrand Everett is 1328 Kennedy Street, N. W., Washington, D. C.

The names of all delegates to the annual meeting with $1 enclosed should be sent to Mrs. K. B. Pace, Greenville, N. C., in order that a home may be provided. The fee of one dollar provides for noon-day lunches.

Mrs. W. Avery Thompson writes: "The missionary society of Hallsboro met Tuesday, March 8, at the parsonage. Our pastor, Mr. Jones, conducted the morning devotions. We studied 'Rebuilding Rural America.' Mrs. C. A. Jones, Mrs. R. L. Thompson, Mrs. C. A. Farley and Mrs. W. A. Thompson led discussion groups for the day. The group had read 'By the Waters of Bethesda' as parallel reading before the class. After a bountiful buffet luncheon Mrs. Hall led the afternoon devotions and the class was resumed. The nine members of the society who attended had a profitable, delightful and enjoyable day."

THE FAITH OF OUR MISSIONARIES

During the terrible Boxer uprising in China in 1900, Horace Tracy Pitkin, a zealous young missionary with only a few years in the field, was seized by the riotous Chienese and horribly murdered. He had previously sent his wife and infant son home to America, never dreaming of the baptism of blood through which the Chinese church was to pass. When these bloody Boxers surrounded his house, he said to a Chinese native convert, "When this is all over I want you to send word to my wife, away off in America, that when our boy Horace is 25 years of age, I want him to come out and take my place." And that is the true faith of the missionaries now on the field in China and Japan.

The love of all Christian men and women in all Christian lands and likewise in both China and Japan impels them in this hour to pray that the great God and Father of us all shall intervene in this sore distress and stay the wrath of man. Only God can help. God has helped. Wars have been stopped by his power. Griefs have been assuaged by his power.

The chief concern of all Christian people is to maintain the faith.—Nashville Christian Advocate.

ZONE MEETING AT MIDDLEBURG

The Northern zone of the Raleigh district woman's missionary society held an all day session at Middleburg Methodist church Friday, March 4. There were considerably over a hundred in attendance from the 15 societies in the zone, with Rev. D. A. Petty of Middleburg circuit, Rev. J. A. Martin of Tar River circuit, Rev. E. D. Dodd of Creedmoor, and Rev. R. E. Brown of Henderson present.

Rev. D. A. Petty conducted the morning devotions, using as the basis of his talk Paul's experience of conversion, paralleling with John Wesley's heart-warming Aldersgate experience. Rev. J. A. Martin offered prayer, and Mrs. P. C. Smith, at the organ, led the group in the hymn, "The Morning Light Is Breaking."

Mrs. T. R. Smith, elected at September meeting as the zone leader, presided. Her program was well planned and carried out effectively and enthusiastically. Mrs. George Blum gave gracious words of welcome to which Mrs. F. B. Robards of Henderson responded.

Mrs. E. O. Young, secretary, called the roll of auxiliaries and found that Shocco auxiliary won the subscription to the World Outlook, having the largest per centage of attendance. A representative of each group told briefly any outstanding accomplishment of 1937, with a look ahead to new special projects in 1938.

As always at the spring meetings, it was officers' training day, when an effort is made to acquaint the auxiliary officers with the details of their duties. The special feature of this study, following a talk by Mrs. Gurney P. Hood, district secretary, was a demonstration of the wrong and right way to hold the quarterly executive meeting in the auxiliary. This was put on by the Louisburg group, led by Mrs. D. E. Earnhardt. First, Mrs. Earnhardt showed a most hap-hazard meeting, carelessly making out various reports for conference officers, and then conducted an orderly committee meeting, with all officers present, comparing notes and checking properly on each others' work.

Mrs. S. E. Mercer of Franklinton, superintendent of children's work in the district, clarified the work of her department in a direct talk. Mrs. B. L. Rowland of the Plank Chapel auxiliary told how "baby specials" were looked after in her church. A baby life membership certificate was presented for the zone by Mrs. J. K. Plummer to Milborn Jackson, Jr., a baby boy in the Middleburg church.

The special guest speaker of the morning was Rev. R. E. Brown of Henderson, who gave an inspiring message on "Aldersgate and Missions," bringing home to his hearers their responsibility to share their heart warming experience with others as did Wesley, whose parish was the world. Following his talk, Mrs. Sturgis Collins of the local church gave a beautiful message in song, the old familiar words of "He Leadeth Me."

The noon day devotional was in observance of World Day of Prayer. Mrs. R. B. Green of Henderson gave a deeply spiritual message on prayer, closing with a prayer for God's guidance in the troubled affairs of the world today.

The afternoon session was featured by talks on the broad work of the Christian social relations committee by Mrs. T. G. Stem and Miss Helen White of Oxford, a solo by Mrs. D. D. Hocutt of Henderson, a discussion of publicity and the World Outlook by Mrs. Gurney Hood and a talk on program pointers and problems by Mrs. A. B. Deans.

The fall meeting will be held with the Franklinton auxiliary. Mrs. Smith expressed thanks and appreciation to the hostess groups, after which Mrs. Hood offered the closing prayer.

The noon social and luncheon hour was spent at the Middleburg community house.

APPROVED BIBLE STUDIES

The Message of Stewardship, by Ralph S. Cushman. $1.00.

Stewardship for All of Life, by Luther E. Lovejoy. 50 cents.

Christian Motive and Method in Stewardship, by H. B. Trimble. $1.00.

The Stewardship of Life, by J. E. Crawford. 50 cents.

Songs in the Night. A series of studies from Isaiah 40-55, by Mary DeBardeleben. 25 cents.

The Radiant Heart, a study in Philippians, by Costen J. Harrell. 25 cents.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A woman's missionary society was organized at Dix Creek, Asheville district, on the afternoon of March 3. The following were elected to office: President, Mrs. S. O. Wilde; vice president, Mrs. Fred Muse; recording secretary, Mrs. Oscar Davis; corresponding secretary, Mrs. George Buckner; treasurer, Mrs. Frank Frisby; assistant treasurer, Mrs. J. D. McLean; secretary of children's work, Mrs. J. H. Brown; Supt. study, Mrs. R. H. Harper; Supt. literature and publicity and World Outlook, Mrs. W. J. Thompson; Supt. Christian social relations, Mrs. Malcolm Reese; Supt. supplies, Ford Wilkerson; Supt. local work, Mrs. Ida Hall. Our best wishes for the success of this new auxiliary.

COUNCIL MEETING IN TULSA

The 28th annual meeting of the Woman's Missionary Council, M. E. Church, South, was in session in Tulsa during last week and proved to be one of the most largely attended and one of the greatest meetings of recent years. With the exception of Poland every one of the 42 conferences was represented, with a good number of missionaries, deaconesses, prominent members of the mission boards and one or two bishops adding to the number in attendance. The meetings were held in the Boston Avenue Methodist church, one of the most magnificent houses of worship in Southern Methodism, with Rev. Forney Hutchinson as the valued pastor.

The first two days of the meeting, as is customary, were given over to the meetings of committees. The opening session was held on Thursday morning at 9 o'clock with Mrs. J. W. Perry of Abingdon, Va., Council president, presiding.

The opening worship period of quiet meditation was in charge of Mrs. Noreen Dunn of Nashville, Tenn., Council secretary of children's work, and opened with quiet music and a prepared service for personal worship arranged from "A Diary of Private Prayer" by John Baillie. The annual message of the Council president, Mrs. J. W. Perry, with the reports of Mrs. F. S. Parker, recording secretary, Mrs. J. W. Mills, vice president, Mrs. Ina Davis Fulton, treasurer, and the education and promotion secretaries, Mrs. Helen B. Bownee, Miss Noreen Dunn and Miss Estelle Haskin, filled the morning hour. During the afternoon service candidates for consecration were presented by Mrs. Bownee and Mrs. J. W. Dorrus, and consisted of nine young women to be consecrated as deaconesses and four as missionaries.

Interesting features of the afternoon service were the messages from Africa and Oriental fields by five missionaries and the closing worship service led by Miss Eidson, deaconess.

The church was filled with an interested congregation on Thursday evening to hear the address by Bishop Arthur Moore on missions in the Far East, in which he brought to his hearers information as to conditions in China and Japan, due to the spirit and ravages of war, but giving the encouraging news that the faith of the Christian Chinese and Japanese has not weakened and their love for Christ and confidence in him is still unshaken. It was a distressing picture he drew of the slaughter of thousands, the suffering of the innocent and the indignities heaped upon the women and children and the ruthless destruction of property. During the last 20 minutes of his talk an opportunity was given to the audience to ask questions, and the responses to his request through the information sought showed the interest, the sympathy and the deep concern of his hearers for these suffering nations.

Among those attending the Council from the Western N. C. conference are Mrs. C. C. Weaver, conference president, of Charlotte; Mrs. W. R. Harris of Asheville, conference secretary; Misses Naomi Howie, Louise Avett, Ethel Bost and Leila Tuttle, missionaries from China, and Mrs. W. A. Newell of Morganton, Council superintendent of C. S. Relations.

MESSAGE OF CONFERENCE SUPERINTENDENT OF STUDY

To you who are new superintendents, I welcome you into the official family of study leaders. To you who have served so faithfully in the past, I express my appreciation of your splendid co-operation and I pray that our work together may be one of beneficial service and genuine delight.

The following information is of vital importance: In order to familiarize yourself with the requirements for study, ask your former superintendent for the Hand Book for Study Leaders, or send five cents in coin to Literature Headquarters, 706 Church Street, Nashville, Tenn., for a copy. Study it carefully, for it contains things you should know.

If you are to meet items 6 and 7 on the efficiency aim, one Bible study and two mission study classes must be held.

All books must be selected from the enclosed approved lists.

Many have asked me to suggest a Bible study. This is difficult to do, as I am not familiar with your individual groups. If you have not already had "The Radiant Heart" I would suggest this book first of all. Then next I think "The Life of Christ," by Humphrey Lee, will prove very helpful and at the same time not too difficult. "The Teacher and the Book," by L. B. Phifer, will be found to be very worth while when given proper study. Remember that Council certificates are not issued for Bible classes.

The mission study book for spring is "Rebuilding Rural America," by Mark A. Dawber. Council certificates will be issued for this book provided Dr. Ormond's book, "By the Waters of Bethesda" is used as a supplement. It is necessary that Council classes use extra materials besides the use of the text and current news clippings. "The Church and American Rural Life," by Benson Y. Landis, price 25 cents, will be helpful with this study. Write me for the special report blank before beginning your Council class.

During this time of the Aldersgate Commemoration the women of the missionary society, with their years of missionary training and emphasis upon the spiritual life, should be of great assistance to the pastor in presenting to the entire membership of the church the excellent book, "Out of Aldersgate," by Dr. W. T. Watkins. Should a "representative" number of the members co-operate with the pastor in this study, you may report this as one of the two required mission study books. No Council certificates will be issued for this study.

You are expected to report to me each quarter on the first day (not the middle of the month) of January, April, July and October. Will you not do this?

Do not report the same book but one time and give the number of members attending the class, also give the name of your church and district.

I am depending upon you to make this the very best year you have ever had, and I shall be glad to assist you in any way possible.

Mrs. Charles N. Clark.

MAPS OF THE MISSION FIELDS

Recently three new maps have come from the press. One of them is of our work at home; on it are indicated the locations of our Wesley Houses, Bethlehem Houses, Rural Work, Council-owned dormitories, schools, and other interests of the missionary society. Programs for the first quarter will prove particularly interesting if this map is placed before the members of each local auxiliary.

The second map is of China. On it are shown the locations of the centers of our work as well as the places where highways, rivers, walls, and other markings of the country are located. The programs for April and May will need these maps to supplement them.

The third map is of Japan and Korea, showing the location of all our missionary work in those two countries.

These maps should be ordered from Literature Headquarters, 712 Church Street, Nashville, Tenn. Price 20 cents each.

Every burning tear, every harrowing fear, every festering grief, every corroding care, every shooting pain, every piercing remorse; the sighs and moans of lazar-houses reeking with putrefaction and death; the shrieks and wails and clanking chains of hospitals swarming with maniacs; and the curses and blasphemies of dungeons where guilt rots and raves—these, all there, are but feeble reverberations of those dismal truths, "Sin reigns unto death." "Death hath passed upon all men, for that all have sinned."—Richard Fuller.

"True friendship is a plant of slow growth; to be sincere, there must be a congeniality of temper and pursuit."

Children's Storyland

BROTHER FRANCIS

By Winifred E. Barnard and Elsie Helena Spriggs

1.—The Lamb

Once upon a time there lived a man whose name was Francis. He was so kind that everyone called him Brother Francis. The animals and birds loved him too. The robins perched on his shoulder; the larks sang over his head; the furry rabbits nestled at his feet.

Brother Francis loved them all, but he loved best the white woolly lambs and the soft mother sheep. Whenever he passed through the fields they ran towards him, and the sheep thrust their soft noses into his hand, and the little lambs skipped around him.

One day Brother Francis met a man driving a little lamb away to be killed. Brother Francis heard the little woolly thing bleating piteously, and he could not bear that it should be hurt.

"I have no money,' he said, "but I will give you my cloak if you will give me the lamb." And he took off his thick cloak and gave it to the man.

Then he lifted the little lamb in his arms and it nestled safe and warm against his breast. The chill wind blew through Brother Francis's thin robe, but he went along the road singing, with the lamb in his arms.

All through the warm, sunny days the little lamb stayed with Brother Francis. It followed him along the road wherever he went; and at night when he lay down to sleep under a hedge, the little lamb cuddled against him. But by and by the days grew cold and the snow came falling down.

"I must find my lamb a warm home," said Brother Francis. He went to a kind lady who lived in a fine house with fields and gardens, and said, "Will you take care of my lamb?"

"Yes," she said, "I will feed him and take care of him; he shall live in my field, and he shall have shelter from the cold and the snow." So the lamb lived happily with the kind lady all the winter.

When spring came and the days were warm and sunny, Brother Francis came again to the house. "Look in the field," said the kind lady, "and you will find your lamb. He is big and full-grown now."

Brother Francis went to the field and called gently and softly, and at the sound of his voice the lamb ran towards him and thrust its nose into his hand.

Brother Francis looked, and then he looked again. What do you think had happened to the lamb? He had been shorn!

Brother Francis patted the smooth clipped back. "Where is your woolly coat?" he said, and the lamb baa-baaed, and baa-baaed again, as if he wanted to tell some great secret. So together Brother Francis and the lamb went back through the field to the house. On the steps of the house stood the kind lady, and in her hand she held something warm and soft. What do you think it was?

Yes! it was the lamb's wool, but spun and woven and sewn into a coat for Brother Francis. He put it on at once. "It will keep you warm on cold nights and through the winter days," said the kind lady, "it's the lamb's gift."

"Thank you, little brother," said Francis.

"Baa-baa, big brother," said the lamb.

2—The Rabbit

A little brown rabbit lived in a wood. He had a soft furry coat, a white woolly tail and long ears. He hopped, and ran, and frolicked with the other little rabbits. When he was hungry he nibbled green grass and green leaves, and when he was tired or frightened, he scampered into his hole in a bank of earth.

One day the little rabbit left the other rabbits and ran far into the wood. His white tail bobbed up and down as he scampered along. Suddenly—snap! the poor little furry rabbit was caught in a trap. He struggled and struggled, and cried and cried, but he could not get free to run away home.

By and by some men came through the wood and heard him crying. They looked around and saw the rabbit in the trap. "We will take him to Brother Francis," said one, and set him free and carried him along in his arms.

The little rabbit was not hurt, but he was frightened. Presently he was put down on the ground, but he was afraid to move. Then a voice said, "Brother Rabbit, come here to me."

The little rabbit pricked up his ears. He saw Brother Francis standing near. His eyes were so kind and his voice was so gentle that the little rabbit forgot his fright and ran straight to him. Brother Francis picked him up and fondled his long soft ears.

"Run away home, little brother," said Brother Francis, and he let him go free. But the little rabbit only nestled against his feet and would not leave him.

"I must take you home myself," said Brother Francis, and he carried him through the wood, talking to him all the way. By and by Brother Francis came to the bank where the rabbits lived. He set the little rabbit on the ground and stroked his furry coat.

"Go home, little brother," he said, and the rabbit scampered gladly to his safe little home in the ground.—From "More Tales to Tell to Little Children."

The Sunday school superintendent was also the owner of the village dry goods store. Not long ago he was telling the story of the Prodigal Son and as he closed he said, "Now, if any little boy or girl wants to ask a question I'll try to answer it."

Little Marguerite quickly raised her hand. "Mr. Brown," she asked eagerly, "how much are those pink parasols in your store window?"

First Farmer—Which is correct—a hen is sitting or a hen is setting?

Second Farmer—I don't know, and I don't care. All I worry about is, wnen she cackles is she laying or lying?

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NORTH CAROLINA CHRISTIAN ADVOCATE

In Memoriam

CARVER—Mrs. Sallie Hunter Carver, widow of J. M. Carver, passed to her heavenly home from the home of her daughter in Jacksonville, Fla., February 23, 1938. She was converted at the age of 12 and united with the church under the ministry of Rev. W. B. Lyda of precious memory. Her Christian life was beautiful and she was a most devoted and lovable sister. She met the sacred obligations of life bravely and left behind her a sweet influence for good. Her brother,
A. B. Hunter.

BLEDSOE — Florence Blackburn Bledsoe fell asleep to wake with Jesus February 1, 1938, age 74 years, seven months and six days. She leaves four boys, two girls and a host of relatives and friends to mourn her departure. She professed faith in Christ at an early age and joined Blackburn's Chapel Methodist church, of which she was a member until death. She was a devoted wife, mother and friend, willingly sharing her time with those who needed her most. The church and community are deeply grieved by their loss but feel it is her eternal gain.

Sleep, dear loved, sleep,
While our broken hearts weep.
Some day we shall dry our eyes
And fly to meet thee beyond the skies.

Mrs. D. W. Graham.

McELROY—Mrs. Althea McElroy was the daughter of Colonel Wm. and Mrs. Minerva Proffit, and a sister to Rev. D. R. Proffit. She was married to Rev. Goodson M. Hampton in 1875, who once served as president of Morris-Harvey College in West Virginia, and also of Millersburg College in Kentucky, and was a member of Holston conference. Following his death in 1895 she married Robert Vance McElroy in 1909, the latter preceding her in death in 1921. Five daughters were born to the first union: Mrs. J. B. Hensley, Mrs. C. G. Horner, Wake Forest; Mrs. J. R. Burton, Mrs. J. A. Watson and Mrs. Fred Proffit of Burnsville. She joined Bald Creek Methodist church in early girlhood. She was a consecrated woman of the pioneer Methodist parsonage and her five fine daughters are left to take up the sacred task of home building where mother left it off. The funeral services were conducted by her pastor, assisted by other local ministers.

SMITH—Mrs. Jettie Smith, 76, wife of Charlie F. Smith of Walnut Cove, passed away February 7, 1938.

To this union were born ten children and eight of them survive. They are R. S., S. W., C. O. Smith and Mrs. H. A. Critz of Walnut Cove; C. W., G. C. Smith and Mrs. S. R. Bolejack of Rural Hall, and Rev. P. L. Smith, pastor of Jonesville Methodist church.

Amid the multitudinous responsibilities that she had to meet she found time to store her mind with good literature and her Bible. Her highest ambition was to glorify God and to lead her family to an experience of saving faith in Christ, to the end that there will be no broken link of her family in heaven.

She was a faithful wife, a good mother and a generous neighbor. She professed faith in Christ and united with Palmyra Methodist church while a young woman, and she was faithful to her church until (we believe) she joined the heavenly host to whom Christ said, "Well done good and faithful servant." She stood her trials as a soldier of the cross, endured her suffering with patience until she came to the eventide of the sunset of life, when she met her Pilot face to face.

Surviving in addition to her husband and eight children, there are three brothers, four sisters and 33 grandchildren.

The funeral was conducted by her pastor, Rev. J. O. Banks, assisted by Revs. C. R. Hutchinson and Langston.
A Son.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our ranks and his earthly labors our very dear friend and brother and fellow worker, John L. Becton; and

Whereas, we fully realize this class has sustained the loss of an excellent and faithful member and we as individuals a friend of the highest type of Christian manhood, one who by his love for God and devotion to friends was always found striving to make this a better world in which to live; and

Whereas, we deeply appreciate the services, association and friendship of this member and desire hereby to honor his memory and express our sympathy to his family; now therefore be it

Resolved, by the men's Bible class of Grace Methodist church of Wilmington, North Carolina, assembled, that we, individually and as a class, feel most deeply the loss that we have sustained in the death of our beloved member, John L. Becton, and extend to his bereaved family the tender and heartfelt sympathy of each member of this class; and be it further

Resolved, that these resolutions be made a part of the permanent records of this class, and a copy of same be sent to the bereaved mother of our lamented comrade and Christian friend and a copy furnished the press of our city, and a copy be sent to the North Carolina Christian Advocate.

This the 16th day of January, 1938.
Clayton C. Holmes,
W. A. McGirt,
J. A. McNorton.

RESOLUTIONS OF RESPECT

Whereas, Almighty God in his unerring wisdom on December 27, 1937, called from us our faithful brother, Willis F. Lawrence, we, the members of the Rockford Street Methodist Missionary Society and of the Rockford Street Methodist church of which he was a member, wish to offer as a tribute to his memory the following resolutions:

First, We bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we feel deeply the loss of him whose memory we shall cherish; that we shall miss his presence and friendly words of greeting.

Third, That his beautiful Christian character, his love and devotion to his home and church have been a benediction to us and that we thank God for his life.

Fourth, That we extend our heartfelt sympathy to his beloved family and pray that God's richest blessings may abide and comfort them, and that his life and spirit may prove an incentive and inspiration to them as they pass on the upward way.

Fifth, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate, to the Mount Airy newspapers and a copy kept in our own files.

Mrs. Roy Shelton, Pres.
Mrs. Otis F. Moore,
Vice Pres.
Lillian McCoy, Sec.

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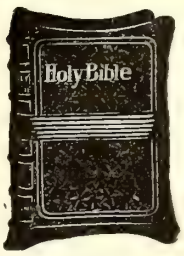
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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Marion, Salem Church, Bostic Charge ..... April 24-25
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Asheville, Acton Church, Acton Charge ..... May 17
Statesville, North Wilkesboro ..... May 17-18
Raleigh, Louisburg ..... May 19

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro ..... March 20-April 3
High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Georgetown, S. C. ..... March 8-20
Greelyville, S. C. ..... March 20-31
High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March
Trinity, 11 20
Cedar Grove, Walnut Grove, 3 20
Carrboro, 7:30 20
Durham Ct., McMannen's, 11 27
Burlington Ct., Bethel, 3 27
Graham-West Burlington, Graham, 7:30 27

April
Bahama, Ellis Chapel, 11 3
Brooksdale, 7:30 3
Duke Memorial, 7:30 5
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May
Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March
South Mills, Newland, 11 and 1 19
Edenton, 11 20
Aulander, Lewiston, 7:30 20
Moyock, 11 27
Currituck, Ebenezer, 7:30 27

April
Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
SECOND ROUND

March
Jonesboro, 11 20
Broadway, Morris Chapel, 3 20
Sanford, 7:30 20
Rockingham, 11 27
Roberdel, 3 27
Laurinburg, 7:30 27

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

March
Goldsboro Ct., Salem, 11 20
Fremont, Black Creek, 7:30 20
Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April
Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

March
Middleburg, Shocco, 11 20
Oxford, night 20
Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April
Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24
Creedmoor, Bullocks, 11 30

May
Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March
Maysville, Tabernacle, 11 20
Swansboro, Oak Grove, 3 20
Jacksonville-Richlands, Richlands, night 20
Wallace-Rose Hill, Wallace, ... 27

April
Carver's Creek, Weyman, 11 3
Shallotte 3
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Deems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

May
Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March
Garysburg, 11 20
Conway, Bethany, 7:30 20
Robersonville, Conetoe, 11 27
Bethel, 7:30 27

April
Warrenton, Macon, 11 2
Rosemary, Smith, 11 3
Roanoke Rapids, 7:30 3
Norlina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March
Biltmore, 11 20
Flat Rock Ct., Upward, 3 20
Saluda-Tryon, Saluda, 7:30 20
Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April
Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March
Stanley, Iron Station, 11 20
Rock Springs, Denver, 2 20
Gastonia, Maylo, night 20
Lowesville, Snow Hill, 11 27
Crouse Ct., Lander's Chapel, 3 27

April
Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Belmont, Main Street, 7:30 13
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

March
Stokesdale Ct., Eden, 3 19
Jamestown-Oakdale, Jamestown, 11 20
Oak View, 3 20
Proximity, 7 20
Wesley Memorial, 7:30 21
Main Street, High Point, 7:30 23
Asheboro, First Church, 7:30 28

April
Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

March
Elk Park, Newland, 11 20
Avery Ct., Pine Grove, 3 20
McDowell Ct., Nebo, 7:30 20
Forest City, 11 27
Mill Spring, Bethlehem, 3 27
Cliffside-Avondale, Avondale, 7 27

April
Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17
Dudley Shoals-Hudson, Ebenezer, 3 17
Lenoir, First, 7:30 17
Cross Mill, 11 24

District conference at Salem church, Bostic charge, April 24-25. Session opens at 2 p. m. and adjourns in afternoon of following day.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

March
Spencer Central, 11 20
Woodleaf, 3 20
Gold Hill, Rockwell, 7:30 20
Central, Concord, 11 27
Landis, Oak Grove, 2 27
Salisbury First, 7:30 27

April
Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Statlog, 7:30 10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	March
Olin, Snow Creek, 11	20
Elkin Ct., Maple Springs, 3	20
Elkin, night	20
Hiddenite, Hiddenite, 11	27
Elmwood, Ebenezer, 3	27
Hickory, Westview, night	27
	April
Stony Point, 11	3
Taylersville, Carson, 3	3
Wilkesboro, Union, night	3
Mooresville, Jones Memorial, 11	10
North Iredell, Williamson, 3	10
Statesville, Race Street, night	10
Statesville, Broad Street, 11	17
Cool Springs, New Salem, 3	17
Statesville Ct., Midway, night	17
Moravian Falls, Moriah, 11	16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	March
Robbinsville, Robbinsville, 11	20
Dellwood, Elizabeth, night	20
Macon, Patton's, 11	20
Franklin Ct., Clark's, 11 and 3	26-27
Cullowhee, Cullowhee, 11	3
	April
Highlands, Glenville, 3	3
Fines Creek, Spring Creek, 11	10
Crabtree, Finchers, 3	10
Brevard, 11	17
Brevard Ct., Oak Grove, 3	17
Sylva, 11	24
Whittier, 3	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	March
Walkertown, Love's, 11	20
Central Terrace, 7:30	20
Linwood Ct., Macedonia, 11	27
Erlanger, Erlanger, 7:30	27
Lexington, First Church, 7:30	30
	April
Ogburn Memorial, Oak Summit, 7:30	1
Thomasville, Main Street, 11	3
Danbury Ct., Pine Hall, 7	3
Mt. Airy, Central, 7:30	6
Kernersville, 11	10
Mt. Airy Ct., Epworth, 6:30	10
Denton Ct., Jackson Hill, 11	17
Doub's Ct., Brookstown, 7:30	17

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the woman's missionary society of Rockingham Methodist church, record the passing of our beloved member, Mrs. W. F. Long, Sr., who was called away on January 20, 1938, in her 81st year of age. We can truly say of her, she loved her heavenly Father, her church and her missionary society. She walked humbly with her Lord. Therefore be it resolved:

First, That we bow in humble submission to our Father's will and praise him for the long faithful life of our beloved member.

Second, That we extend to her children our sympathy. She cannot come back to you, but you can go to her.

Third, That a copy of these resolutions be sent to her children, that they be recorded in our minutes, a copy sent to the North Carolina Christian Advocate and to our town paper.

Nancy P. Leak,
Mrs. W. P. Webb,
Mrs. W. L. Steele.

RESOLUTIONS OF RESPECT

It is with deep regret that we, the members of Wesley Philathea class of First Methodist church, Lenoir, N. C., present the following resolutions written in honor of our beloved member, Mrs. Sam F. Puett, who met a tragic death on Thursday, November 25, 1937:

First, That we will give to our class the love and devotion she felt for it.

Second, To be ready to go, should we be called suddenly like her, to enter into that eternal rest which our heavenly Father has prepared for us.

Third, To send a copy of these resolutions to our church paper and place a copy on the pages of the records of our class.

Mrs. D. A. Smith,
Mrs. W. H. Wilson,
Mrs. Mamie V. Greer.

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North Carolina Christian Advocate

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CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Circle No. One	Edenton Street	Raleigh	$ 5.00
Woman's Missionary Society	Franklinton	Raleigh	1.75
Rev. A. L. Thompson	Faison	Wilmington	11.00
Jas. A. Parker	Newton Grove	Raleigh	5.00
Rev. T. B. Johnson	Elmwood	Statesville	5.75
M. E. Church, South	Black Mountain	Asheville	4.22
Mrs. F. B. Blalock	Oxford	Raleigh	5.00
Woman's Missionary Society	Iucama	Rocky Mount	1.00
Woman's Missionary Society	Mt. Tabor	Winston-Salem	3.50
A Friend	Mocksville	Salisbury	300.00
Brevard Street Church	Brevard Street	Charlotte	8.25
Rev. Ivey T. Poole	Northampton	Rocky Mount	11.00
G. S. Porter	Grimesland	New Bern	10.00
Liberty Sunday School	Gold Hill	Salisbury	16.30
			$ 387.77
Previously acknoweledged			1704.19
Total contributions to March 15, 1938			$2091.96

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 24, 19 Number 12

Duke Univ Library
Dec 1937

The Lost Art of Home-Making

SOME of the very best young people of the present generation are "going in for art." They are studying elocution, music, drama, painting, drawing, poster-making, pottery, radio broadcasting, and other subjects, with the purpose not only of "making a living" but also—and much more important—of making a life. They yearn to express the longing for beauty and the high idealism of their souls while at the same time they earn their daily bread. Youth redeems the world with its glad beliefs, its unquenchable enthusiasm, and its noble aspirations. We who are older ought to thank God that, in the divine economy, provision is made for a continuous influx of "new blood" as men and women who have lived out their "threescore and ten" pass off the stage of time. The earth is thereby renewed, and God himself is given another chance for his "new Jerusalem."

There is a sense in which all life is art. Any task, no matter how commonplace and menial it may be, can be glorified. Everything depends upon the worker. He can approach the duty of the day in dogged fashion with his eye on the clock, hating the very sight of work, sure that there is "nothing to it," and grimly drive himself through the hours of drudgery, or he can hail the new day with joy in his soul, see hidden beauty in everything he touches, and carry through his tasks with a song. There is an art which few of us are inclined to regard as an art. It is home-making. What does the mention of the word call up in our minds? To most of us, unfortunately, only dish-washing, bed-making, window-cleaning, sweeping, dusting, and the thousand and one details that beset the busy housewife whose work is never done. These are the obvious things, the things that we see when we lack imagination, when in the woodenness of our materialism we attend only to the impressions that strike the five physical senses. But home-making, real home-making, takes hold on eternity itself; it is related to the spiritual culture of immortal souls and even to the redemption of lives broken by the storm and stress of a wicked world. Home-making, apparently so ordinary, is one of the highest of all the arts, not excluding music and painting.

—Zions Herald.

NO BLOT ON OUR ESCUTCHEON

New subscribers to the Advocate from every charge will keep clean our escutcheon this Aldersgate year

31 charges have fewer than 200 members—the average for the state is 540. What a prospect!

No one need fail to report a fine list of subscribers

John Wesley Lives Again

Scores of new books, with papers filled to the brim about him, enables John to walk among us. **Use the printing press to put him in every home!**

Some Methodists can be counted on at every turn. The faithful pastor knows his people. So a real drive gets results and keeps the escutcheon clean

Go After the Favorable Prospects

"HOE YOUR OWN ROW"

Every farm boy knows what is meant by the instruction, "Hoe your own row" and "stick to your own patch." It simply means to do your own job and you will get results. Would it not be well to apply these homely instructions to our church work?

In recent days an energetic pastor was heard to remark, "I am called to so many meetings that no time is left for me to do my work at home." A devoted woman at another place expressed the same sentiment thus: "If I go to all the meetings," said she, "no time is left me to care for my household duties." Everyone knows that we have used much gas and go in leaving miles and miles behind on the highways going to big meetings this present year. Would it not be well for us to begin to work for real results at home? The reports of definite results up to the present are not the most flattering. Let every one stick to his patch for awhile and "hoe his own row."

Pastors tell us they have not been able to get to the Advocate campaign yet and that, too, when the printing press was expected to be the big force as an effective agency in the Aldersgate Commemoration. It should be made to aid in every cause, day in and day out.

LET THE FAINT HEARTED TAKE COURAGE

Is there a pastor in either conference who really believes there is a charge with 200 members or even 100 in which some one could not be found who would take his church paper for one year, or two people who would not try it for a half year?

Why not note your best prospects and go after these as the insurance men do? Nothing would count for more with some preachers and for some churches than for the pastor to go after definite results even though the situation be difficult. That is why we keep insisting that in the Advocate campaign and in every other cause we strive to make it unanimous. It is the best cure for faint heartedness. Why not begin now? Every pastor could make a report on the Advocate before April 1 with only a few hours used in going after the best prospects. This would mean a real victory.

METHODIST VETERAN CELEBRATES BIRTHDAY

Brother Wiley W. Holmes was well remembered on his 87th birthday which came on February 22, 1938. His home is north of Louisburg, half way to Piney Grove church, to which he and Mrs. Holmes belong.

On February 22 a group of Louisburg College students, accompanied by one teacher, surprised Mr. and Mrs. Holmes with a nice birthday party at their home. The students had worked out a program especially for the occasion. Nice gifts were produced, climaxed by a beautiful birthday cake.

Brother Wiley first subscribed to the Advocate sixty years ago and his subscription to the North Carolina Christian Advocate this year makes 52 years out of the last 60 that he has received the paper in his own name. He is always a booster for the Advocate and for his church.

WATCH THE FAYETTEVILLE DISTRICT

Rev. J. A. Russell reports four new subscribers for Hamlet as a start. Reports that reach the office indicate that the Fayetteville district expects to step out to the front in the Advocate campaign. They are already ahead in both conferences with official boards 100 per cent. Keep an eye on the Scotch country.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
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Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 24, 1938 Number 12

Brother Hugh A. Query, editor of the Gastonia Daily Gazette, appears these days in the role of moral reformer. And best of all he has the courage to go after those higher up.

x x x

In our teachings in the Sunday school class as well as in the pulpit there should be something of the passion of the Christ as he moved on to his redemptive work. Will this be manifest as we move on to the Easter time?

x x x

The sons of the Methodist parsonage have the habit of giving a good account of themselves. Here is a case in point: Marvin Franklin, Vanderbilt's new football captain, who is the son of a Methodist preacher in Birmingham, Ala., succeeds Carl Hinkle who (besides being an All-American on the AP team) is the son of a Methodist preacher in Nashville.

x x x

Not all men are crooks even if your disordered liver causes you to think so. Here is a case in point. The writer last Tuesday morning stood on the east campus of Duke University when a young decorator from New York walked up to an official of the university and handed him a purse saying, "I guess you should have this which I picked up on the campus." It was a purse with over twenty dollars and a key to one of the girl's room in it.

x x x

The entire state and many beyond have an abiding interest in the Centennial Celebration of Greensboro College. Friends and citizens should act at once to secure the $100,000 cash by April 1. This is the first objective of the centennial. The old students in every section of the state are interested and no time should be lost. Surely the citizens of Greensboro will give serious heed to the wise words of Mr. Julius C. Smith, prominent lawyer, when he said, "It is time for Greensboro to make a payment on its great debt to Greensboro College." Words of soberness and truth!

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth," are the words of Holy Writ. In fact, only the young are capable of joy. The lambs of the flock leap and play in springtime. The old rams are constantly ready to butt somebody whether the sun shines or the winter winds blow. "And all we are like sheep," says the Book. Friend, quit your butting and rejoice with the younger members of the flock.

x x x

In these days when Phi Beta Kappa chapters in the colleges in this country are holding their banquets and receiving new members it is of special interest to their friends in North Carolina to learn that Rev. and Mrs. C. S. Kirkpatrick of Greensboro, N. C., have three children who qualified for the scholastic honor at Duke. It is of even greater interest to know that the youngest who was elected this year and receives her degree in June led the entire university in scholarship. It is a distinction to lead any college in scholarship, but to lead a great university like Duke becomes a very high honor.

x x x

Not yesterday nor tomorrow but today demands our best. Here is the proper salutation for each new day as taken from the Sanscrit:

This is the Salutation of the Dawn,
This is the Message that the Morning brings:
This is thy day—a gift of God to thee.
And this is Life—the very Life of Life;
In its brief course lie all the verities—
Whate'er in Life is best, whate'er
Thou canst receive, whate'er thou canst do,
Whate'er in Being vital is, or real—
Glory of Action; blessedness of Growth;
Splendor of Beauty; fullness of Delight,
For Yesterday is vanished like a dream;
Nothing remains to thee except Today,
Tomorrow's vision, yet unrealized.
But, if the Truth ye love, then ponder this:
Today, well lived, makes every Yesterday
A Dream of Happiness—a waking bliss;
Lights every mountain-top with starry hopes,
Gilds every sun with beams of expectation.
Look therefore well to this aspiring Day.

The Mass and the Individual

IN these last times we are lost in the crowd to the serious neglect of the individual. This good year we Methodists are engaged in stressing the life within, but in this laudable effort we are in danger of being swallowed up in the crowd. The much said and done about the Aldersgate experience is failing to stress the individual approach. Inevitably, this neglect will end without the personal experience so much needed.

Two vital considerations certainly need to be pressed home upon the people at every turn. 1. Education is primarily an individual matter, both as to the teacher and the one taught. Mark Hopkins and the boy, not the log, are of first concern. So often the emphasis placed upon equipment and organization in education cause us to lose sight of the teacher and the child. But after all they are of primary concern. The personal—the individual—is the one measure of the educational process. The school exists for the child and not the child for the school, and the type of teacher remains the measure of success in the process of making men and women. 2. Then Christian education is equally an individual matter and the head and front of religious advance. Especially true is this as to the Aldersgate experience which works from within outward. Certain externals of religion such as rituals, dogmas and sacraments, after a fashion, may be handed out to the mass, but not so is it with religious experience in which the spirit testifies with our spirits that we are children of God. This is the Aldersgate experience in its essence. To pass this on to all men and to the last man is an individual matter that will cost us weary days and sleepless nights. In this, we have scarcely made a respectable start. Yet, notwithstanding this poor showing there are preachers and laymen who are about ready to count Aldersgate a finished job so as to turn to something else. Not yet, as we all know, has there been a real advance in converts reported, money raised for benevolences and subscriptions secured for the church paper. All these are evidences of the conquests made or of failure to win. What will the next four weeks disclose? These certainly are crucial days for the individual approach.

In all our undertakings for Christian education and especially the preparation for church membership about the Easter time only teachers with the Aldersgate experience are prepared to carry on. The inefficiency of our church schools in many congregations heads up in teachers wanting in a real experience with the living Christ. How can we get the spiritual dynamic so essential to the church school? This is the one important consideration in teacher-training. Along with this is securing stewards who can be real spiritual leaders. To reach the individual with an Aldersgate experience would be a master stroke. Are we ready to do our utmost this Aldersgate year?

Aldersgate at General Conference

THE General Conference of the Methodist Episcopal Church, South, that begins on Thursday, April 28, in Birmingham, Alabama, will meet in the midst of the Aldersgate Commemoration. The spiritual dynamic of the commemoration is expected to project itself into all the deliberations of the conference, so that even details of ecclesiastical administration will be carried forward with an eye single to the glory of God and the advancement of Christ's kingdom.

The high spot of the General Conference will be the special Aldersgate session. This will be held on Sunday, May 1. Outstanding speakers of our own church and Dr. Lynn Harold Hough of the Methodist Episcopal Church will participate in the program. The combined choirs of Birmingham will be asked to sing the familiar hymns of Methodism and a great soloist will sing some of Charles Wesley's inspiring hymns. All persons who are planning to visit the General Conference should time their visits so that they may be present on this its greatest occasion. It will be worth a trip across the southland to hear those Methodists sing.

How can blind provincialism, race hatred, and suspicions of the motives of brother Methodists find a place in a General Conference that is abserving Aldersgate? The whole thing is incongruous. It is our belief that would-be trouble makers will not find a congenial atmosphere when the Methodist hosts assemble in Birmingham for their great quadrennial conference. In our judgment the approaching conference will have its face to the future and will be looking to world conquest rather than to a stirring of the bones of the dead past. Let the dead bury their dead, but we are bound for the promise land.

Fine for the Teachers of North Carolina?

THE teachers of the state in Raleigh last week took their stand against the junior R.O.T.C. in the high schools of North Carolina. Said they: "The whole effort so much resembles the Hitlerizing of German youth as to be repugnant to our ideals of democracy." Will the people and those in authority stand with the teachers in their effort to do the best possible in training American youth? Our admiration for the men and women who are giving their lives to the boys and girls of North Carolina increases with the years. They usually ring true on all that is essential to the general welfare. God bless the teachers who are abroad in the land!

In speaking thus we would not be understood as approving all who are in the school room. As in every other calling, some are a reproach, if not an out and out disgrace to the profession, but as a whole few other groups stand so consistently for the general welfare of our youth. Their efforts year after year in the school room, on the athletic grounds, in the community life and also in the homes of the people are all to the good. Those who undertook a few years ago to discount the teachers of the state as they stood for a shameful cut in salaries ought still to hang their heads in shame for discounting their superiors. The teachers' salaries were unduly cut as compared with others who were not so essential to the general welfare of the state. The teachers can be counted on to foster peace, sobriety, clean living and integrity of soul. Yea, of all that goes into the making of a great and free people.

The applause that followed the reading of the resolutions against military training in our schools should be made to echo in every church and home in North Carolina. Let the preachers stand with the teachers.

Are We Ready?

THE government provides money to put military training in our public schools and many local citizens would finance our schools by the sale of liquor. Liquor and war are to the front. Are we ready to submit to the war lords and to the liquor barons? Or are we ready to face the issues and get in the fight against those who would enthrone Mars and Bachus? Shall we listen to the siren voices that come out of Washington or shall we strike for our altars and our firesides? These are the issues before us right here in North Carolina this present year of our Lord. Are we willing to take our stand?

In every county diligent inquiry should be made of every candidate for the General Assembly as to how he stands on the liquor issue and to let the people know what to expect. And in every community the citizens should see to it that our youth are saved from military propaganda in this war-crazed world.

Those Poor Ignorant Laymen

A CERTAIN group of laymen opposed to Methodist union insist that this thing has been "put over" on a million and a half laymen who did not know. So there is a great hue and cry just now against the bishops and editors for not letting the people know of this infamy.

Well, who is to blame? We have seen enough about Methodist union the past five years in the papers of three Methodisms to inform every Methodist in the land—but they do not read the church papers. The Methodist conferences of all three Methodisms have been voting all over the land and the Methodist papers have carried the reports from week to week. The Methodist Protestants waged an earnest campaign all through their church for union, and the same issue for more than a year has been presented in all our own conferences, to say nothing of the discussions and plans of action that began in the General Conference at Jackson four years ago. How perfectly absurd then is this present claim that all this has been done in a corner! If there are hosts of Methodists who did not know what was going on it is their own fault. They would not inform themselves so as to be capable of intelligent action so necessary to self-government.

Editors and pastors through the years plead for the circulation of the church papers that we may have an informed lay leadership, but to little purpose. So now we are told how ignorant the people are and how exposed to the wiles of designing men.

The church papers strive to keep the people informed but they will not read. How pitiable and helpless are the ignorant, for they do not know until they have been caught in the snare! Then they censure others instead of finding fault with their own willful ignorance. An ignorance that God may wink at.

People and Things

Three things to admire—dignity, gracefulness and honesty.

"The Durham district conference will be held at Cedar Grove church on June 1. The conference will convene at 9 a. m."—H. B. Porter.

Livy, the Office Cat, says there's nothing as stimulating as catnip, unless it's a preacher who ends his sermon when he has made his point.

Rev. H. F. Duncan, pastor of Bradley Memorial church, Gastonia, is this week preaching in revival services at Cherryville. The meeting began last Sunday.

Dr. W. K. Greene of Duke University will deliver the commencement address at Brevard College Wednesday, June 1. Brevard College is fortunate in its commencement speaker this year.

The Ireland Bible class of West Market Street church observed last Sunday the anniversary of the death of C. H. Ireland, who died March 22, 1932—six years ago. It is a custom of the class to observe each year with fitting ceremonies the death of Mr. Ireland.

The New Brunswick Daily Home News says: "There is substantial evidence that while Fascist and Communist countries are turning away from the accepted religious attitude, America is becoming more fervently interested both on the part of adults and youth."

Rev. J. W. Bennett sends us the following additions to program that appeared in last week's paper about the dedication of Farmer church: Services begin at 10:30 a. m. Dr. S. B. Turrentine will preach in the afternoon and Rev. W. L. Lanier, who built the church, will deliver an address in the afternoon.

Dr. Costen J. Harrell of Nashville, Tenn., has for a number of years used a brief catechism as a basis of instruction for children who are being prepared for church membership. He announces, as heretofore, that he will be glad to supply without cost a reasonable number of these catechisms to any pastor desiring them. Address 2130 West End Avenue, Nashville, Tenn.

The Herald of Holiness announces that Russia closed 612 churches during 1937. A brother of the Russian minister of war has renounced war and declared he will become a Christian minister of the gospel. The minister of war promptly declared that he would renounce kinship with him. He evidently recognizes the inconsistency of war and Christianity. A great counter-tide seems to be sweeping Russia. The Christian churches gained 837,404 members last year. There are now 30,000 registered congregations with 600 acknowledged leaders and missions of believers.—The United Presbyterian.

"The ministers' wives of the Western North Carolina conference will have their spring meeting in connection with the annual meeting of the woman's missionary society at Monroe, Thursday, April 7, at 12:45 o'clock. The luncheon (50 cents) will be served at the new Monroe Country Club. You are asked to send cards making reservation to Mrs. W. R. Kelly, Monroe, N. C. Please state on the card whether you are a delegate, so meals will not be prepared for you in two places. We anticipate a good report from the tree planting launched last fall at Asheville. Mrs. Hutchins has another interesting meeting planned. Please make reservation."—Mrs. Carl King, President.

"Aldersgate gets down to earth at Myrtle Chapel, Bradley charge. We have been endeavoring to deepen the spiritual life and win others to Christ all through the year. Then we wisely asked Moody Nifong of Cherryville to preach for us in a series of meetings. He brought sincere, direct messages that had a passion for souls, and at the close of this real revival we received 26 on profession of faith. The entire front of the church there is on the march."—Herman F. Duncan, Pastor.

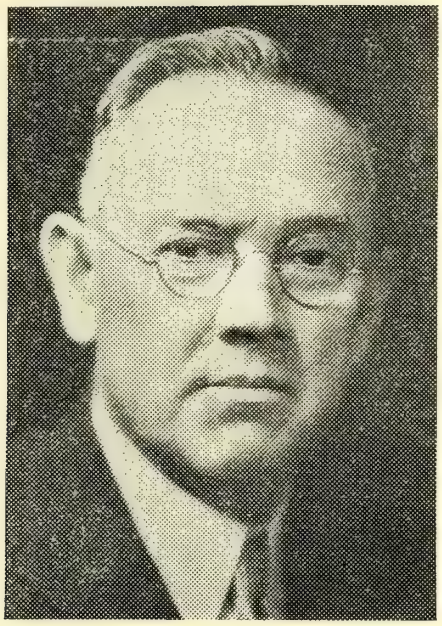
"Our revival services in Oxford closed last Sunday night. Dr. C. S. Kirkpatrick did the preaching and he lived up to his fine record of wholesome and helpful and effective evangelistic preaching. The congregations throughout the meeting were splendid. A prominent minister of another church said that he had not seen so much interest in a revival meeting here in Oxford in any church in nine years. During the coming weeks we hope to receive forty to fifty into the church on profession of faith. Many have already joined by vows and by certificate. The revival was a blessing to Oxford and to all the churches."—O. W. Dowd.

"Pleasant Garden, Greensboro district, has for the past two weeks enjoyed special revival services. The pastor, Rev. E. E. Snow, did the preaching, admitting 41 Sunday, March 20, upon profession of faith. Throughout the two weeks the attendance was splendid, the new heating plant adding greatly to the comfort of the building. The spirit of the meeting was one of sincerity, the straight forward preaching being balanced by the loyal attendance and co-operation of the community. Mr. Moir Ayers of the high school faculty led the choir and congregational singing. Many people felt that it was a heart warming experience."—Mrs. Bernard W. Kirkman.

"We are enjoying our work on the Milton charge. Interest and activity in the church program is good, with increased church and Sunday school attendance. The revival at Milton will be held the week before Easter, with Brother W. L. Maness of Yanceyville doing the preaching. Our orphanage apportionment is paid in full. The churches are being improved, Connally has added Sunday school rooms, new pews will be installed next week and the church is to be painted inside and out this spring. Purley is soon to paint the inside of the church auditorium. Plans have been made for Sunday school rooms at New Hope, with the expectation of completing the work soon. At a recent appointment at Connally after the service a bountiful pounding was discovered in the preacher's car, which was greatly appreciated."—A. M. Williams.

"Edenton Street church school has set as the goal this year 1500 pupils in the church school on a single Sunday. Last week an attempt was made to secure the attendance of every member of the church who could possibly be present. Under the direction of Dr. J. E. Hillman, superintendent of the adult division, the membership of the church was visited, certain helpful information relative to church school attendance was obtained, and a cordial invitation was extended each one to be on hand last Sunday morning. As a result, even with an April shower peppering down and with black threatening clouds hanging low, there was an attendance in all departments of the school of 1300. On a previous Sunday this winter we had a church school attendance of 1286. Another effort is being made this week to reach our 1500 mark on next Sunday."—Flora Thompson, Church Secretary.

Souls aflame and presses humming are essential to our Aldersgate Advance



C. C. CRANFORD, Asheboro, N. C.
Mr. Cranford was a great friend of the Farmer church in the recent debt paying campaign.

TRUSTEES OF BREVARD COLLEGE HOLD THEIR SEMI-ANNUAL MEETING

The board of trustees of Brevard College met in Hickory, N. C., March 17, for its semi-annual meeting. Members present were: H. C. Sprinkle, C. M. Pickens, Paul Hardin, R. T. Amos, James B. McLarty, W. H. Bobbitt, James E. Lambeth, C. H. Moser, H. B. Kelley, J. H. Pickelseimer, J. H. West, and A. W. Plyler.

Rev. H. C. Sprinkle, chairman of the board, presided, and H. B. Kelley, secretary-treasurer of the board, kept the records. President E. J. Coltrane submitted his report, which covered in some detail the work of the year, and the board expressed its great pleasure upon being informed of the success that has attended the year's work.

Upon nomination of the president of the college and the executive committee of the board the members of the faculty were elected for next year. This faculty includes a director of physical education and plans are already on foot to build a much needed gymnasium during the coming summer.

One of the urgent needs at this time is a large number of scholarships to aid promising students of limited means. A dollar does more at Brevard than at any institution of learning within this writer's knowledge, which is a fact that should prompt men and women who desire the most for their money to put it at Brevard.

This will close the fourth year of Brevard as a junior college and the work of President Coltrane and his coworkers has been monumental.

RESOLUTIONS

(Adopted by the Conference Board of Lay Activities of the North Carolina Conference at the meeting in Goldsboro, March 14, 1938, concerning the death of Dr. William Louis Poteat).

In the passing of Dr. William Louis Poteat, the state of North Carolina has suffered the loss of one of its superb leaders. He was valiant and unafraid in his championship of the causes that enrich human life and elevate the standards of society. His personal and civic influence will long be felt among those with whom he so earnestly labored for the cause of righteousness. He was not swayed by temporary issues but, having laid hold of eternal verities, he learned to look at life steadily and as a whole and to direct it towards simple and noble ends. He followed an ideal that enabled him to distinguish between temporary demands and eternal values. We shall sadly miss his wisdom and leadership as we face the conflicting problems of life in future days.

W. K. Greene,
M. T. Plyler.

CALVARY, HAWTHORNE LANE, AND BREVARD IN CHARLOTTE

It was the writer's privilege last Sunday to spend the day in Charlotte. After a ride of a hundred miles I arrived in time to preach at 11 o'clock for Rev. T. F. Higgins in Calvary church. This is a first class congregation in all particulars, well organized, loyal, intelligent and active in the promotion of the interests of the kingdom. I enjoyed being with this good congregation and the hours spent in the parsonage were unusually delightful. The hospitality of Mr. and Mrs. Higgins cannot be surpassed anywhere and those three children are as attractive as can be. The girls are making a fine record in school, while Thomas, Jr., is not old enough to have made a record in books but he will when "older grown." It was a pleasure to meet again Mrs. Hiatt, who in other years I knew in Burnsville and who now spends her winters with her daughter, Mrs. Higgins, in Charlotte.

Mr. E. L. Mayhew is a member of Calvary. He was one of Mecklenburg's fine representatives in the last legislature and his political friends are urging that he stand for election to the approaching General Assembly. But so far he has demurred.

Through the kindness of Brother Higgins I called upon Rev. and Mrs. E. K. McLarty, Jr., at their home on the Wilkinson Boulevard, and also saw the Big Spring church which the McLartys have beautified in many particulars, one of the latest being the planting of shrubbery upon the church grounds. This church, beautiful for situation, and located in a growing suburb of Charlotte just off the Wilkinson Boulevard and far enough from the big new airport not to be disturbed by the incoming and outgoing planes, is strategically located and one day will be a big suburban church of the Queen City.

At 5 o'clock I attended vespers at Hawthorne Lane church and heard a most excellent sermon by Dr. L. B. Hayes, the pastor, on going into the highways and hedges and compelling them to come in. It was a sane, practical, and inspiring discussion of the subject. In passing I must not fail to note that Hawthorne Lane stands at the top in sending new subscribers to the Advocate. This church is now nearing the half hundred mark.

While in Charlotte I chanced to meet Paul Ervin, the brilliant law student and debater at Duke less than a decade ago. He is making good in Charlotte and his friends are urging that he make another trip to Raleigh as Mecklenburg's lawmaker, but he is too busy with his law to take the time off. He is now in his beautiful new home on the Sharon road not far from Governor Morrison's big estate. While out there I drove over the Morrison place. It is becoming one of the show places of North Carolina.

At 7:30 I preached at Brevard Street church for Rev. M. Q. Tuttle, who was away preaching for R .G. Tuttle at Pleasant Grove church. There was a big, appreciative congregation present at Brevard.

I ALSO WENT "RELUCTANTLY"

By Ernest C. Durham

About nine o'clock on the morning of March 1, 1938, I went rather reluctantly to a place over in Durham which we had named for that particular day "Aldersgate"—where ministers and laymen from a large area of the state were expected to gather for the purpose of having their hearts "strangely warmed," as was Wesley's two hundred years ago at another place by the same name.

There were several reasons for my going to that place in a more or less reluctant manner:

In the first place, I went reluctantly because a definite plan had been made to get the people's hearts warmed—a plan made by a lot of men in high places and to be put on in rather the same way in a lot of places—and I wondered if it might prove to be just another plan of a sort of machine-like character, which would leave me just as cold when I came in contact with it as my hands have been at times when I touched cold machinery on a late winter morning.

In the second place, the new Aldersgate was scheduled to come off in quite a different age from that of Wesley's and in so much bigger and finer church, up to which people could go with so much greater ease in their luxurious automobiles, after getting up late in the morning and after too much breakfast and hot coffee and too little of early morning meditation and earnest prayer—and in a luxurious church, with plenty of steam heat, surrounded by cars worth in all over one hundred thousand dollars, I was afraid, somehow, that the thing wouldn't go over like it did to Wesley, who had been praying all day and who walked out through the dim starlight, or moonlight, or whatever street light they had in those days, and with a heart that was somehow to have a change, or die.

In the third place, I went reluctantly because I was doubtful as to whether there would be great earnestness on the part of the men who would guide the affairs of the day—if they would be as much concerned about God's great Book and his plan of salvation as was given that humble layman on the other Aldersgate occasion who was reverently reading Luther's "Preface to Romans"; and I knew that if those men, as leaders, should not appear to be all fired up with the gospel themselves and with hope for the success of the day, nobody's heart could be stirred—and we would all be forced to go back home with our hearts strangely cold.

In the fourth place, I went reluctantly because I knew very well we had come to a time when a preacher likes to "do his stuff" and likes to hear people say he did after he did it—and I knew if we had much of that one such a day, the Lord wouldn't have a chance at our poor needy hearts; and so I was tempted to stay at home.

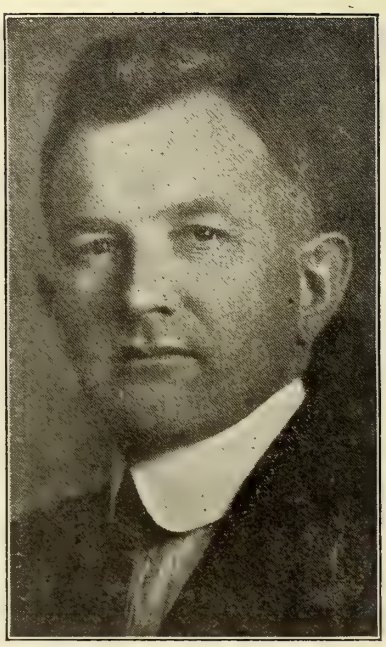
In the fifth place, I went reluctantly because I was wondering if we wouldn't be given another panoramic view of the world's hills and mountains and valleys of crime and turbulence and confusion—the threats of the isms, the plots of the war lords, the upheavals in the Far East and of Europe; and I knew, good and well, that nobdy would do anything but blow and sigh, for that's what anybody can see and hear every day, with his newspapers, books, and radio in his home.

In the sixth place, I went reluctantly because I was afraid to sit in the midst of such luxuries, in such an American-at-ease manner, while millions in China are dying from starvation—right where we have been sending a few missionaries with a gospel for the whole man (body, mind, and soul)—and not be given an opportunity of making a substantial contribution to save them from starving until the war is over, and so that we could have a better chance at their souls when they could again hear the gospel preached and taught, with war-drums throbbing no longer and guns sounding not. I was just afraid they wouldn't take a collection, like they meant business—with hearts strangely warmed with pity and sympathy.

In the seventh place, I went reluctantly because I knew that if my heart should become strangely warmed and I should shout praises to God, and should make a motion to do something about saving the whole man, everywhere, of any race, when we got back home, the chances would be that I would be regarded as mentally unbalanced and with not enough moral and intellectual equilibrium to be trusted with anything above the average or mediocre when back home again.

In the eighth place, I went reluctantly because I thought I might possibly become like Peter, of old, if we should really have a Transfiguration experience and a Pentecostal occasion, and make a proposition that we hang around such a place and not go back to the hard places of actual service at all—or I was afraid that if I should go back after such an experience I would lose tact in trying to do too much, or would sit down in disgust and not do anything.

In the ninth place, I went reluctantly because I was sure I would be forced to pass right along by some of those hard working, underprivileged people again, whom I have passed so many times with a lump in my throat, as I have seen them in a moment's pause leaning on hoe-handles or plows and looking at me passing by, who seemed to be saying within: "It does look like these preachers have so many meetin's to go to this busy age that they don't have no time to come to see a fellow who don't have the chance to go nowhere—but to work, and back home, and to work again." And the very thought of Aldersgate somehow made me feel that I didn't want to pass them any more without stopping to see them a while, and minister to their yearning souls.



REV. J. E. B. HOUSER
Pastor of Stokesdale Methodist Church

In the tenth place (and finally), I went reluctantly because all the way from annual conference up to that certain Aldersgate day I had been trying the best I knew how to do for the people of my charge just what I thought a preacher should do with an Aldersgate experience—mainly visiting from five to fourteen homes a day, what days I could possibly visit, and speaking to them words of cheer and comfort, while they all seemed to rejoice that a preacher was interested enough in them to look them up; and so I was afraid to stop that kind of work even for Aldersgate day—lest I might fail to do as much for them after the occasion as before.

But, even though it was with considerable reluctance, I went along to Aldersgate on March 1, and I saw even more luxurious cars and fine clothes than I was looking for, and the building was so comfortable that an easy-going American could fall asleep any moment he desired—provided the speaker didn't shout too loudly about Hitler, or Mussolini, or Stalin, and provided he didn't decide to make a vigorous plea for applied Christianity and actually ask for a few thousand dollars to send to the starving Chinese, who are looking to us now to be brothers if we would continue asking them to believe in our Christ.

And to be perfectly honest, it was a very good day—with its speeches on world conditions, and its songs, and an occasional very brief prayer; but I think all of us who were there would admit that nothing of an extraordinary nature took place—except perhaps the feeling we had at times of utter disgust at ourselves for having let the world get into such a fix so soon after Wesley set England and other parts of the earth on fire for God.

I did not become as warm-hearted that day as I should, but the next day when I went out and found one of those fellows who was leaning on his plow-handles the day before and talked with him as a brother in Christ—until I saw his frowns give way to a smile and a new hope showing in his radiant face—'twas then that "I felt my heart strangely warmed," and that I wanted the world of such fellows for my parish.

Happily much has been done toward the cure of mental disorders in individuals, but so far we have no protection against collective lunacies which are far more terrifying in their results.—Rev. Joseph Fort Newton.

The sit-down strike is nothing new; it has been going on in the church for the past twenty centuries.—J. Whitcomb Brougher.

FOUNDERS' AND BENEFACTORS' DAY AT GREENSBORO COLLEGE

About 450 students, alumnae, and friends attended the annual exercises of Founders' and Benefactors' Day at Greensboro College on Saturday morning, March 12, at 11 o'clock in Odell auditorium.

Professor H. E. Spence, guest speaker, president of the Board of Christian Education of the North Carolina conference, paid tribute to Greensboro College for the training of women during the past one hundred years.

"All of us realize, I think, the importance of women in any civilization. If the home is to be protected from the laxity and looseness that threatens it, woman must be the protector. She is, in truth, the final word in civilization. Greensboro College has a tradition of training young women for the finer, wholesome things of life. And now as it concludes a century of service in this capacity, the future seems bright for an even more glorious achievement."

As a conclusion to his address Professor Spence said, "It is your type of college graduate that will make up the never-to-be-discouraged remnant that ultimately saves the land. Hail Greensboro—our uncrowned queen-mother of the uncrowned queens."

The morning exercises began with the academic procession. Rev. J. B. Craven, college chaplain, gave the invocation and Dr. L. L. Gobbel, presiding, introduced the speaker.

Following Dr. Spence's address Shirley Bailey paid tribute to Dr. Solomon Lea, first president of Greensboro College, and Josephine Andoe paid tribute to Mrs. Lucy H. Robertson, only woman president of the college.

Dr. Gobbel recognized Mr. Charles Robertson, son of Mrs. Lucy H. Robertson; Mr. Owen Robertson, a grandson; and Mary Susan Robertson, a great-granddaughter. He also recognized Mrs. C. W. Dunlap of Wadesboro, a granddaughter of Solomon Lea.

The college glee club under the direction of Mr. Walter Vassar sang "Omnipotence" by Schubert.

Mrs. G. G. Adams of Matthews, president of the alumnae association, extended greetings to the college.

Among the important announcements, President Gobbel read the list of charter members of the Century Club. He acknowledged twelve Korean finger bowls given to the college as a sacrifice gift by Mrs. Moose, a former student and missionary. He said gifts to the library amount to 1,017 volumes, among which are 312 of a rare German library.

Dr. W. W. Peele, presiding elder of the Greensboro district, pronounced the benediction to the services.

MISS MARGUERITE WEHRY BRIDE OF WRISTON AUGUSTUS THOMPSON

Society is interested in the announcement of the marriage of Miss Marguerite Florence Wehry of Asheville to Wriston Augustus Thompson of this city, which was solemnized Monday, March 14, in Spartanburg, S. C.

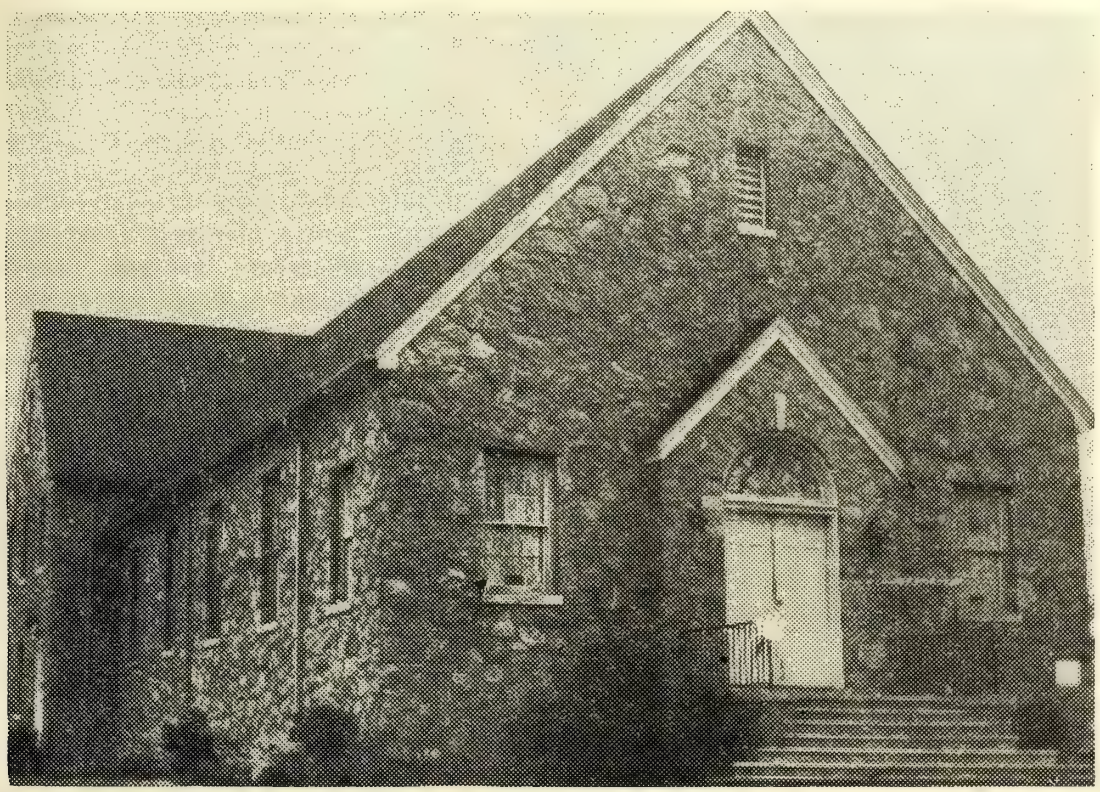
The bride is the charming daughter of Mr. and Mrs. J. H. Wehry of Asheville. She received her education in the city schools there and at St. Genevieve's of the Pines. Mrs. Thompson is one of that city's most popular members of society.

Mr. Thompson is the well known son of the Rev. and Mrs. Loy D. Thompson. The former is pastor of Dilworth Methodist church in this city. The Thompson family returned here from Greensboro in November to make their home. The bridegroom has been attending the University of North Carolina.

Mr. and Mrs. Thompson are on a short bridal trip.—Charlotte News.

NEW STOKESDALE METHODIST CHURCH

The new Stokesdale Methodist church is to be dedicated March 27 at 7:30 p. m. by Bishop Paul B. Kern and Dr. W. W. Peele, presiding elder of the Greensboro district. This is the third church that has served the community. The first, a log structure, was erected about 1830, and met the requirements of the community for fifty years. The new building was completed three years ago and the last of the debt has just been paid. It has been erected at a cost of $12,000, of which $3000 was paid by the Duke Foundation.



The New Stokesdale Methodist Church Which is to be Dedicated by Bishop Kern, Sunday, March 27

Yesterday's Defeat and Today's Battle

By JACOB SIMPSON PAYTON
Editor The National Methodist Press

Here in Washington it is becoming increasingly apparent that something must be done to meet the growing power of the brewers and the distillers. They have long since given proof that all their pledges of good behavior, if only allowed to come back, are about as dependable as that of a fox to keep away from a chicken coop. One looks in vain for any improvement in the consideration in which they hold their fellow countrymen. Their nefarious invasion of the American home with their grog, and their organized effort to debauch American youth, furnish incontrovertible evidence that they are more of a menace today than when in 1920 they were brought before the bar of public opinion for their high crimes and misdemeanors and given the death sentence. The liquor trade is a predatory beast with more lives than the proverbial cat. It is plain to be seen that in 1920 it was only scotched and not killed.

When on December 5, 1933, liquor came back legally by the ratification of the twenty-first amendment, the blow fell on temperance advocates with paralyzing effect. The collapse of a plan which at the outset gave every promise of endurance and effectiveness literally left the friends of prohibition speechless. Unmistakable signs, however, indicate that they are recovering their voices. There was more than failure of a cause to dishearten the dry forces. They were subjected to the most infamous barrage of abuse ever laid down on an honorable people. They were ridiculed by the so-called smart set. A hostile press caricatured them with pitiless regularity. Truth and fair play, good manners and common decency were sacrificed by the more fanatical repealists in an attempt not only to discredit the dry cause, but to injure the reputation of those who championed it.

"Taken for a Ride"

If ever a people were duped, betrayed and bilked out of their eye teeth, it was when the Christian voters of America took the repeal organizations at their word. Their program for liquor control and their promises of protection for youth are beginning to be forgotten. In their day, however, one would have thought that after repeal they would have come to the defense of their fellow citizens against the beast which they unleashed. A notable example is the Women's Organization for National Prohibition Reform. Its members, with names that read like a social register, descended upon Washington annually by the hundreds. Bevies of the fairest swarmed into the offices of senators and congressmen in search of votes. The timid they influenced by fear; the susceptible by flattery; some they won by the plausibility of their argument and a remnant stood immovable. On the evening after repeal they held a victory dinner, later expeditiously turned the key to the office doors of their organization, and lost interest so fast that scarcely one remained to suggest a restrictive measure against the brewer and the distiller whom they helped to turn loose on America. And a check of the names of leaders of men's organizations shows that with scarcely an exception they too hurried off the field all forgetful of their promises to stand by. Their literature is available in the Library of Congress with assurances that the saloon would not come back, liquor advertisements would not be tolerated, wet wares would be available only in packages, bootleggers would disappear, revenue would flow copiously in, and temperance would be advanced. By such buncombe was a gullible electorate let down. And the shame of their conduct is surpassed only by the ruthless return of strong drink to prey upon the appetites of the young and the weak at will.

Memories and the Weeded Word

Only occasionally is harmful legislation enacted here in Washington. Sometimes even a good law comes into ill-favor because it is not adequately supported by government authority. That is what happened to the eighteenth amendment. Its repeal was the bitterest and costliest defeat the temperance forces of any land ever suffered. Today America is left in an intolerable condition. Fortunately good people will not long tolerate bad laws. They are bound to arouse the nation from its moral lassitude. They must again joust with the enemy for God and country and loved ones. The one person who could help most just now is the man in the White House. It is a fact which even his admirers can not well deny that Mr. Roosevelt more than any other single American was responsible for the repeal of the eighteenth amendment. From his utterances it must also be concluded that the liquor trade has established itself in a far more menacing and powerful condition than he anticipated or now favors. Perhaps no other President has publicly catalogued so long a list of enemies of the Republic as has Mr. Roosevelt. That he has been so silent about this arch enemy of the efficiency, health, happiness and the economic welfare of multitudes of citizens is to be wondered at and regretted.

The Trade Visits the Tailor

Liquor manufacturers are carrying on simultaneously two irreconcilable campaigns. The first goal is that of respectability. That is why the offices in which they plan their strategy here in Washington and in other political centers are now called "institutes" or "foundations." That is like painting the pump above a well that contains typhus germs. It is, nevertheless, quite a step up from sour-mash and whiskey-kegs. "The brewing industry," said its official spokesman in a recent daily, "is seeking to take its place as a respectable and business-like industry, interested in moderation and the general welfare." It is, however, a pretty ambitious program on the part of the liquor industry to exchange its dishonorable attire for the habiliments of respectability. It is similar to a member of the Borgia family trying to change his moral standing by donning a new suit. It is all a fine attempt to exalt what is base.

To live down a reputation established in brawls in tap-rooms, in crimes in the underworld, and in tragedies in high society, the while contributing to the old offenses, is a resolution which in itself reflects the befuddlement of an inebriate. And for a trade to have its past so written

into the records of police courts, prisons, poor-houses, gambling dens, mad-houses, and potters fields, calls for bringing forth fruits meet for repentance, far beyond any present evidence. The record of the whole liquor industry is as unclean as a sewer.

New Fields Beckon

The second goal of liquor manufacturers is increased sales. In the current trade journal one distiller announces the greatest magazine campaign in the history of the whiskey industry. A certain brand will appear in full color in 10,000,000 advertisements a month with a territorial coverage of 90 per cent of prospective consumers. Likewise a super-salesman of beer drives his associates to more persistent offort with an article in a brewery journal bearing the caption, "Keep your salesmen calling where they're sure they can't sell." And these are the innocent distillers and brewers who once asked no more of American voters than merely a chance to make their goods accessible in some quiet, state-controlled storeroom!

Never before has advertising in America been debased to such low ends on such a gigantic scale. "A bee flying over a field sees honey; a crow sees carrion," runs a Japanese proverb. Wherever in this land one comes upon a distillery or a brewery he also comes upon a rookery from which he may be sure some thieving Corvus Americanus is out foraging. Just how the dealers in liquor death plan to garner respectability in one hand, while with the other they reach for more youthful victims to make sottish is not clear. For, make no mistake about it, the one interest of the liquor merchants above all others is to create more consumers. "Make youth liquor conscious," was the slogan raised at a recent convention of distillers. Bishop Francis J. McConnell stated the case thus: "The difficulty is not primarily with man's thirst for alcohol, but with the thirst of some men for gold."

Loyalty to the Defenders

The nation's capital fairly well reflects the national feeling. The foes of strong drink are arousing themselves from the bewilderment that came with repeal. Occasionally someone advises the church to stand patiently by until the liquor trade, like a blind giant, has pulled down to its own destruction the pillars of its unholy temple. Or it is held that until our ethical sense catches up with our mania for legislation it may be just as well to continue paying tribute of all we hold dear to the old tyrant. Some, however, hold a different view. They know how reprehensible are his past and present acts. There are no indications that, if allowed to survive, he would do other than corrupt our politics and fatten his purse by the demoralization of our families. For these reasons when an individual or a temperance organization holds out against a foe that is closing in on those who believe in sobriety as a policy of national and family life, it should not be thought a strange thing if the defenders should look to the righteous citizenry of the land for resources for its war chest and and recruits for its army.

God will call the sigh prayer, and the prayer power—and the power of God will, if I may venture to say so, bow before the power of the sigh which is from Himself. —Vincent.

New Year's resolutions are too often like church resolutions—passed and then forgotten.—Advance.

SLAIN BY FAG

People who cannot face the dark outlook with faith, who are unable to meet discouraging situations with courage; people who give up, quit, when the task gets difficult to perform; these are they who are slain by Fag. There are many among us who can better meet bitter opposition than they can endure the silent, monotonous days of changeless toil. To go from day unto day laboring, enduring, may be suffering, and see no change, requires a faith, a courage, far greater than to meet a foe who dares and taunts us like Goliath dared the shepherd lad. Many of us may need to have daily evidences of victory, to be frequently reminded of the certainty of success, to urge us on in our tasks. But when we plod we faint. In other words, the assignments for service given to many of us must be such that we cannot fail at. Let us turn that short Epistle St. Paul wrote Titus. Titus had been left at Crete to work among the natives there, and Paul writes this line about the folk he is to work with, "The Cretans are always liars, evil beasts, idle gluttons." What a description of Titus' task. But this young man could stand a lot of drab monotony, fag did not seem to phase him. He could walk and not faint. So when you are tempted to quit because you cannot see any signs of progress; when the worst day of the worst task comes, remember that what we possess today that we really prize came as the results of men like Titus whose tasks were never so dull that they quit. Like Judson preaching and teaching in Burma for seven years before he saw his first convert. And like Bunyan staying in jail for twelve years for the privilege of preaching. How much alike must have been those dreary days to him; but he failed not. Most failures occur to those who are unwilling to keep on even though failure seems imminent. Just now there are many evidences of the religious teacher and worker having to do his work all over again. Shall we? Or will we surrender to fag? We are a restless people; must see results at once or we quit. Think of the past. The greatest gift those heroes had was their faith. It is to their credit and to our good that they endured. Suppose Abraham had ceased the quest for the Promised Land after a few weeks travel. Suppose Moses had been as impatient as most of us? Suppose the early disciples had been like us—expecting the people to co-operate with them as soon as they landed on the field? Well, there would be no Christian church today. Who wants to have written on his tombstone, "He died of fag? He grew weary at the long days of wearisome toil and fainted?"—Methodist Protestant Herald.

WE ARE ANIMALS PLUS; THAT'S THE TROUBLE

Of all the foolish things which are being said or written these days, none is more tragically mad than that men and women are only rather clever animals.

All evil, all cruelty, all social and international wrong, all sin and war, comes from an ignorance or a forgetting of what we essentially are; and while it is true that men and women do things so ugly that no animal would ever do them, there is all the difference in the world between Robert Burns and the daisy at his feet. The daisy has come into its perfect environment, it has all which it needs as a daisy for its completion, whereas Robert Burns is in turmoil and fever because he has not found what he is seeking, nor has he come into that environment and country which his pilgrim mind and spirit needs for his completion.—McEwan Lawson.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Candler, Byron Shankle 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
*Saluda-Tryon, M. A. Lewis 1

Charlotte District

Hawthorne Lane, L. B. Hayes 34
*Marshville, J. E. MsSwain 8
Bethel-New Hope, J. R. Warren... 5
Waxhaw, W. T. Albright 5
Wadesboro, Paul Hardin, Jr. 4
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Morven, G. N. Dulin 3
Calvary, T. F. Higgins 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Matthews, G. G. Adams..... 2
Duncan Mem.-Derita, J. S. Folger.. 1
Ansonville, L. F. Strader 1

Gastonia District

Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Bessemer City, J. O. Ervin 5
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Bradley Memorial, H. F. Duncan.. 3
Polkville, Van B. Harrison 2
Lincoln Ct., W. B. Shinn 2
Cherryville, D. M. Nifong 1
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1

Greensboro District

Pleasant Garden, E. E. Snow 25
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 11
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Centenary, C. S. Kirkpatrick 3
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Morganton Ct., J. Max Brandon... 2
Randleman, J. L. Stokes, II 1
*Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Lee's Chapel-Grace, A. L. Latham 1
Summerfield, R. P. Gibbs 1
Stoneville-Mayodan, R. M. Hardee 1
Calvary, D. V. Howell 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Gilkey, B. A. Sisk 11
Lenoir, First Church, J. S. Hiatt... 10
Morganton Ct., J. M. Brandon 7
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Forest City, Fletcher Nelson 3
Elk Park, J. D. Pyatt 2
Pleasant Grove, R. G. Tuttle 2
Glen Alpine, M. F. Moores 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Pleasant Grove, R. G. Tuttle 1
Cliffside-Avondale, H. E. Stimson.. 1
Table Rock, V. R. Masters 1
Broad River, V. P. Crowder 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Kirk 8
First Church, W. B. West 8
Cooleemee, A. A. Kyles 4
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Norwood Station, R. L. Young 3
Albemarle, Central, G. B. Clemmer 2
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 7
Murphy, W. A. Barber 6
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1

Waynesville District

Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 18
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 6
Lexington, First Church, H. G. Allen 5
Grace, O. B. Mitchell 3
Thomasville, Main St., C. M. Pickens 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Walkertown, C. C. Herbert, Jr. 2
Kernersville, T. R. Wolfe 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1

Durham District

Cedar Grove, S. F. Nicks 10
Front Street, H. I. Glass 10
West Durham, M. Y. Self 10
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Burlington Ct., L. L. Parrish 2
Carr, C. P. Womack 2
Milton, A. M. Williams 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1

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Capudine eases the pain, soothes the nerves and brings speedy relief.

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666

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Headache, 30 minutes

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MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1860. I will pay highest prices. Stamp collections purchased.

George H. Hakes, Belvidere, Illinois

Bahama, M. C. Dunn	1
Brooksdale, T. W. Lee	1
Person, M. W. Lawrence	1
Eno, H. T. Coley	1
Siler City, C. F. Heath	1

Elizabeth City District

Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	9
Williamston, S. A. Maxwell	8
*Washington, L. B. Jones	8
Murfreesboro-Winton, C. E. Vale	3
Pasquotank, A. C. Lee	3
*Edenton, G. W. Blount	3
Gates, J. M. Jolliff	2
Moyock, Memorial, A. E. Brown	2
Perquimans, W. G. Lowe	2
Swan Quarter-Fairfield, R.Z.Newton	2
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1
Wanchese, J. W. Sneeden	1
North Gates, W. N. Vaughan	1

Fayetteville District

Rowland, J. Bascom Hurley	16
*Aberdeen-Vass, S. J. Starnes	15
Parkton, M. C. Ellerbe	5
Ellerbe, K. F. Duval	4
Person St.-Calvary, J. P. Bross	4
Red Springs, B. T. Hurley	4
Hamlet, J. A. Russell	4
*Troy, W. R. Royall	3
*Mt. Gilead, J. R. Edwards	3
Carthage, L. A. Watts	3
Stedman, I. J. Strawbridge	2
Fayetteville Ct., J. C. Williams	2
Mt. Gilead Ct., B. F. Meacham	2
Roberdel, F. A. Lupton	2
Rockingham Ct., M. D. McLamb	1
Goldston, W. J. Underwood	1
Maxton, P. O. Lee	1
Broadway, J. W. Page	1

New Bern District

Pink Hill, H. M. McLamb	8
St. Paul, W. C. Ball	5
Newport, C. S. Boggs	4
Morehead City, B. H. Houston	3
Kinston, A. S. Parker	3
New Bern, L. C. Larkin	2
Snow Hill, B. D. Critcher	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1
Greenville, T. M. Grant	1
Pamlico, W. A. Tew	1
*Aurora, J. W. Dimmette	1
Fremont, C. W. Robbins	1

Raleigh District

Henderson (First), R. E. Brown	8
*Franklinton, S. E. Mercer	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	3
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Fairmont, O. L. Hardwick	1
*Benson, J. C. Whedbee	1
Bailey, L. T. Singleton	1

Rocky Mount District

*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	2
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1

Wilmington District

*Fifth Avenue, John Cline	34
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Burgaw, W. F. Walters	3
Warsaw-Magnolia, C. J. Andrews	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Trinity, R. L. Jerome	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Marion	**25**
Greensboro	**26**
Durham	**19**
Fayetteville	**19**
Wilmington	**16**
Winston-Salem	**16**
Salisbury	**16**
New Bern	**16**
Raleigh	**15**
Elizabeth City	**15**
Charlotte	**15**
Statesville	**14**
Gastonia	**13**
Asheville	**12**
Waynesville	**9**
Rocky Mount	**8**

Of the 529 pastoral charges in the two conferences 252 have made a report. Where are the 277? Not one sent from more than half of the charges. Do these nearly 300 pastors feel quite comfortable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

LAWRENCE OF ARABIA

(T. E. Lawrence, England's most famous World War hero, was killed in a motorcycle accident in 1936).

A quiet scholar he had loved the peace
Of ancient ruins, long forgotten;
His country called, he could but answer, "Yes!"
And plunge into the strife, in an evil hour begotten.

Long months, bereft of ease, lonely he wandered
Among an alien people, peace unknown;
By day endured the desert's heat, yet struggled onward;
By night its freezing cold on strong winds blown.

At last his task was finished, his the honor;
Famous, he came back to his Island Home;
But still the peace he longed for, yet eluded;
Fame's laurels were a crown of thorns, impatient borne.

Feisal was gone, his loyal friend, companion
Of many a painful trek across the sand;
The hero's soul was lonely—then on rapid pinion,
Death's angel struck with swift, unerring hand!

His friend is with him now, in that fair Eden;
The fields are green, so green, like England—home!
And now in death, the peace he yearned for
Is his at last—a trophy hardly won.



COUGH COUGH COUGH

Get quick, soothing cough relief the "MOIST-THROAT" way

Cough—cough—cough—dry throat—watery eyes—head swimming—no wonder you feel awful. Don't neglect your cough—it'll wear you down.

Get quick relief with Pertussin! This safe, pleasant herbal remedy stimulates the glands in your throat to again pour out their natural moisture. Annoying, sticky phlegm is loosened and easily raised. *Your throat is soothed, your cough relieved.* Many doctors have prescribed Pertussin for over 30 years for children and grownups. Millions have relieved their coughs by this "moist-throat" method. Pertussin is safe, acts quickly. Economical, too. On sale at all druggists.

Large Trial Bottle for 10¢

PERTUSSIN

Seeck & Kade, Inc., Dept. AD-41, 440 Washington St., N. Y. C. Please send me a large Trial Bottle of Pertussin I enclose 10c.

Name_____
Address

Irritated SKIN

no matter how tender—amazingly relieved and faster healing aided with reliable

RESINOL

MANY DOCTORS RECOMMEND IT.



REMARKABLE What a Little REGULAR INCOME Will Do!



Maybe it merely supplements irregular earnings . . . Maybe it's just the difference between peace of mind and frequent worry . . . Maybe it's all there is to protect old age.

An Annuity Agreement of the American Bible Society can be planned to provide a check at regular intervals for yourself, for a relative or a friend. For over 90 years, these checks have never failed, regardless of business conditions. To every one who secures such an Annuity Agreement, there is a great personal satisfaction helping to extend the world-wide Bible ministry of the American Bible Society. *A booklet, "A Gift That Lives," tells you about the plan.*

AN INCOME ASSURED

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Bible House, New York City

Please send me, without obligation, your booklet NA-6 entitled "A Gift That Lives."

*Name*_____

*Address*_____ *Denomination*_____

*City*_____ *State*_____

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

CHURCH SCHOOL DAY—A BEGINNING

We trust that Church School Day will be a beginning of better work in our church schools. We trust that officers and teachers will catch a new vision of the responsibility that rests upon them in leading their pupils to a new and deeper appreciation of what Christ can mean to a human life, and to a commitment, or to a new commitment, to him as a personal Saviour.

The days that lie ahead are challenging days. We shall either reach a new level of spiritual experience that shall re-charge our whole service in his cause, or we shall simply be swept up in a temporary enthusiasm, the aftermath of which will be the sinking even deeper into the "slough" of complacency, if not of "despondency." We are anxious, therefore, that we center our attention on a Rally Day—not as a climax to any interest or enthusiastic effort, but as a beginning of an increased and a more effective service for Christ and for our communities.

READY FOR FIELD SERVICE

Our extension secretary, Floyd M. Patterson, has been using the months since conference completing work on his thesis required for the B.D. degree, and at the same time spending time in the office becoming familiar with the various aspects of the work for which he is responsible in our conference program. He has had some opportunity for field work, but until the present time this has been somewhat limited. By the middle of April, however, he will be ready to answer calls for any service he can render in the conference. His work is designed to help especially the small churches of our conference in the matter of training schools, meetings with boards of Christian education or workers' councils, vacation schools, organization of new schools, and the like. Any pastor or superintendent desiring the services of Mr. Patterson in connection with any phases of the work can secure such service by writing him at Box 647, College Station, Durham, N. C.

In connection with training work, we wish to state that there is no cost for the conducting of short course schools in which members of the conference staff are used, and we trust that more and more of our small schools will plan for such courses. Mr. Patterson is accredited to teach the following courses, either of which will be most helpful to a group of church workers:

"Educational Work of the Small Church."

"A Methodist and His Church."

DUKE STUDENTS—SUMMER WORK

It is time now to begin thinking in terms of our vacation schools and short course schools for the summer months. We should like to hear as early as possible from those pastors who will want to use Duke students working under our board for the summer. We have a fine group of young men working with us for the summer and we feel sure they will render a most satisfactory service to those who shall use them.

We are giving special emphasis to the matter of vacation schools, together with our Short Course training schools. Each man is prepared to teach one or more short courses and has had special training and experience in the matter of conducting church schools.

Our summer training program will be directed by our extension secretary, Floyd M. Paterson, and any questions or requests for help in connection with this work addressed to him will receive careful attention.

NEW YOUNG PEOPLE'S ORGANIZATIONS

Creedmoor

The young people of Creedmoor church met early in March and organized their young people's division. They plan to have an Epworth League meeting each Sunday night at 6:45. The following officers were elected: President, Mrs. E. L. Aiken, Jr.; vice president, Miss Agnes Rogers; secretary, Miss Nell Durham; treasurer, Miss Eula Mae Lyon; worship committee, Miss Frances Carter, Miss Mary Frances Aiken, and Miss Emma Lucy Bragg.

Garysburg

The young people at Garysburg church in the Rocky Mount district wrote their district director of young people's work, asking him how they should proceed in organizing their division. Rev. W. C. Wilson, the district director, met with this enthusiastic group on March 7 for their organization meeting. The following officers were elected: President, Miss Elizabeth Gay; vice president, Miss Louise Joyner; secretary, Miss Alease Joyner; treasurer, Miss Isabelle Gay.

YOUNG PEOPLE'S DAY

Front Street, Burlington

Young People's Day was observed on March 6 by Front Street church, Burlington. The program suggested in the Highroad, "Youth Forward With the Church," was used most effectively. The following people took part in the program: Marjorie Ball, Gordon Marshall, Elise Robbins, Mabel Vanderford, and Robert Ryan.

Person Circuit

Oak Grove church has observed Young People's Day, using the program, "Forward With the Church." The young people at Concord church have worked out their own program for the observance. In both of these churches the young people are doing fine work, and through these services the congregations were able to see something of the work that is going on and to realize how important it is for the "youth" to move "forward."

Church School Day, April 3rd

A RALLY DAY IN OUR CHURCH SCHOOLS

A Day of Renewed Enthusiasm . . . . A Day of Reconsecration for the Task

OUR GOALS

Increased Attendance —— Increased Enrollment —— More Effective Service

We hope that every school will observe this Sunday, or a Sunday as near to it as possible, with a Church School Day emphasis, using the program, "The Warm Heart," or some other program that will emphasize the work of the church school before the whole congregation. We hope, also, that an offering will be taken for the support of the work of Christian education in our conference and that this offering will be sent at once to Rev. C. K. Proctor, Oxford, N. C.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHURCH SCHOOL RALLY
Oak Grove, Davie County

A church school rally will be held at Oak Grove church, Davie circuit, for the churches of Davie county, Friday, April 1. In the morning session different phases of Christian education will be presented, followed with an address by Dr. Rowe. After dinner at the church, leaders of age group divisions will meet for a consideration of topics of special interest. At three o'clock Dr. Rowe will give another address dealing more specifically with the Aldersgate Commemoration.

Charges in Davie

This meeting is planned for all churches in Davie county. Persons from other churches will, of course, be welcome. The many friends of Dr. Rowe in Rowan and other nearby places will want to hear him. Pastors and charges of Davie county:

Mocksville—E. M. Avett.
Cooleemee—A .A. Kyles.
Advance—A. A. Lyerly.
Davie Ct.—M. G. Ervin.
Farmington Ct.—H. C. Freeman.
Davidson Ct.—W. L. Scott.
Woodleaf Charge—O. E. Croy.

Representatives who can either from the Woodleaf charge, Rowan county, or from the Davidson circuit, Winston-Salem district, are invited to join this meeting.

Entire Membership Should Attend

While the matters presented by members of the conference staff are designed for pastors, general superintendents, officers and teachers of age group divisions, workers in vacation schools, and leaders in the missionary education of children, the messages by Dr. Rowe are for the entire membership of the church.

All Day Meeting—Dinner on Grounds

The all day meeting with dinner on the grounds has been used extensively by the Methodist church. This fine old custom should never be discarded. Bring a well filled basket for the picnic dinner. It is hoped that every member of the family, every Methodist in the community, and a few of the Baptists and Presbyterians will be in attendance.

CHILDREN AND THE CHURCH

Many pastors and church school workers are now definitely engaged in a program of evangelism, looking forward to the reception of children into the church on Palm Sunday or some time in the near future. There are certain available materials which should be used in this program.

"Your Church and You"

Your Church and You is a small booklet for use by the child who is preparing to join the church. It explains to the child in simple language the meaning of the church, the obligation of the Christian to his church, the church vows, and some of the New Testament teachings about Christianity. These may be secured from the Publishing house along with other church school supplies for ten cents each or sixty cents per dozen.

"The Open Door"

The Open Door meets a long felt need for something to place in the hands of new adults and younger members. It explains briefly the meaning and significance of church membership. This booklet is recommended for use in preparing these candidates for joining the church, and may be secured for 15 cents each or $1.50 per

"Children and Church Membership"

Children and Church Membership is a manual that should be read carefully by pastors and teachers who are preparing children for church membership. It helps to make the best possible use of what they are learning in the church school and at home, and to supply them with a program built around the Methodist ritual and capable of producing reverence and impressiveness in a religious service of utmost importance to the child. It contains well selected passages of scripture to be memorized, an explanation of the vows of church membership, and a complete service to be used when the children are received into the church. This manual is available at ten cents or one dollar per dozen.

Church Membership Card Certificate

Church Membership Card Certicate is a printed certificate prepared for the reception of children into church membership. This certificate filled out by the pastor and presented to the child after his reception into the church should create and keep alive in the child his sense of relationship to the church. It serves as a token of official recognition by the church and is available at ten cents per dozen or one dollar per hundred.

Materials Furnished by Church School

The materials described above should be purchased at the pastor's request and should be paid for out of church school funds from the regular literature budget. Why not secure an ample supply of these helpful materials for use by every pastor in receiving children into the church on Palm Sunday?

DISTRICT YOUNG PEOPLE'S MEETING, CENTRAL, MONROE

Under the leadership of Mrs. G. G. Adams, district director of young people, and Rev. G. T. Bond, presiding elder, 400 young people representing the entire district met at Central church, Monroe, Monday evening, March 14, for an evening of fellowship, inspiration and worship. Plans for the meeting had been worked out carefully in advance. The young people themselves had a large share in responsibilities for the meeting. Following the felowship hour in Phifer Hall, the group moved to the church auditorium for an impressive candlelight worship service, with Brother Bond as the main speaker. With increased activity by the young people of Anson and Union counties, excellent progress has been made in the Charlotte district this year.

CHURCH SCHOOL DAY

The Church School Day program for this year has been prepared especially for use during the Aldersgate Commemoration period. It will fit into the activities of the local church program excellently between April 3 and May 22, and should be used some time during this period. Up to March 18 requests for free programs have been received from the following churches:

Asheville District
Church and person responsible—
Bald Creek charge, C. M. Smith.
Spruce Pine, Mrs. Z. V. Hall.
Swannanoa, W. H. Benfield.

Charlotte District
Dilworth, Miss Josephine Kiker.
Spencer Mem., Mrs. Ruth Habelwood.
Prospect, Mrs. Herbert Latham.
Wadesboro, Mrs. O. C. Bowman.
Derita, E. O. Cole.
Matthews, Miss Monie McLaughlin.
Morven, R. B. Hardison.

Gastonia District
Concord, J. O. Ervin.
Bradley Memorial, H. F. Duncan.
Ebenezer, H. E. Jones.
Fallston, Mrs. Franklin Warlick.
Crouse, Mrs. Paul Heafner.
Smyre, Mrs. Ben Leonhardt.
Boger City, Miss Leona Williamson.
Malo, Mrs. J. L. Rayle.
Shelby Central, C. M. Moser.

Greensboro District
Muir's Chapel, Mrs. R. O. Lee.
St. Paul, Mrs. J. L. Stokes.
Ramseur, Mrs. R. C. White.
Coleridge, O. P. Ader.

Marion District
Forest City, Fletcher Nelson.
Gilkey, Mrs. Grant Allen.
Cliffside-Avondale, H. F. Stimson.
Lenoir, J. S. Hiatt.
Oak Hill, V. R. Masters.

Salisbury District
Forest Hill, S. J. Sherrill.
Mount Olivet, H. T. Scott.
Norwood, R. L. Young.
Spencer Central, M. L. Kiser.
Main Street, V. O. Dutton.
Bethel, Pfeiffer Ct., Mrs. W. D. Carter.
Park Avenue, G. Q. Miller.
China Grove, Mrs. R. E. Hinshaw.
Rocky Ridge, Miss Annie Mae Sides.
Avance Circuit, A. A. Lyerly.

Statesville District
Cool Spring, Ralph Jacks.
New Salem, Mrs. E. W. Fox.
Centenary and Triplett, W. Q. Grigg.
Concord, Catawba Ct.,Miss Inez Feltz.
Catawba, W. M. Musgrove.
Troutman, Guy Matheson.

Waynesville District
Canton, G. C. Suttles.
Lake Junaluska, J. H. Carper.
Waynesville, J. G. Huggin, Jr.
Bryson City, Mrs. W. L. Lathan.
Shady Grove, H. L. LaFevers.
Highlands, W. F. Beadle.
Maria Memorial, Mrs. D. T. Knight.

Winston-Salem District
Rockford Street, W. R. Kiker.
Mount Tabor, A. B. Scroggs.
Pine Grove, J. C. Brewer.
Shiloh, A. B. Newsome.
Lewisville, Fred Hauser.
Rural Hall, C. R. Payne.
Bethel, Mrs. Clyde Snyder.
Ogburn Mem., Carl B. Clodfelter.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HOME AGAIN

One of the features of any trip is getting back home. Our delegation to the Southern Methodist Orphanage Conference held at the Methodist Orphanage, Waco, Texas, returned home late last night after having traveled over 3,000 miles. It is a great satisfaction to find everything in good shape, to learn that the children have behaved well and that no sickness or accident has been recorded during the nine-day absence. Our desk is piled high with mail. Before we get into the requests for the admission of children and requests for work of various kinds we will take note of what our friends have sent to help carry our work along. It is always easier to handle a letter containing a check than one containing an urgent request for some sort of service. Material things are more easily handled than matters of personal import. But it is great to be home again and to receive greetings of the workers and the children.

TEXAS RANGERS

Texas is a great state. It is as large as North Carolina, South Carolina, Mississippi and Louisiana, and then some. Texans don't think any more of making a hundred-mile trip than we do of a little ten-mile joy-ride. Texans do things on a big scale. Farming, stock raising, oil producing and socializing are done on a wholesale scale of genuineness. Texans don't mind bragging on their country and on their accomplishments. They don't seem to grow timid people out there. Texans think that whatever grows in Texas is not only bigger but better than anything grown elsewhere. A fellow who loves to see anything done in a big way and with honest-to-goodness sincerity should mingle with Texans in Texas.

FINE FELLOWSHIP

The Children's Home workers are members of three orphanage conferences: the North Carolina, the Tri-State and the Southern Methodist. The value of these conferences is indispensable. It can readily be stated that while the fellowship is good in all of them, it is best in our Southern Methodist group. As a matter of fact this scribe finds more real joy in hobnobbing with the workers from our Methodist orphanages than with any group he is privileged to meet. Folks who work with dependent children have softened dispositions and cordial relationships. While no Methodist orphanage is run just like any other, there is a common heritage and a common purpose among all our workers. One can't mingle with such a group without having registered an urge to do his work a little bit better than ever before.

REAL FRIENDS

On our way to Texas we stopped for a short while at Selma, Alabama, with our good friends, Rev. and Mrs. J. T. Mangum. The Mangums, among our choicest friends, were our closest neighbors at Lexington where Brother Tom was pastor for four years. Being an interested and influential member of the board of trustees of the Children's Home, our close friendship has continued. Following Brother Tom's physical breakdown two and a half years ago he has retired to quiet life on "Tater Ridge" near Selma. Recently the Mangums have moved into more spacious quarters and have more interests to engage their attention. It is a distinct joy to be able to report that Brother Tom's health continues reasonably good and that Mrs. Mangum still beams with cheerfulness and good will. Tom Mangum, a genuine and lovable fellow, now takes care of his health in Alabama, but a good part of his heart and mind still lives in North Carolina.



Hale, hearty and happy

OVERCOMING DIFFICULTIES

Mention was made in last week's Advocate of the basket ball game with the Lexington high school boys for the championship of the South Piedmont Conference. It so happened that Everett Gibson the captain and key man on our team, had to be put to bed with physical illness a few hours before the team left and that his brother Hubert was lost to the team because of scholastic difficulties. But the other boys went along and played a hard fought game, winning over the fine Lexington team by a three point margin. Our boys and girls are still playing basket ball, they having come to the quarter finals in the Winston-Salem Journal-Sentinel tournament in which one hundred and eleven teams have participated.

HONOR SOCIETY

Thanks to our friends, we still are able to report recruits to our Children's Home honor society. It will be remembered that only the best folks are eligible for membership in this society, those who have paid all their dues and have recorded a genuine devotion for boys and girls deprived of father and mother. Kindly note the following congregations and pastors who have paid their apportionment in full and join us in grateful thanks to them:

Proximity, Greensboro, Rev. S. M. Needham.

Glenwood, Greensboro, Rev. J. W. Williams.

Friendship, West Greensboro circuit, Rev. G. A. Stamper.

New Hope, Lowesville circuit, Rev. B. Wilson.

Franklinville, Ramseur - Franklinville, Rev. R. M. Hauss.

REAL BOYS

The picture this week is that of Franklin Crayton, left, and Richard Crump. Franklin, five years of age the 31st of May, is sponsored by Miss Ruby Williams of Reidsville, and Richard, six years old the 16th of February, is sponsored by the Builders Class of Central, Spencer. These boys are healthy and happy. They rejoice over having friends who love them.

OFF THE ROAD

In response to the many and insistent requests we receive to bring our singing class to given congregations for rendering a program we are having to state that our group of boys and girls are off the road for awhile. Conditions here at the Home have been such as to require our staying closer by. Our staff of workers has been seriously broken into and other conditions have made it unwise for us to be away very much on Sundays. We hope our friends will be patient with us until we can resume our road trips. Our first obligation is to our family here. We must meet our needs at the time these needs appear. Rightly or wrongly, we have not added to our overhead organization since we have greatly enlarged our family. This means that those on the job have had to take on additional duties. In the run of time we will get back on the road again. In the meantime we feel sure that our friends will continue their support to our family and patiently wait until we can bring some of our children along to thank them.

CASE WORK

Although it is now impossible for us to admit any additional children into the Children's Home, since we are completely filled, we are doing a great deal of case work in an effort to familiarize ourselves with the exact conditions connected with the application for the admittance of children. We have about fifty children who are knocking at our doors. Quite a large number of these are very deserving. In each instance where it appears possible for these children to be adequately served through the Social Security program or any other way of providing for their needs, we do not entertain the idea of admitting them into our Home. However, there are some who have a right to look to us for help. In fact they have more than a right. They have an urgent necessity. We shall keep them in mind.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

More Sunday schools than usual remembered us on the fifth Sunday in January by sending us free will offerings. I want to express to all of them my gratitude for their timely help. I sincerely trust that the next fifth Sunday every Sunday school in the conference will give us a free will offering whether it be large or small. Less than a dozen of our churches sent us a fifth Sunday free will offering. It is also hoped that the churches will give the Orphanage the loose change the next fifth Sunday to help meet our large operating expenses.

* * * *

One of our girls who graduated last spring from our high school is attending Peace Junior College and living at the Orphanage, and helping me in the office a great deal when out of school. In the Year Book of Views of Peace Junior College there appeared the picture of Vashti Wright, who is credited with the scholarship superlative in the Commercial Department. For several years Vashti Wright worked in my office when she was not in school, and we are proud of the record she has made at Peace College this year. Miss Wright has remarkable speed in typing, having reached the rate of 101 words per minute, and has taken shorthand at the rate of 120 words per minute, which, I think, is a fine record. We are happy to know that Vashti has led her class all through the year. Anyone in need of a highly trained stenographer in May could not do better than secure the services of Miss Vashti Wright.

* * * *

It is a pity for the Methodist Orphanage not to receive hundreds of thousands of Octagon soap coupons, which are literally going to waste when they could be converted into actual cash to help us meet our pressing needs. The trouble is that our friends who could send them to us feel that the few they have would not amount to much. Just think that if each member of the N. C. conference were to send the Orphanage an average of five coupons we would have more than half a million to our credit. Last year all of our buildings were repaired on the exterior, but there are several that badly need work on the interior, and money from coupons would easily put our buildings in first class condition without costing anybody anything. In view of this fact may I urge one and all to send in their coupons to the Methodist Orphanage without delay?

In providing for 300 children there are always many needs that must be met if we are to give them a well rounded life. During the 38 years of our history many kind hearted and generous friends have responded to our needs, and have found great joy by lending a helping hand. Our up-to-date library is well equipped with everything but books. It is true that we have a number of very valuable books and magazines that have been provided for. Last year Mrs. W. H. Dameron of Warrenton gave us $1000 with which to buy books for the library. Her generous deed is highly appreciated and very encouraging. Since our library is not adequately supplied with books, I wish our friends would help us to greatly increase the number of volumes in the library, as that would prove a distinct blessing to our children. Friends who have a little spare money could make no better investment than by putting it in books for the Orphanage library.

* * * *

The following account of a visit to Hay Street Methodist church, Fayetteville, and St. Andrews church, on the Fayetteville circuit, on March 13, is written by Mrs. Nellie B. Rives:

"Rev. W. C. Martin, at Hay Street Methodist church, Fayetteville, invited the singing class to be in this church for the Sunday morning service. The congregation was large, and extra chairs had to be brought in to help seat the crowd. This bespeaks the good work the church is doing. Mr. Martin and his people are much in earnest, striving not only for new members, but a greater spiritual awakening. Mr. Horace Sisk is superintendent of the Sunday school, and here progress is displayed. I heard remarks made that more class rooms were needed. I enjoyed dinner and a short social time with my friends, Mr. and Mrs. Thomas Huske. Mrs. Huske was Miss Hilda Poe, and once taught for and endeared herself to us.

"We had an afternoon appointment a few miles away at St. Andrews church, on the Fayetteville circuit. Rev. J. C. Williams, the pastor, was away closing a revival, and expected to begin one in the evening at this church. Here we found improvements. Shrubs planted on the lawn, the interior of the church much improved by painting, carpeting, electric lights, etc., and they are wishing for more class rooms. It makes me rejoice to see the growth in our churches. 'Ye shall know them by their fruits.' "

SHE HAS NO SONS AT FRONT

Empress Nagako recently penned a poem of consolation for families of soldiers at the front. In the difficult form, which compresses a single thought and a single sentence into four lines, she wrote:

There are no words
With which to console families
Who live in worry
Over sons and fathers at the front.

—Associated Press dispatch from Tokyo.

Rip Van Winkle slept for twenty years, but, of course, his neighbors din't have a radio.—Atlanta Constitution.

Do your children fight against taking a laxative?

Your child's face is a mirror of his feelings! Does it show disgust or pleasure when you give him something to move his bowels?

Next time your children need a laxative give them Ex-Lax. It tastes like delicious chocolate—and they'll *love* it! Yet Ex-Lax gives *thorough* relief from constipation—smoothly, easily, without upsetting little tummies or causing stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Ex-Lax is as effective for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of Warner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, stinging urine makes you get up too often nights—you may need that grand diuretic



WARNER'S COMPOUND

Ask druggist.
Warner's Safe Remedies Co., Rochester, N.Y.

NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh ..... 7:30 a.m.
Arrive Wilson ..... 9:25 a.m
Arrive Farmville .....10:18 a.m.
Arrive Greenville ....10:52 a.m.
Arrive Washington ....11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
Arrive Norfolk ..... 4:50 p.m.

Ride the Economical Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

HOPE MILLS SOCIETY ORGANIZED

Several of the ladies of Hope Mills church, Parkton charge, met on the afternoon of March 11 and organized into a woman's missionary society. These ladies had had a ladies' aid and had been doing splendid work. In the meeting of March 11 they decided to continue their local work but to convert themselves into a missionary society. There are good prospects for a growing auxiliary. Mrs. M. C. Ellerbe was unanimously elected president of this auxiliary. At the present time there are three societies on the Parkton charge.

A NEW PROJECT IN CHRISTIAN SOCIAL RELATIONS

There is much involved in setting one's self right with God, and in all the human relationships that exist in this complex existence of our modern age.

In the complexity of life "It is impossible but that offences will come; but woe unto him through whom they come." Especially is this true with respect to children and youth, for in the schools a large percentage of children are poorly fed, improperly clothed, and living in homes where the essential virtues of manhood and womanhood are woefully lacking. With the deprivations of unsuitable homes often there is added insufficient concern on the part of the churches.

Everyone concedes that the function of the church is to teach men and women to know God and to train little children to follow him. But how unattractive oftentimes are our churches and their surroundings! Frequently there is nothing about the house of worship to attract young people there. When the church house is poorly furnished and uncared for and the grounds neglected, what an impression does youth get of such a religion!

The state provides good school buildings and teaches a good standard of living and naturally young people want an attractive church with beautiful surroundings. This responsibility must rest with some particular group. Why not let it be the work of the department of Christian Social Relations to look up the young people in a combined effort to beautify the grounds of our church homes? What a fellowship that would be—mature women keeping company with the boys and girls and young men and young women of our congregations in a quest for beauty!

Prof. J. P. Pillsbury, landscape architect and professor of horticulture at State College, makes the following suggestion:

"In general, I should like to suggest that native trees for shade come first, if none are present, and that native shrubs predominate in rural situations. With these in the majority, a few more conventional plants—frequently planted in the neighborhood, and preferably broadleaf evergreens—be used on either side of the entrances to the grounds, to the building, and to the burial plot (when a part of the grounds), the principal objective points. Use only such plants as will thrive with a minimum of attention, and do not employ more than a small number of flowering plants with other color than white. Use berry-bearing plants or those with bright bark for these bright notes instead, and thus bring about that air of quiet dignity in a mildly cheerful guise, that seems best for church grounds."

One of the churches where a planting project was carried on is Parker's Grove. Part of the enthusiastic report says: "Our next project was to get our church grounds planted. We put the problem up to our men, for we had to have our ground raised before we could put in shrubbery. They agreed to meet one day, so we did; had a beautiful day and now have our grounds ready. The church is improved one hundred per cent in looks. We are working with our neighborhood project in every way we can to make it a happier place to live and for our children to have a happy place in which to grow." The above quotation is taken from the report of Mrs. J. P. Crumpler to Mrs. H. L. Rivers, our superintendent of Christian social relations. Let other groups profit by this suggestion.

IN MEMORIAM

Words seem futile in appraising a life that has been well lived. But in a desire to do honor to one whom we loved, we, the members of the Mary Pierce Johnson Missionary Society, wish to pay this loving tribute.

The sweet and gentle spirit of Mrs. Ovid Williams Pierce slipped quietly into the great beyond on the afternoon of February 16, 1938. We have missed and shall continue to miss her in our church, our missionary society, and our community.

Above everything else Mrs. Pierce loved people. Perhaps if she could have written her own epitaph, it would have been: "Write me as one who loves his fellowman."

She was of a retiring disposition. There was no effort on her part to be in the limelight. She did her work quietly, but she did it efficiently and well.

Hers was a gentle and lovable nature. Being with her was like stepping aside from the busy thoroughfare of life and resting in a quiet glade.

She had a gracious personality, and the force of this personality was deeply felt by casual acquaintances as well as by her intimate friends.

She had an artistic temperament. She leaned instinctively to the aesthetic side of life. She loved music, art and poetry.

She loved flowers. Her closest friends will always remember her as she looked working among her flowers or sitting quietly in the sunshine.

She gave freely of herself to those in her home, but she also depended strongly upon them for what they were able to do for her. And these loved ones were untiring in their efforts to please her and to grant her every wish.

It has been said by one who knew and loved her best that she was one who could repeat the Lord's Prayer with impunity. Such was her forgiving spirit. Truly she did not let the sun go down on her wrath.

She leaned heavily on God and trusted in his goodness. The follow-lines which she often quoted seem to express her philosophy of life:

"Build a little fence of trust
Around today.
Fill the space with loving work
And therein stay.
Look not between the sheltering bars
Upon tomorrow,
But take whatever comes to thee
Of joy or sorrow."

Miss Kate Garrett,
Mrs. Pierce Johnson.

The Chinese ambassador in Washington, D. C., C. T. Wang, is quoted in an interview in the Christian Herald as saying: "I am trying to be a Christian who works at it. I have a pew in my church at home, and I sit in it regularly. I take time to talk over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and America and in diplomatic circles around the world. We all need to listen for the Voice. I have been playing the royal game of statecraft now for a good many years as foreign minister, prime minister, and minister of this or that, not one of which is as important as being a good minister of Jesus Christ. I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour. Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it.' But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle. Today the handful is winning."—World Outlook.

APPROVED BIBLE STUDIES

The Way of the Witness, a New Testament study in missionary motive and message, by Edward Shillito. Paper, 50 cents.

The Teacher and the Book, by L. B. Phifer. 50 cents.

The Life of Christ, by Umphrey Lee. 50 cents.

The Story of the Old Testament, by Goodspeed. $1.00.

The Story of the New Testament, by Goodspeed. $1.00.

His Witnesses, by Andrew Sledd. 60 cents.

The Message of Jesus, by Harvie Branscomb. 60 cents.

The Prophets of Israel, by Costen J. Harrell. 60 cents.

Corn is cleaned with wind, and the soul with chastening.—Proverb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following prayer by Rev. Geo. H. Detwiler, former member of the Western North Carolina conference, was chosen as the special Council prayer by the Woman's Missionary Council at the recent meeting in Tulsa, Oklahoma, and was found on the inside front cover of the program with the following reference concerning it:

"The Reverend George H. Detwiler (1853-1914) was a prominent minister of the Methodist Episcopal Church, South. He was a great man, a great preacher, and a great friend—a person of deep conviction, having prophetic insight and a passion for social justice."

PRAYER

"O God, our Father, give to the women of Southern Methodism love like thine that they may see the world with the same vision that was always before thy Son. Then, give them more love that they may feel for the world as Christ felt, with a great compassion. Then, give them more love that they may serve the world as he served with a great sacrifice. Then, if faith fail not, give them still a fuller measure of love that some may even die for the world. They lack only love, and love is everything; therefore we beseech thee to bestow this miracle-working gift without measure upon thy hand maidens."

COUNCIL IN ASHEVILLE IN 1939

At the meeting of the Woman's Missionary Council in Tulsa, Oklahoma, last week Asheville received a unanimous vote for the Council meeting in 1939. An invitation from Nashville, Tenn., was also extended but was withdrawn following the invitation from Asheville, making the vote for the capital city of the Land of the Sky the choice of the Council.

It is with exceptional pleasure that we make this announcement which we are sure will be hailed with interest by the Methodists of our conference. There has been only one meeting of the Council in North Carolina since the date of organization in 1910, and that was held in Raleigh in 1926. The Council came into existence in Asheville in 1910 when the woman's boards of home and foreign missions united, and the coming of this great organization to our conference next year will bring joy to the hearts of all who are interested in the great work that the women of Southern Methodism is doing. We shall gladly welcome this great Council into the borders of our conference for their 29th annual session in Central church, Asheville.

INSPIRING HIGH LIGHTS OF THE COUNCIL

Three addresses of exceptional interest at the Council were those by Bishop Arthur Moore on "Missions in the Far East"; "Rediscovering the Church" by Rev. William Adams Brown, Ph.D., on Friday evening; and "The Aldersgate Commemoration" by Bishop Frank Smith on Saturday afternoon. The mid-morning periods of worship and meditation by Rev. Henry N. Weiman, Ph.D., of Chicago University School of Religion, his sermon on Sunday from the subject, "Christianity Faces the Dictators," and the communion service at the close of the meeting with Dr. Forney Hutchinson, pastor of Boston Avenue church, in charge were highly inspirational and uplifting. The reports of the Council officers and the messages from the home and foreign fields, with the report of our great Scarritt College were heard with the usual interest accorded these annual messages, while the consecration of the 13 young women as deaconesses and missionaries by Bishop A. Frank Smith on Sunday evening, in the presence of a host of interested friends and missionary workers, proved a climax for the inspiring services for the week.

STUDENTS AT SUE BENNETT HONORED

We are delighted to hear through a friend of Sue Bennett College in London, Ky., that two of our Western North Carolina conference girls—Misses Jean Clarke and Billie Beam—were chosen to represent the student body at the Student Movement conference held in Louisville, Ky., February 18-19. Miss Clarke is from Draper, and has been honored during her two years at Sue Bennett as president of the Y. W. C. A. and Christian Workers' Band. Miss Betam is from Cherryville, and is in her first year at the institution. We extend our congratulations to these girls upon being the chosen representives of their school.

COUNCIL OFFICERS ELECTED

1938 being the close of the quadrennium marked the election of officers for the Council for another four years with the following officers chosen: President, Mrs. J. W. Perry, Abingdon, Va.; vice president, Mrs. J. W. Mills, Beaumont, Texas; recording secretary, Mrs. A. R. Walker, University City, Mo.; treasurer, Mrs. Ina Davis Fulton, Nashville, Tenn.; secretary of organization, Mrs. Helen B. Bourne, Nashville, Tenn.; secretary of literature, Miss Estelle Haskins, Nashville, Tenn.; secretary of children's work, Miss Noreen Dunn, Nashville, Tenn.; Supt. Christian social relations, Miss Thelma Stevens, Augusta, Ga.; calendar clerk, Mrs. A. M. Gates, Durham, N. C.; secretary of foreign department, Miss Sallie Lou McKinnon, Nashville, Tenn., and secretary of home department, Mrs. J. W. Downs of Nashville, Tenn.

It was with intense regret that the Council accepted the resignation of Mrs. F. S. Parker of Nashville as recording secretary and of Mrs. W. A. Newell of Morganton as superintendent of Christian social relations. Mrs. Parker has served with greatest efficiency for 30 years, and as an expression of appreciation of her wonderful service she was unanimously elected secretary emeritus.

Mrs. Newell, identified with the Council for a period of years, was elected member at large and chosen chairman of committee on economic relations.

ZONE MEETING AT DAVIDSON

A zone meeting of the Statesville district was held in the Methodist church at Davidson Tuesday, March 8, at 10:30 a. m., with Mrs. M. O. Stiles presiding. The meeting opened with the hymn, "Come Thou, Almighty King," and was followed by worship services conducted by Mrs. B. B. Shumaker. A welcome to the visitors was given by Mrs. Shumaker and response was given by Mrs. Bruce McLaughlin.

Mrs. T. V. Goode, new secretary for the Statesville district, was introduced by Mrs. Stiles and gave an interesting and inspiring talk on our missionary work. She announced the district meeting to be held in Mooresville Central church May 12.

The following representatives spoke on the different phases of the work: Mrs. J. P. Hornbuckle on C. S. Relations; Mrs. R. B. Shumaker, the World Outlook; Mrs. Joe Thompson, Young People's Work; Mrs. R. B. Shumaker, Baby Specials; Mrs. L. G. Sloop, Supplies. A few comments on the book, "Rebuilding America," were given by Mrs. B. L. Sronce.

The noon worship service was in charge of Rev. H. C. Sprinkle, pastor of Mt. Zion church at Cornelius, who spoke on "The Aldersgate Commemoration," using Psalm 139, 23rd and 24th verses, as the scriptural basis for his message, which was greatly enjoyed by all who heard him.

As the roll was called reports were heard by representatives from each auxiliary, nine societies being represented by 68 delegates.

Mrs. Goode stressed the importance of the spiritual life work. Officers for 1938 were chosen. Mrs. M. O. Stiles expressed thanks for the appetizing lunch served by the ladies of the church. Triplette was chosen as the meeting place for the fall meeting.

"SONGS IN THE NIGHT"

Those missionary societies which have not used as a Bible study "Songs in the Night" have much to which they may look forward. This slender volume of seven studies taken from Isaiah 40-55 gives an insight into the highest idealism of the Old Testament. Most of the social implications of the Gospels are pre-viewed here. In the last chapter Jesus is shown as the fulfilment of the highest social idealism of Isaiah.

Christian Social Relations committees particularly should find these studies stimulating and thrilling.

"Songs in the Night" is an approved Bible study book. It may be purchased for 25 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

A short prayer from the heart is a diamond, little but precious. A large prayer of formalism is like a mass of clay, ponderous and valueless.—C. P. Krauth, D.D.

Children's Storyland

CHILLITA'S SPRING

By Caroline Young

"You're going to be all right," said Lillie reassuringly. "I will do what I can for you."

"The children do the best they can, but they are small."

"If you have some extra sugar, Mrs. Dean, I'll make you a batch of jam and jelly. The children can get some glasses for me," said Lillie a little later as she rose to go.

"They may be able to find two or three. I don't know, though—I'm terribly short on dishes and everything like that. The glasses I brought you were the best ones I had. You see, Lillie, there have been years now when we have been so hard up for money that I haven't bought a thing I didn't actually need."

Half an hour later Lillie was thinking hard while she picked berries into the battered pails. If the Dean family were having such a struggle to make ends meet, she knew the other people roundabout were certainly no better off, probably in worse circumstances.

"Ours is the only blackberry patch in this part of the country," she remarked as the pails filled rapidly, "and I'd like to make as many of them as possible into jelly, and give it to the neighbors. If only I had the glasses and the sugar, I could do it, too!"

That night she wrote a letter and posted it in the rural mailbox. And then she watched eagerly the next few days for a reply to her offer to trade blackberries for sugar and empty glasses. With still no reply on the third day she was disappointed. If the owner of the big city store had answered her letter at once she could have heard that day.

Overalled and wearing a wide straw hat, Lillie carried her day's pick of berries home, emptied the pails and walked to the spring to get water. Returning, she saw a car stalled not far down the little-used road. A woman in a white dress was frantically signaling her. Lillie set the pails down by the fence and ran down the road.

"Can you take off a wheel, boy? My tire went flat, and I can't change wheels.."

Lillie nodded without speaking and went to work. The owner of the car watched proceedings, making an occasional remark, to which Lillie merely smiled or nodded. If the woman, hearing her speak, learned that she was not a boy, she would probably insist on helping her, and Lillie didn't want to her lovely white dress soiled. She could easily change the wheel alone and was glad for her strength and the skill in handling tools that she had learned from her father.

When the car was ready to go the woman opened her purse.

"I don't want anything for it," said Lillie. "It took only a jiffy."

"Why, you're a girl!" The city woman's amazement was quite apparent. "And I asked you to change the wheels!"

"I didn't mind," answered Lillie, glancing at the bill which the woman was proffering. "And if you insist on paying, it will be 50 cents. That is what they would charge you at the garage."

She pocketed the silver, and with a word of thanks was about to go back to her berry pails when the woman detained her.

"I wonder if you could tell we where Mrs. Elsie Dean lives? Also Lillie Starr."

"Mrs. Dean lives about two miles yonder, and I am Lillie Starr. I live on the other side of that tamarisk row that you see from here."

"You are Lillie Starr? You are the girl who wishes to trade blackberries for glasses?"

"And sugar," amended Lillie, smiling. "I want to make jelly for some of my neighbors who have been very kind to me and my father."

"I should think you would rather sell the berries outright. Then you could use the money for yourself."

Lillie looked up quickly. Money! Cash, with which to buy a pretty dress and some needed things for the house. Then she said thoughtfully, "I'd rather do it the other way. We have the only berries around here, you see."

"I've brought the glasses and sugar," said the woman. "I am Mrs. Halsey. My husband brought me your letter from his store. I will take the berries you can spare today."

"Oh, thank you, Mrs. Halsey," said Lillie. "That's great; And Mrs. Dean—you say you wished to see her, too?"

"Yes. She was my chum in school days, and I had lost all trace of her until I received a letter from her that came the same day that yours came."

Lillie looked at her questioningly—Mrs. Halsey continued: "She wrote to me about a brave girls who wouldn't get back to school because of a very bad fire and lack of funds. Mrs. Dean doesn't know that I lost my only daughter not so long ago, and that I would love to have a girl in my home this year—a strong, handy girl who can change wheels on automobiles, and make jam and jelly—"

"Mrs. Dean wrote and asked you to help me?" Tears came to her eyes.

"No; she told me about you. Why, my dear, don't cry. You don't have to go to school unless you want to." Mrs. Halsey's eyes were twinkling.

The neighbors weren't indifferent after all. Mrs. Halsey had gone. It was evening, and Lillie was polishing the new glasses while she told her father about the day.

"By the way, father, I've been wondering lately why we have the only blackberry patch. It never dries out, as one would expect."

"Why, honey, that's simple enough. I've known it all the time. There seems to be a natural drain leading from the spring down to the blackberry patch."

At the door Lillie gazed toward the tree that shaded Chillita's Spring, silhouetted against the moonlit sky. No, people really were kind and thoughtful.—Young People.

Unless you do a little thinking and planning tonight you are not going to be any better tomorrow than you were today.



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In Memoriam

CARPENTER—Jonah Lafayette Carpenter, son of the late Lafayette and Elizabeth Coley Carpenter, was born in Stanly county, N. C., March 4, 1883. He died at his home in Norwood Thursday afternoon, February 17, 1938. He was united in marriage to Briza Jane Hathcock August 4, 1915. To this union were born five children, one son and four daughters. His wife and son preceded him to the grave. He is survived by the four daughters: Mrs. George Haire, Mrs. Glenn Parnell, Bertha and Estelle Carpenter, all of Norwood, and one grandson. He was a member of the Norwood Methodist church, to which he had belonged for some 20 years. His friends and neighbors join the family in mourning his passing.

SWAIN—Things happen sometimes which stun us. One such thing was the death of Mrs. Julia Hightower Swain, a member of Bethel church, on the Leasburg charge. Her death was so sudden. From all immediate appearances, healthy and strong, but within 24 hours death came and took her.

Mrs. Swain was born September 28, 1905, and died at City Hospital, Winston-Salem, January 6, 1938. She had been a member of Bethel church since she was a small girl. Just as she was finishing her senior year in high school she had a break-down in health, at once entered the State Sanitorium for treatment. After recuperating she began as a nurse in the same institution. July 19, 1935, she was married to Carl Swain of Winston-Salem.

A fine Christian character she was—thughtful, loyal, sincere, noble. It hurts us for her kind to leave us. But because she has gone there heaven becomes more enticing to us.

"I cannot say, and I will not say,
That she is dead. She is just away.
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land;
And left us dreaming how very fair
It needs must be since she lingers there.
And you—O you, who the wildest yearn
For the old-time step and the glad return—
Think of her faring on, as dear
In the love of there as the love of here.
Think of her still as the same, I say.
She is not dead—she is just away."

T. R. Jenkins.

RESOLUTIONS OF RESPECT

Whereas, on Friday, January 14, 1938, Brother Guy B. Howard, a charter member of the Spindale Methodist church, a teacher of the men's Bible class, choir leader, a Christian man and faithful worker, was called by death; and

Whereas, in the death of Brother Guy B. Howard this church has lost one of its most useful and valuable members, a brother beloved and precious, a guiding star in this church and community, and a friend to all whom he met; therefore be it resolved:

First, That we are grateful to the heavenly Father for sending him to fellowship with us for awhile, for his unselfish services in our church and community, and we do deeply sympathize with the members of his family in their bereavement and loss.

Second, That a copy of these resolutions be placed in the minutes of this quarterly conference, a copy be sent to Mrs. Guy B. Howard and family, and a copy be sent to the North Carolina Christian Advocate for publication.

F. J. Etough,
T. Max Watson,
Ivy Cowan,
Fred C. Kinzie.

IN MEMORIAM

A valued member of the Reidsville Main Street Methodist congregation of the church militant was transferred to the church triumphant on January 24, 1938. She was Mrs. Lucy Trotter, born August 20, 1853, and was a member of the church from early childhood. Upon coming to Reidsville in 1890 she placed her membership in Main Street and was a faithful, loyal and serviceable member until God called her home. She was a Sunday school teacher, president of the missionary society, and a leader in the ladies' aid society when that was distinct from the missionary society.

The community in which she lived felt the ministrations of her fine nature. The poor and needy, the sick and suffering were cared for by Mrs. Trotter throughout her long life. She thus ministered to the body of Christ.

She kept the inner spiritual glow alive; her interest in life fresh; and exemplified the beauty and strength of the Christian experience by her daily life.

In full and complete faith she lived this earthly pilgrimage and in her triumphant death she gained a victory for Jesus Christ. Her Bible was full of markings—markings that indicated the sources of her spiritual strength. She never questioned the wisdom and goodness of God. Her testimony was full of assurance.

She left to the world and the church a large family full of good works and high faith. She nurtured the spiritual lives of her children with daily family prayer.

Since God has taken her we yield her to him with full certainty of her acceptance over there.

"Servant of God, well done!
Rest from thy loved employ;
Thy battle fought, thy victory won,
Enter thy Master's joy."

Jos. H. Armbrust, Pastor.

RESOLUTIONS OF RESPECT

The woman's auxiliary of the Stoneville Methodist church sustained a distinct loss when on the evening of February 8, 1938, her oldest and perhaps most loyal and devoted member, Mrs. Mary Dalton Price, slipped so quietly away to her well earned rest. Her example of faithfulness will ever live as an inspiration to the society. Therefore as a final tribute of love and respect to her memory, be it resolved:

First, That in her going we have lost an honored and valued member, but we yield to the will of Him who makes no mistakes.

Second, That we shall miss her presence in the society, but we shall cherish her memory and think of her as "faring on" in her happy adventure.

Third, That in her active, faithful life of 91 years lies a beautiful standard for us to emulate.

Fourth, That we extend our sympathy to the entire family in their loss, and commend them to the love of the Father whom she knew.

Fifth, That a copy of these resolutions be spread upon our minutes and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. L. M. Heflin, Chm.
Mrs. S. T. Hodgin,
Mrs. Houston Taylor.

WORKS IN 2 WAYS ON DISCOMFORT OF

COLDS



1. Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

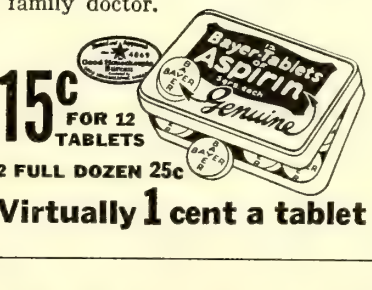
2. If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in ⅓ glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.



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The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



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NORTH CAROLINA
Christian Advocate

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Marion, Salem Church, Bostic Charge ..... April 24-25
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Asheville, Acton Church, Acton Charge ..... May 17
Statesville, North Wilkesboro ..... May 17-18
Raleigh, Louisburg ..... May 19
Charlotte, Myers Park Church, Charlotte ..... May 26
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

March 8-17—Winston-Salem, N. C.
March 20-April 3—Somerset, Ky.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro ..... March 20-April 3
High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Greelyville, S. C. ..... March 20-31
High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March

Durham Ct., McMannen's, 11 27
Burlington Ct., Bethel, 3 27
Graham-West Burlington, Graham, 7:30 27

April

Bahama, Ellis Chapel, 11 3
Brooksdale, 7:30 3
Duke Memorial, 7:30 5
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May

Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Moyock, 11 27
Currituck, Ebenezer, 7:30 27

April

Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mettamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
SECOND ROUND

March

Rockingham, 11 27
Roberdel, 3 27
Laurinburg, 7:30 27

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

March

Pink Hill, Woodland, 11 27
Goldsboro, St. Paul, 7:30 27

April

Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

March

Bailey, Mt. Pleasant, 11 27
Raleigh, Epworth, night 27

April

Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24
Creedmoor, Bullocks, 11 30

May

Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Wallace-Rose Hill, Wallace, ... 27

April

Carver's Creek, Weyman, 11 3
Shallotte 3
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Deems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

May

Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Robersonville, Conetoe, 11 27
Bethel, 7:30 27

April

Warrenton, Macon, 11 2
Rosemary, Smith, 11 3
Roanoke Rapids, 7:30 3
Nouina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 29 Watauga St., Asheville, N. C.
SECOND ROUND

March

Fletcher-Mills River, Fletcher, 11 27
Asheville, Central, 5 27

April

Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May

Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

April

Big Springs, 11 3
Rural Trinity, 7:30 3
Bethel-Rogers, Rogers, 11 10
Wesley Heights, 7:30 10
Calvary, 7:30 13
Duncan Memorial, 7:30 17
Brevard Street, 7:30 20
Hickory Grove, 11 24
Dilworth, 7:30 24
Belmont Park, 7:30 27

May

Lilesville, Savannah, 10 1
Prospect, Midway, 2 1
First Church, Charlotte, 7:30 1
Homestead-Plasant Grove, Pleasant Grove, 11 8
Spencer Memorial, 7:30 8
Chadwick, 7:30 9
Matthews, 7:30 11
Polkton, Wightman, 11 15
Weddington, Hebron, 3 15
Mt. Zion, 7:30 15
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 29
Monroe Ct., Mill Grove, 3 29
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June

Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5:30 19
Marshville, Center, 11 26

The Charlotte District Conference will convene at 9 a. m. May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Lowesville, Snow Hill, 11 27
Crouse Ct., Lander's Chapel, 3 27

April

Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Belmont, Main Street, 7:30 13
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

March

Asheboro, First Church, 7:30 28

April

Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7:30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

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MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

	March
Forest City, 11	27
Mill Spring, Bethlehem, 3	27
Cliffside-Avondale, Avondale, 7	27
	April
Old Fort, 11	3
Old Fort Ct., Piney Grove, 2:30	3
Marion Ct., Glenwood, 7:30	3
Granite Falls, 11	10
Table Rock, Arney's Chapel, 3	10
Morganton, First, 7:30	10
Rutherford College, Rutherford College, 11	17
Dudley Shoals-Hudson, Ebenezer, 3	17
Lenoir, First, 7:30	17
Cross Mill, 11	24

District conference at Salem church, Bostic charge, April 24-25. Session opens at 2 p. m. and adjourns in afternoon of following day.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

	March
Central, Concord, 11	27
Landis, Oak Grove, 2	27
Salisbury First, 7:30	27
	April
Albemarle, First Street, 11	3
Badin, 7:30	3
Advance, Fulton, 11	10
Norwood Station, 7:30	10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	March
Hiddenite, Hiddenite, 11	27
Elmwood, Ebenezer, 3	27
Hickory, Westview, night	27
	April
Stony Point, 11	3
Taylersville, Carson, 3	3
Wilkesboro, Union, night	3
Mooresville, Jones Memorial, 11	10
North Iredell, Williamson, 3	10
Statesville, Race Street, night	10
Statesville, Broad Street, 11	17
Cool Springs, New Salem, 3	17
Statesville Ct., Midway, night	17
Moravian Falls, Moriah, 11	16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	March
Franklin Ct., Clark's, 11 and 3	26-27
Cullowhee, Cullowhee, 11	3
	April
Highlands, Glenville, 3	3
Fines Creek, Spring Creek, 11	10
Crabtree, Finchers, 3	10
Brevard, 11	17
Brevard Ct., Oak Grove, 3	17
Sylva, 11	24
Whittier, 3	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	March
Linwood Ct., Macedonia, 11	27
Erlanger, Erlanger, 7:30	27
Lexington, First Church, 7:30	30
	April
Ogburn Memorial, Oak Summit, 7:30	1
Thomasville, Main Street, 11	3
Danbury Ct., Pine Hall, 7	3
Mt. Airy, Central, 7:30	6
Kernersville, 11	10
Mt. Airy Ct., Epworth, 6:30	10
Denton Ct., Jackson Hill, 11	17
Doub's Ct., Brookstown, 7:30	17

RESOLUTIONS OF RESPECT

We, the members of the men's class of the Raeford Methodist church note with deep sorrow the passing of one of our beloved members, Edgar Bottoms, on the tenth day of February, 1938.

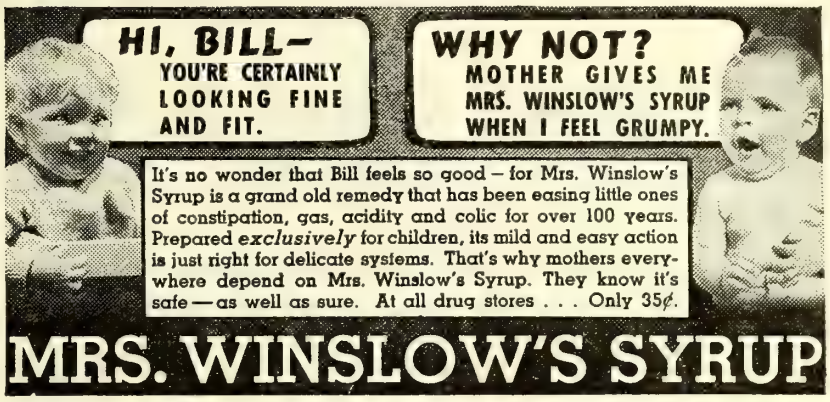
He was a consecrated member of our church, and until his death failed he was with us every Sunday morning. We feel that our class has suffered a great loss in his passing. Therefore be it resolved:

First, That his Christian character, his love and devotion for his church and friends have been a benediction to us and we thank God for his life.

Second, That we resolve to better serve our church because of the example he set for us, and that we extend to his loved ones our sympathy and pray God's blessing to rest upon them.

Third, That a copy of these resolutions be sent to his family, a copy to the North Carolina Christian Advocate, a copy to the News-Journal, and a copy to be recorded in the minutes.

G. C. Lyttle,
J. L. Warner,
C. L. Thomas.





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CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Rev. P. D. Woodall	Stantonburg	Rocky Mount	$ 4.00
Rev. L. A. Tilley	Spring Hope	Rocky Mount	7.00
Rev. H. M. McLamb	Pink Hill	New Bern	3.25
Rev. W. S. Smith	Andrews	Waynesville	6.00
Rev. G. N. Dulin	Sandy Plains	Charlotte	6.00
Rev. G. N. Dulin	McFarland	Charlotte	7.00
Epworth League	Raeford	Fayetteville	2.50
A Member	St. Pauls	New Bern	3.00
Rev. F. R. Davis	Grimesland	New Bern	5.00
Rev. C. G. Hefner	Cullowhee	Waynesville	10.00
A Friend	Bethel-Fair Grove	Statesville	2.00
A Friend	Greensboro	Greensboro	1.00
Mr and Mrs. J. T. Hawkins	Fifth Avenue	Wilmington	2.00
Mr. and Mrs. Clyde Kennedy	Carthage	Fayetteville	5.00
Bess M. Stuart	Carthage	Fayetteville	5.00
Mrs C. R. Ross	Hiddenite	Statesville	2.00
Missionary Society	Table Rock	Marion	5.00
Missionary Society	Maylo	Gastonia	2.50
L. C. K.	Durham	Durham	25.00
Missionary Society	Morganton (First)	Marion	18.60
Emma Foard Missionary Auxiliary	Granite Falls	Marion	20.00
Rev. J. S. Hiatt	Lenoir (First)	Marion	24.50
Rose Wesley Class	Franklinton	Raleigh	3.00
Plank Chapel	Tar River	Raleigh	5.61
Rev. T. J. Huggins	Weddington	Charlotte	5.35
Rev. T. H. Swofford	Chadwick	Charlotte	1.25
			$ 181.56
Previously acknowledged			2091.96
Total contributions to March 22, 1938			2273.52

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 3[illegible] Number 13

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IMMORTALITY

By ERNEST FREMONT TITTLE

AS I see it, faith in God calls for faith in personal immortality. To be sure, if we are simply bodies whose chemical reactions—some of them—lead us to do queer things, such as write poetry, compose music, lay down our lives for a cause, then, of course—when the body goes we go. In that event we can no more survive the dissolution of the body than a shadow can linger on after the tree which has cast it is cut down.

But are we flesh and bones, and nothing more? Certainly no known facts requires us to think so. Indeed, so far as known facts are concerned, we are entirely free to suppose that we, essentially, are invisible spirits who for the present have and use a physical body and who, later on, may have and use some other kind of body.

That, of course, is the Christian expectation. What is to become of this body, whether it shall be buried or cremated, Christianity hasn't the slightest concern. It does not expect this body, after death, to be reanimated and restored. Christianity recognizes and accepts the fact that this body is destined, in one way or another, to be reduced to dust. The man who had it has it no longer, but neither does he need it any longer. He now has a new kind of body which permits him to experience not less but more of life. . . .

When it comes to the question, What is possible? our generation is hardly in a position to be very dogmatic. Yesterday afternoon, sitting in my own home in Evanston, I heard Madame Kirsten Flagstad singing "Lohengrin" in New York City. When I was a boy an experience of this sort would have been considered impossible. . . .

Let us not be so foolish as to suppose that only such things are possible as we now know or are now able to imagine. Let us not attempt to prescribe limits within which alone the human soul can live and move and act; as though one should say to life, Thus far you may go but no farther.

Above all, let us not attempt to circumscribe the power of Almighty God. Is it necessary that we should now be able to visualize life after death? Is it not enough that we should be able, because we believe in God, to recognize the possibility of it, and to suppose that God can and does make some adequate and wonderful provision for it?

To my mind it is incredible that a Christ-like God, at great cost to himself, through eons of time, by a slow and painful evolutionary process, should lift life up to the level of Jesus Christ, and then permit it to be blotted out forever.

A world in which the human individual, even though he be a Plato or a Christ, is used merely as a means to an end and then scrapped; a world in which the whole human race eventually comes to an end on an ice-bound planet no longer capable of supporting it; a world in which, at last, life shall be no more but death shall reign supreme—that is a world without personal immortality, but, as I see it, that also is a world without God. For my part, I believe in the God of Christian faith; I therefore believe in immortality.

And this, too, I believe: In Jesus Christ we can see the direction in which life is going. To be sure, there are all sorts of eddies, cross currents, and terrible backwashes; but in Jesus Christ we can see the direction in which life is moving on the plane of history.

In him, nineteen hundred years ago, there appeared upon the earth a new type of man, one who gave himself utterly to the service of a God of love and who, although he died on a cross, apparently defeated, has undoubtedly invaded more realms, captured more hearts, influenced more minds, controlled more lives than has anyone else who ever lived in this world.

—Christain Advocate.

NO BLOT ON OUR ESCUTCHEON

New subscribers to the Advocate from every charge will keep clean our escutcheon this Aldersgate year

31 charges have fewer than 200 members—the average for the state is 540. What a prospect!

No one need fail to report a fine list of subscribers

John Wesley Lives Again

Scores of new books, with papers filled to the brim about him, enables John to walk among us. **Use the printing press to put him in every home!**

Some Methodists can be counted on at every turn. The faithful pastor knows his people. So a real drive gets results and keeps the escutcheon clean

Go After the Favorable Prospects

FACTS ELOQUENTLY PORTRAYED

Rev. J. F. Herbert, pastor of our Rockingham church, leads both conferences in the number of new subscribers for the N. C. Christian Advocate sent in during the Aldersgate campaign. We are grateful to this wonderfully successful minister and we also congratulate the Rockingham church in having so many copies of the church paper going into the homes of the people. But to the letter which tells the story:

I am mailing checks herewith aggregating $86—representing forty new subscriptions and three renewals. The names in each group are included in the lists I am sending.

On last Sunday morning I put up a sheet, with pencil convenient, for the folks to write down their names if they would take the Advocate. At the end of the day, including the two services, I found no names whatever.

During the week following I spoke to forty-three folks about the Advocate. Thirty-six took it readily. Several said, "I'll see you later.' In each of my pastorates I have sought to leave a good live Advocate list. And in each case I found the job to be successful only in personal contact.

This list brings our local group of subscribers from 10 to 50. I have enjoyed the week given largely to this task. J. F. Herbert.

ALDERSGATE CAMPAIGN GOES TO MAY 24

Rev. J. A. Russell, in remitting for a list of new subscribers from Hamlet, suggests: "You should extend the campaign until May 24." Other pastors have made the same suggestion. So we will follow this suggestion of the brethren and work to this date. The exhibit of the charges will continue to appear. Many tell us the Advocate is in their plans for the Aldersgate celebration.

Every one will be allowed sufficient time to have a part in this united effort for circulating the church paper. There need not one be left behind.

BUSY LAYMEN, TAKE HEED

Mr. Isaac C. Wright, a busy lawyer of Wilmington, sends check for $38 to pay for 18 annual subscribers to the North Carolina Christian Advocate. He adds: "This makes the official boards of trustees and stewards of Trinity church 100 per cent subscribers."

Brother Wright has set an excellent example for other stewards to follow. Every one knows that the entire situation as to the church paper could be revolutionized in many of our churches by friendly and vigorous co-operation on the part of the pastor and the officials.

Our grateful thanks to this good layman and his young pastor and our congratulations to Trinity church. May their tribe increase.

FAYETTEVILLE DISTRICT LEADS THE VAN

Rev. S. J. Starnes of Aberdeen, as chairman of the Advocate Aldersgate committee, has put the Fayetteville district to the forefront in the N. C. conference in the present campaign.

Rev. J. F. Herbert of Rockingham in the Fayetteville district leads both conferences in the number of new subscribers secured. He is a fine co-worker with Starnes.

One of the fine things about the success in the Fayetteville is the good example set for the encouragement of others. So much for having a leader whose heart is enlisted for the church paper.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Volume 83 GREENSBORO, N. C., THURSDAY, MARCH 31, 1938 Number 13

Oil expropriation in Mexico has divided the front pages of our American dailies with Europe, which is something to be thankful for at a time when the country is becoming surfeited with war talk.

x x x

Some Methodists are numbering the days yet until the General Conference meets, just as the papers tell of the shopping days until Christmas or as college girls count the weeks until commencement. How would it do for us to concentrate on May 24?

x x x

The Michigan Christian Advocate breaks into song:

> Breathes there a man with soul so dead,
> Who never to himself hath said:
> "I will my own church paper take
> Both for myself and family's sake"?
> If such there be, let him repent
> And have the paper to him sent;
> And if he'd spend a happy winter
> He in advance should pay the printer.

x x x

What is wrong with the ground hog whose prognostications about the weather this year were not equal to Blum's Almanac? Yet he did about as well this year as usual. We think this weather prophet is a crook overloaded with names. He is known as the wookchuck, the whistle-pig, the thick wood badger, the red monk, the Canada marmot, and the Choctaw Indians call him Shuka. Entirely too many aliases for the good of his reputation.

x x x

"Fools rush in where angels fear to tread" is a pleasant sounding old aphorism that contains very little truth. Angels, unless they be fallen angels, have their abode in the heavenlies and are noted for their white garments and their tender ministries. They have made little reputation for rushing into the hard and dangerous places to perform peculiar tasks in the work of the world. Only the world's fools have dared to do the impossible things of earth.

The pastor makes the church and the church makes the pastor, is nearer in accord with the facts than many people are willing to admit. Some pastors wherever they go have a desirable church and some churches never fail to have a good preacher. While on the other hand some preachers never have a desirable congregation and some churches never were known to have an acceptable preacher. There is a reason. Who can explain?

x x x

Former President Herbert Hoover came home this week from Europe with seven or eight honorary degrees and fifteen or eighteen new medals, and with these he brings the news that there is no immediate prospect of war. In the same interview he directed attention to the financial condition of Europe. He says: "Outside of one or two Balkan states there is not a balanced budget in Europe." The nations of Europe are in no financial condition to wage war unless they could borrow from the United States without any prospect of paying it back. Hoover did not say this, but we do.

x x x

Is this a compliment to the Senate? Says the Associated Press in a dispatch from Warm Springs: "President Roosevelt bitterly condemned an unnamed source of opposition to his government reorganization bill today, asserting Senate passage of the measure proved that body 'cannot be purchased by organized telegrams based on direct misrepresentation.'" The correspondent of the Greensboro Daily News in his story telling of the close contest just before the vote was taken gives another view. The President established direct phone connections with the Democratic cloak rooms of the Senate to aid in the contest. "So the administration," says the reporter, "finally prevailed yesterday by virtue of patronage and projects, supplemented by a personal plea from the President direct to members from his other home at Warm Springs."

About the Last Word on Methodist Union

THE Legal and Historical Aspects of the Plan of Union for the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South," by Dr. Paul Neff Garber, which will be issued April 5 from the Piedmont Press, Greensboro, N. C., is of vital interest just now and it must remain of permanent value to all who would have within easy reach historic facts and court decisions dealing with issues so vitally related to American Methodism. No one who is interested in Methodist union can afford to pass over this most timely discussion of the issues involved in Methodist union.

That the Methodist Episcopal Church, South, can adopt the plan of union without the approval of every annual conference and without a vote of the members of the local congregations; that, after the adoption of the Plan of Union, no dissenting minority can claim legal possession of property previously donated to the Methodist Episcopal Church, South; that the General Conference of the Methodist Episcopal Church, South, can unite with other Methodist groups despite a technical point involving an article of religion; and that the courts will be guided in their decisions in cases involving church property by the verdict of the highest ecclesiastical judicatories, are some of the conclusions reached, being based upon the court decisions cited in this discussion. Of course, the highest judicatories of the Methodist Episcopal Church, South, are the General Conference and the Judicial Council.

Dr. Garber has written for the lay mind, keeping steadily in view the issues in dispute by the opponents of the union of the three American Methodisms. So the average man can profit by the reading of this timely array of history and of court decisions. All friends of Methodist union should see to it that this pamphlet has wide distribution. It will allay many fears as well as be an aid to clear thinking.

Holding to the Main Issues

NORTH CAROLINA Methodism has not a few weaknesses and most of our people are afflicted with ordinary infirmities that flesh is heir to, but fortunately we do not spend our energies on the non-essentials in church life. If reports be true, in certain spots wasted energies and appeals unworthy of Christian men are the order of the day as Methodism moves on to the final consummation of Methodist union. We are for the exalted Christ and world conquest rather than for cherishing racial animosities and ancient prejudices unworthy of the ancient Pharisees.

The nearly three hundred and fifty thousand Methodists in the "Old North State" have too many untouched evils to fight and too many demands for the spread of scriptural holiness over the land to waste our strength in fighting one another or in contending for a church name and organization that is in no way essential to bringing in the kingdom of God. Not the whispers of our prejudices but the sovereign voice of our Christ would we hear and heed. He is leading on to the conquest. Are we ready to follow with a willing mind where he leads?

Hull's Refugee Project

SECRETARY CORDELL HULL'S invitation to 29 countries to co-operate in providing a haven of refuge for the politically oppressed of other lands has received the approval of President Roosevelt, and we think that it should receive the approval of the people of this nation.

The President points out that special legislation would not be required because the political refugees could be cared for under present immigration quotas of the various nations.

The News and Observer has expressed our ideas of this matter admirably in the following:

"The suggestion of Secretary of State Hull that the United States and other free countries welcome within the limits of their immigration laws political refugees from the totalitarian states is one which should appeal to every American familiar with the best traditions of his land. The best of this nation grew from refugees, refugees from political and religious intolerance. Our liberties were shaped, indeed, in the memories of the lack of liberty from which such men escaped. To give sanctuary to men who are brutally driven over the earth because of their ideas, their religion, or their race would not only save such men from desperate plight, it would also serve the tradition of American liberty which grew from our own earliest citizens who were often like men in like difficulties long ago."

No, Not Yet

SOME are already saying that we have heard enough of Aldersgate and it is time to give attention to something else. How truly American! We start many things but too often stop before we finish them. Everyone knows that thus far in this effort to turn the attention of our Methodist people to the world within and to stress the need of personal experience with God, we have hardly made a dent in the crass worldliness that stifles the spiritual life of our people. Few pulpits have agonized before God and not many groans have been heard in the pews. The great masses do not yet even know what the word Aldersgate means, to say nothing of the discussions in the recent mass meetings. Why let up?

We are thankful that a few people here and there are not content with the situation—some are really disturbed. Their own work as ministers and as chosen leaders in the church of God has been a sore disappointment to them. They wish something might take place within to restore that glow of soul and the joy they once knew. But these are the few rather than the many. Some think of all such men as the favored to be classed with the chosen of God. But what about the many who do not know what it is all about? How about the vast crowds all over the land not yet reached? Do not forget that for two centuries the warm hearts of Methodism belonged to the neglected masses on both sides of the water. All such in this day should be called to make the Aldersgate dedication.

Are we going to keep an eye on the invisible and by faith continue until every soul in all our churches, great and small, has heard the marvelous story of the place of the unseen, of the eternal, in life as disclosed in personal experience with Christ by a living faith? What a task! With agony of soul, on our knees, we may advance to the glad hour of Aldersgate. The 24th of May, 1938, should be but the beginning for the advance of united Methodism to world conquest.

Josh Billings

JOSH BILLINGS half a century ago was a homespun philosopher, but who now hears of him or sees any of his writings in the public prints? He is among the forgotten men who at one time enjoyed a period of wide popularity. It will therefore be of interest to many to have a few samples of his sayings. Here they are:

Mules are like sum men, very corrupt at harte—I have known them to be good mules for six months just to git a good chance to kick sumbody.

Mankind luvs mystery; a hole in the ground excites more wonder than a star up in heaven.

There is cheats in all things; even pizen is adulterated.

Convince a phool of his errors and you make him yure enemy.

The only reason whi a monkey alwus kreates a sensashun wherever he goes is simply bekause—he is a monkey.

The man who stands on the bank shivering and dassent iz more apt to ketch cold than him who pitches hed fust into the river.

Sins are the only thing i repent ov; i never kould make ennything repentin' ov blunders.

A broken reputashun iz like a broken vase; it may be mended, but alwus shows where the krak wuz.

Flattery iz like colone water, to be smelt ov, not swallowed.

The Doom of England

THE doom of England is sealed; its last chance to keep its prestige undiminished was passed when Paliament refused to go into action against Italy in the Ethiopian situation." So writes William E. Dodd, former U. S. ambassador to Germany.

A decade ago, or perhaps a little more, we heard this historian when delivering a lecture at the Woman's College of the U. N. C., Greensboro, say that the more he learned about history the more pessimistic he became. This was before he, as ambassador to Germnay, became acquainted with the inside and outside of Hitlerism, to say nothing of the ways of other dictators. It is not surprising, therefore, that William E. Dodd is now steeped in pessimism.

Someone has wisely said that even historians can see doom better after the event than before. Hence a historian may err when he assumes the role of prophecy and we hope Mr. Dodd is mistaken.

Instead of impugning motives and charging editors with suppression of news it would be far better for those who would save Methodism to campaign for the circulation of our church papers so that all may come to know what is going on. Those who claim the papers have failed to give the news as to Methodist union simply advertise their own ignorance—they would do well to limit their rash claims by saying with the old colored brother, "So fur as we knows."

People and Things

"A pre-Easter revival will begin Sunday, April 3, in the Newton Grove church, conducted by the pastor. Pray for us."—J. A. Dailey.

"Lawrence of Arabia," a poem by Mrs. Edna C. Hendricks, appeared in a recent issue of this Advocate without the author's name. We regret this oversight.

The pre-Easter campaign is now on in many churches and there is no more important season of the church year than this. In a very unusual sense it is the harvest time of the church.

Dr. J. L. Stokes, Methodist pastor at Randleman, will begin revival services next Sunday in St. Paul church, Randleman. Dr. M. B. Stokes of Korea, father of the pastor, will preach during the meeting.

Mrs. J. LeGrand Everett sends request for her Advocate to be sent to 1328 Kennedy Street, N. W., Washington, D. C. Mrs. Everett's numerous friends in North Carolina will be interested in this notice of change of residence.

Rev. E. K. McLarty, Jr., pastor of Big Springs Methodist church near Charlotte, delivered three addresses at Brevard College Wednesday, Thursday and Friday of this week. These were delivered in the chapel of Spencer Hall at the regular chapel hour.

The High Point Enterprise of Tuesday, March 29, says: "Rev. James W. Blackard, 81, father of Dr. Embree H. Blackard, pastor of Wesley Memorial church here, died at a hospital in Madison, Tenn., shortly before one o'clock this morning. Dr. Blackard left early today for Jackson, Tenn., the homeplace, where the funeral services will be held."

Rev. J. L. Ingram, pastor of the Welcome circuit, sends eight new subscribers, some for 12 months and others for six months, and with this several renewals as well as a creditable check for China Relief. This good work is not only appreciated in this office but it shows that he is a pastor who does things.

The Elizabeth charge has sent direct to J. F. Rawls for Chinese relief $18.56. So reports the pastor, C. W. Barbee. In addition they have sent to the Federal Council of Churches $10 in answer to Dr. Mott's appeal. Fine! Though this money did not pass through the Advocate it reaches the same needy people.

At the joint meeting of the district superintendents of the Korean Methodist Church in Manchuria as well as in Korea, it was reported that contributions for ministerial support from the local churches had increased from yen 5,560 per month in 1936 to yen 6,751 per month for the year 1937. Although this is still far from adequate support, it is considered an indication of real progress.

The Council of Church Boards of Education late in 1937 completed a religious survey which reached 91.9 per cent of all students in American colleges and universities. According to the general secretary of the Foundation the students in these institutions numbered 828,071, in 1340 institutions. A total of 88.3 per cent of all college students in these institutions expressed a definite interest in religion. Of these students 88,473 expressed a preference for the Presbyterian Church, 146,423 preferred the Methodist Church, 122,786 were Catholics and 99,219 were Baptists. Next in order came adherents of the Congregational and Christian churches, Protestant Episcopalians, Lutherans, Hebrews, Disciples, and Christian Scientists.—Christianity Today.

Rev. R. M. Hardee, pastor of Stoneville-Mayodan, sends seven one-year new subscribers and some renewals from his charge. That is fine. Hardee is doing a great work at Stoneville-Mayodan. He looks after every interest of the church and knows how to get results. He is not content to run a church as a little social club that like a wasp grows smaller the older it gets. He goes out and compels men to come in.

On Sunday, January 2, 1938, more than 50 adults were received as members of the Moore Memorial church, Shanghai, China. This church, which has been carrying on an extensive war-time service, feeding and sheltering the refugees, providing soy bean milk for children and medical aid for the sick, reports that it "has been led along the path of one who loseth his life and surprisingly finds it." The church has taken the bitter distress of the Chinese people as a clear call to sacrificial service.

"Rev. E. J. Harbison of Burnsville is with us in a series of revival services at Bald Creek. The series began March 23 and is scheduled to continue through April 3. We have almost completed a land transaction looking forward to a new church building at Deyton Bend. The board of education of Yancey county has kindly consented to sell a part of the school property for the new church. We expect the land to come into the possession of the church next week. This will mark the end of a long and difficult search for a proper site. Our building program will be carried out in co-operation with the Duke Endowment. Unless unforeseen hindrances arise, we shall do a considerable amount of work on the new building between now and the annual conference."—C. M. Smith.

World dominion brings the news of the conversion of a young Sikh in the Province of Sind, Western India. He had been trained as an agriculturist in London and Toronto. Plans had been commenced for a village in that province. On a visit to Canada, among other books, he carried a New Testament and by the reading of it was converted. He has been preaching through the province for the last two years, telling simply how Christ has brought into his life a joy which he vainly sought as a Sikh. He is said to preach with all the fire of an apostle. He preaches only Christ and Him crucified, and tells those who hear him that they must themselves be convicted of sin if they enjoy the blessing that has come to him. As a result of his work 500 copies of the Bible were sold in 1936 and 12,000 in 1937.—The United Presbyterian.

Bishop Charles Wesley Flint, who presided over the Puerto Rico Mission conference in place of the late Bishop Charles Wesley Burns, visited every charge in the mission during the ten days preceding the session, speaking at a majority of them. The celebration of the 25th anniversary of the organization of the mission under Bishop William Burt lifted the conference to high enthusiasm. When the appointments were read, every man, without exception, was returned to his field of service of last year. On the return trip, Bishop and Mrs. Flint motored from Trujillo, capital of the Domincan Republic, to the capital of Haiti. In the latter city, Port au Prince, the bishop preached through an interpreter on Sunday morning to the colored, French-speaking congregation of the English Wesleyan Mission Church, and in the evening of the same day preached in Ebenezer church (colored) in Miami, Fla., nearly a thousand miles distant.—Zions Herald.

Souls aflame and presses humming are essential to our Aldersgate Advance



MISS MARGARET FORD

Miss Ford has been chosen May Queen for May Day festival of Greensboro College, May 7

"The Beaufort-Hyde Ministers' Association met yesterday in St. Thomas church in Bath. The theme for study and discussion was 'Christian Unity,' led by Rev. J. R. Everett of Washington. The next session will be in Belhaven May 9. Officers for the ensuing year were elected as follows: President, Rev. A. J. Mackie, Belhaven; vice president, Rev. J. D. Robinson, Bath; secretary, Rev. A. C. D. Noe, Bath."—Lewis Edward Sawyer.

Dr. L. R. Akers, former president of Asbury College, now pastor of the great Dueber Avenue church of Canton, Ohio, has closed a two weeks' revival with Rev. John R. Church, general evangelist, as the preacher. Fine audiences attended the services and the church was stirred and spiritually quickened. Brother Church was unanimously invited back for a return engagement. Especially effective was his presentation of Christian stewardship which resulted in additional tithers being enlisted to the support of the church program.

It was our privilege last Sunday morning to worship with Rev. H. P. Powell and his Asheboro congregation. That First church is about the last word in all the things that go to make an ideal place of worship. The auditorium is unusually beautiful and the furnishings are in the best taste. Furthermore, the atmosphere of the church with Powell in charge of the service contributes to the devotions of the hour. Brother Powell is in the third year of a most successful pastorate at Asheboro. He will next week begin pre-Easter revival services with neighboring pastors, preaching during the evenings of the first week, and Rev. D. E. Earnhardt, president of Louisburg College, preaching the second week.

The suffering and loss added to the terrible tales told by the refugees from China to the Philippine Islands is causing much serious thought in the latter country, where the United States is deliberately training for future war. The bankers and the beet sugar interests of that country are the agents of the government for putting wooden rifles in the hands of ten-year-old school boys. General McArthur is spending $100,000 on his staff, and building up a false sense of security, based on armament, in the Filipinos. President Quezon has just brought back from Washington $50,000,000, the tax on cocoanut oil collected by the United States government. The chances are that much of this will go to the military machine to carry forward the militarization program. This money should be spent for the education of the children.—Nofrontier News Service.

PLAN OF METHODIST UNION JUSTIFIED

"The Legal and Historical Aspects of the Plan of Union," a 38-page pamphlet by Dr. Paul N. Garber, professor of Church History at Duke University and a member of the Western North Carolina conference, will come from the press April 5. All delegates to the General Conference at Birmingham certainly will need this study in order to vote intelligently, and it will also be of interest to all Methodists, especially in those sections in which there is such confusion as to the legal aspects of Methodist union.

All who desire to be informed as to the legal questions involved in the union of American Methodism would do well to profit by a close study of Dr. Garber's fine piece of work. There is no other such presentation of the pending issues.

A copy of this will go to all members of the General Conference as soon as it comes from the press.

Single copies will be sent to any address for 25 cents. Quantities under ten, 15 cents each; all over that number 10 cents each. This is an effort to inform the Methodist public.

Order of North Carolina Christian Advocate, Greensboro, N. C.

MR. W. R. ODELL PASSES FROM EARTH

At Friday noon, March 25, 1938, W. R. Odell, 82, of Concord, N. C., closed a long life of unbroken loyalties and service. He loved his church and served it with unfailing devotion to the end. The same must be said of his relation to Trinity College and Duke University. In his home city he has been an outstanding citizen since early life and had much to do with the making of this enterprising textile center of North Carolina, especially in the early history of Concord. He was a man whose loyalties were appreciated and men delighted to honor him. He occupied many positions of trust and honor in his home town, in his state, in his college and in his church. His departure has left a great vacancy as when falls the giant oak.

The funeral services were held in Forest Hill church, Concord, Sunday afternoon at 3:30, March 27. Revs. Lee F. Tuttle, pastor of the church, C. N. Clark, presiding elder, W. J. Miller, Mt. Airy, Paul Hardin, Jr., Wadesboro, former pastors of the deceased, conducted these services.

A great concourse of friends and neighbors attended these solemn rites. President W. P. Few, Dean W. H. Wannamaker, and Dr. F. C. Brown represented Duke University. Interment was in the family plot, Oakwood cemetery.

MINISTERS' WIVES AT MONROE

The Ministers' Wives of Western North Carolina Conference will meet at Monroe for their spring banquet Thursday, April 7, 12:30 o'clock. Please send in reservation cards to Mrs. W. R. Kelly, Monroe, N. C.

The following creed was adopted at the fall meeting in Asheville:

Our Creed

Wherever I go I will plant a fruit tree. I will leave it to God's sun and rain and in his care. With his goodness and power, orchards will spring up behind me, giving fruit to the hungry, and beauty.

We are all children of God—and therefore are sisters. I am doing God's work as I see it, and I pray that when I am gone my work will live on and bring happiness and prosperity, beauty and comfort, to those who come after me.

Reports will be given and check-up on the tree planting.

Mrs. Carl King, Pres.

ALDERSGATE, THE REVIVAL AND JOHN WESLEY'S RELIGIOUS EXPERIENCE

By E. Myers

Did John Wesley have the experience of entire sanctification that he preached to others to the end of his life? I answer: he most surely had it, and I cite the following as proof:

1st. He claimed to have it. After his Aldersgate experience he says, "I mourned day and night in agony to be thoroughly sanctified. On the twenty-third day after my justification I found a total change, together with a clear witness that the blood of Jesus cleanses from all unrighteousness." Again he says, "A pleasing thought passed through my mind that I was saved from the remains of all sin. As yet I have felt no return thereof." Again he says, "For months I have felt as if in the possession of perfect love; not a moment's desire for anything but God."

Also the Pentecostal experience he recites of his and that of many others. See McTyeire's History of Methodism, page 147, where he describes it as follows: "Mr. Wesley said, 'January 1, 1739, Messrs, Hutchins, Hall, Kinchin, Ingham, Whitfield and his brother, Charles, were present at a love feast at Fetter-Lane with sixty of the brethren. About three in the morning as they were continuing instant in prayer, the power of God came mightily upon them, insomuch that they cried out for exceeding joy and many fell to the ground. As soon as they had recovered a little from the awe and amazement which the presence of the divine majesty had inspired, they broke out with one voice: We praise thee, O God! We acknowledge thee to be the Lord. Whitfield exclaimed, 'It was a Pentecostal season indeed.' Other whole nights were put in in prayer with similar fillings of the Holy Spirit, and their rejoicing together.' This came on January 1 after his justification on May 24 and his sanctification on the 23rd day afterward, which was in June."

2nd. The life that he lived and the works that he did bear testimony to this experience. The Aldersgate experience or mere conversion does not bear such fruit. The facts of church history bear this out—Pentecost in the beginning. the Wesleys, Charles G. Finney, D. L. Moody and the others too numerous to mention. And that is the teaching of Jesus in Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

3rd. It is seen in the lives and teachings of his co-laborers and those who followed him; his brother Charles, George Whitfield, Richard Watson, Adam Clarke, Joseph Benson, Bishops Asbury and Coke and all the bishops for more than a hundred years, and many of the best men and women and some of our bishops at the present time. Where did all this come from? It had a common source and that source was Wesley, whom God raised up for that purpose.

4th. He preached it to the end of his life, notwithstanding the false claims that some make that he changed his mind and ceased to preach it. We have the proof that he did not change:

(a) In his journal, Vol. 3, page 347, he says, "that perfection which I have taught these 40 years."

(b) In 1790, the year before he died, he wrote to Robert Drackenbury: "I am glad to hear that Brother D. has more light with regard to sanctification. This is the grand depositum which God has lodged with the people called Methodists, and for the sake of the propagation of this chiefly he appears to have raised us up."

(c) To Dr. Adam Clarke in the same year he wrote: "If we can prove that any of our local preachers or elders, either directly or indirectly speak against this, let him be a local preacher no longer. I doubt whether he should be in the society because he that would speak thus in our congregation cannot be an honest man."

(d) In 1791, the year of his death, he wrote to Mr. Lewby as follows: "A man that is not a thorough friend to Christian perfection will easily puzzle others and thereby weaken if not destroy any select society."

(e) In the same year only two months before his death he wrote to Rev. John Booth: "Whenever you have apportunity of speaking to believers, urge them to go on to perfection, spare no pains, and God, our God, will give you his blessing."

Here he is just two months before his death urging his preacher to press the doctrine and experience of Christian perfection.

I am bringing out and publishing these truths of our wonderful Methodism as I "contend earnestly for the faith once delivered to the saints" (Jude 3). All may find them if they will—they are written. And in the face of these truths I am asking if our leaders expect to bring about a revival and the restoration of Methodism preaching a not quite half truth? For the conversion of Wesley was not the source of his power and great success, but it was the divine fullness he received in his Pentecost.

I am asking again if it is honest, if it is fair, fair to Wesley, to the church and the world who have a right to all the truth of Methodism—let prejudice or anything else hinder—can we expect God to put his seal of approval and blessing upon it?

I think the hypothesis on which most of our leaders are moving, that is that we need only to get back to Aldersgate, is a reflection on our church; the implication is that our bishops, preachers and members have not been converted or are backslidden. I think anyone can see that. The cry of all seems to be back to Aldersgate. Of course those who have not been converted and those who are backslidden need to come to the experience.

But the hypothesis on which I am thinking and proceeding recognizes what we have, or are supposed to have, and calls for more, the baptism of the Holy Spirit which we do not get in conversion or justification. We live in the dispensation of the Holy Spirit and we cannot do the work or have the power for the work without the fullness of the Spirit, and we can not have him until we have sought him with a whole consecration and implicit faith. The major emphasis should be on this until our preachers and members are all filled with his presence and power (Acts 1:5-8). I think most of our leaders are putting the major emphasis on minor and unimportant things and paying little attention or overlooking altogether the more important things. When have you heard a preacher preach on the Holy Spirit and his work? Jesus, the apostles and the early church put great emphasis on him and his work. He it is that convicts, regenerates and sanctifies, then bears witness to it all. Jesus said "when he is come he will reprove the world of sin, of righeousness and of judgment," and his coming is not into the church house or the air or open space but into the believer. The lack here is the cause of preachers and churches having no conversions and accessions on profession of faith.

Let us put the major emphasis where it belongs; call our people together for heart-searching consecration and prayer, and like the Wesley revival, put in whole nights or whole days in prayer; do less talking and more praying.

May the Aldersgate celebration help us to where we will meet conditions so that God may give us a gracious church-wide revival.

THE POWER OF PURPOSE

Some thirty years ago, on a farm out west, lived a family—parents with two boys. One day the oldest son became very ill. The younger one later wrote how he watched his father, horseback, galloping for a doctor who lived twenty miles away. In due time the doctor arrived. The small boy hid himself behind some furniture to learn all about his sick brother, fearful of being asked to leave the room if seen. He says that he watched every move of the doctor and saw depicted on his parents' faces sadness and sorrow. After administering some medicine and waiting a while, the doctor smiled and said: "He is ill, very ill, but in a couple of weeks we shall have him all right again."

From behind the furniture the small brother saw the lines that were on the faces of his father and mother disappear. Their faces became wreathed in smiles and they looked happy again. That small boy that moment said to himself: "When I grow up I am going to be able to do that. I am going to be able to make boys and girls better when they are ill and make their mothers and fathers happy." He stuck to his purpose against terrific odds. That boy is today Doctor Rosenow at the Mayo Clinic in Rochester, Minnesota.

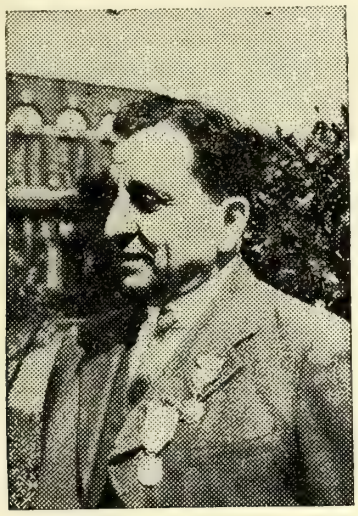
The registering of a noble purpose has been the turning point in many a life. It is the dividing line between mediocrity and excellence, between uselessness and fruitful service, between heaven and hell.—Religious Telescope.

No person can come into a state of perfect rest until he comes into a state of implicit trust; until all his purposes and thoughts, and feelings are so yielded to God that at every hour of the day he can say, "Thy will be done," and can roll his burden upon God.—Beecher.

God never gave man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it.—George Macdonald.

A. B. SALEEBY OF SALISBURY HONORED BY THREE PRESIDENTS

A. B. Saleeby, well known Salisbury citizen, received the Medal of Honor and Merit of Lebanon at Mooresville last Sunday. It marked the second time that a President has honored him with an award. The medal which he received Sunday was from President Emiel Iddy of the Republic of Lebanon.



A. B. Saleeby

On June 16, 1926, President Calvin Coolidge of the United States presented him with a medal at Washington in recognition of his efforts in organizing more American Flag Association than any other person in the nation.

Saleeby has distinguished himself since coming to this country in 1897 in both religious and patriotic activities. He is now state president of the Lebanon Syrian-American Association and state Baraca advisor.

Saleeby was born in Souk-El-Gharb, Mt. Lebanon, in 1878. When he came to the United States at the age 19 he took Rutland, Vt., as his first abode. He lived there for about one year and then moved to Sumter, S. C. He moved to Danville, Va., for five years and came to Salisbury in 1904. In 1908 he was elected president of the Baraca-Philathea City Union of Salisbury.

Saleeby received recognition by President Woodrow Wilson in 1914 when he was considered for an appointment as American ambassador to Syria. Due to the fact that he was a native of Syria, such an appointment was strongly opposed by the Sultan of Turkey, who prevented fulfillment.

GREENSBORO COLLEGE NOTES

Dr. Luther L. Gobbel, president of Greensboro College, left Saturday, March 26, for Dallas, Texas, where he is attending three important conferences which are being held there from March 28 to April 1.

On March 28 Dr. Gobbel attended a meeting of the General Commission on College Policy of the Methodist Episcopal Church, South, at Hotel Baker. Dr. Gobbel is a member of this commission along with presidents of outstanding colleges and universities all over the nation. In addition to these people there were representatives from the General Board of Christian Education at Nashville. The purpose of the meeting is to report on a survey of the institutions of the church, to develop a statesmanlike plan for the colleges and universities of the church, and to strengthen the spiritual ties between the church and colleges.

Dr. Gobbel will attend a meeting of the Southern Association of Colleges and Secondary Schools which is being held in the Adolphus Hotel from March 28 to April 1, and he will also be present at the meeting of the Southern Association of Colleges for Women at Hotel Baker on March 30. Greensboro College is a member of both associations.

Three recitals are being presented by students at Greensboro College this week. Miss Margarette Godwin of New Bern, a mezzo-soprano, presented her senior voice recital Tuesday evening, March 29, at eight o'clock; Miss Mary Louise Thacker of Greensboro, a soprano, will be presented in her junior recital Wednesday evening, March 30, at 7:30; and Miss Evelyn Lyles of Thomasville will be presented by the department of Spoken English and Dramatic Art in her senior recital on Friday evening, April 1, at 8. All these recitals will be presented in Odell Auditorium.

Greensboro College held its second hospitality week end honoring high school seniors from this and neighboring states Friday, March 25, through Sunday, March 27. Approximately a hundred girls were invited. Activities opened Friday at 6:15 p. m. with a formal dinner in the college dining room. Musical entertainment was furnished by Elizabeth Mendenhall of Winston-Salem, Emma Muse Burns of Carthage, Whitmel Gurley of Windsor, Grace Clare Taylor of Morehead City, and Frances McColl of Albemarle. Following the dinner the guests attended the Greensboro College Players' closing production of the year, "Dover Road," a gay comedy by A. A. Milne, presented at 8:15 in Odell Auditorium. The play, the story of the eccentric Mr. Latimer whose hobby was intercepting runaway couples on the Dover Road and keeping them in his house for a week, led the audience through many amusing situations and afforded them much high entertainment. The Greensboro College girls in the cast were Mary Ruth Bruton of Siler City, Rena Davis of Wilmington, Eloise Rhodes of Winston-Salem, Anne Exum of Fremont, and Le Vonne Osborne.

Saturday's activities opened with a chapel program in Odell Auditorium presented by members of the music faculty. Those taking part were: Miss Mildred Town, professor of organ, piano and theoretical music; Mrs. Jess Alderman, professor of violin; Miss Helen Maddock, professor of voice; and Mr. Mark Hoffman, professor of piano and head of the music department. A picnic supper was held on the lawn between Hudson and Main dormitories Saturday at 6, and at 8 p. m. the Y. W. C. A. gave a party for the guests in the college gym. Weleska Pegram of Winston-Salem, Nell Smitherman of Troy gave readings, Frances Smathers of Asheville sang, and several of the hospitality guests presented impromptu entertainment. Hospitality week end closed after dinner on Sunday.

ALDERSGATE SINGING AT GREEN LAKE—COME

The great missionary, John Wesley, came to Savannah, Ga., from London, England, with his brother Charles, the writer of three thousand hymns, to preach the gospel to the Indians. During his time with them he felt that someone had to convert him. After his return to London he was at a service in Aldersgate Street. There he had a "strange warming of the heart." That was two hundred years ago this May.

John Wesley was the founder of Methodism—a flame that will never have to be rekindled. In commemoration of him, there is to be an Aldersgate singing—the greatest spiritual singing in the history of Green Lake church, at 2:15 Easter Sunday afternoon. All denominations are invited to come with their Easter guests, Cokesbury and church hymnal, and sing together with relatives and friends a number of hymns written by Charles Wesley.

Green Lake church is remembered by scores of people far and wide as a very sacred and historical old place. Very few are living that can recall it as muster grounds in Civil War days.

Mrs. W. R. McIntosh,
Supt. of Green Lake S. S.

INSIGNIFICANT LAYMAN SPEAKS HIS MIND

To say an insignificant layman was astounded at the statement of Dr. John W. Rustin from his pulpit in Mount Vernon M. E. Church, South, would be putting it mild. (Appearing in The Charlotte Observer, March 21, A.P.) It takes no Solomon to see that the declaration by a high churchman, "That it is no sin to play bridge and boastingly confess his guilt," will live long in the mind of the worldly inclined, while "the admonition of the woman that played all afternoon and fed her husband canned soup for supper," would be forgotten quickly. Over indulgence in anything is not as easily controlled by the weaker laiety as it may be with more stable grounded in Christianity, hence the intolerance of the statement. There is not much child psychology in the suggestion to children "that they should not put beans in their nose or ears," and much less in boasting that you can do it and get by with it. The eating of such meat not only offends most of the brethren but is nauseating as well.

E. S. Wehunt, D.D.S.

They Saw Jesus Only—A Lenten Meditation

By THOMAS S. KEPLER

It is a momentous experience to sit in the small room in a Dresden gallery where Raphael's "Sistine Madonna" hangs in quiet grandeur. One's soul is occasionally lifted from time into eternity as one listens to Handel's "Messiah." Who can stand within the corridors of a great theological library without wondering about the major part of that intellectual monument erected to a person called Jesus!

As much as I am filled with a mystic wonder regarding the facts of life and death of the countless men and women who have played their roles on the human scene, I find myself even more profoundly impressed with awe when I ponder the person of Jesus Christ. Dean Case expressed the problem clearly when he said that Jesus was an enigma to both saint and skeptic. Indeed, Jesus is the most irrationally intriguing object of human quest and aspiration yet to walk in mystery on this little planet of ours. If we today find his way of life and his conception of God so satisfying, is it any wonder that his followers of the first century adorned his name with terms such as "Christ," "Son of God," "Lord," "Logos," and "Saviour"?

As Christians meditate in Lent, there is but one great thought for them—Jesus. Mark's Gospel tells us that Peter, James, and John on the moment of transfiguration "saw no man any more, save Jeus only with themselves." Lent ought to bring this experience to Jesus' followers, else who can face future Calvaries or know the meaning of lives resurrected from calloused worldliness? To find fellowship with "that strange Man upon his cross" is "to know . . . the power of his resurrection," whether one translates such language as poetry or fact.

Who is this Jesus Christ who is central in our Lenten thoughts? Let the theologian tell us as he looks at Jesus:

"The Old Testament was ever looking foward to 'the day of the Lord' when God's Golden Age would find its setting in history. But it never arrived; it was continuously a future hope. When Jesus came, however, a 'mystery' happened! For those who became the followers of Jesus, the future hope became a present experience. Human history became the setting for eternal values. Eternity jumped into time. There was only one way to explain such a novelty in history—Jesus."

"Yes," says the theologian, "Jesus belongs to history. He owes his heritage to the prophetic tradition of Israel, and his spirit has been carried through the Christian eras in a rather distorted way by the church and by individuals. Yet, Jesus is not to be classified with Socrates, Shakespeare, Dante, or Browning. He does transcend history in some mysterious way as he possessed something no other historical character ever acquired. Even the calendars were changed because he once lived. History began a new course for those who found him 'the way, the truth and the life.' History could never be the same because Jesus lived. The Edinburgh delegates last summer were deeply profound and correct when they said, 'Jesus Christ is true to reality.' Is Jesus not the place where God's Spirit could show itself tangible in the world? Is it not true that whenever we follow Jesus' way we get 'hints of eternity' within our lives?"

The theologian can tell us much that will help us clarify our blurred concepts as we see "Jesus only" this Lenten time.

America's Pulitzer prize winner, Eugene O'Neill, has not only given us a caustic description of John Loving in "Days without End"; he has caused all who have read this play to look more profoundly into their own experiences. As O'Neill looked at John Loving, and beyond this character saw "Jesus only," this is the story he told in the lines of the drama: John Loving, a Roman Catholic lad, had prayed that his father and mother might not die; he had hoped God might perform a miracle to save their lives. At their death he lost his faith; outwardly he became a skeptic and a cynic, even though inwardly he searched deeply for a way of life. Travel took him to the Orient, where he investigated Eastern religions, philosophical cults; he even tried Pythagorean numerology. But to no avail. His childish faith having once been lost, there seemed to be nothing to put in its place.

John Loving's best friend was Father Baird. Even to him John confessed he saw nothing of hope for our age in Jesus. One day, in conversation with Father Baird, John Loving remarked, "A new saviour must be born who will reveal to us how we can be saved from ourselves, so that we can be free of the past and inherit the future and not perish by it."

Replied Father Baird, "You are forgetting that men have such a saviour, Jack. All they need is to remember Him."

But John Loving was not "to remember Him" until time had tired him of his search. Nowhere, however, could John find a satisfactory way of life; years of searching brought only disappointment. One day, however, the "mystery" was to happen. The setting was a small chapel, silhouetted against the sky at dawn. Partly against his will, John Lovin reluctantly walked into this chapel, and there before a cross, dimly distinguished by the morning light coming through colored windows, John Loving knelt. There for the first time since his parents' death, he found peace and reconciliation. His prayer was this: "Thou hast conquered, Lord. Thou art—the end. Forgive this damned soul of John Loving."

One cannot look long at "Jesus only" without discerning something of abiding meaning in the cross for one's own life. The cross seems to be written into God's world.

America's poet laureate of the social gospel, Edwin Markham, finds it hard to write without thoughts about Jesus. No place has he looked more intently at Jesus than in one of his older poems, "How the Great Guest Came," as he finally saw Jesus through the eyes of the cobbler.

> Said the cobbler, "The Lord appeared in a dream to me
> And said, I am coming your guest to be."
> . . . . . .
> Only the half of him cobbled the shoes:
> The rest of him was away for the Heavenly news.

While the cobbler awaited the entry of Christ into his shop, there came instead three other visitors. One was a beggar, to whom he "gave shoes for his bruised feet"; one was a woman, wrinkled, sorrowful, loaded with fagots on her back—"He gave her his loaf and steadied her load";

and the last was a hungry child to whom he gave milk "in a waiting cup."

Restless he became as he looked for Jesus to come.

"Why is it that your feet delay?
Did you forget that this was the day?"
Then soft in a silence a voice was heard,
"Lift up your heart, for I kept my word.
Three times I came to your friendly door,
Three times my shadow was on your floor.
I was the beggar with bruised feet,
I was the woman you gave to eat,
I was the child on the homeless street."

As we look at Jesus through the cobbler's eyes, we understand more acutely the words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Lent has but one sacrament. It is that of focusing attention so concentratedly on Jesus Christ that the Christian believer can appreciate the meaning of the words, "I am the true vine, and my Father is the husbandman. ' ' ' Ye are the branches." Having felt this mystical relationship to Jesus Christ and to God, the believer can never erase the cross from his vision. The cross and Christianity belong together—but together they bring God into history, which must be the effective result of Lenten living!—Zions Herald.

A FITTING MEMORIAL

As a fitting memorial to one whose life was devoted to the art of music and who was ever faithful and loyal to her sacred trust in ministering to the congregation of the church she loved so well, the late Mrs. A. G. Foard, the great organ at the First Methodist church, Lenoir, N. C., which for many years responded to her artistic touch upon occasions of all kinds, has been equipped with chimes, that the sweetness of its melody may perpetuate her memory in the glorious history of the church and through which the great organ itself gives expression in sacred remembrance of her art and devotion.

The chimes were given in reverent and grateful appreciation of the art and devoted services of the late Mrs. A. G. Foard, and dedicated to her memory by Mr. and Mrs. R. M. Houck.—Lenoir News-Topic.

I have a great need of Christ; but I have a great Christ for my need.—Unknown.

ALDERSGATE AT MIDDLEBURG SUNDAY

Rev. D. A. Petty is still rejoicing over the really great meeting held in Middleburg on Sunday, March 20, lasting through the day. Two of the speakers were local Methodist Protestant pastors, Rev. T. J. Whitehead, pastor of the First Methodist church in Henderson, and Rev. J. D. Cranford, pastor of the Vance circuit of the same church. His theme and message was a recognition of the impending union. A deep spiritual note and marvelous singing characterized the services of the day.

Rev. D. A. Petty, pastor, presided and gave direction to the work on this notable occasion.

Dr. J. H. Barnhardt gave an illuminating address on the meaning of Aldersgate, a necessary preface to all that followed. Then Dr. Gilbert T. Rowe in a powerful message showed how that only an inner experience of God can meet the challenge of the world in our time. The quarterly conference followed, most of the people remaining for this business session. The session was characterized by good reports. Shocco church reported something more than a thousand dollars raised for building Sunday school rooms and remodeling the church. The conference voted to accept a recent bill on painting the parsonage, and to have the work done right away.

A fine fellowship dinner was spread in the basement, and all the people enjoyed an hour of "breaking bread" and fellowship together.

Dr. J. M. Ormond in his address showed how badly our southland needs a new emphasis on the spiritual life in the rural sections. Rev. T. J. Whitehead brought greetings from our fellow Christians of the Methodist Protestant church, and expressed great personal satisfaction in the hope of an early reunion of these bodies which have been severed nearly a hundred years. Rev. J. D. Cranford, in an inspiring but brief statement, showed how that Christians who call themselves Methodists had one origin and are going to have one destiny. Rev. R. E. Brown brought a closing message. He drove home in dramatic fashion the fact that any life lived in an un-Christian way ends in tragedy, and that everyone who walks in the Christian way his life is filled with romance.

Brother Petty says: "The two Methodisms in Vance county are already working together, and are just waiting till organic union will make it less difficult."

JUNIOR CHOIR AT EDENTON CHURCH

The children's department of Edenton church is not asleep. This children's choir sings every Sunday night and is now a well organized group. These children are rendering a fine service to their church, and at the same time are learning to love their church and to love to sing. The church is proud of them. Mrs. G. E. Helms is superintendent of this department. She is assisted in her work with the choir by Mrs. L. C. Lewis and Mrs. W. E. Baker.

Names of members of the choir, reading from left to right, first row, are: Hubert Brown, Lloyd Griffin, Jean Smith, Elizabeth Crummey. Second row, Lester Stewart, Linwood Ward, Mary Griffin, Fontaine Pettus, Vivian Hayman, Minnie White. Back row, Margaret Griffin, Frances Collins, Julia Burton, Doris Brown, Alice White, Sara Elizabeth Miller. One little boy, Kenneth Ainsley, also a member of the choir, who wanted to be in the picture, is not present.



Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Candler, Byron Shankle 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
*Saluda-Tryon, M. A. Lewis 1

Charlotte District

Hawthorne Lane, L. B. Hayes 34
*Marshville, J. E. MsSwain 8
Bethel-New Hope, J. R. Warren... 5
Waxhaw, W. T. Albright 5
Wadesboro, Paul Hardin, Jr. 5
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Morven, G. N. Dulin 3
Calvary, T. F. Higgins 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Matthews, G. G. Adams..... 2
Duncan Mem.-Derita, J. S. Folger.. 1
Ansonville, L. F. Strader 1
Mt. Zion, H. C. Sprinkle 1

Gastonia District

Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Bessemer City, J. O. Ervin 5
Lincoln St., W. B. Shinn 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Bradley Memorial, H. F. Duncan.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 11
Stoneville- Mayodan, R. M. Hardee 9
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Centenary, C. S. Kirkpatrick 3
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 1
*Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Calvary, D. V. Howell 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1
Oak View, J. W. Groce 1

Marion District

Lenoir, First Church, J. S. Hiatt... 12
Gilkey, B. A. Sisk 11
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Forest City, Fletcher Nelson 3
Elk Park, J. D. Pyatt 2
Pleasant Grove, R. G. Tuttle 2
Glen Alpine, M. F. Moores 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Pleasant Grove, R. G. Tuttle 1
Cliffside-Avondale, H. E. Stimson.. 1
Table Rock, V. R. Masters 1
Broad River, V. P. Crowder 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 8
Cooleemee, A. A. Kyles 4
Albemarle, Central, G. B. Clemmer 4
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 7
Murphy, W. A. Barber 6
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1

Waynesville District

Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 18
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 5
Grace, O. B. Mitchell 3
Thomasville, Main St., C. M. Pickens 3
Kernersville, T. R. Wolfe 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Walkertown, C. C. Herbert, Jr. 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1
Sandy Ridge, A. C. Williams 1

Durham District

Cedar Grove, S. F. Nicks 11
Front Street, H. I. Glass 10
West Durham, M. Y. Self 10
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Carr, C. P. Womack 2
Milton, A. M. Williams 2
Siler City, C. F. Heath..... 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Person, M. W. Lawrence 1
Eno, H. T. Coley 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Perquimans, W. G. Lowe 2
Swan Quarter-Fairfield, R.Z.Newton 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
Wanchese, J. W. Sneeden 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
*Aberdeen-Vass, S. J. Starnes 17
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 11
Parkton, M. C. Ellerbe 5
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Roberdel, F. A. Lupton 3
Goldston, W. J. Underwood 3
Stedman, I. J. Strawbridge 2
Fayetteville Ct., J. C. Williams 2
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 3
Kinston, A. S. Parker 3
*Hookerton, J. H. Miller 3
New Bern, L. C. Larkin 2
Snow Hill, B. D. Critcher 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Grifton, G. B. Starling 1
Greenville, T. M. Grant 1
Pamlico, W. A. Tew 1
*Aurora, J. W. Dimmette 1
Fremont, C. W. Robbins 1

Raleigh District

Henderson (First), R. E. Brown .. 8
*Franklinton, S. E. Mercer 8
Hayes-Barton, Leon Russell 7
Oxford, O. W. Dowd 5
Fuquay, E. B. Craven 5
Newton Grove, J. A. Dailey 5
Millbrook, H. A. Chester 4
Smithfield, J. J. Boone 4
Four Oaks, H. B. Baum 3
Central, E. G. Overton 3
Fairmont, O. L. Hardwick 3
Middleburg, D. A. Petty 1
Dunn, J. A. Russell 1
Youngsville, M. W. Warren 1
*Benson, J. C. Whedbee 1
Bailey, L. T. Singleton 1
Creedmoor, E. C. Durham 1

Rocky Mount District

*Seaboard, W. G. Farrar 9
Rosemary, C. T. Rogers 7
Spring Hope, L. A. Tilley 4
Warrenton, J. O. Long 2
Norlina, E. D. Dodd 2
S. Rocky Mount, C. W. Goldston.. 1
Bethel, W. L. Clegg 1
Warren, E. R. Shuller 1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	**27**
Marion	**25**
Fayetteville	**22**
Durham	**19**
Winston-Salem	**17**
New Bern	**17**
Raleigh	**17**
Wilmington	**16**
Salisbury	**16**
Elizabeth City	**16**
Charlotte	**16**
Statesville	**14**
Gastonia	**13**
Asheville	**12**
Waynesville	**9**
Rocky Mount	**8**

Of the 529 pastoral charges in the two conferences 257 have made a report. Where are the 277? Not one sent from more than half of the charges. Do these nearly 300 pastors feel quite comfortable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

SAYS UNCLE EPHRIAM

People that mean well oughter be congratulated. But it takes more than well meaning to save the world. A good amount of intell'gence has got to be mixed with good intentions, and the two mixed together is a fine perscription for any ailment.

Fer instance, there's Hector Rickett's family over in Pisgah Hollow. They all come down with the grippe and were gettin' worse. The doctor said they was givin' the contagion to each other, and they'd have to be more regardful of sanitation. Next time the doctor come he asked if they wuz tryin' to stop the contagion, and Hector sez: "We're doin' all we know. We bought a sanitary drinkin' cup and we're all usin' it!"

It reminds me of Reverend Hornblow when he wuz at Mt. Nebo church. He always let his good intentions rush ahead like a colt let out in the spring, while his sensible thoughts came along like a yoke of oxen.

He had a habit, and a mighty good one, of askin' people to attend church. He saw six boys and girls walkin' down street and he stopped to invite them all to Sunday school along with their fathers and mothers.

"We do go to your Sunday school," they surprised him by sayin'.

"Then you'll promise to bring your parents with you, won't you?" he asked confidential like.

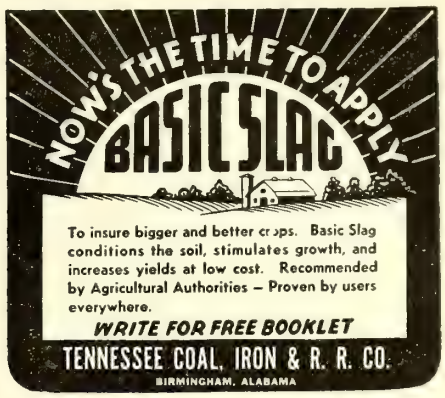
"No," they chimed, and the Reverend got mad as a hornet, expostulatin' hotly about the perversity of this here younger generation. The kids wuz tickled to see the preacher red in the face, but they thought they'd ought to explain. "You see, Reverend, we're all from the county orphanage!"—Religious Telescope.

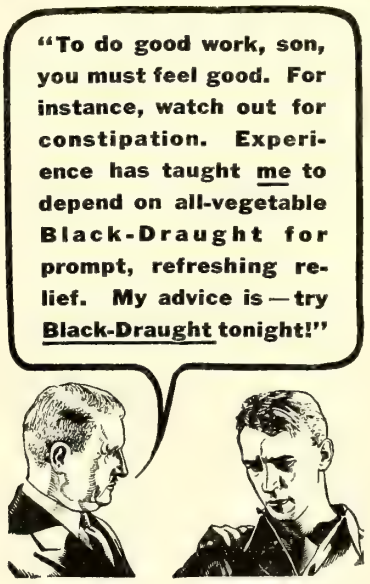
CHRIST THE CARPENTER

There is endless significance that Jesus was born in the cottage of a workingman and spent the greater part of his life doing the work of a village carpenter. It is impossible to believe that this happened by chance; for the minutest circumstances of the life of Christ must have been ordered by God. The Jews expected the Messiah to be a Prince; but God decreed that he should be born a workingman. And so Jesus built the cottages of the villagers at Nazareth, constructed the wagon of the farmer, and mended perhaps the plaything of the child. This sheds immortal honor upon work. The Greeks and the Romans despised manual labor, accounting it only fit for slaves; and this pagan notion easily slips back into the minds of men. But the example of the Son of Man will always protect the dignity of honest labor; and the heart of the artisan will sing at his work as he remembers that Jesus of Nazareth stood at the bench and handled the tools of the carpenter. —James Stalker, D.D.

LIQUOR REFERENDUM IN NORTH CAROLINA

The vote on whether liquor shall or not be legally sold in North Carolina will be taken in June. There is no way of putting the matter off. Men and women of the state will vote on the question when they vote in the primary on whom to send to Raleigh as their representatives. Last time they voted wet to the extent of a number of counties. Members of the legislature cast the votes of their people for them. A legislator or a senator casts the vote of all of his constituency for them. A county votes wet or dry when it votes for a wet or a dry representative. Therefore the real vote on liquor will be taken when candidates are chosen in the primary. The citizens of a county owe it to themselves to find out just how the candidate stands on the subject. If there is no dry candidate running in your county get one out immediately. There are surely two or three citizens in your county who are opposed to selling liquor. If there are two or three one of them should become a candidate so that the others would not be forced to vote for liquor. There are thousands of good women in the state who are aiding and abetting the liquor interests. These good women help by staying at home on primary day. They cast one-half a vote by not voting at all. Dear sister, don't say that you oppose liquor if you aid the liquor interests by a failure to help elect dry representatives. The liquor forces do not want a vote on the question, but they cannot help it. The vote will be taken in North Carolina when representatives for the legislature are chosen in the June primary.— Charity and Children.





HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingreddients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

A Good Way to Prevent Colds

Many run-down men, women and children have found Yerkes Palatable Preparation with Malt and Hypophosphites containing a solution of an extractive from fresh Cod Livers, an ideal way to rebuild healthy vitality, sound flesh and strength and also to build up resistance against colds and other infections. Ask your druggist today for

YERKES

Palatable PREPARATION

NEW Sunshine Line

Enjoy Extra Dollars

Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O'-Sunshine" Wall Plaques, "Bible Lovers'" Stationery, etc. In demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free helps. (Service from Sacramento and Toronto)

Write to Gospel Trumpet Co. Est. 1881 Anderson, Ind.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

SCARRITT COLLEGE

We are using our page this week to give to our readers information concerning our Scarritt College for Christian Workers at Nashville, Tenn., and to indicate how members of our conference can assist in the work that this college is udertaking to do. The fact that Dr. J. L. Cuninggim, president of Scarritt, is a member of the North Carolina conference is a reason for special interest in the college on the part of our people, and we feel sure they will be glad to know something of what is going on at this institution.

Action of Board of Christian Education

"Your board is grateful for the work being done by Scarritt College. We recommend that the Board of Christian Education, through its executive secretary, co-operate in the matter of securing Scarritt Associates for the college."

A Letter From President Cuninggim

Dear Brother Bradshaw:

I am dropping a line to express my deep appreciation of the action taken by the North Carolina conference at its last session, in which the conference pledged its co-operation with Scarritt College in securing Scarritt Associates within the bounds of the counference. As I understand, the coference left this matter in your hands, as the executive secretary of the Board of Christian Education, and I feel sure that you will take pleasure in rendering this service for our institution. I shall be most happy to furnish any information that you may desire from time to time, and co-operate in every way I can in this good endeavor. If Scarritt College can secure a sufficient number of friends who will co-operate with our program as Scarritt Associates, it will mean a great deal to the institution and to the church.

Assuring you of my appreciation of your interest and co-operation, and with all good wishes, I am,

Sincerely, J. L. Cuninggim.

A Few Facts About Scarritt College —A Connectional Institution

In 1924 Scarritt Bible and Training School was removed from Kansas City, Mo., to Nashville, Tenn., and reorganized as Scarritt College for Christian Workers. By charter the ownership and control of the new institution was given to the General Coference of the Methodist Episcopal Church, South. The General Conference of 1926 accepted the college as "an institution of the Methodist Episcopal Church, South."

Place in Educational System of Church

It is the purpose of this college to prepare Christian workers for service in the home, the church, and other agencies. It offers to young people, men and women, unique opportunities to secure professional training for work as home makers, pastors' assistants, directors of religious education, missionaries, deaconesses, social workers, recreational leaders, rural workers, and parent education leaders.

The college offers courses each quarter which are designed to give basic training for various types of Christian service. Many students who have devoted six or twelve weeks to these special courses of study bear testimony to their value as aids for improving their efficiency in church work. Affiliation with George Peabody College for Teachers makes the wide range of courses offered by that institution available to both regular and special students at Scarritt.

Types of Courses Offered

Operating as a senior college and graduate school, Scarritt now offers courses for four general types of workers: (1) Those who are primarily interested in Christian home-making and non-professional community service; (2) Christian social workers in both urban and rural situations; (3) Those who wish to prepare for some phase of religious education or teaching; and (4) Missionary workers for foreign service.

A Record of Achievement

Since the graduation of the first class in 1894, Scarritt has given to the church each year a group of well trained Christian workers. Although its enrollment has been small, more than 450 of its graduates have gone out as missionaries to foreign countries, some 350 have been deaconesses or home missionaries in the church, and approximately 425 have engaged in other types of Christian work throughout our land.

The new Scarritt is now completing the first decade of its history. A brief inventory of the progress achieved since 1924 should include the following items: A material plant and equipment valued at approximately $1,000,000 has been acquired; an efficient educational organization has been developed in strict conformity to the best educational standards and practices; an excellent curriculum has been developed; and a tradition has been established for thorough scholarship, together with constant emphasis on personal devotion to Christ and the passion for Christ-like service.

Scarritt Associate Plan

The need of an educational institution for permanent endowment is recognized by all who are acquainted with college work. The cost of providing an adequate faculty, satisfactory library facilities, experimental laboratories, and the developing plant can only be met by an income which is guaranteed by permanent endowment.

Scarritt College has been carrying on an interesting experiment in recent years seeking to discover more basic guarantees for the continuity of its program. Out of the burdens and difficulties thrown up by the financial depression, there was brought forward the Scarritt Associate plan. By this plan it was purposed that there should be formed an ever-widening circle of friends whose relationship with the college would be that of vital "association" with its central plans, purposes, and realizations. These associates were to co-operate with the administrative staff and the faculty through constant prayer for the institution, by interpreting its spirit to their friends, and by financial contributions, however small, toward its maintenance. Thus was established this personalized method of building up a living endowment for Scarritt.

The Associate membership plan has made a valuable contribution during recent years since the depression so seriously threatened to curtail our work. Scarritt is deeply indebted to the Associate friends who have contributed so loyally to its support and made it possible for a large number of deserving students to study and prepare themselves for special Christian service. Indeed, so signally significant has been this service that we are convinced that it has far larger possibilities than have yet been realized.

What Can We Do?

From that which has been presented on this page it can readily be seen that Scarritt is performing a most needed service in the life of our church. It is quite as true that its continued service, and an enlarged service, will depend upon the support that the church as a whole will give through its individual members. The Scarritt Associate Plan described above offers an opportunity to anyone who is interested to have a part in the continued growth and effectiveness of Scarritt. One dollar—or more—per year enrolls one as a Scarritt Associate and unites one with numbers of others throughout our church who have a vision of what this institution is meaning and will mean to our church. Those who wish to become a member of this supporting group can send their names and contributions to Dr. J. L. Cuninggim, Scarritt College, Nashville, Tenn., or to the conference office, Box 647, College Station, Durham, N. C., and we will forward them to the college.

"A Call to Youth"

Scarritt calls the choice young life of the church that she may train them—

To help solve the social problems of this era.

To be messengers of international good will.

To help promote inter-racial understanding.

To be missionaries at home and abroad.

To help interpret spiritual longings.

To found Christian homes.

PREPARING CHILDREN FOR CHURCH MEMBERSHIP

Dr. Costen J. Harrell, pastor of West End church, Nashville, Tenn., uses each year a small catechism in preparing children for church membership. We have asked Dr. Harrell for permission to mimeograph copies of this catechism for any members of our our conference who may wish it. If there are those who would like to have copies, they may secure them by writing to Dr. Harrell, or to the conference office, Box 647, College Station, Durham, N. C.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHURCH SCHOOL RALLIES

Statesville District

Church school rallies will be held in four centers on the Statesville district April 19-22. The program will consist of a presentation of the work of the conference board by members of the staff, followed with a sermon by Rev. W. L. Hutchins at 11 o'clock. After dinner at the church leaders of the three age group divisions will meet separately with Miss Elizabeth Oliver and Mrs. Weaver Mann, J. G. Wilkinson and W. A. Kale, and Carl H. King and Miss Gladys Hefner, for a discussion of work with children, adults and young people.

Place of Meetings

These rallies will begin at 9:30 a. m. and will be held at four places in the district with the suggested grouping of charges as follows:

Warrensville Church, Tuesday, April 19, 9:30 a. m.

Jefferson ..... G. R. Stafford
West Jefferson ..... W. J. Huneycutt
Creston ..... J. M. Green
Helton ..... R. J. Starling
Todd ..... H. O. Huss
Warrensville ..... J. G. Wooten
Sparta ..... A. B. Bruton
Laurel Springs ..... J. A. Fry

Union Church, Wednesday, April 20, 9:30 a. m.

Wilkesboro ..... A. W. Lynch
North Wilkesboro ..... A. L. Aycock
Moravian Falls ..... J. C. Gentry
Elkin ..... W. A. Jenkins
Elkin Ct. ..... J. P. Hornbuckle, Jr.
Jonesville ..... P. L. Smith

Claremont Church, Thursday, April 21, 9:30 a. m.

Catawba Ct. ..... Reid Wall
Balls Creek ..... J. A. Howell
First, Hickory ..... J. C. Cornett
Newton ..... W. M. Smith
Maiden ..... J. G. Winkler
Bethel-Fairgrove ..... R. E. Ward
Taylorsville ..... J. W. Vestal
Hiddenite ..... C. R. Ross
Highland-Rhodhiss ... H. M. Wellman
Westville ..... H. L. Powell
Statesville Ct. ..... J. B. Tabor

Vanderburg Church, Friday, April 22, 9:30 a. m.

Central, Mooresville ..... W. A. Kale
Broad St., Mooresville..J. P. Hornbuckle
South Iredell ..... J. O. Cox
Mooresville Ct. ..... W. Q. Grigg
Broad St., Statesville.....A. C. Gibbs
Race Street ..... G. W. Vick
Shepherds ..... A. G. Lackey
Troutman ..... J. M. Varner
Elmwood ..... T. B. Johnson
Davidson Fairview ...R. B. Shumaker
Cool Springs ..... R. E. Hunt
Olin ..... D. A. Rhinehardt
Stony Point ..... C. H. Peace

Meetings Planned For

General membership of the church and especially for pastors, general superintendents, officers and teachers of age group divisions, workers in vacation church schools, leaders in missionary education of children, and other interested persons.

Bring a well filled basket and the entire family for a day at the church!

CHURCH SCHOOL DAY

Sunday, April 3

While Sunday, April 3, has been designated as Church School Day, many churches are planning for another date. The program for this year is designed for use during the period of the Aldersgate Commemoration. It should be used some time between April 3 and May 22. Free programs are available and will be sent immediately on request to the conference office. The number of church schools and the requests by districts to March 26 are as follows:

Asheville district—Schools 76, programs 4.
Charlotte—Schools 82, programs 13.
Gastonia—Schools 82, programs 24.
Greensboro—Schools 94, programs 10.
Marion—Schools 104, programs 11.
Salisbury—Schools 82, programs 22.
Statesville—Schools 123, programs 12.
Waynesville—Schools 84, programs 8.
Winston-Salem—Schools 112, programs 12.

CHILDREN'S DIVISION

World Friendship Units

The new World Frendship units, Many Moons Age and Now, for juniors, and Indian Children, for primaries, are ready.

These units are to be taught during the month of May, with some schools beginning with the last Sunday in April. Both teachers and children will find them most interesting and helpful. Each teacher of juniors and of primaries will need a copy of the unit for her group.

If you use Closely Graded Lessons, you will want to lay aside for a month your regular material in order to give place to this important study. If you use Group Graded Lessons (Junior Lessons and Our Little People) you will find that lessons on the American Indians are included in your regular material for May. However, you will find the copies of the units most helpful, in addition to the regular lessons.

These attractive books are available from the Methodist Publishing House, Richmond, Va. The price is 25 cents. Order yours early!

Welcome!

We take pleasure in welcoming two new district directors of the Children's Division. They are Mrs. W. P. Moore, Salisbury, for the Salisbury district, and Mrs. H. B. Simpson, Charlotte, for the Mecklenburg county area. We look forward with much pleasure to our association with these fine workers.

Elizabeth Oliver.

A REMARKABLE RECORD

The criterion by which the success of a life is divinely measured is faithfulness to a task. The admonition and promise is, "Be thou faithful unto death and I will give thee a crown of life." In this company of the crowned faithful is Miss Pauline Jeanette Turner, who died in January of this year. It would be difficult for anyone to turn in a better record for faithful work than Pauline did in the last few years of her life. Little more than out of high school, she entered enthusiastically into the educational work of her local church in the young people's division. In this work she was a real leader. All of her friends and co-workers had the highest respect for her and the utmost confidence in her. Although she was but a youth barely passed 20, she easily assumed a place of influential leadership. Others were pleased to follow her guidance and seek her counsel.

Pauline had a burning desire to do the most efficient work possible for the kingdom. To do this she set about to secure the kind of training necessary. She took advantage of all the opportunities which her church offered her. She studied in schools in her local church, attended the county training schools, and took courses by correspondence from Nashville. Beginning her courses in July, 1935, she completed 21 by the time of her death, two and one-half years later. The last credit she received was on December 20, 1937, which was less than a month before her death. Last summer she attended the Junaluska school and worked out her expenses waiting on tables. During her last month on earth she completed two courses by correspondence, the last of which she finished just a few days before death cut her young life short. She was not able to send in for credit, but her pastor did, and these cards will be kept with those she prized so highly. Surely she was a shining example of Christian faithfulness.

O. E. Croy.

BURKE COUNTY TRAINING SCHOOL

A training school for Christian workers was held at Morganton March 20-25, with the following courses and instructors:

Teaching Children, Miss Elizabeth Oliver.

Senior-Young People's Department Program, Mrs. John F. Kirk.

The Spirit and Genius of Methodism, Rev. W. A. Newell.

Fifteen churches were represented in the school, and 45 credits were granted. Morganton circuit headed the list, with 17 credits earned. The largest number of credits given to one church was to First church, Morganton, with 10 credits.

The great commission, "Go into all the world," does not apply exclusively to foreign missions for the world begins where your front yard ends. When you leave your own doorsteps you are in the world.—Rev. W. G. Coltman.

If it is not decent, never do it; if it is not true, never speak it: let this always be your rule.—Marcus Aurelius.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE BOARD MEETS

Our board of trustees meets twice a year—in March and in September. The March meeting was held Thursday of last week in the directors' room in the Administration building on the Children's Home grounds with the following members present: Dr. T. F. Marr, president; R. G. Stockton, vice president; George F. Ivey, secretary; Dr. H. K. Boyer, E. R. Bucher, Rev. R. M. Courtney, T. Austin Finch, James A. Gray, Rev. Joe S. Hiatt, Rev. T. B. Johnson, J. Paul Lucas, Rev. J. W. Moore, Dr. W. W. Peele, J. Raymond Smith and B. S. Womble. Matters to which the board gave special attention centered around finances and the welfare of our boys and girls. The board was pleased to be assured that the boys and girls are in good health and happy in their training processes. Detail matters were gone into as sufficiently as time would permit. The older members of the board gave a hearty welcome to Austin Finch and Dr. W. W. Peele, new members of the board. Our board of trustees is composed of a most outstanding group of men. Their insight into affairs is penetrating and their ability to carefully evaluate is convincing. It is always a pleasure to have our governing board with us.

AT LOW EBB

We are receiving very little money from our friends these days. Except for spring payments from kind friends who are sponsoring the clothing needs of quite a number of our children our financial receipts for the past several weeks have been very small. Becoming somewhat alarmed about the situation, we have just made a comparison of receipts during this conference year with those received to this date last coference year and find that we have received just a little more this year. The fact that our expenses are more than they were a year ago, caused by the increase of our family, necessitates increased giving on the part of our friends in order to meet our expenditures. In the face of right heavy buying for spring clothing the money in our treasury is at a very low ebb. We hope our friends will take this into account and forward their contributions as early as they can.

WON AND LOST

In addition to many practice basket ball games played in our gymnasium during the past winter, a summarized statement just received from Coach Murray reveals that our four teams played 73 match games, winning 60, losing 11 and trying 2.. The boys' varsity team won 21 and lost 5. The girls' varsity won 20, lost 5 ad tied 1. The boys' reserves won 5, lost 1 and tied 1. The 125-pound team won 14 and lost none. The boys' and girls' varsity teams each lost the orphanage championship games but each won the trophy in the South Piedmont Conference. The 125-pounders won the trophy in their city-wide conference and also came out on top in the Y. M. C. A. boys' tournament. The reserves, not being in the conference, had no trophy to work for.

MUSIC FOR FUN

The 33 six- and seven-year-old boys in our Anna Hanes cottage, together with their house mother, Miss Ruth Hunter, have been very much interested in the six o'clock Friday evening "Music for Fun" programs given by the Columbia Broadcasting System. After listening to several programs the boys wrote Howard Barlow and William Spier, directors of the Columbia Symphony Orchestra, a letter of appreciation, which was read to listening friends, and stated that they had a little orchestra which was directed by Bobby Paton and Cornelius Blair, better known to the boys as "Corky." The boys received in return the following letter signed by Mr. Barlow and Mr. Spier:

"Both of us, and the production staff of the Columbia Broadcasting System, want to congratulate you for your grand letter to our program, 'Music for Fun.' You can really feel proud to have won two of the three autographed conductors' batons we offer each week because the best letters have been carefully chosen from the many hundreds that are submitted. Your letter shows that you have listened appreciatively to our music and our descriptions of it, and that you have used imagination and naturalness in expressing your enjoyment of the piece you liked best. Keep on listening to 'Music for Fun' each Friday, won't you? And please get your friends to listen, too—because we feel that you can help us tell everybody that good music is good fun. Give our regards to Bobby and Corky and all the gang."

MARBLES, LITTLE AND LARGE

When Rev. J. S. Hiatt came to the meeting of the board of trustees last week he had with him a half bushel basket of marbles, together with some knee pads for the boys to use in getting at the right angle to shoot the little round things out of the ring. Brother Joe said we might distribute the marbles as we saw fit, and so we have called in Rufus McRary, a little Lenoir boy who learned to love "Preacher Hiatt" immensely before his enrollment into the Children's Home. So Rufus and I have had a big time distributing the marbles. Many a boy's pocket is now rattling with marbles as he goes to school, plays the game and works at his tasks. "Marble not" is not in the Bible nor is it practiced at the Children's Home. Our boys have added a marble friend, Rev. J. S. Hiatt, to their candy friends, R. B. Crawford and G. F. Ivey.

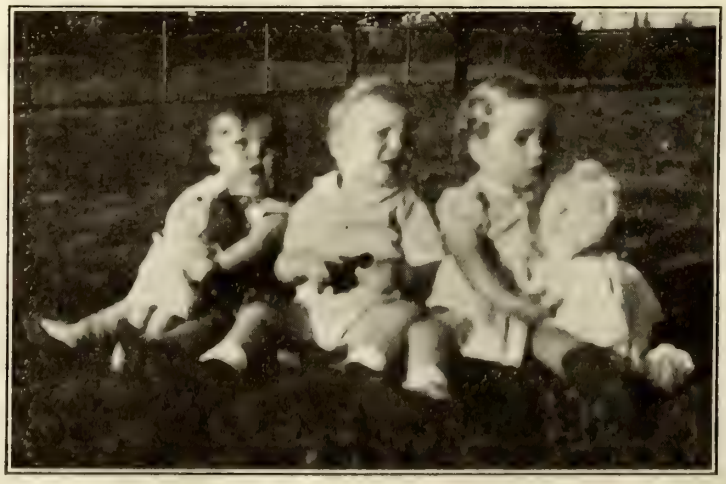
THREE LITTLE TOTS

The picture this week presents the picture of three of the youngest members of our family. Reading from left to right they are Peggy Lucas, two years of age the 19th of February; Eugene Wallace, two years of age the 1st of January; and Nancy Reavis, two years of age the 2nd day of last December. All three of these little youngsters came to the Children's Home before they were of age, the two-year limit, but since arrival have become very much at home and are happy in their fat and fluffiness. Eugene is sponsored by the Hunt Wesley class of College Place, Greensboro. Nancy is sponsored by the Golden Links class of Central, Shelby. Peggy is waiting for somebody to claim her.

RELIGIOUS EMPHASIS

On the evenings of this week Rev. Wilson O. Weldon, associate minister of Centenary Methodist church, is conducting our religious emphasis meetings. All our family over about nine years of age are attending these meetings and have become very much interested in them. About forty of our children have given their names for church membership and are being led by Mr. Weldon through the appropriate steps of committing themselves to serving Jesus Christ and joining a group of people in a church whose aim it is to make their lives happier, their community better and their service to their fellows more consistent.

The noblest of all charities is in enabling the poor to earn a livelihood.—Talmud.



Too little to pose but not too little to get hungry

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Recently we placed a wire fence around part of our campus on Clay and St. Marys streets to protect our children from being injured by automobiles, as the streets run right by our playgrounds and near a number of our cottages. A great many cars and trucks constantly passed through our campus day and night, which also endangered the lives of our children. The fence prevents our driveways from becoming a thoroughfare for the public. Mrs. C. A. Dillon and several other ladies are very much interested in putting out roses and ivy along by the fence, which will make it very attractive after the fence is thoroughly covered. Anyone who has a cutting of roses of the rambler and the Dorthy Perkins variety will confer a great favor on the Orphanage by sharing them with us. We are endeavoring to make our campus and yards just as attractive as we possibly can.

* * * *

Where there are large numbers of young people ample provision should be made for their recreation, both for boys and girls. One of our greatest needs at present is a gymnasium where our young people could play basket ball and enjoy other indoor sports. We are also in need of a baseball diamond, where our girls could enjoy playing soft ball. The boys have one, but the girls have no place to play when the boys are using their diamond. If we had two or three tennis courts they would afford much pleasure for our boys and girls. We also need at least two indoor basket ball courts, where the boys and girls could enjoy this popular sport. I have learned from past experience that when boys and girls have an opportunity for wholesome recreation the need of discipline is reduced to a minimum. All of our work is done by the boys and girls, and in their leisure hours an opportunity should be given them for all kinds of sports. Friends who are in a position to do so could add a world of joy to our children by providing the things just mentioned. I shall be glad to interview any who feel as I do about providing more recreational opportunities for our young people.

* * * *

Mrs. Nellie B. Rives writes interestingly concerning her visit to the Seaboard charge on the third Sunday in March:

"The concert class had a delightful trip to Seaboard, leaving here Saturday afternoon. Rev. W. G. Farrar is pastor of this charge, and one of our most loyal friends. For several years he has been first to pay Orphanage apportionment in full in the beginning of the new confernece year. Friends greeted us at the church and took us to their homes for the time we were in the charge. Saturday night we drove a few miles out from Seaboard to give a concert in the nice country church, Pleasant Grove. Sunday morning we were in the church in Seaboard. We had the privilege of attending Sunday school and listening to an excellent teacher, Mrs. Butler. The school here is very good, under Mr. Ford's leadership. In the afternoon we were at Concord church. They have a small membership there, but their work for our Orphanage is splendid. These people are very true to our home in every way. Large congregations and many visitors from other churches were with us in our services. The writer had a pleasant visit in the home of one of our legislators, Mr. W. D. Barber, and his good wife."

* * * *

Sometimes we find ourselves out on the desert, but the Lord does not send us manna and quail to feed our 300 children as he did the Israelites on their memorable journey to the promised land. All of our supplies must necessarily come to us from the Lord, through our churches and his followers. Since there has come a deep and more vital religious experience to many of our church members, I believe it will reflect itself in more sacrificial giving to worth while causes. If there has ever been a time when there was need for a generous response to meet a great human need that time is now. Voices are calling at home and abroad to which we cannot turn a deaf ear unless we are disobedient to the heavenly vision. Among those whose voices are clamoring for help are the children of the Methodist Orphanage, and scores of others who should come to our home. We have been hard at work since the annual conference begging our pastors and churches to send us from fifty to one hundred per cent of their Orphanage apportionment, but so far only a few have measured up to our expectations. It is earnestly hoped and urged that during the next six weeks our churches and pastors will bestir themselves and do their dead level best to send us as much of their Orphanage apportionment as is humanly possible. Unless something is done right away we shall have to go to the bank and borrow money to meet our March bills, something which we have never had to do this early in the history of the Orphanage.

The minister had advertised for a man servant, and the next morning a nicely dressed young man rang the bell.

"Can you start the fire and get breakfast by seven?" asked the minister.

"I guess so," answered the young man.

"Well, can you polish all the silver, wash the dishes, and keep the house neat and tidy?"

"Say, parson," said the young fellow, "I came here to see about getting married—but if it's going to be as much work as all that, you can count me out right now."—Watchman-Examiner.

Does your laxative make you SICK in the STOMACH?

The first thing you want when you're constipated is a good thorough cleaning out. That's why you buy a laxative. But who said you had to take a rough bitter dose that makes you sick in the stomach?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets *thorough* results—but smoothly, easily, without throwing your intestinal system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever! It TASTES BETTER, ACTS BETTER—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now Improved—better than ever!

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THE ORIGINAL CHOCOLATED LAXATIVE

As Ye Sow—So Shall Ye Reap
Write Today For
WOOD'S SEED CATALOG Mailed FREE



It Tells How You Can SAVE 1-4 ON FLOWERS AND GARDEN SEEDS

T. W. WOOD & SONS
Richmond, Va.

NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City..	3:02 p.m.
Arrive Norfolk	4:50 p.m.

Ride the Economical Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

"THEY CRUCIFIED HIM"?

What are you doing here, my child
Behind these prison bars,
Shut away from the sunshine,
The flowers and the stars?
I know not your right to ask, lady,
Why I'm shut away from the world,
But I will answer you plainly,
I am—a very bad girl.
O girl, she was just seventeen,
I felt it would break my heart
To see this pretty, pitiful child,
Locked in that cell so dark.
She spoke the truth—she was bad,
Wild as a girl could be,
With small chance to be aught else.
But what's that to you and me?
We are out planting our gardens,
And watching our tulips grow,
With little thought and not
Much care as to where this child will go.
With amazement I saw deep suffering
In the Christ's eyes one day,
My soul felt faint, for he
Looked at me in so strange a way.
I understand that look now
As I feel this pain my heart;
It springs from the rub of a careless world in which we take a part.

—Lucile N. Carter.

NOTICE!

The Durham zone will meet at Lakewood church, Durham, on Thursday, April 7, at 2:30 in the afternoon. Mrs. Virginia Patrick, chairman of this zone, urges a full delegation from the auxiliaries that compose this zone.

Mary Hambrick Missionary Society of Long Memorial church sent $30 to Chinese Relief fund, care of Mrs. Ina Davis Fulton, Nashville, Tenn.

The North Carolina conference is glad to furnish an officer in the Council in the person of Mrs. A. M. Gates, who was recently elected calendar clerk. Mrs. Gates has been a member of Council for the past twelve years and is thoroughly acquainted with all the details of the organized effort. Conscientious, painstaking and punctual, she is well furnished for this position that requires an accurate account of the order of business.

Let all auxiliaries turn their attention to the annual meeting to be held in Greenville April 19-21. Elect your delegates at once and report the same to Mrs. K. B. Pace, Greenville, N. C.

Just before sailing for the Orient on November 27 Bishop Arthur J. Moore penned a message to his friends in America, in which he included a significant reminder. After mentioning the suffering in China he says: ". . . . We have in Japan a small but virile Christian church. The Christians love peace and hate war. Let us not forget that they too are passing through a severe crisis. If we do not love and support them, it is possible for the Christian church to be strangled to death in a world of mad militarism. How I wish it were possible to introduce to my friends in America those heroic saints —men and women—who are carrying on in Japan against such tremendous odds just now!"

Mrs. Newton Prince writes: "The Fuquay Springs auxiliary is striving to help the church bring before its people the significance of the Aldersgate celebration and to bring about a spiritual awakening. During the first quarter 'Rebuilding Rural America' was used as our mission study. Our welfare department is trying to put into practice in our community some of the things we learned in regard to the negro."

Missionaries in Poland who have been working for two years to get governmental permission to erect a village chapel at Dunkowice, Poland, now after innumerable visits, letters, and interviews believe that permission may be forthcoming during the present spring. They are greatly rejoiced over this since this will be the first Methodist chapel to be erected in what was formerly Austrian Poland.

BRAZIL MISSIONARIES WRITE JAPAN MISSIONARIES

To the Missionaries in Japan,
Woman's Section, Board of Missions,
Methodist Episcopal Church, South:

The missionaries in Brazil, Woman's Section, Board of Missions, Methodist Episcopal Church, South, in session January 22-26, 1938, voted to send to you, our sisters in Japan, an expression of our love and sympathy in this trying time. We wish to assure you that our love and prayers are with you.

We understand the heartache and love you bear for your adopted country and your friends and co-workers there. We understand under what difficulties you are striving to uphold the principles of the Christ.

As we faced together in our session many of the difficulties that confront the work of the kingdom of God today, we were driven back once again to the familiar words:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

We know that it is this faith that is your steadfast assurance in your loved land today. We share with you the certainty that the Christ is with you and that his strength will never fail.

May the church of the loving God in Japan continue to move forward in Christian living! With prayers and sympathy for all, we are,

Sincerely yours,
Missionaries in Brazil,
M. E. Church, South.

—Bulletin.

MRS. ALICE B. HUDSON

"If we could open the gates of heavenly life,
And stand within, all God's plans to see,
We'd read the meaning of all our tears and strife,
And know the Providence of sorrow's mystery."

In deep sorrow and with a sense of great loss, the Mary Pierce Johnson Missionary Society of the Weldon M. E. church records the passing of Mrs. Alice B. Hudson at her home in Weldon, N. C., February 21, 1938.

Thus another familiar face is missing, another seat is vacant, another voice is stilled, and another of our valuable and beloved members has "gone from works to reward."

Mrs. Hudson was a woman of great faith, deep and abiding convictions. She possessed unusual abilities of leadership. She was very active in our society and for many years successfully led one of its larger circles, oftentimes doing important committee and representative work. During her decline her suggestions and wise counsels were sought and followed. Though many years widowed, and with large home and family responsibilities, she gave freely of her time, talents and means to her church, which she loved and served so well, oftentimes sacrificing her own comforts and conveniences to assist in carrying on the work of her church.

She was for many years the leader and director of our church choir. To her song was a joyous expression of Christian faith, love and life. She loved both the poetical Christian sentiments of the words and the musical melodies of our church hymnal. She was animated and most happy when pouring out her own soul in sacred song. Though physically enfeebled, upon special request, her solo rendition—"The Holy City"—a few months ago, was her dedication of our new church organ. This will long be remembered as her triumphant song of praise. Although she was long a sufferer, song never went out of her life. She sang in health. She sang in her illness. She sang as she faced her transition. Song was in her soul as her immortal spirit explored the "land of cloudless sky."

If moral consciousness here is the beginning of the joyous experiences of hereafter, surely hers is a place in the chorus of the "choir invisible."

"Then shall my latest breath
Whisper thy praise;
This be the parting song
My heart shall raise.
This still my prayer shall be
More love, O Christ, to thee,
More love to thee,
More love to thee."

"Thus do we pass from earth and its toilings, only remembered by what we have done."

Mrs. Wm. L. Knight,
Miss Laura Powers.

Mrs. J. Le Grand Everett has moved to Washington. Her address is 1328 Kennedy Street, N. W., Washington, D. C. Many of our missionary women will regret that this faithful missionary has moved from the state.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PROGRAM

Twenty-Sixth Annual Session Woman's Missionary Society, W. N. C. Conference, Central Church, Monroe, N. C., April 5-7, 1938

Conference theme: "Building the Kingdom."

Tuesday Morning, April 5

10:30. Meeting of executive committee.
1:00. Luncheon for executive committee.
2:30. Hymn No. 1, "O for a Thousand Tongues to Sing."
Worship service. Mrs. George Hampton.
2:50. Organization. Announcements.
3:20. Group meetings.
4:15. Hymn No. 238, "Bread of the World in Mercy Broken."
Communion service. Dr. G. T. Bond.
5:00. Service of remembrance.

Tuesday Evening

8:00. Hymn, "God of Grace and God of Glory."
Worship service. Rev. W. R. Kelly.
Special music.
Messages from the Oriental fields:
Miss Naomi Howie, China.
Miss Leila Tuttle, China.
Special music.
Announcements. Benediction.

Wednesday Morning, April 6

8:50. Meditation.
9:00. Hymn No. 354, "O for a Heart to Praise My God" (Second Tune).
Worship service. Mrs. J. H. Armbrust.
9:20. Reports of officers:
Vice President, Mrs. W. W. Hagood.
Supt. Literature, Mrs. A. L. Thompson.
Supt. Study, Mrs. C. N. Clark.
9:55. Council message, Mrs. W. R. Harris.
10:15. Report of Treasurer, Mrs. P. N. Peacock.
Message of President, Mrs. C. C. Weaver.
11:00. Messages from foreign fields:
Miss Leila Tuttle, China.
Miss Euline Smith, Korea.
Miss Naomi Howie, China.
11:50. Announcements.
Special music.
12:00. Worship and meditation. Miss Euline Smith.

Wednesday Afternoon

2:00. Hymn No. 355, "Love Divine."
Scripture and prayer. Mrs. W. P. Moore.
Election of officers.
2:30. Reports of Bureau of Christian Social Relations. Mrs. Reid Wall.
3:10. Western North Carolina Flower Garden:
Conference Secretary, Mrs. W. R. Harris.
Asheville district, Miss Amy Hackney.
Charlotte district, Mrs. C. E. Wakefield.
Gastonia district, Mrs. Wilbur Baber.
Greensboro district, Mrs. W. T. Powell.
Marion district, Mrs. Arthur Harrill.
Salisbury district, Mrs. X. V. Moss.
Statesville district, Mrs. T. V. Goode.
Waynesville district, Mrs. F. E. Branson.
Winston-Salem district, Mrs. J. G. Sterling.
4:10. Announcements.
4.15: Benediction.

Wednesday Evening

8:00. Hymn No. 191, "Spirit of Faith Come Down."
Worship service, Rev. W. C. Dutton.
Special music.
Address: "I Observed—I Resolved." Rev. W. L. Hutchins.
Pageant: "The Gate Beautiful—Aldersgate."
Benediction.

Thursday Morning, April 7

8:50. Meditation.
9:00. Hymn: "A Charge to Keep I Have."
Worship service. Mrs. F. A. Walton.
9:20. Officers' reports:
Supt. of Supplies, Mrs. J. W. Harbison.
Bethlehem House, Mrs. L. V. Scott.
"Sunny Acres," Miss Hyda Heard.
Scarritt College, Mrs. A. L. Thompson.
Secretary of Children's Work, Mrs. George Hoyle.
Status of Women, Mrs. J. F. Spurill.
N. C. Christian Advocate, Mrs. W. R. Harris.
11:00. Messages from Oriental fields:
Miss Leila Tuttle, China.
Miss Euline Smith, Korea.
Announcements.
Special music.
12:00. Worship and meditation. Miss Leila Tuttle.

Thursday Afternoon

2:00. Hymn No. 301, "Arise My Soul, Arise."
Scripture and prayer. Mrs. J. W. Ouzts.
Invitation for 1939 annual meeting.
Election alternates to Council.
Election trustees Bethlehem House.
Reports of committees.
Benediction.

STATESVILLE DISTRICT ZONE MEETING

Miss Mamie Sockwell

Seventy-five or more registered for the Upper Zone meeting of the missionary societies of the Statesville district, which was held Tuesday, March 15, at North Wilkesboro, with Mrs. B. S. Call of Wilkesboro, chairman, presiding, and Mrs. J. B. Henderson of Wilkesboro serving as secretary.

Rev. A. W. Lynch, pastor of Wilkesboro church, led the worship period, which opened with a hymn, "Come Thou Fount of Every Blessing," and was followed by words of welcome from Mrs. A. L. Aycock, with response by Mrs. J. L. Inskeep of Roaring Gap. Mrs. T. V. Goode, the new district secretary, was introduced by Mrs. Call and brought a fine message to the assembled group and outlined some of the work for the year.

Different activities of the missionary society were presented as follows: Mission and Bible study, Mrs. W. D. Halfacre, North Wilkesboro; C. S. Relations, Mrs. J. S. Hall, Elkin; literature and publicity, Miss Mamie Sockwell, North Wilkesboro; supplies, Mrs. J. B. Henderson, Wilkesboro; Y. P. work, Mrs. Ed F. Gardner, N. Wilkesboro; baby specials and children's work, Mrs. John Hoyle, Statesville.

Roll call and reports of representatives showed interest manifested throughout the zone.

Miss Gwendolyn Hubbard of the senior class of North Wilkesboro high school sang most impressively "Above the Hills of Time," with Mrs. William Marlow as accompanist. The inspirational message for the hour was brought by Rev. A. L. Aycock, pastor of the local church.

An invitation for the fall meeting extended by the Elkin society was accepted. Following the closing hymn, "Blest Be the Tie That Binds," Rev. J. C. Gentry of the Moravian Falls pastorate, pronounced the benediction.

A lunch and social hour was enjoyed in the church hut immediately following the meeting.

LITTLE MEXICANS MAKE GIFTS TO CHINA

Wesley House,
Houston, Texas, Feb. 16, 1938.

Dear Mrs. Fulton:

My Junior Reserves put on a little play, sold tickets (five cents for adults and three cents for those under 12) and raised $4.60 last Tuesday night. Our little Wesley House was packed with the 140 people who came. I am enclosing a check for $5, which the girls hope will keep some of the refugees from starving. . . .

Most of the money was in pennies and from little brown hands that have very little. Every now and then when I meet a child onthe street as I visit, he will hold out a penny and ask me to send it to the Chinese. One little eight-year-old boy in my little boys' club, "Little Brothers of Kindness," said, "Oh, I know what I'll do! When my father gives me fifteen cents to go to the picture show I'll save it for the Chinese." Yours lovingly,

——— (Deaconess)

—Bulletin.

THE CHRISTIAN MESSAGE STILL OUR GREATEST VALUE

The Christian message still remains the greatest in human history. It goes to the roots of all our human troubles. Especially has it a special significance for our times, with their doubts and uncertainties, their world-wide friction and potentiality of danger, their threat to the unity of the human family. Never was there greater need than now for the deep human note of this message, and its call to the building of the new order of things for which all mankind is longing.—General Jan T. Smuts, Pretoria, South Africa.

Children's Storyland

MARCHWIND

By Carolyn Hale Russ

When Marchwind comes romping with whistle and song,
Magic shoes guide his way as he rushes along—
The hilltop's one step, and but one to the sky.
Where lovely cloud-children in downy quilts lie.
He pauses not there, his fleet pace he must keep,
Till he wakes the cloud-children out of their sleep.

From pillows all fleecy they lift their fair heads,
They loosen their tresses, and leap from their beds.
Awake, with gay Marchwind they merrily play,
And gather and circle and flutter away,
Their filmy white laces, and dainty white frills,
Swirling ever so lightly far over the hills.

Faster and faster gay Marchwind gives chase,
Faster and faster the cloud-children race.
Still gathering and circling they fall in delight,
While one little cloud-child goes up out of sight;
Far up in the blue sky she runs quite away—
Just a trace where her filmy white laces stray.
A gay game! a wild game! to the cloud-children throng,
When Marchwind comes romping with whistle and song.

—Zion's Herald.

DEER IN TOWN

By Fay Parker

How would you like to meet a big antlered deer as you ran along the street to school? That is just what the children of the little town of Jasper Park, far up in the Canadian Rockies, do every morning. Here, the government of Canada has created a game preserve, and all wild animals are protected, and because they are not hunted, they come to have no fear of people. In fact, some of them, especially the deer, become very tame.

Visitors from far and wide exclaim in amazement at the sight of herds of deer slowly walking about the town, and calling from door to door for things they like to eat. They seem to enjoy the friendship of people very much. Bread, orange peelings, cake, and most vegetables are their favorite delicacies. In the fall it is quite a common thing to see deer digging in the potato patch. They are not afraid of cars, trains, or in fact anything, and will often be found just outside the window at night listening to the radio. Of course the dogs are not at all pleased. They would like to chase the deer away, but this is against the law in Jasper Park, and when some dog does that and keeps doing it, he has to spend his time chained up. So the dogs soon become accustomed to not running after deer.

The young fawns, the baby deer of last year, get very friendly as they follow their mothers around the streets. They stick close beside their mothers, but one little fellow will always knock at my door when he is in the yard. He likes brown bread, and will leave everything for that, and an apple peeling. He will walk, ever so carefully, into the hallway and take the food from my hand.

Of course, many deer never come into the town and mingle with the people; but those that do, seem to hate to leave it in the spring, when warm weather sends most of their kind into the high hidden valleys, where the flies do not bother them, and the rich grass makes fine pasturage. They still come back to visit their friends, and their friends' gardens; but they are not very welcome, for they eat all the growing things unless one has a "deer-proof" fence, and these have to be at least six feet high. So deer are not very well thought of during the summer months in the town of Jasper.

Around the school building there is a big grove of lodge-pole pines growing quite close together, and in the early spring, herds of from eight to ten deer will lie in the shade chewing their cud, just like cows in a pasture, and watching the children playing all around.—Zions Herald.

CHILDREN'S SAYINGS

While he was visiting with a neighbor, little Tommy saw his friend drop and break a dish.

"Well, now isn't that a fine kettle of fish!" she exclaimed.

When Tommy went home he was anxious to use the new words before his parents. He slipped off the davenport, falling to the floor.

"Wasn't that a good dish of fish?" he asked.—Indianapolis News.

* * *

Alex, aged four and one-half, was asked by his mother on his return from Sunday school after a rather lengthy absence, if the teacher was glad to see him back.

"Well," he replied in his usual offhand way, "she didn't say anything, just hanged on my neck for a minute or two."—Toronto Globe and Mail.

* * *

"Billy, did you take your cod liver oil, as I told you?"

"Yes, mum. It didn't taste quite so nasty this morning."

Mother (suspiciously)—"Oh, are you sure you took it?"

"Yes, mum. I couldn't find a spoon, so I took it on a fork."—Christian Advocate, Cincinnati.

* * *

"Herbert," said the mother of her six-year-old son, "is it possible that you are teaching that parrot to use slang?"

"No, mamma," replied Herbert. "I was just telling him what not to say."—Montreal Star.

MOTHER KNOWS BEST



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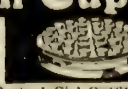
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In Memoriam

CROWE—On February 9 Dora Frances Crowe of Calvary church, Durham, quietly fell asleep to awake in that beautiful land where suffering is no more. Although an invalid for years, Frances was a radiant Christian, beautiful in her faith in her Saviour. Her cheerfulness and sunny disposition always sent us away with an uplifted spirit. She was truly an inspiration. We shall miss her smile and her cheery greeting, but we know that she is now free from pain and that heaven is more beautiful now that Frances is there.

A friend who loved her,
Margaret Tyson.

LEWIS—Mrs. J. E. Lewis, formerly Cora Euphemia Pipkin, passed from the suffering of earth February 27, 1938, at the age of 77. She is survived by her husband; three daughters, Mrs. E. E. Bass, Mrs. W. A. Bordeaux and Mrs. Earl Autry; four sons, Fred A., I. C., R. H. and J. B. Lewis; 13 grandchildren and five great-grandchildren. She was first a member of the Methodist church in Clinton, but for more than 25 years has been a member of Fifth Avenue. She suffered for several years before being set free. Her funeral service was held by her pastor, John Cline, on March 1, in the presence of many friends. She was a good mother and an humble Christian.

John Cline.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God to call from our midst and take unto himself our beloved friend and member of our auxiliary, Mrs. Rosa Little Crump, who was a faithful supporter of the kingdom of God.

Whereas, her departure has left a gap in the ranks of the church and community which no one can fill as she did, and as her going is mourned by the entire community and especially by the members of this auxiliary, therefore be it resolved:

First, That we acknowledge God's wisdom and bow in humble submission to the same.

Second, That we extend to those he left behind our heartfelt love and sympathy.

Third, That a copy of these resolutions be placed upon the records of our auxiliary, a copy be sent to the bereaved family, and a copy be sent to the North Carolina Christian Advocate.

Mrs. W. W. Simmons,
Mrs. Haywood Martin,
Mrs. Birdie Iceman Gaddy.

RESOLUTIONS OF RESPECT

Overcome by a senes of personal grief and public sorrow we, the members of the missionary society of Faison Methodist church, Faison, N. C., wish to pay loving tribute to one of our most faithful members, Mrs. Luther Taylor, who passed away late Thursday evening, February 24, 1938. Therefore we humbly submit this memorial and message of condolence:

Resolved, That we bow in humble submission to "Him who doeth all things well," and praise Him for having given to our church and community one who meant so much to us, whose lovable personality, genuine charity and daily life was an inspiration and benediction to all who knew her.

Resolved, That the passing of "Miss Et" has left a vacancy in our Sunday school, missionary society and church, which she loved, that will be keenly felt by all.

Resolved further, That this memorial be recorded in the minutes as a permament expression of our exalted estimate of Mrs. Taylor, who truly demonstrated in our community a life of Christian character. By this means we extend to her bereaved children warm sentiments of esteem and profound sympathy. Also that a copy of these resolutions be sent to the N. C. Christian Advocate, The Goldsboro News, and the county paper for publication.

Mrs. W. Deems Clifton,
Mrs. H. J. Faison,
Mrs. Prichard Adams.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from our midst and our Business Men's Bible Class our capable, punctual and popular president, Carl Phillips Bartling, in his 46th year, which is just the prime of life; and

Whereas, realizing fully how much we will miss him and his counsel and presence Sunday after Sunday, and that we have sustained a great loss because he was a faithful member and officer; and

Whereas, further realizing that mere words are totally insufficient to convey to you our real feeling for you in your bereavement, Mrs. Bartling and daughter, we want you to know that we do feel deeply for you; so therefore be it

Resolved, That the Business Men's Bible Class extends to you its deepest sympathy and love in your trying hour and mourns with you in your troubled experience.

Resolved, That life is but a story after all, when it is written, but when your life and the lives of those with whom Carl came in contact was made sweeter and better for his having lived and enacted the many chapters of the story, there is sweet consolation after all in reminiscing in the story of his life.

Resolved, That as time moved slowly towards the zenith of life, the evening sun appearing in the west was dimmed by an earthly cloud, and in a quiet hour, unseen, unannounced, looking for something beautiful to take to God, one of his angels appeared and touched Carl's brow, and all that was mortal passed quietly away from its earthly tabernacle.

Resolved further, That we weep with you in your troubled time and mourn with you in this temporary separation. He will never return to you in the flesh, but there is a great joy in the knowledge that by the grace of God you can reunite with nim, and well may you say:

"He leadeth me, O blessed thought,
O words with heavenly comfort fraught;
What e'er I do, where e'er be,
Still 'tis God's hand that leadeth me."

Resolved further, That in your reminiscences of the joy and comfort he brought you, you will realize that it is not all of life to live here, nor of death to die. His life will live on and on and radiate God's love to us. It is not for us to question this dispensation from God, but may we say:

"Lord, I would place my hand in thine,
Nor ever murmur or repine;
Content, whatever lot I see,
Since 'tis my God that leadeth me."

Resolved, That a copy of these resolutions be presented to the family of Brother Bartling, a copy read to the class and a copy sent to the N. C. Christian Advocate for publication.

J. L. Hartsfield,
S. W. Pennington,
J. B. Dawson.

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Christian Advocate

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Marion, Salem Church, Bostic Charge .....April 24-25
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Fayetteville, Carthage ..... May 11
Asheville, Acton Church, Acton Charge.....May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 19
Charlotte, Myers Park Church, Charlotte ..... May 26
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

March 20-April 3—Somerset, Ky.
April 4-17—First Church, Lexington, Ky.
April 24-May 8—Union, Freeport, Pa.
May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Greensboro ..... March 20-April 3
High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Greelyville, S. C. ..... March 20-31
High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Bahama, Ellis Chapel, 11 3
Brooksdale, 7:30 3
Duke Memorial, 7:30 5
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May
Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April
Manteo (Friday), 7:30 1
Hatteras, 11 3
Kinnakeet, Rodanthe,, 7:30 3
Elizabeth City, First Church, 11 6
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

April
Goldston, Meronies, 11 3
Hemp, Pleasant Hill, 3:30 3
Raeford, 7:30 3
Hamlet, 11 10
Rockingham Ct., West Rockingham, 7:30 10
Ellerbe, Concord, 11 17
Mt. Gilead, 7:30 17
Troy, 11 24
West End, Marcus, 3:30 24
Biscoe, Candor, 7:30 24

May
Mt. Gilead Ct., Ophir, 11 1
Red Springs, 8 1
Rowland, 11 8
Aberdeen-Vass, Vass, 8 8
West End, 11 15
Glendon, High Falls, 3:30 15
Maxton, 11 22
Parkton, Morven, 3:30 22
Steadman, Bethoboro, 11 29
Person Street, Calvary, 8 29

District Conference at Carthage, May 11.

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

April
Snow Hill, Jerusalem, 11 3
Pikeville-Elm Street, Mt. Carmel, 3 3
Mt. Olive-Calypso, Calypso, 7:30 3
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30..... 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

April
Millbrook, Wake Forest, 11 3
Youngsville, Prospect, 3 3
Franklinton, night 3
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24
Creedmoor, Bullocks, 11 30

May
Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April
Carver's Creek, Weyman, 11 3
Shallotte 3
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Deems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

May
Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April
Warrenton, Macon, 11 2
Rosemary, Smith, 11 3
Roanoke Rapids, 7:30 3
Norlina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

April
Acton Ct., Asbury, 11 3
Swannanoa Ct., Bethesda, 3 3
Marshall, 11 10
Hot Springs Ct., Paint Rock, 2:30 10
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

April
Big Springs, 11 3
Rural Trinity, 7:30 3
Bethel-Bogers, Bogers, 11 10
Wesley Heights, 7:30 10
Calvary, 7:30 13
Duncan Memorial, 7:30 17
Brevard Street, 7:30 20
Hickory Grove, 11 24
Dilworth, 7:30 24
Belmont Park, 7:30 27

May
Lilesville, Savannah, 10 1
Prospect, Midway, 2 1
First Church, Charlotte, 7:30 1
Homestead-Plasant Grove, Pleasant Grove, 11 8
Spencer Memorial, 7:30 8
Chadwick, 7:30 9
Matthews, 7:30 11
Pelkton, Wightman, 11 15
Weddington, Hebron, 3 15
Mt. Zion, 7:30 15
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 29
Monroe Ct., Mill Grove, 3 29
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June
Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5:30 19
Marshville, Center, 11 26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

April
Bessemer City, Concord, 11 3
South Fork Ct., 3 3
King's Mountain, night 3
Dallas, High Shoals, 11 10
Polkville, Clover Hill, 3 10
Gastonia, East End, night 10
Belmont, Main Street, 7:30 13
Gastonia, Smyre, 11 17
Belwood, Kadesh, 3 17
Gastonia, Trinity, night 17
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

April
Battle Ground Road, Pisgah, 11 3
Madison, 3 3
Stoneville-Mayodan, Stoneville, 7 3
Oak Ridge, 7:30 5
College Place, 7:30 6
Pleasant Garden, Rehobeth, 7.30 7
West Greensboro, Groome, 7:30 8
Mt. Pleasant, 11 10
Glenwood, 7:30 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

April
Old Fort, 11 3
Old Fort Ct., Piney Grove, 2:30 3
Marion Ct., Glenwood, 7:30 3
Granite Falls, 11 10
Table Rock, Arney's Chapel, 3 10
Morganton, First, 7:30 10
Rutherford College, Rutherford College, 11 17
Dudley Shoals-Hudson, Ebenezer, 3 17
Lenoir, First, 7:30 17
Cross Mill, 11 24

District conference at Salem church, Bostic charge, April 24-25. Session opens at 2 p. m. and adjourns in afternoon of following day.

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
SECOND ROUND

April
Albemarle, First Street, 11 3
Badin, 7:30 3
Advance, Fulton, 11 10
Norwood Station, 7:30 10

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	April
Stony Point, 11	3
Taylersville, Carson, 3	3
Wilkesboro, Union, night	3
Mooresville, Jones Memorial, 11	10
North Iredell, Williamson, 3	10
Statesville, Race Street, night	10
Statesville, Broad Street, 11	17
Cool Springs, New Salem, 3	17
Statesville Ct., Midway, night	17
Moravian Falls, Moriah, 11	16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	April
Highlands, Glenville, 3	3
Fines Creek, Spring Creek, 11	10
Crabtree, Finchers, 3	10
Brevard, 11	17
Brevard Ct., Oak Grove, 3	17
Sylva, 11	24
Whittier, 3	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	April
Ogburn Memorial, Oak Summit, 7:30	1
Thomasville, Main Street, 11	3
Danbury Ct., Pine Hall, 7	3
Mt. Airy, Central, 7:30	6
Kernersville, 11	10
Mt. Airy Ct., Epworth, 6:30	10
Denton Ct., Jackson Hill, 11	17
Doub's Ct., Brookstown, 7:30	17

RESOLUTIONS OF RESPECT

We, the members of the men's class of the Raeford Methodist church, note with deep sorrow the passing of one of our most faithful and beloved members, Edgar Bottoms, on February 10, 1938. He was a consecrated member of our church and until his health failed he was with us every Sunday morning. We feel that our class has suffered a great loss in his passing. Therefore be it resolved:

First, That his Christian character, his love and devotion for his church and friends have been a benediction to us and we thank God for his life.

Second, That we resolve to better serve our church because of the example he set for us, and that we extend to his loved ones our sympathy and pray God's blessing to rest upon them.

Third, That a copy of these resolutions be sent to his family, a copy to the North Carolina Christian Advocate, a copy to the News-Journal and a copy be recorded in the minutes.

G. C. Lyttle,
J. L. Warner,
C. L. Thomas.

SPEED—On February 12 the spirit of Mrs. W. T. Speed of Trinity church, Durham, quietly slipped away to be at rest. She was a devout Christian mother, quiet and unassuming, but with a gentleness of spirit that endeared her to all. Her patience, fortitude and cheerfulness were an inspiration. Her devotion to her heavenly Father gave her a beautiful faith that made her calm and serene even in the face of death. Always interested in others, she never failed to help them with her kindly advice and beautiful Christian example. To know her was truly to love her.

IN MEMORIAM

"The fairest flowers of earth must wither,
The lovely rose must fade away;
The sweetest song must have an ending,
And raksome night must follow day."

It was in the passing of our precious Bobby that the above lines were made to live again in our minds and hearts. On January 31, 1938, the death angel came and took from our midst Bobby West, the two-year-old child of Mr. and Mrs. L. E. West of Columbia, N. C. Bobby was ill with pneumonia for five weeks, and it seemed that all that was done only prolonged his suffering. The vacancy left by his untimely death can never be filled, but we do have assurance that it was springtime in heaven when he made his entrance there. And we are confident no evening shadows gather in the place Jesus went to prepare.

A great aunt,
Ruth Walters.

IN MEMORIAM

Again we bow in humble submission to the will of the Lord as he said to another pilgrim saint, "Come ye and rest awhile." The Psalmist has said, "Precious inthe sight of the Lord is the death of his saints." Mrs. Elizabeth Mann Carter went to be with her Lord on December 18, 1937. The memory of her loyalty to her Master and faithfulness in his service will linger as a continuous example for us to follow and encourage our hearts to a more diligent service and faithfulness to him.

We, the members of the woman's auxiliary of the First M. E. church of Rocky Mount, N. C., extend our deepest sympathy to her sorrowing loved ones, praying that the Comforter may abide with them and keep them in their hours of trial along their life's journey until they, too, shall join their loved ones and her Lord to part no more forever.

Mrs. Bettie S. Draper,
Mrs. Bettie Sorsby,
Mrs. W. H. Walker.

IN MEMORIAM

We, the members of Ebenezer church and Sunday school wish to express our deep sorrow at the passing of our friend and co-worker, Mr. P. C. Caldwell.

He had held the office of superintendent or teacher in the Sunday school, and most of the time both offices, for over 50 years and never missed many services during that time. He was also a steward in the church. He was very liberal with his means, many times giving more than his share, in a quiet way avoiding publicity. He was a staunch prohibitionist.

He will be greatly missed in the church and neighborhood. Though our hearts are stunned with grief over our loss, which is his gain, we bow in humble submission to our heavenly Father's will.

G. K. Smith,
Willie Ezzell,
Mrs. J. C. Thompson,
Mrs. J. O. Baker.

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George H. Hakes, Belvidere, Illinois

CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
John R. Poe	Aulander	Elizabeth City	$ 8.58
Epworth League	Glen Alpine	Marion	3.50
Rev. E. B. Fisher	Roanoke Rapids	Rocky Mount	1.25
Rev. J. L. Smith	Ahoskie	Elizabeth City	29.00
V. C. Marley	Ramseur	Greensboro	2.00
Rev. L. L. Parrish	Elon College	Durham	8.30
Rev. G. N. Dulin	Morven	Charlotte	2.50
Rev. J. E. Blalock	Fairmont (Trinity)	Wilmington	6.50
Rev. J. C. Williams	Fayetteville	Fayetteville	10.00
A Friend	Mt. Olive	New Bern	1.00
Rev. W. Q. Grigg	Mooresville Ct.	Statesville	20.89
P. N. Parrish, Treas.	Walkertown	Winston-Salem	31.25
Rev. A. L. Aycock	Lee's Chapel	Greensboro	5.08
Pleasant Grove Missionary Society	Seaboard	Rocky Mount	5.00
Rev. G. R. Combs	Hendersonville	Asheville	54.56
Missionary Society	Hendersonville	Asheville	5.44
A Friend	Creedmoor	Raleigh	1.00
Young Ladies Class, Selma Mill S. S.	Selma	Raleigh	7.50
Rev. L. E. Sawyer	Belhaven (Trinity)	Elizabeth City	3.00
Mrs. C. W. Robinson	Clayton	Raleigh	3.00
Mrs. Lillie F. Thomas	Raeford	Fayetteville	1.00
Mrs. George Carter	Carthage	Fayetteville	1.00
William Hart	Derita	Charlotte	5.02
William Biggerstaff	Forest City	Marion	13.89
			$ 230.26
Previously acknowledged			2273.52
Total contributions to March 29, 1938			$2503.78

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

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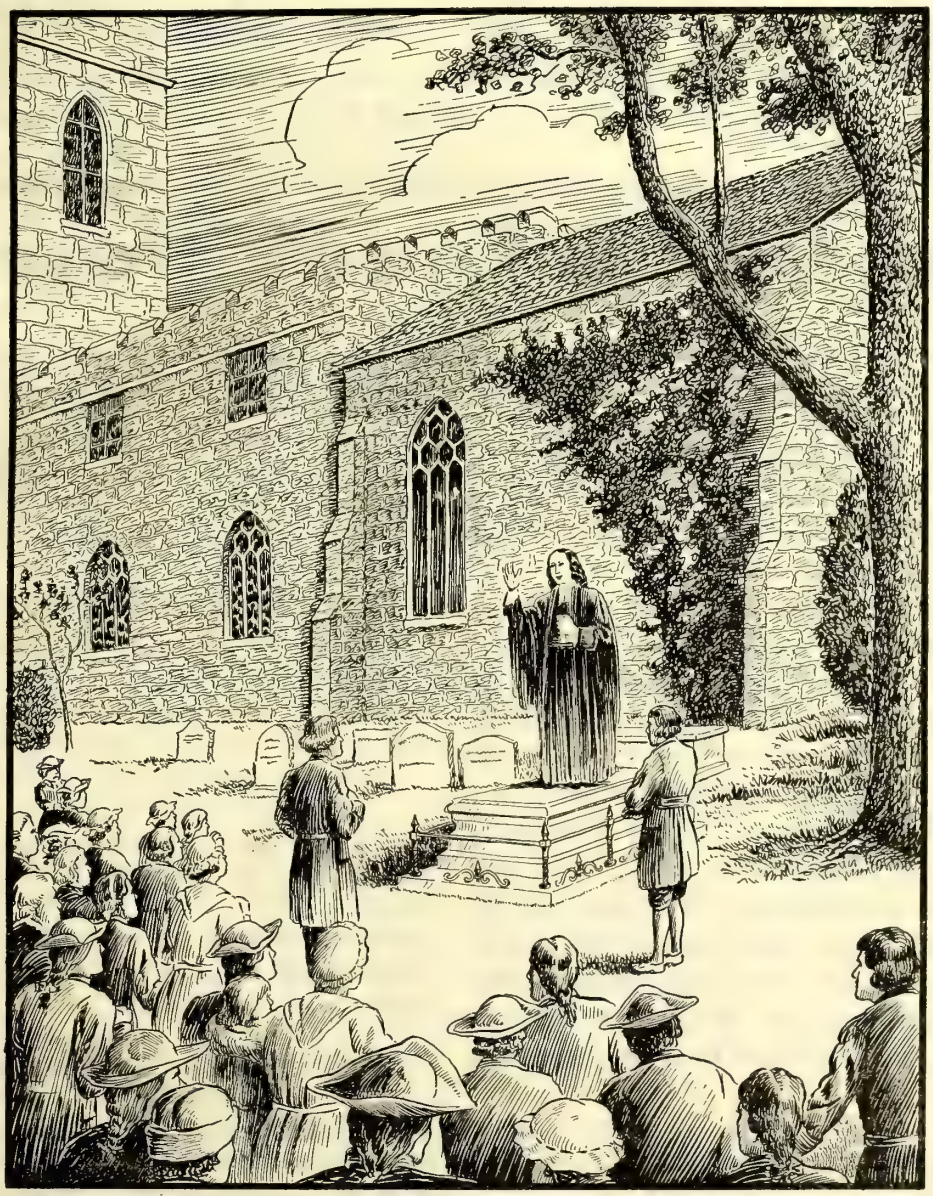
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 7, 1938 Number 14

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"I stood upon my father's tombstone and cried: 'The Kingdom of heaven is not meat and drink'."

—JOHN WESLEY.

NO BLOT ON OUR ESCUTCHEON

New subscribers to the Advocate from every charge will keep clean our escutcheon this Aldersgate year

31 charges have fewer than 200 members—the average for the state is 540. What a prospect!

No one need fail to report a fine list of subscribers

John Wesley Lives Again

Scores of new books, with papers filled to the brim about him, enables John to walk among us. **Use the printing press to put him in every home!**

Some Methodists can be counted on at every turn. The faithful pastor knows his people. So a real drive gets results and keeps the escutcheon clean

Go After the Favorable Prospects

REV. PAUL H. FIELDS LEADS THIS WEEK

Here is a leader who walks in the front ranks. Forty-one ($41) dollars for new subscribers only begins to tell the story of the doings of the pastor at Jonesboro.

"The official boards," says he, "in the three churches—Jonesboro, Lemon Springs and Poplar Springs—are now 100 per cent for the Advocate. The three church schools superintendents are also subscribers." How fortunate such churches! Brother Fields adds, "You will hear more from us later on." Yes, we are going to hear more along many lines. The pastor at Jonesboro has many more assistants in the form of the church paper. We are rejoiced to be able to make weekly visits into so many new homes.

DR. GARBER'S BOOKLET GOING GOOD

The Legal and Historical Aspects of Methodist Union, by Paul Neff Garber, issued by the Piedmont Press of the Advocate Publishing Company, is enlisting interest across the land. Orders have come from Michigan and New Jersey to the lower South.

The North Carolina Christian Advocate counts itself favored in being permitted to render a real service by distributing this valuable presentation of facts and conclusions at this time. All of American Methodism is concerned.

Copies have gone to the bishops, the Judicial Council and all delegates to the General Conference. But the circulation does not stop with these. The discussion is available to all who care to be informed.

HOW DO THE DISTRICTS STAND?

The report by districts in the Aldersgate Campaign is almost as interesting as that of the charges. The Fayetteville with seven stars leads the state in the number of official boards 100 per cent and it is also well in the lead in other items reported. All who have any district pride will find it interesting to study this exhibit.

The Fayetteville district was near the foot of the class until a few of the brethren over there, led by Rev. S. J. Starnes of Aberdeen, got busy along with Presiding Elder McRae, then things began to happen. Why not something similar to this be made to happen in every other district before May 24?

METHODIST LAYMEN'S MEETING IN WILMINGTON, APRIL 10

Methodist stewards and Sunday school superintendents and other interested laymen in the Wilmington district are called to meet at Grace Methodist church, Wilmington, Sunday, April 10, at three o'clock.

The purpose of this meeting is to form a district league of stewards for the more effectual promotion of the work of the church and kingdom. Dr. W. K. Greene of Duke University will speak and assist in organizing the laymen.

Rev. W. A. Cade, presiding elder, and W. A. McGirt, district layleader, expect a large attendance and great good to grow out of this organized effort.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 7, 1938 Number 14

O these marvelous April days! Easter, Aldersgate and General Conference call for consecration and devotion to our Lord. Can we show ourselves worthy and sufficient? Prayer in the night-watches is needed.

x x x

Jesus did not ask his followers to save themselves or to save the church. His one demand was and is "Come, follow me." There is the rub! Most of the present anxiety and unhappiness over Methodist union would pass were we to sing from the heart, "Where he leads I will follow."

x x x

Babson declares that if he were President of the United States he would pass the employment problem on to the churches and work for a spiritual revolution. Certainly a new slant is this. In our distress we set out to drink ourselves rich, then to buy ourselves rich, and then to divide up the stuff, but this did not work. Every thoughtful person knows the stress has been too much on material things rather than on spiritual reality. Even many ministers have been caught in this net.

x x x

The Christian Leader, a Universalist paper of Boston, whose editor is as delightful and brotherly a gentleman as one ever meets, tells how the church union differences of Methodists look to that liberal paper. Listen to this: "Two groups of Methodists are opposing unification for directly opposite reasons. A group of laymen belonging to the Methodist Episcopal Church, South, is opposing unification for twenty reasons, twelve of which are connected with the fear of Negro domination. Two hundred and fifty Negro leaders are opposing unification because they fear that they would be submerged. Obviously both can not be right. Probably neither is right. The Methodist Episcopal Church, South, will vote on unification in May. If they adopt the plan, as seems likely, unification will be a fact."

The opponents and some of the proponents of Methodist union seem to have looked for universal approval of the Plan, with no one disturbed or dissatisfied. Of course there are difficulties in such a vast undertaking. But with our Christ to lead these will disappear. Remember, Christians are expected to do the impossible. Our sorest difficulty at present is want of the spirit of Christ.

x x x

Zion's Herald, Boston, and the Christian Advocate, New York, are now laboring to set each other right. These two papers several years ago spent time and good ink trying to convince each other that the precedence of age belonged not to the other but to himself. Each seemed to glory in being the older of the two. The argument just now is over church union and the question at issue is of no more importance than that question as to which of these great Methodist papers was started first. These editors are able to take care of themselves and we are only an innocent and interested bystander.

x x x

Said John Wesley at the sight of a poor drunken wretch who staggered by, "But for the grace of God there goes John Wesley." We first heard this years ago ascribed to Isaac Watts, the great hymn writer, and many times since have heard the remark attributed to other eminent Christians. Just the other day an Aldersgate speaker with great gusto told how when he graduated at college one of his classmates won a medal after four long years of struggle with poverty, and the noble hearted lad went to his poorly clad mother who sat in the great audience and gave her the medal saying, "Mother, you won this." We heard an aged commencement orator more than twenty-five years ago tell the same story with great flourish and declared that the incident occurred when he graduated. The story is O.K. but speakers ought to be a bit more careful about the time and place it occurred.

Help Those W.C.T.U. Workers

APRIL is the month for the W.C.T.U. district meetings in North Carolina. The effort is to bring to the Christian women of the state the plans of the Union as well as to build up the present membership of the W.C.T.U. Much depends on the success of these gatherings in the six districts of the state. The campaign for new members is to be pressed and the crusading spirit revived in every union.

The Frances E. Willard Centennial should make wide appeal as the story of the life and labors of this marvelous woman are recalled. Frances E. Willard should be made to walk once more across our land. What a crusader she was half a century ago! Memorials of her are scattered across the land from Boston to Oakland, Cal., but better still would it be for her spirit to stir once more in the heart of America. Let the memorial meetings be held in every community and the youth of this generation come to know more of Frances Willard. What a stimulus this would be in showing the hurt of beverage alcohol.

"Alcohol and Other Habit Forming Drugs" by Donnelly is a book of vast importance in the instruction being given in our schools. The children of the sixth grade come to know the hurt of alcohol. In a fine way these women are standing back of the teachers in their work. Soon 200,000 volumes of this book will be in the schools of North Carolina. God bless every one who is working to save our people from the poison distributed for revenue. Make brave the W.C.T.U. workers.

"I Join the Church"

WITH the approach of Easter many children are thinking about joining the church. They need help and pastors and teachers often long for aid. "I Join the Church" is a small booklet by Wilson O. Weldon, junior preacher, Centenary church, Winston-Salem, that might be used to fine advantage for boys and girls who join the church.

It begins thus: "Like a cell in the body I am now a part of the Christian church. This can be just about the biggest choice in my life, for I am joining the church which developed out of the teachings of Jesus, the best man who ever lived. When one joins the church he tells the world that he is a Christian. He bears the flag of a Christian."

Then follows the vows taken, with an explanation of each, stated in terms intelligible to school boys and girls who join the church. Certain valuable suggestions follow.

When in the pastorate, we often felt the need of some simple instructions such as this booklet contains to place in the hands of children.

The price is 10 cents per copy. Any who might want these in quantity would do well to correspond with the author, Winston-Salem, N. C.

Wesley on His Father's Tombstone

ON the front page of this paper is a picture of John Wesley using his father's tombstone as a pulpit—a well known and dramatic occurrence in the life of this great religious leader.

Two years before his Aldersgate experience John Wesley's father asked him to assume the pastorate at Epworth, where the father had served for many years. His reply was that at Oxford he was comfortably surrounded by congenial friends, with the right kind of food, with servants to wait upon him, and with a salary that was paid on time. But if he went to Epworth to take charge of that little country parish, his habits of eating and sleeping would be disturbed, his digestion upset and that the people were a crude and uncultured lot.

But after his Aldersgate awakening this man mounted a horse and seemingly forgot about eating and sleeping and disturbed digestion while he rode 250,000 miles over England and Scotland and Wales and Ireland and set these lands aflame with a new spiritual fervor.

It was four years after his Aldersgate awakening that John Wesley one Saturday reached Epworth, his birthplace. The curate of his father's church (who had been his father's amanuensis) refused to permit him to take any part in Sunday's service and himself preached against "enthusiasts."

Listen to James R. Joy, as he recounts what occurred that same evening following the announcement that the son of the old rector would preach in the church yard at six, having been denied the church: "All Epworth turned out to hear the town's most famous son. His platform was his father's table-tomb, near the end of the ancient stone church. The dramatic scene has often been painted and en-

graved, and it is sculptured on the Wesley tablet in Westminster Abbey. The people besought him to stay, and he remained for eight days, preaching daily in the church yard from his father's tombstone and in the neighboring villages. 'I am well assured,' wrote Wesley, 'that I did far more good by preaching three days on my father's tombstone than I did by preaching three years in my old pulpit.' Aldersgate had wrought this difference!"

Solitude and Surrender

LENT in its Anglo-Saxon form," observes Frederick C. Gill in the Methodist Recorder (London), "means spring-time, but for us it has a sterner meaning. We commemorate the forty days of our Lord in the wilderness. If we are wise we shall use those forty days as milestones to his cross, taking each day a separate thought or incident of Jesus, weaving it into our own experience.

For what, after all, do they stand? They teach us the value of solitude, the need in a busy age for withdrawal. One value of the Group Movement is its emphasis on the Quiet Time. Life demands moments of retirement. Even Jesus required solitude. Again and again he retreated from the multitude. At the outset of his ministry he left the village behind him, his young companions and the fields and lanes of Galilee, and withdrew to the arid hills of the desert—that wild and appaling region running towards the Dead Sea, where there was neither water, food nor inhabitants, a place only of rocks, reptiles and wild beasts.

Then came the struggle, presented dramatically as in Milton and Faust, the Tempter's appearing in the form of Satan with his threefold temptation: first to satisfy the physical craving for food, secondly to exploit men's love of the marvelous, thirdly to proclaim himself as the earthly Messiah. But Jesus will be no mountebank, will provide no wild and useless miracles, nor sell his soul. He opposed tooth and nail such subtle strategy.

Thus the third element in the story—surrender. Have we realized what an enormous temptation it must have been to our Lord? And with what strength he refused it and at what cost? He rejected point-blank the devil's subtleties, renouncing the armies and kingdoms of earth and the whole temporal empire of man, choosing deliberately the way of the outcast and the misunderstood.

The Good We All Might Do

ISAIAH tells of the fine things that will come to pass in the good days of Christ's kingdom. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," says the prophet. If the blind eyes could be opened to the good we all might do as the days go by this would be a very different world from the one we know at present.

Too often men in easy circumstances, with a comfortable income from month to month, as well as the rich, hold fast to that which they have and let slip the opportunities to aid needy boys and girls to fit themselves for life, and they refuse to promote good causes that are languishing for want of financial help. Their eyes are closed and their ears stopped. Blind are they to the best use to make of their money. And worst of all, their eyes will not be opened until in the hearts of all such there is a passionate desire to make life count for most. Then they will strive to do good as the days are going by. Some of their surplus money will go into investments that can not be measured in stock dividends and coupons from guilt edge bonds to be invested in additional securities. Passionate souls that live a rich, full life eager to do good are not content to lay up their treasures by a steady accumulation of earthly goods—not if the life and teachings of Jesus are taken seriously.

Since money is the easiest investment to make, we know that the rich and well-to-do who let so many golden opportunities to help pass know little of the demands of that cross that stands for sacrifice to the death. We shudder to think of the well-to-do all about us who could use some of their money to help the worthy, but instead they hold with a miser's grip to the dollars that could make hearts to sing as they laid up their treasures above instead of on the earth.

Yes, we know how empty is the pretense of those who will not use what they have, whether little or much. They have not that within which can make many rich. It is the spirit of the full barns and the overflowing granaries, but in the end there is nothing. Material security rather than spiritual victory hold chief place with all such. How far removed are such from the man of old who declared, "I will not offer unto the Lord of that which cost me nothing."

People and Things

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Rev. F. J. Stough, pastor of Spindale, sends six new subscribers and a good list of renewals, for which we extend hearty thanks.

"We closed an Aldersgate revival with Rev. C. T. Rogers at Rosemary. A class of 23 united with the church on profession of faith."—S. A. Maxwell.

Laziness is a state of mind. Sometimes I think it is a disease. It is bad when one is physically lazy, but it is far worse when he is mentally lazy. And when one is both physically and mentally lazy, he is hopeless.—Supreme Bulletin.

Rev. Frank Jordan, pastor of Wesley Heights, Charlotte, was crowned with honor when he paid that debt on his church. But he is not resting on his laurels. An act of this week is to send six new subscriptions to the Advocate and a check for $12.

What a worker was this man John Wesley. He once said: "I rested the whole week at Kingswood, preaching only morning and night each day." And that he called a week of rest. It was a vacation, compared with some of the weeks he worked on his job.

The story is told of an old Scotch farmer who went to church, and when the loud-mouthed preacher took his text and began the sermon the old Scot got up in disgust and stamped out of the holy place muttering, "Naebody can sleep here." Was that a compliment to the preacher?

Dr. W. A. Stanbury, pastor of Central church, Asheville, spent last Monday night in Greensboro as a guest of Dr. and Mrs. W. W. Peele. He was on his way home from Durham, where he had attended an important committee meeting. Asheville appears to agree with Dr. Stanbury and he reports that those Methodists are giving him the very best possible treatment. His reception has been delightful.

Rev. R. G. Tuttle, pastor of Pleasant Grove, will celebrate the centenary of that church Sunday, May 1. This promises to be a delightful and interesting occasion as centenary celebrations usually are. Brother Tuttle in addition to four new subscribers to the Advocate has sent in a long list of renewals. We commend his example to other pastors. New subscribers are needed, but to secure renewals is just as important and a whole lot easier to secure.

"I went to prayers at three in the old church—a grand and venerable structure. Between five and six the coach called and took me to Mighton Car, about half a mile from town. A huge multitude, rich and poor, on horse and on foot, with several coaches were soon gathered together; to whom I called with a loud voice and a composed spirit: 'What shall it profit a man if he shall gain the whole world and lose his own soul?' "—Wesley in his Journal.

In Finland the centennial of the Sunday school movement was observed in 1932, but since that time it has been learned from some old congregational records that the Sunday school in Finland was first started in 1700, or three quarters of a century before Robert Raikes organized the movement in England. Today there are 25,000 Sunday school teachers in Finland, who attend a teachers' training school for a week or ten days each year.—Religious Telescope.

"We have just closed a series of Aldersgate services in the First Methodist church, Hickory, in which the pastor, Rev. J. C. Cornett, was assisted by Rev. W. Harold Groce of Asbury Memorial church, Asheville. Large and appreciative congregations heard the earnest and forceful messages of Brother Groce. We feel that our church has been greatly benefitted by these spiritual messages. A large number will be received into the church on Palm Sunday. Our church continues to go forward under the capable leadership of our pastor."—Joe W. Shuford, Chm. Board of Stewards.

Rev. and Mrs. C. C. Herbert, Jr., of Walkertown and Rev. J. F. Herbert, pastor at Rockingham, delighted the Advocate people with their presence for a little while Monday afternoon of this week. Rev. J. F. Herbert had been the past week assisting Rev. C. C. Herbert, Jr., in revival services at Walkertown. These two gifted and eminently successful young pastors are first cousins and North Carolina Methodism drew heavily upon South Carolina when we secured these consecrated servants of the church who are rendering such effective service in North Carolina. Duke University should be awarded the credit for their being with us. Mrs. C. C. Herbert is one of the fair daughters of South Carolina.

"Six students from the school of religion, Duke University, attended the Southern Interseminary Conference in Louisville, Ky., on March 25-27. The students were: Robert Garrison, Robert Bearden, Leo Pittard, I. S. Higgins, Robert N. Arbaugh, and McMurray Richey who was president of the Southern Interseminary Movement. The Presbyterian Theological Seminary and the Southern Baptist Theological Seminary were hosts. Dr. Wilhelm Pauck, professor of church history and historical theology, Chicago Theological Seminary, and Dr. W. J. Faulkner, dean of men and university minister, Fiske University, were the principal speakers of the conference. Dr. Pauck emphasized that what Christianity needs today is a new theology which is contemporaneous and eternal at the same time. Dr. Faulkner spoke in his addresses of the problems of the relation of Christianity and races. On Sunday morning the conference delegates worshipped at the Second Presbyterian church and heard the Rev. Dr. Tennis E. Gourvens deliver his sermon on 'Personal Religion in the Modern World.' "—Robert N. Arbaugh.

"If cleanliness is next to godliness, then there is something closely akin to divinity in paint. What wonders it works where the years' accumulation of dirt and smoke have left walls soiled and unsightly! In parsonage and church at Waynesville the painters have come and gone. And now, when you visit the parson this summer you will find the home in which he lives spic and span from bottom to top; and when you preach for him you will find the church auditorium and Sunday school rooms bright and church auditorium and Sunday school rooms brave and lovely in their garments of clean new paint. And do you believe it? We worship more easily and more truly because the house of God has been cleansed. But we trust we are interested not only in the redecorating of the inside of our parsonage and church, but also in the renewal of the inside of our lives. That is what we are working hardest on. Already this Aldersgate year we have seen evidences of His grace among us. May we have your prayers that souls shall be saved and believers edified in our church?"—J. G. Huggins, Jr.

Souls aflame and presses humming are essential to our Aldersgate Advance

"The junior church at Edenton Street, Raleigh, goes well. In December of last year it was decreed that the workers and children of the Methodist Orphanage should affiliate with Edenton Street. To meet the problem of adequate seating space for all who wish to worship there a junior church was set up. Each Sunday morning in the Joseph G. Brown room of the Poindexter Memorial building Rev. Forrest D. Hedden is preaching to capacity congregations, with junior boys acting as ushers and collectors. These congregations are composed of juniors, intermediates, young people and quite a number of adults, both from the orphanage and town folk. Incidentally, the auditorium seats 300. Included in the regular features of these services the junior choir, an organization composed of 50 junior boys and girls and vested, lead the congregational singing and render special music every other Sunday morning. This choir is under the direction of Mrs. Leroy Thiem, with Mrs. E. C. Few assisting and Miss Mary Gardner accompanist. A group of intermediates form the choir on alternate Sundays."—Mary Gardner.

Wesley found trouble in holding many people who joined the societies because of the temptations to leave the narrow way and return to the broad paths of the world. He checked up once to find the causes that explained so many desertions from the fold, and here is what he found: "Seventy-six had left the society since December 30th—fourteen because the minister would not give them the Sacrament; nine because their wives or husbands were not willing for them to stay in; fiive because their masters would not let them come; seven because friends persuaded them to leave it; five because people said such bad things about the society; nine because they would not be laughed at; five because they would not lose the poor allowance; one because people were so rude in the street. The number expelled were sixty-four, and the causes of expulsion were: Two for swearing; two for Sabbath breaking; seventeen for drunkenness; two for selling strong drink; three for quarreling and brawling; one for beating his wife; three for lying; four for evil speaking; one FOR LAZINESS; twenty-nine for lightness and carelessness."—Richmond Christian Advocate.

MUCH DOING AT GREENSBORO COLLEGE

Greensboro College Week is being observed May 4-9 with many events of interest scheduled, including two student recitals, special chapel programs, a swimming meet sponsored by the athletic association, to held Friday, April 8, at 8 p. m. at the Y. M. C. A., and the traditional student-faculty dinner which will be held Saturday evening, April 9.

The chapel program on Thursday, April 7, will be in the hands of four students, one representing each class, who will address the student body. At two o'clock on Thursday the semi-annual meeting of the board of trustees will be held at the college. Saturday's chapel program will be presented by the Greensboro College Alumnae Association, and will feature three alumnae speakers, Mrs. Karl Bishopric, Miss Naomi Howie, and Mrs. Lynn Ross Hunt. The events of Saturday, Greensboro College Day, will be climaxed by the student-faculty dinner to be held in the college dining room at 6 p. m. The entire body will be dressed in white and a program of entertainment has been planned under the leadership of Miss Beulah Bradley of Zebulon, which will include toasts and songs by each class.

Miss Miriam Vail of Pikeville presented her senior recital in piano Tuesday evening, April 5, at 8 in Odell Auditorium. Miss Mary Starr Martin of Winston-Salem will be presented by the department of speech and dramatic art, in a senior recital Wednesday evening, April 6, in Odell Auditorium at 8.

Dr. Lynn Harold Hough, dean and professor of homiletics and Christian criticism of life at Drew Theological Seminary, and widely known as a public speaker, will deliver the annual address to the graduating class of Greensboro College Monday morning, May 23, at 10:30 in Odell Auditorium, according to an announcement made by Dr. Luther L. Gobbel.

This address will be an important part of the commencement exercises and the centennial celebration of the college scheduled for May 20-23.

FATHER OF DR. E. H. BLACKARD OF HIGH POINT DIES IN NASHVILLE, TENN.

Dr. James Washington Blackard, 81, of Jackson, president emeritus of Lambuth College at Jackson, died in Madison Sanatorium, Nashville, Tenn., Tuesday, March 29. Funeral services were held in Jackson, Tenn., Thursday, March 31.

Dr. and Mrs. Blackard, on Christmas day, were struck by an automobile. The educator never recovered and was undergoing treatment for his injuries when he succumbed.

Dr. Blackard worked actively for Lambuth College for many years. He was chairman of the building committee which bought the land and erected the buildings on the present campus and until a few years ago was chairman of the board of trustees. He served as president from 1923 to 1925.

He was born February 8, 1857, in Madison county. After his graduation from Union University he taught school for a year, then entered the ministry, becoming a member of the Memphis conference, Methodist Episcopal Church, South.

His services as a minister extended over a half century. Among the churches in which he held pastorates were St. John's and Union Avenue church, Memphis; Haynes Avenue church, Jackson; Fulton and Dyersburg.

He spent 17 years of his ministry as a presiding elder—eight years in the Jackson district, the rest divided among the Paducah, Brownsville and Paris districts. He retired from active service in 1932.

He was honored by the church on many occasions. He was a delegate to the quadrennial General Conference in 1910 and 1930, and has been a member of the General Board of Education and the General Board of Church Extension. He was a delegate to the Ecumenical Conference in London in 1901 and in Atlanta in 1931.

Dr. Blackard was married December 27, 1883, to Miss Louise White.

He is survived by his widow; a daughter, Mrs. Lucile Hofstead, Baltimore; three sons, Charles G. Blackard, assistant city attorney of Nashville; Dr. W. F. Blackard, Knoxville, and Dr. Embree H. Blackard, High Point, N. C., and several grandchildren.

SUMMER SCHOOL SCHEDULED FOR BREVARD COLLEGE

Brevard College will conduct its fourth annual summer school session this summer, beginning Friday, August 5. Special bulletins are being sent out to this effect at this time.

Brevard will offer a standard junior college nine weeks term of summer school in which the student will be permitted to carry six or more accredited hours of study. Students failing to have enough credits to graduate in the June class may make these up in the summer term and graduate in the August class.

A special program of recreation will be offered the students. The following classes will be offered, according to C. E. Buckner, dean of the college: English, Religion, Mechanical, Drawing, Economic Government, History, and Chemistry.

ASBURY COLLEGE COMMENCEMENT

Dr. E. D. Hinkle, president of the Asbury College Alumni Association, writes:

"We are planning for a banner Alumni Day on May 31. Dr. Mertin Rice, Detroit, Michigan, pastor of the largest Methodist church, will be our principal speaker. Dr. Rice is recognized as one of America's greatest preachers. Other speakers during the commencement include Dr. Harold Paul Sloan, Dr. Bob Shuler, Bishop Cushman, and Bishop Arthur Moore. Plan to come for the entire commencement and make it a happy occasion with your classmates and friends. If you are not otherwise provided for, the college will entertain you for one dollar a day."

BEWARE OF FRAUDULENT ENDORSEMENT

I wish to say that I have not given either a written or oral endorsement of the National Encyclopaedia, and any salesman of this set of books who states that I have endorsed it is making a false use of my name. The reason for this statement is that several times I have heard that a Mr. Weidner, who is selling the National Encyclopaedia, has stated to prospective buyers that I have thoroughly endorsed it.

I have understood that a number of young ministers particlarly have made down payment on this set of books because of the endorsements of myself and others, and if the salesman is using their names as he is mine, it sounds to me as if it is fraud. I am not at all posted on the value of this set of books. That is a different matter. J. M. Ormond.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

WILLIAM ROBERT ODELL

On Sunday afternoon, March 27, 1938, a great throng of sorrow stricken relatives, neighbors and friends gathered in and about the Forest Hill Methodist church of Concord, North Carolina, to pay a final tribute of love to the memory of Mr. W. R. Odell, one of God's great, but humble, lay servants. There was a pall of gloom over all those present, for the spirit of "Mister Will," as his friends, both young and old, loved to call him, had gone home to God. His was now the reward for more than eighty-three years of faithful service to his God and to his fellowman.

The funeral service was simple, as Mr. Odell would have liked it to be, and as the family requested. Dr. C. N. Clark, presiding elder of the Salisbury district, Rev. Walter J. Miller of Mount Airy, and Rev. Paul Hardin, Jr., of Wadesboro, former pastors, and Rev. Lee F. Tuttle, present pastor, conducted the service. Only the ritual service of the Methodist Church was used. The following hymns were sung by the Forest Hill choir: "For All the Saints Who from Their Labors Rest" and "Sun of My Soul." Mrs. George R. Edwards, sister of Mrs. A. G. Odell, sang "O Love That Will Not Let Me Go." Burial was in the family mausoleum in Elmwood cemetery.

Only a small part of those who wished to attend the service could be accommodated inside the church. At the request of Mr. Odell's many friends, therefore, the body lay in state in the church from one o'clock until two-thirty, the board of stewards acting as guard of honor.

Surrounding the casket and covering the entire front of the auditorium, including the organ, choir loft and pulpit, was a floral tribute beautiful beyond description.

Among the many out-of-town friends who attended the funeral services were Governor Clyde R. Hoey, President W. P. Few, Dean W. H. Wannamaker and Dr. Frank C. Brown of Duke University.

Sketch of His Life

William Robert Odell, son of Captain John Milton Odell and Rebecca Kirkman, was born in Randolph county, March 3, 1855, and had the early advantage of a Christian home. He grew into young manhood with the ideals of that home and the rich heritage of a great family name always before him. At an early age he entered Trinity College and graduated in the class of 1875. He was only twenty years of age and had the distinction of being the youngest member of his class.

A short time after graduation from college Mr. Odell came with his family to Concord. Here, with his father, Captain J. M. Odell, he pioneered in the textile industry and remained a progressive and active figure in this field until his death.

Mr. Odell was twice married, his first wife being Miss Elizabeth Sergeant of Greensboro. Mr. Odell married the second time in Durham, in 1912, to the former Mrs. Clara Sergeant Branson, a sister of his first wife.

The year 1888 was a most significant one in Mr. Odell's life. Even though he was a young man of only 33 years, he was, upon recommendation of President Crowell, made a trustee of Trinity College, now Duke University. He remained on this important board until his death. Had he lived until June of this year he would have completed half a century of outstanding service to this institution. A second significant event of this year was his activity in the organization of Forest Hill Methodist church. He was a charter member and a member of the board of stewards from the beginning of the church, serving as chairman of the board during the last 26 years of his life. For 35 years he rendered valuable service as superintendent of the Sunday school.

Mr. Odell's interest in Christianity and the program of the Christian church reached far beyond the bounds of his own local church. He was recognized as one of the most influential laymen in the Southern Methodist Church. For 40 years he represented the Western North Carolina conference in the General Conference, being elected a delegate on ten different occasions. For many years he has led the lay delegation. He also served on the Book Commitee of the church at large for 24 years.

His educational interests were not confined to his membership on the board of trustees of Duke University. For 25 years he was chairman of the county board of education of Cabarrus county. His spirit was indicated by his remark on the day he was honored for his quarter of a century of faithful service, that he was "willing to assume the same responsibilities for another 25 years."

The welfare of his state and county was also upon the mind of this great man. He served two terms as state senator from Cabarrus county. He was elected in 1905 and re-elected in 1907. While in the Senate he became noted for his firm and uncompromising stand on matters relating to moral and religious questions.

It may be truthfully stated that every worthy cause and every worthy person had the immediate attention and help of Mr. Odell. On his eighty-third birthday he told the students of the Odell high school that he was praying that God would give him a clear mind until his last day that he might use it for him. This prayer was answered, for he was active and interested in everything until his last day, when at 11:30 o'clock Friday morning, March 25, he died.

Mr. Odell is survived by his wife, Mrs. Clara Sergeant Branson Odell and two sons, Fred Chambers Odell of Greensboro, Arthur Gould Odell of Concord. A third son, Ralph Milton Odell of New York City, having preceded him in death on February 19, 1938. Four grandchildren survive, Arthur Gould Odell, Jr., and Robert Harris Odell of New York City, Elizabeth Sergeant Odell and John Kay Patterson Odell of Concord. One sister, Mrs. S. J. Durham of Bessemer City, also survives.

Lee F. Tuttle.

OH! WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

(In the year that Abraham Lincoln died, The Central Christian Advocate, then published at St. Louis, printed the poem found below. Even in these days an Advocate could be mistaken, for of this poem the Central said: "The following poem, written by Abraham Lincoln many years ago, will be read now with deep interest."

Abraham Lincoln was a great admirer of this poem, but he was not its author. It was written by William Knox, an obscure poet, who died in 1825. Abraham Lincoln quoted from this poem more than from any other secular writing.

In the form in which it is here printed, it was found as a clipping among the papers in the attic of a house occupied by the late Rev. C. R. Rice, father of Dr. Merton S. Rice of Detroit).

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor—a fast-dying cloud—
A flash of the lightning—a break of the wave—
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
As the young and the old, the low and the high,
Shall crumble to dust and together shall lie.

The infant a mother attended and loved—
The mother, that infant's affection who proved;
The father that mother and infant who blest—
Each, all are away to that dwelling of rest.

The maid on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And alike from the minds of the living erased
Are the mem'ries of mortals who loved her and praised.

The hand of the King, that the sceptre hath borne,
The brow of the Priest, that the mitre hath worn,
The eye of the Sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we see the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;
From the death we are shrinking our fathers did shrink;
To the life we are clinging our fathers did cling,
But it speeds from us all like the bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers will come;
They joyed—but the tongue of their gladness is dumb.

They died—ah! they died—we, things that are now,
That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud:
Oh! why should the spirit of mortal be proud?

REV. J. W. WILLIAMS PASSES UNEXPECTEDLY

Rev. J. W. Williams, 63, pastor of Glenwood Methodist church, Greensboro, died suddenly and unexpectedly at his home on the High Point road Tuesday, April 5. from a heart attack. He had been apparently in his usual good health and preparing to go to High Point when stricken. He was found dead in a chair in his home. His sudden death was a great shock to his family and friends.

The body lay in state in Glenwood church Wednesday afternoon from 4:30 to 5:30 o'clock with members of the board of stewards serving as a guard of honor. The body was then removed to his home, where Thursday, April 7, at 11 o'clock the funeral was conducted by Dr. W. W. Peele, presiding elder of the Greensboro district. The board of stewards of Glenwood church served as active and honorary pallbearers.

Brother Williams was born in the Coleridge community of Randolph county, April 4, 1875, and was the son of the late D. A. Williams and Emily Jane Webb Williams. In 1904 he married Miss Mae Wagstaff of Greensboro, who died a few months after their marriage. In 1907 he married Miss Annie Johnson of Farmington, N. C., who survives.

Other survivors include a son, Wesley Williams, special student at Duke University; a daughter, Miss Margaret Williams, faculty member of Lindley junior high school; three brothers, R. A. and J. A. Williams of Siler City, and Rufus Williams of Asheboro, and one sister, Mrs. O. R. Reitzel of Siler City.

Mr. Williams received his education at Old Trinity academy in Randolph county, at Rutherford College and at Trinity College in Durham. In 1907 he entered the Western North Carolina conference. His first charge was Mills River in Henderson county. He has served as pastor of Bryson City, Marshville, Statesville, High Point, and Jefferson, as presiding elder of the Mt. Airy district and pastorates at Burkhead church in Winston-Salem, at Calvary church in Charlotte, at Forest City, King's Mountain and Ramseur. He came to the Glenwood church in the fall of 1936.

An estimate of his life and character as a Christian minister will appear at an early date in this Advocate.

A PREACHER WITH A SHEPHERD HEART

I wonder if the Advocate would permit an account of a good M. E. meeting as seen by one who is not a Methodist? Sometimes it helps to see what others say about us and how they look at us. I have been worshipping in the little M. E. church at Cameron since its organization and have heard most if not all of their pastors. Some have been intimate friends; some have passed over the river and some yet linger, active in the work. We have a new one this year and he has recently conducted his first revival meeting; it has been a real joy and satisfaction to attend most of the time and hear sermons that would rank up by the side of the best. We have heard and read some thousands in our time and we feel that we have intelligence and spirituality enough to know good preaching when we hear it. We have been fed at the altars of this church these years and it would be impossible to estimate the good that has resulted therefrom. Rev. Lawrence A. Watts is the new preacher, and seems not only to be a most excellent preacher but a man with a shepherd heart. If we were going to name a successful minister we would say give us one with such a heart, the preaching will adjust itself to the situation. For a week Mr. Watts has expounded the Word in such a way and manner as to forcibly impress the people that there was a man with a message and a heart beating in loving sympathy for all, especially the lost. His messages have not been spectacular or sensational, but simple, straightforward truths, apparently inspired by the Holy Spirit. They have made a profound impression on the community. I am sure I have never seen stricter attention; even the smallest children sat and gave perfect attention, and there was never any effort made to rush through. I could say a great deal more, but for fear of the waste basket I shall have to stop. We thank God and take courage and hope and pray that he may be spared to the work and given strength to "carry on." It has surely been a heart warming experience to many of us and we thank the bishop and his cabinet for so favoring us.

C. C. Jones.

"SINGING MEN AND WOMEN"

Singing men and women! Did we ever need them more? How the church needs them! Sometimes I see a great church with a great minister and a great organization and a great company of workers busy on many committees. Yet its spiritual life and influence seem to be at a low ebb. It lacks the hope, the buoyancy, the life and power of two hundred singing men and women. And how these are needed in the home. A song in the home, how much good this does! Sometimes I think that more homes go to pieces for the lack of a singing man or woman in it than for any other cause. So also in the life of toil and industry. We would have fewer labor troubles if we had a few more singing men and women. These transfigure monotonous work by their vibrant personality, and inject the spirit of friendliness and good will into an area that needs to be redeemed from suspicion and selfishness.

A singing man or woman can perform a great ministry in the doubt and darkness which keep many from seeing the bright realities of faith. To sing at midnight, as Paul and Silas did, will convince others as no argument will do of the meaning of faith. There is infinite value in mere song in all the relationships of life. Every one of us may perform this blessed ministry, living to inspire and not to injure, to lift up and not to cast down, to help and not to hurt. All of us can make some of this undying music in the world.

In coming days, when we have left behind us the difficulty and confusion, the doubt and the bewilderment, the chaos and the despair of the days in which we live, it will be written that besides the workers and the priests and the servants, "there went two hundred singing men and women," the constant music of whose lives kept alive the faith, the hope, the courage of mankind.—Raymond Calkin, in Advance.

"EVERYBODY ADOPTED ME"

Looking over some newspaper files our attention was challenged by a headline: "Girl, 8, Journeys 8,000 Miles Alone." Substantially the newspaper account was as follows: After traveling nearly 4,000 miles alone from Norway with her name and destination stitched on her coat and sweater, Elinor Richard, 8-year-old orphan, whose knowledge of the American language was limited to two words—"Mickey Mouse"—blinked at New York and said: "Jeg er glad atkomme til America." That, according to Miss Herborg Reque, attache of the Travelers' Aid Society, meant that she was glad to come to America. The little traveler rested from her nine-day ocean voyage, and then was placed by society workers on a train that carried her an additional 3,155 miles to San Francisco, where her uncle, Otto Wulff, who has adopted her, met her at the final terminus of her long trek. In speaking to her uncle of her trip, all the memories of the little girl were of kindness received along the way. She was alone and yet not alone. Everyone she met was her friend and the long road was bright with light of the love of human hearts. She said: "Everybody adopted me." It comforts us in times such as these to read of something wondrously beautiful, something which has not yet perished from the souls of men.—The United Presbyterian.



Bishop Kern's Page

Gratifying Success

WE are deeply grateful to God for the results of the Aldersgate mass meetings in North and South Carolina. There were many external features of these rallies that contributed to their success: the weather was almost uniformly good; the speakers appeared on time without missing an engagement; the local arrangements were carried out with precision and enthusiasm. Much credit is due the presiding elders and the local host pastors for the fine publicity that was given and for the arrangements that were made to take care of the crowd. It has been a gratifying experience to work at this task with men and women who are devoted to the kingdom of God.

The youth rallies were truly marvelous. A careful check of the attendance indicates something more than 22,000 attended the rallies during the two weeks. The above includes only young people. Their response was eager and enthusiastic and they gave clear evidence to their elders in the church that they will respond when they are recognized and given a chance to face up to religious responsibility. There is no finer crowd of young people anywhere than that which we find in these two states. They constitute the hope of the church for the future. Those who are interested will be glad to know that the offerings took care of the total expenses and enabled us to make a contribution toward the cost of the literature that has been distributed from the Nashville office. We estimate that there were in attendance about 21,000 adults. This added to the total of young people makes a grand total of over 43,000. Most of the adults stayed through the entire day. The meaning of Aldersgate is clearly before our people. The question now is, what will happen in individual lives and in the local church?

Aldersgate Pointers

I was delighted to see that in several places the pastors have had the beautiful picture of John Wesley sent out by the Nashville headquarters neatly framed and hung in the church. For many years I have sought to find and make available for Southern Methodists a good picture of the founder of Methodism, but none seemed to be available in America. This summer I bought one in London at City Roads Chapel, but this new picture, which is the latest and best, surpasses any I have seen. It was recently painted, using a relative of Mr. Wesley's as a model, and the gown was Mr. Wesley's own.

Let me recommend that instead of allowing this picture to be lost or damaged every pastor request the church to have it framed and hung on the wall at some appropriate place.

There are many of our people yet who do not know the story of John Wesley very well. There ought to be widespread information made available regarding the thrilling life of the early Methodists. Pastors might well circulate these books among their people. Individual Methodists would do well to purchase their own copy. I am calling attention to three pieces of literature which seem to me to be thrillingly interesting, and I heartily recommend them to the average church member who wants to know something about the story of Methodism and the Wesleys. I recommend: "The Story of Methodism" by Hutchinson and Luccock. It is an illustrated, graphically written, entrancingly interesting story that will charm any reader young or old. The price is $2. "John Wesley's Awakening" by James R. Joy. You have heard a lot about this little book. It is the best small story of Methodism that I know. Charmingly written. The price is 50 cents. The above two books can be ordered from Whitmore and Smith, 810 Broadway, Nashville, Tenn.

Then there is a little 64-page booklet entitled "Fifty Years in Buckles and Saddles, the Dramatic Story of John Wesley." This little pamphlet has been written by Dr. James K. Shields in graphic style and is having wide popularity. It is really fascinating and will give a short but interesting story of John Wesley's life. It sells for 25 cents for a single copy or 10 cents a copy in lots of 100. Pastors would do well to go in together and order this booklet in lots of 100 and then sell them at cost to their officials and members. A little attention to this would spread a world of information and this is the time to let people know about the remarkable chapters of our early history. This little booklet can be ordered from Rev. James K. Shields, 899 Broad St., Newark, N. J. He will ship them in quantities COD collect.

The spiritual emphasis brought about the Aldersgate meetings affords us an excellent opportunity to make a larger number of people acquainted with The Upper Room. The April-June number is built on the Aldersgate pattern. One million copies of this issue have been printed. Surely no pastor is overlooking the opportunity of using this little devotional pamphlet among his people. Advertisements in church periodicals tell you how to order.

I had the pleasure of participating in an Aldersgate rally for the Kansas City Area of the Methodist Episcopal Church. Under the leadership of Bishop Mead a great host of people gathered in the Grand Avenue Temple in Kansas City and our hearts were warmed by the deep spiritual note that prevailed throughout these days. It is refreshing but not surprising to learn that these our brethren in the other churches are just as truly concerned regarding the spiritual movement in Methodism as we are and their hearts respond to the challenge of Christ in exactly the same way that ours do. There is a growing consciousness of spiritual unity that augers well for the future.

Aldersgate Follow Up

These are tremendous days and every pastor and every church is busy. Easter week opens with Palm Sunday on April 10. Easter Sunday is the 17th. Surely in all of our churches there will be large and carefully instructed groups of children to be received on Palm Sunday and Easter will be made a time for opening the doors of the church to many who have given their hearts to God. These days will be filled with quiet personal testimony and the proclamation of the redeeming gospel of Jesus Christ. Tuesday, May 24, is the 200th anniversary of John Wesley's heart warming experience. In every church

there certainly will be a carefully planned celebration of this experience of our founder. It affords a great opportunity for emphasizing the need of a vital personal religious experience. Sunday, June 5, is the anniversary of Pentecost. Why should not this be a culminating day toward which we shall look with earnest expectation and deep and prayerful waiting? These are days when spiritual leadership is earnestly needed and the people are looking to their pastors to guide them into richer and deeper experiences of grace.

The Spirit of Expectancy

Too often we drift into a kind of dependence upon ourselves and the habitual proclamation of our gospel and we do not live in the continual sense of expectancy which God would have us count upon as a regular part of our ministry. We must have more faith in God. We must expect him to break out in unpredictable ways and take our feeble efforts and prayers and do with them far more exceedingly than we can even ask or think. Here is a man in front of you on Sunday morning as you preach. How do you know what the Spirit of God has been doing in that life? Here is a young person sitting quietly in your congregation. Have you fathomed the seriousness of the struggle going on in the mind of that youth and the hunger that is there for reality? It may be that on the very day you are preaching some soul, unknown to you, is waiting for the touch of God. Preach with this sense of divine expectancy ringing through your utterances and show by every act and attitude that the direct intervention of God's Spirit is not unexpected and that miracles of grace continue to happen and that you claim his promise that our words shall not return unto us void when we have trusted them to his keeping and the infilling of his love and power.

Paul B. Kern.

SERMONS THAT I REMEMBER

As to the first one to which I give attention I scarcely remember the sermon but rather the occasion, the place, the speaker, the text, all of which stands before me well nigh as clearly as then. The occasion was Trinity College commencement, June 1878 or '79. Exercises were held in the new chapel, as we called it then; spacious auditorium, said to be the best of its kind in the whole state, the idol of Dr. Craven's heart, the creation of his own skill and to some extent the work of his own hands. The preacher was Dr. T. DeWitt Talmage, pastor of a big Presbyterian church in Brooklyn, then at the zenith of his popularity as a speaker and preacher. Just 13 or 14 years after Appomattox it was an unusual thing for a preacher from up there to come this way for such service, and even more unusual for one from here to go there. The experience of John P. Newman, afterward Bishop Newman in New Orleans, was too fresh in the minds of the people to make such transfers agreeable or even possible. On that bright June day the spacious auditorium was packed, platform, main floor and galleries. Talk about a sea of upturned faces, it was there that day and continued so at each recurring commencement. To the young candidate for his A.B. degree who stood there then or afterward for the first time that sea seemed a veritable ocean. The Doctor came according to announcement, and from his first appearance on that platform measured up to the reputation that had preceded him as a master of assemblies. He was, one might say, **sai generis,** of his own sort, not only in his personal appearance with his burnsides, which to many gave him the appearance of a chimpanzee, but in his way of preaching at the time called sensational, which as applied to preaching, came into vogue almost with him. In some respects it broke with the traditional way, chiefly in eliminating lengthy introductions and plunging at once into the message to be given without any warming up and impressing the same in whatever way, though entirely unconventional, that seemed to the speaker most likely to incite and keep the attention of his hearers. In the use of illustration, especially from history, which he seemed to study for the purpose, the Doctor was a past master.

He was that day and yet it was not the sermon so much that gripped me as the audience, the speaker himself in **propriu persona** and his text, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word"—appropriate words powerfully impressed that will ever be associated in my memory with that very popular and magnetic speaker. A witticism he got off the next day in delivering diplomas also lingers with me. "And now, young men," said he, "as you know a bird that can sing and won't sing ought to be"—here he paused. "No," he continued, "you have not got that right—ought to be sent to Sing Sing.

Another sermon of quite a different sort from quite a different man was one by Dr. J. D. Barbee, then our solitary Book Agent. I am not sure that I ever heard a sermon that had more grip in it for me than one delivered by him on Thanksgiving Day at our conference session in Greensboro, November 1889. It was strong, massive, just as the speaker in appearance seemed to be—full of great thought, delivered in a convincing, even powerful way. The theme and text were appropriate for the day: "Cast thy bread upon the waters . . . Give a portion to seven, also to eight, etc." The sermon was not textual but he used those beautiful words in discussing his theme—man's relation to his money in the sight of God—in a way that powerfully impressed, even swayed that vast assembly. I carry in my memory today thoughts and illustrations that virile man drove home that day now nearly 50 years gone. Returning home from that service, it was my good fortune to fall in with Dr. David Morton, our church ex-secretary. Speaking of the sermon, I asked him if he had ever heard Dr. B. before. "Frequently," he said. Foolishly I asked again if he always preached that way. He answered, "He always preaches that sermon that way." "You have heard it before then," I said. "Yes," he said, "several times, and to be candid with you, I shall hear it again if ever I have the opportunity." Thus these two big men long since gone hence.

Dr. B. did not preach that sermon, great as it was, to our conference twice in succeeding years, which same cannot be said of another connectional officer, who on three visitations to our conference delivered the same sermon from the same text and same testament. I remember well the first time I heard it—the only time I heard it though—at Raleigh in 1897. What a feeling of disappointment came over me that night in Edenton Street church when instead of the scriptural instruction and inspiration that I as a young man expected to get from one of our leaders there was a labored lecture on the different ways of teaching—Socratic, platonic, etc., illustrated by the use of syllogisms in such way as made one think of Whately's Logic. Milton's words very forcibly came to my mind that night, "The hungry sheep look up and are not fed." Also the greater words of the Master about asking for bread and getting a stone. The brother's repetition may find partial explanation in what a layman of another denomination told me of his pastor, a fine old gentleman whom I knew well. The brother said his pastor once preached the same sermon on two consecutive Sabbaths, and when he reminded him of it, he said that he had told his wife to put a different sermon in his pocket and he thought she had done so. Our visiting brother's valise may not in one respect at least have been unpacked and reloaded. I still remember that sermon, but not in the same way as those of the two brethren whose names I have given.

E. H. Davis.

LIQUOR INTERESTS PLAN CAPTURE OF U. S. MAILS AS SALES CHANNEL

An astounding liquor coup, which has already been soft-pedaled through the House of Representatives and is now being given committee consideration in the Upper House, by means of which the liquor traffic is confidently expecting to break every record in spring sales, make every one of Uncle Sam's 44,877 post offices a distributing station for its wares, and thus invade every home in the land with half-pint pocket flasks of gins, rums, whiskies, wines and all other intoxicants, has just received a brief, but what now appears to be a temporary set-back in the Senate, is asserted in a statement issued by the American Business Men's Research Foundation, which is said to be based upon advices from its Washington correspondent.

The bill, continues the Foundation statement, which was known in the House as H. R. 8115, in the opinion of lawyers and laymen alike, bears a clearly misleading title, being described therein as a measure "permitting the mailing of small samples of liquor." Upon examination, however, it is disclosed that the bill would legalize the sending through the U. S. mails of every alcoholic beverage in the calendar in approximately half pint quantities. But the bill as framed disguises this fact under the less familiar quantitative term of "samples of not more than eight ounces."

At the initial hearing on the measure before Senate Committee on Post Offices and Post Roads recently, it is asserted wet strategy left the field entirely to indignant opponents of the measure and then apparently with deliberation kept the bill's champions out of the chamber. Just before the end of the hearing, the exit of two members of the committee left it without a quorum. As a result, no committee vote was taken on the measure.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Candler, Byron Shankle 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
*Saluda-Tryon, M. A. Lewis 1

Charlotte District

Hawthorne Lane, L. B. Hayes 35
*Marshville, J. E. MsSwain 8
Waxhaw, W. T. Albright 6
Wesley Heights, Frank Jordan 6
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 5
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Morven, G. N. Dulin 3
Calvary, T. F. Higgins 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Matthews, G. G. Adams..... 2
Duncan Mem.-Derita, J. S. Folger.. 1
Ansonville, L. F. Strader 1
Mt. Zion, H. C. Sprinkle 1
First Church, C. C. Weaver 1

Gastonia District

Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Bessemer City, J. O. Ervin 5
Lincoln St., W. B. Shinn 4
Bradley Memorial, H. F. Duncan.. 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 11
Stoneville- Mayodan, R. M. Hardee 9
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Centenary, C. S. Kirkpatrick 4
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 1
*Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Calvary, D. V. Howell 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1
Oak View, J. W. Groce 1

Marion District

Lenoir, First Church, J. S. Hiatt... 12
Gilkey, B. A. Sisk 12
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Spindale, F. J. Stough 5
Pleasant Grove, R. G. Tuttle 4
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Forest City, Fletcher Nelson 3
Elk Park, J. D. Pyatt 2
Glen Alpine, M. F. Moores 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Cliffside-Avondale, H. E. Stimson.. 1
Table Rock, V. R. Masters 1
Broad River, V. P. Crowder 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 8
Cooleemee, A. A. Kyles 4
Albemarle, Central, G. B. Clemmer 4
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 9
Murphy, W. A. Barber 6
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1

Waynesville District

Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Whittier, McRae Crawford 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 19
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 5
Thomasville, Main St., C.M.Pickens 4
Walkertown, C. C. Herbert, Jr. 4
Grace, O. B. Mitchell 3
Kernersville, T. R. Wolfe 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood. R. F. Huneycutt 1
Sandy Ridge, A. C. Williams 1

Durham District

Cedar Grove, S. F. Nicks 11
Front Street, H. I. Glass 11
West Durham, M. Y. Self 10
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Carr, C. P. Womack 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Milton, A. M. Williams 2
Calvary, Daniel Lane 2
Siler City, C. F. Heath..... 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Person, M. W. Lawrence 1
Eno, H. T. Coley 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Wanchese, J. W. Sneeden 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Perquimans, W. G. Lowe 2
Swan Quarter-Fairfield, R.Z.Newton 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
***Jonesboro, P. H. Fields 20
*Aberdeen-Vass, S. J. Starnes 17
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 11
Parkton, M. C. Ellerbe 5
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Roberdel, F. A. Lupton 3
Goldston, W. J. Underwood 3
Stedman, I. J. Strawbridge 2
Fayetteville Ct., J. C. Williams 2
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1
Laurinburg, H. L. Hendricks 1
Hay Street, W. C. Martin 1
Glendon, L. W. Hewitt 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 3
Kinston, A. S. Parker 3
*Hookerton, J. H. Miller 3
New Bern, L. C. Larkin 2
Snow Hill, B. D. Critcher 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Grifton, G. B. Starling 1
Greenville, T. M. Grant 1
Pamlico, W. A. Tew 1
*Aurora, J. W. Dimmette 1
Fremont, C. W. Robbins 1

Raleigh District

Henderson (First), R. E. Brown .. 8
*Franklinton, S. E. Mercer 8
Hayes-Barton, Leon Russell 7
Oxford, O. W. Dowd 5
Fuquay, E. B. Craven 5
Newton Grove, J. A. Dailey 5
Millbrook, H. A. Chester 4
Smithfield, J. J. Boone 4
Four Oaks, H. B. Baum 3
Central, E. G. Overton 3
Fairmont, O. L. Hardwick 3
Middleburg, D. A. Petty 1
Dunn, J. A. Russell 1
Youngsville, M. W. Warren 1
*Benson, J. C. Whedbee 1
Bailey, L. T. Singleton 1
Creedmoor, E. C. Durham 1

Rocky Mount District

*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Southport, E. M. Hall	2
Bladen, W. R. Stevens	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	**27**
Marion	**26**
Fayetteville	**26**
Durham	**19**
Charlotte	**18**
Winston-Salem	**17**
New Bern	**17**
Raleigh	**17**
Wilmington	**16**
Salisbury	**16**
Elizabeth City	**16**
Statesville	**14**
Gastonia	**13**
Asheville	**12**
Waynesville	**10**
Rocky Mount	**9**

Of the 529 pastoral charges in the two conferences 266 have made a report. Where are the 268? Not one sent from more than half of the charges. Do these nearly 300 pastors feel quite comfortable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

"SIN? FORGET IT!"

By Guy Edward Mark, D.D.

"There is no such thing as sin," was the announced discovery of a woman who was born in my town. "I am not sure that we should use the word sin in our preaching," was the statement of a teacher of preachers. "S-s-h! Don't mention sin. There is no such thing!"

Well, who is the hoary sexton that digs man a grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then damns his soul? Who with icy breath blights the sweet blossoms of youth? Who breaks the hearts of parents? Who brings gray hairs with sorrow to the grave? Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the mudrers of their own innocents? Who casts the apple of discord on home hearts? Who lights the torch of war, and carries it over happy lands? Who by divisions in the church rends the seamless robe of Christ? Who petrifies the soft and gentle heart, hurls reason from her throne and impels men, mad as Gadarene swine, down the precipice into the lake of fire? Who nailed the Son of God to the bloody tree? Who makes man in his heart and habits baser than a beast; and him who was once but a little lower than an angel, but little better than a devil? (This paragraph adapted from a sermon by Thomas Guthrie).

"There is no such thing as sin." Multitudes believe it. "I am not sure that we should use the word sin in our preaching." Many feel the same way.

No wonder that the church of Christ is so powerless. No wonder that evil men wax worse and worse. No wonder that lawlessness is widely rampant. No wonder that the earth is filled with violence. No wonder that from Boston to Bombay, from San Francisco to Shanghai it seems that in one way or another hell has been let loose. No sin? God says, "All have sinned." Don't mention it? God says, "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions . . . . and their sins." "Whether it be right in the sight of God to hearken unto you (unto man) more than unto God, judge ye."—The Watchman-Examiner.

TOO MANY SPIRITUAL LOLLYPOPS IN RELIGION

I carry a medal of the Little Flower with me and pray to her daily, but I am not sure I'd die for a novena to the Little Flower. There is too many Novena-itis, too many spiritual lollypops in present day religion. I favor novenas, of course, but I do not believe that God is ultimately going to save us by numbers. If I am going to face a firing squad, I will die for something that means more to me than life itself. Hence, we must teach our young people rock-bottom dogmas, which are worth more than life itself.

Ad you can make the truths of faith so thrilling, so gripping, that men and women, young and old, will literally listen to you spellbound. — Father Francis P. LeBuffe.

"I PLANTED A TREE CLUB"

The following new names were sent in to me before April 1 as members of the "I Planted a Tree Club." Although it is now too late for you to have your name listed as a charter member it is not too late for those of you who have not already done so to plant a tree.

Rev. E. H. Brendall, Belmont.
Rev. George W. Clay, Mt. Pleasant.
Rev. M. G. Ervin, Mocksville.
Rev. J. B. Fitzgerald, Peachland.
Rev. W. J. Hackney, Hayesville.
Rev. M. F. Hodges, Laurinburg.
Rev. Robert E. Hunt, Cleveland.
Rev. W. F. Keeler, West End.
Rev. R. H. Kennington, Norwood.
Rev. M. F. Moores, Glen Alpine.
Rev. R. Z. Newton, Swan Quarter.
Rev. R. J. Starling, Surgills.
Rev. W. A. Tew, Stonewall.
Rev. A. C. Waggoner, Salisbury.
Rev. C. C. Weaver, Charlotte.
Rev. J. G. Winkler, Maiden.

Paul B. Kern.



Spring!
Nature is awake
. . . are you?

That logy feeling you call "spring fever" may be just constipation. If it is, try the remedy that comes from Nature's own laboratory — purely vegetable Black-Draught.

Black-Draught sets the lazy colon to work again and brings prompt, thorough relief. More, it tends to leave the colon working regularly.

Depend on Black-Draught, the "laxative of the South."

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Itching of **ECZEMA** *Relieved*

Even in stubborn cases, the tortured skin is eased by soothing

RESINOL



N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

CHRISTIAN WORKERS' TRAINING SCHOOLS

First Church, Elizabeth City, April 24-29

A three-teacher Christian workers' training school will be held in First church, Elizabeth City, April 24-29, with the following courses being offered:

"Children's Division of the Church," Mrs. F. H. Cunningham, Gastonia.

"Senior-Young People's Department Program," Miss Netta Cook Robertson.

"Christian Education in the Local Church," Rev. Robert W. Bradshaw.

Workers in all schools in the vicinity of Elizabeth City are invited by the local sponsoring church to attend the school, and we trust that many will do

First Church, Rocky Mount, May 1-6

The Rocky Mount Christian workers' training school will be held at First church May 1-6, with two courses being offered. They are:

"Understanding People," by Dr. S. A. Maxwell, Williamston, and "Guiding Young People's Worship," by Rev. Robert W. Bradshaw.

Workers in all church schools in the vicinity of Rocky Mount are invited to attend.

WASHINGTON MEETINGS

A series of three meetings were recently engaged in by the executive secretary in Washington. At the 11 o'clock hour on Sunday morning he preached to the entire congregation. At the evening hour a special young people's service was held with a large number of young people in attendance and a splendid young people's choir furnishing the music for the occasion. On Monday night a meeting was held with the church and church school leaders. At this time the entire group centered its thinking about the matter of what God requires of those who are in positins of leadership in the church. There seemed to develop a growing determination to engage more wholeheartedly in the different activities for which the individual members of the group were responsible.

WILLIAMSTON YOUNG PEOPLE

The young people of the Williamston church were recently organized and are now having regular evening sessions in addition to their church school sessions. Already there is an enrollment of 39 young people and the average attendance on the evening sessions ranges from 30 to 35. This group seems concerned with the promotion of a program that will be vital in the lives of their young people and are seeking every opportunity to develop such a program. They are beginning now the group of studies designed for young people at this particular season, entitled "Studies in the Christian Life."

Officers of the young people's organization are as follows: President, Wilbur Culpepper; vice president, Virgil Ward; secretary, Frances Humble; treasurer, Joseph Thigpen; pianist, Elizabeth Parker; custodian, J. B. Taylar, Jr.; chairman worship, Joseph Thigpen; missions, Joseph Dixon; recreation, Jimmie Watts; community service, Mary Kate Swain. The counselor for this fine group of young people is Miss Jane Parker, and her assistant is Mrs. J. B. Taylor.

LAKEWOOD YOUNG PEOPLE

As a part of their Aldersgate Commemoration program, the young people of Lakewood church, Durham, are engaged in a study of the course, "Studies in the Christian Life." This is being taught by Haywood Harrell, Duke student, who is actively connected with young people's work in this church. After the first two meetings of the class it was reported that the whole group had participated in the discussions, and that they feel that the sessions had been truly helpful to them. The four topics included in the course are: "What the Christian Believes," "The Christian's Personal Habits and Relationships," "The Christian's Responsibility for Others," and "How One Becomes a Christian."

EPWORTH TRAINING CONFERENCE, WILMINGTON

An Epworth training conference was held at Wesley Memorial church, Wilmington (on the Epworth-Wesley charge) March 21-25. The course offered was "Worship in the Young People's Division," taught by Miss Netta Cook Robertson. Ten credits were issued, and nine intermediates met all the requirements for credit, but were ineligible because of their age. Average attendance at the sessions was 31, and a total of 54 were present during the week.

Miss Lily Mae Blake, president of the young people's division at Wesley, served as chairman of the board of managers for the school. On Monday night before the opening session of the school, all the officers of the division were entertained at dinner at the parsonage by Rev. and Mrs. O. L. Hathaway.

The young people at Wesley Memorial are a most enthusiastic, wide-awake group, and they seem to be really concerned about their share of the church's work.

PERSON UNION BANQUET

Around 120 young people and their leaders gathered in Long Memorial church, Roxboro, on Monday night, March 14, for their first union banquet. Miss Rosa Yarborough, union president, presided and after the preliminaries introduced Rev. J. H. Lanning, pastor of Long Memorial church, who served as toastmaster. Greetings were brought by Linwood Blackburn, president of the Conference Young People's Organization, and Rev. Robert W. Bradshaw, conference director of young people's work. The address of the evening was delivered by Prof. H. E. Spence, chairman of our conference board of Christian education, and this was a source of real enjoyment and inspiration to all.

Songs and humorous toasts enlivened the evening, and a most delightful fellowship was experienced by all. Rev. M. W. Lawrence, district director of young people's work, was a leader in planning this delightful occcasion, and we feel sure it is but the beginning of many other such experiences.

PROGRESS ON THE PINK HILL CHARGE

Under the leadership of the pastor, Rev. Howard M. McLamb, progress is being made on the Pink Hill charge in many areas of activity.

A new brick veneer church was erected at Woodland last fall, and the workers there are planning to have a training course at an early date to make the work in their new church more effective. The young people's division of this church was organized in February of this year. The following officers are serving this fine group of young people: President, Selby Kornegay; vice president, Bertha Kornegay; secretary-treasurer, Lena Chestnutt; and adult counselor, Miss Viola Westbrook.

A new church school was organized at Deep Run, the school to be known as Noble's Chapel. On the first Sunday of its organization there were 55 members present and the enrollment is expected to reach 100 at an early date. Miss Annie D. Noble is general superintendent and teacher of the intermediates, and Mr. R. E. Hix serves as secretary-treasurer of this school. Other teachers are Mrs. Carl Howard, primary group; Mrs. R. E. Hix, junior group; Mrs. Offie Smith, senior group.

These activities are an outgrowth of the splendid leadership of the pastor and indicate a willingness on the part of the membership of the charge to follow such leadership.

ROWLAND WORKERS' MEETINGS

The church school at Rowland has recently moved into its lovely new building, with its fine arrangement and equipment, and the leaders of the school are making plans for increased effectiveness of the church school program. The conference secretary of Christian education recently spent a day with the workers of the school, meeting for over an hour with the genereal superintendent and workers with time with the leaders of the children's time with the leaders of the chidlren's division. Interest was very evident in the divisions that took place concerning every phase of work among the different age groups, and plans were fomulated for definite activities at a very early date.

The church auditorium in the new Rowland church is one of the most attractive we have ever seen. Since the pews have not yet arrived, the auditorium is not yet in use, but in a very short while it will be ready for the regular Sunday services. We feel sure that this church plant is going to mean a great deal to the ongoing of our church program in Rowland. Rev. J. Bascom Hurley, pastor of the church, and Mrs. Hurley are doing a fine work in this community.

W. N. C. Board of Christian Education

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THE PASTOR'S CHIEF ASSISTANT IN EVANGELISM

By John Q. Schisler

The real significance of the church school work of evangelism is found in the high percentage of those enrolled in the school who become members of the church. The vast majority of church school pupils who unite with the church do so while they are in the junior and intermediate departments. On the basis of the present total enrollment of church school pupils in our church the maximum of pupils who are possibilities for church membership in any one year is approximately 70,000. In other words, there is a constant flow of 70,000 per year into the membership of the church school and through the eight years of the children's division and the three years of the intermediate department. This means that if 70,000 pupils per year are being won for Christ and membership in the church the maximum possibilities in these departments are being reached.

Teachers Assisting the Pastor

What do the records reveal? The reports of our pastors to annual conferences last fall indicate that 72,347 church school pupils united with the church last year. The 2347 over and above the possibilities for church membership in the children's divisions and the intermediate departments are doubtless new pupils who entered the senior and young people's classes as non-church members and who are won for Christ and church membership in these classes. In other words, the officers and teachers of the church school have assisted their pastors in leading practically 100 per cent of their pupils to make a decision for Christ and unite with the church!

Efficiency of Church School

If we study the records for the past eight years, 1930-1937 inclusive, we find that the average enrollment in each year of the junior and intermediate departments, as nearly as can be determined from the reports, is 72,000. The average number of church school pupils who have united with the church annually during this period is 76,600. This means that during this eight year period our pastors and their church school officers and teachers are harvesting virtually 100 per cent of their pupils in these departments and several thousand others who entered the upper classes of the church school as non-church members but who were led to join the church while in these classes.

Need for Increased Enrollment

This almost startling revelation of the efficiency of the church school as the pastor's chief assistant in evangelism points unmistakably to the need for increasing our church school enrollment. Surely this is the strategy which the church ought to follow at this time. If we can get new pupils and hold them in the church school the chances are nearly 100 per cent certain that they will be won for the Christian life and membership in our church. In the light of this encouragaging fact we should redouble our efforts this year to increase our church school enrollment. This is all the more necessary when we remember that there are approximately sixteen million people in the Southern States who are not members of any church, and who for the most part desperately need the means of grace which the church alone supplies.

Evangelization of Adults Needed

There is another fact that seems to me to be clearly revealed, namely, that our weakness now is in the area of adult evangelism. We need some agency of evangelism which will reach the adults in the community who do not attend the church school and the preaching service, even during the revival. The total number received into our church on profession of faith last year is 93,823. Take from this the 72,347 church school pupils who united with the church and we have left only 21,476.

An Eight Year Period

Let us take the eight year view of this matter. The total number received into our church on profession of faith during the last eight years is 834,991. The total number of church school pupils who have been led by their pastors and church school officers and teachers to unite with the church is 612,838. Thus we have received 223,153 members on profession of faith outside of the church school during this time. Within the same period we

(Continued on page 17)

CHURCH SCHOOL DAY

Church School Day was scheduled for April 3 this year. Approximately 150 churches have requested programs and have had the observance or are planning for it in the near future. The title of the program, "The Warm Heart," indicates that it is designed for use during the Aldersgate Commemoration. It should be used some time between April 3 and May 22. The program may be presented in the form of a short religious play, or it may be changed to meet the interests and wishes of the workers in each church. A copy of the program has been sent to each pastor and general superintendent. Additional copies necessary for presenting the program will be sent on request to the conference office. Following is a list of those who have requested programs since the last list was published:

Asheville District

Church and person responsible—
Oakley, E. B. Edwards.

Charlotte District

Mt. Zion, Miss Edna Atwell.
Harrison, Mrs. E. W. Russell.
Myers Park, Mrs. J. W. Austin, Jr.
Pleasant Grove, R. O. Winchester.
Indian Trail, Miss Kate Crowell.
Big Spring, Mrs. E. K. McLarty, Jr.
Bethlehem, Miss Myrtle Starnes.

Gastonia District

Main St., Belmont, Mrs. R. E. Moore.
David's Chapel, Rev. R. C. Goforth.
Double Shoals, Rev. R. C. Goforth.
Palm Tree, Rev. R. C. Goforth.
St. Peter's, Rev. R. C. Goforth.
Kadesh, Mrs. M. L. Lutz.
Cramerton, C. E. Cook.
Beulah, Mrs. G. E. Goforth.
Beulah, Mrs. G. E. Goforth.
East Gastonia, Mrs. Fred Setzer.
Mount Holly, Mrs. C. Dennis Beatty.
Park St., Belmont, Mrs. Marcus Abernethy.
Lincoln Ct., Rev. W. B. Shinn.
Bessemer City, Miss Annie Stabler.

Greensboro District

Old Union, C. L. Coggins.
West Market, Ben L. Smith.
Archdale, Miss Selma Elder.
Gibsonville, Mrs. T. E. Stough.
Cottrell Mem'l, Mrs. Fred Williams.
Hickory Grove, Miss Elizabeth Yeatter.
Center, H. P. Winchester.
Oak Ridge Community, Rev. W. K. Goodson.
Asheboro, Rev. H. P. Powell.

Marion District

Clinchfield, Rev. A. Burgess.
East Marion, Rev. A. Burgess.
Rutherfordton, Mrs. Jale Williams.
Valdese, Mrs. Reece Goins.
Rutherford College, L. C. Cornwell.
Salem (Bostic), E. G. Walker.
Salem (Morganton), Miss Ruth Roper.

Salisbury District

Gay's Chapel, C. B. Satterwhite.
Badin, Miss Betsy Luke.
Stony Hill, Junior Shaver.
Mocksville, Mrs. Frank Fowler.
Center Grove, Miss Estelle Shinn.
Salem, R. L. Hatley.
Central, Albemarle, R. A. Elder.
Kerr Street, R. W. Caton.
Richfield, Mrs. Lucian Crowell.
Mt. Pleasant, Miss May Blackwelder.
Harmony, Rev. Ralph H. Taylor.
Wesley Chapel, Miss Margaret Miller.

Statesville District

West Jefferson, Mrs. Levern Johnson.
Vanderburg, Mrs. H. A. Poston.
Rose Chapel, Eugene Harmon.
Newton, Rev. W. M. Smith.
Central, Mooresville, R. W. Troutman.
Hopewell, Alva Martin.
Broad St., Mooresville, W. W. Howell.
Warrensville, Mrs. A. G. Johnson.
Bethlehem (Catawba Ct.), Mrs. Frank Miller.

Waynesville District

Love's Chapel, Miss Lucy Bumgarner.
Murphy, Mrs. E. C. Mallonee.
Cullowhee, Rev. C. G. Hefner.
Andrews, J. M. Boone.
Sylva, Rev. A. P. Ratledge.

Winston-Salem District

Central, Mt. Airy, Robert M. Smith.
Good Hope, Miss Nannie Hanes.
Oak Summit, Mrs. Roy Donnell.
Green Street, A. H. Kimel.
Oak Grove, G. C. Houser.
Salem, Ernest Brown.
Epworth, Miss Shirley McCraw.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ANOTHER WEEK

Another week has come and gone. Our boys and girls have awakened for another seven mornings and hastened to their breakfast engagements. Throughout the seven days they have met their work assignments, hurried off to school, returned for lunch, hastened back to school and enjoyed their play time each afternoon. Seven supper times and evenings have come with their refreshments and their study periods. Seven times have our boys and girls knelt to give grateful thanks for their blessings and then to rest their tired bodies in refreshing sleep. A week can pass before one is hardly aware of its going. But in this period of time much has accumulated in the hearts and minds of our 403 boys and girls.

CHANGING SCENES

One living with children and youths must be ready for surprises. Scenes change readily. Adjustments must be quickly made. But at the same time some mental balance is necessary in order to carry through the up's and down's of actual living experience. One went to bed last night tired and somewhat discouraged. A number of unhappy situations had to be evaluated. Monday morning came and with it came some refreshing information connected with the family. Word was received that J. Hulon Cox was satisfactorily completing his medical course at Duke University and had arranged for a good internship. It was reported that Louise Jones would graduate on May 12 from City Memorial Hospital, Winston-Salem, after having completed three years of good work. A prominent dairyman sent a messenger asking for the services of Robert Snow and William Edwards, both of whom had work records which merited the recognition they received. Information was received to the effect that Dot Simmons had secured a good position as a beautician. Max Davis, who graduated from high school in late January, gladly accepted Robert Snow's place as assistant dairyman out at the Davie county farm. Thus the annoyances of one day were minimized in the face of satisfactions of another day.

A SIX WEEKS' RECORD

The reports of the scholastic work of our boys and girls in the elementary school conducted here on our Home grounds will be released this week. Another six weeks of school work will have been concluded. Only one other six weeks' period lies between the present reporting time and the close of school. It seems only a short while since school began last fall, and yet within six weeks another nine months' school term will have passed into history. Collectively it may be said that the boys and girls have done good work in their books during the past six weeks. Quite a number of them will earn honor roll recognition. Others will earn honorable mention. Still others will have done as well as could be expected. This week brings another reporting time.

YOUNG PEOPLE'S CONFERENCE

For a number of years orphanage workers have attended conferences to discuss subjects of mutual interest, to exchange ideas and to formulate plans for better procedure. So far as known no orphanage conference has been held in which the youths in the orphanages could meet together for discussing their problems, for exchanging their ideas and for formulating resolutions for better procedure. Benefits from orphanage conferences have come to these young people indirectly. A new



"Friends, Friends, Friends, We have some Friends we love"

venture is proposed for next Saturday afternoon and evening when six representative young people, three young men and three young women, will come from the Presbyterian Orphans' Home at Barium Springs, from the Junior Order Home at Lexington, from Mills Home at Thomasville and from the Methodist Protestant Children's Home at High Point to meet with our delegation at the Children's Home for discussing social and religious opportunities and responsibilities as they relate to young people in orphanages. The young people will direct this meeting after their own preference and come to their own conclusions. It will doubtless be profitable to the young people to evaluate their social and religious needs in the light of the opportunities afforded them.

A LIFE SAVER

A check has just been received from W. C. Parker, treasurer of the Duke Endowment, for $11,106.95, this being the Children's Home quota from the earnings of this endowment for the year 1937. Due to the fact that the earnings of the Duke Endowment were somewhat larger last year and also to the fact that the scope of service rendered by the Children's Home was much larger last year than the year before, the Duke Endowment check is an increase over any previous contribution we have received from this endowment. This check comes at a most opportune time. It is really a life saver.

OUR PART

Methodists of the Western North Carolina conference have had more given them for the support of their orphans than any other people in these parts. Earnings from the Children's Home endowment and the Duke Endowment account for about half of the maintenance cost of the Children's Home. Due to such a fortunate circumstance a contribution of one dollar from any friend means that it is matched by another dollar from the earnings of funds contributed by those who have passed into the beyond. Certainly our living friends will not presume too much on the good deeds of our departed friends. We are counting on those now enjoying the blessings of life to match with their contributions those coming from the good bequests of those now living in Glory Land. Let none fail to do his part.

TRUE TO FORM

When Rev. T. B. Johnson came to the meeting of our board of trustees last week he brought with him two checks, covering in full the ten per cent apportionments from Elmwood and Cleveland, two congregations on the Elmwood circuit. Ebenezer and Knox Chapel having previously forwarded their contributions, the Elmwood circuit is entitled to membership in our honor society, thanks to the good leadership of Brother Johnson and the good interests of his people. This record is in line with the annual habit of this good pastor. He has never failed throughout the years to secure his ten per cent apportionment, usually getting it up early in the conference year.

DULIN'S DOINGS

Rev. G. N. Dulin, pastor of the Morven circuit, sends a contribution completing in full the ten per cent apportionment for Pleasant Hill on his charge. It is a habit of Brother Dulin's to send frequent checks to the Children's Home throughout the conference year. He seems never to keep any money belonging to our boys and girls very long. Thus before the conference year is over his charge is always on the honor roll. Dulin's doings please us greatly.

LOOKING TO EASTER

The picture this week is that of six happy little youngsters who live at our baby cottage. Each of these little fellows is looking forward to Easter when they have promise that a nice supply of colored eggs will be hidden in their yard for them to find. While only six members of the baby cottage family are herewith presented, 27 of these little youngsters will enjoy Easter with its eggs and its visitors.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

It is just one week before Easter. Many of our children have received their spring and summer clothes, for which I am deeply thankful. I feel confident that others who are clothing our children will bestir themselves in order to get the clothes here by Easter, for those who have not yet received their boxes. I am particularly anxious to get the clothes for our larger boys and girls by Easter, since we have a big annual Easter reunion at the Orphanage for the former sons and daughters of the home.

* * * *

We have about 70 cases of measles, but none of our children are seriously ill. So far the cases have been rather mild, and I trust there will be no bad after effects. It has been at least 15 years since we had such an epidemic of measles. The registered nurse, who is always employed at the Orphanage, could not possibly look after all the cases of measles, so we secured another nurse and a practical nurse to assist during this epidemic. It is believed at this writing that there are not many others in the Orphanage who are susceptible to the epidemic.

* * * *

Our receipts have been unusually small for the past several weeks, but I am hopeful that within the next few weeks many of our pastors will send us a good part of their ten per cent Orphanage apportionment. To meet our operating expenses every day we have to pay out more than two hundred dollars. It is imperative, therefore, that the churches rally to our support in order to make it possible for us to meet our heavy expenses. The lean season of the year will soon be here, and I wish we could get a surplus on hand to tide us over the summer months without having to borrow from the bank. Every dollar that is sent to us is sincerely appreciated, and will be used just as economically as possible.

* * * *

The Orphanage Conference of Southern Methodism met at the Methodist Orphanage in Waco, Texas, recently. It was my privilege to attend that very important meeting. Supt. Hubert Johnson, Waco, planned a great program, and the discussions were of a very high order. There were superintendents and delegates present from Virginia, North Carolina, South Carolina, Georgia, Florida, Tennessee, Mississippi, Louisiana and Texas. Without doubt, it was the greatest orphanage conference that has ever been held since the conference was organized many years ago. The Methodist Orphanage in Waco is one of the very best in our conference, and superintendent Johnson is one of the most efficient superintendents in the Southern Methodist Orphanage Conference. There are more than 400 children in the Methodist Orphanage at Waco, and they are unusually fine girls and boys. I remained over for a few days after the close of the conference, and it was my happy privilege to preach to that large group of young people in the Orphanage auditorium on Sunday morning. I do not recall ever speaking to a more interested group of young people. After the close of the service on Sunday I accompanied Superintendent Johnson to El Paso, Texas, as he had to do some case work in that section of the state. From El Paso I took the train for Tucson, Arizona, to spend a few days with my son, who is teaching law in the University of Arizona, located at Tucson. Upon my return home I found that everything had gone beautifully in my absence, with the exception of the epidemic of measles.

W. N. C. BOARD OF EDUCATION

Continued from page 15

have lost sight of over 200,000 church members. This is an actual loss though it is unaccounted for in the reports. In other words, our losses in church membership have approximated our gains if we leave the church school out of the count. I repeat therefore that our need at this time is in the area of adult evangelism; that is, an evangelism for the masses of adults who are not attending anybody's church.

Next Step in Evangelism

It looks to me like the time has come for churches to organize their adult classes as evangelistic units and send the members of these classes out sisiting in the homes, factories, business places, on the farms and wherever there are men and women who are unconverted. It is not expected that this would take the place of the revival. It would supplement and reinforce the revival. We have more than 30,000 adult classes in our church schools. There is a simple plan for using these classes in adult evangelism. An increasing number of our pastors are so using them. In my judgment this is the next step in evangelism in our church.

SEEMS ACCUSATION ENOUGH

Military training is poorer physical training than any fourth-rate gymnasium can give. It sins against progressive education in that it trains students in mental goose-stepping, and sets the stage for mobocracy and fascism. The lement of compulsion violates the consciences of a large and growing number of people who believe that war is sin and preparation for war ethically wrong.—Rev. Robert Tucker.

Did you ever notice that the man who knows what he is talking about has little to say? That isn't a measure of his knowledge but a knowledge of his measure.

WHO SAID THAT A GOOD LAXATIVE HAD TO

TASTE BAD?

Who said that you have to screw up your face in disgust every time you take something for constipation? You have to do nothing of the kind!

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WOODS SEEDS 1938 WOOD'S SEED CATALOG Mailed FREE

It Tells How You Can SAVE 1-4 ON FLOWERS AND GARDEN SEEDS

T. W. WOOD & SONS Richmond, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

Mrs. W. M. Fox, person zone leader, assisted Longhurst in reorganizing their missionary society last week, making three she has organized in her two years' service. The following officers were elected, all addresses Longhurst: President, Mrs. Lillian Puryear; vice president, Mrs. Libby Dixon; corresponding secretary, Miss Esther Carver; recording secretary, Miss Eliza Morton; treasurer, Mrs. Rosa Owens; assistant treasurer, Mrs. Ida Yarboro; Supt. study, Mrs. E. R. Hartz; Supt. C. S. R., Mrs. Lula Riley; local superintendent, Miss Alma Holder; spiritual life chairman, Mrs. Effie Powell; Outlook agent, Mrs. Russell Saunders. The outlook is bright, with 20 members and all interested. The church is a lovely one and the membership a group of fine women.

THAT WHICH SPELLS LIFE TO A DISTRICT SECRETARY

My Dear Mrs. Johnson:

I feel I must write you about our missionary society. We seem to have a new spirit. We have a new president and she is so interested that she has inspired all of us.

As you will notice from the report, we have eight new members and an increase of $4 per quarter in pledges. We have three new subscriptions to the World Outlook.

We have an active spiritual life leader who conducted a very impressive service for World Day of Prayer. At this service we had an offering of $2.50, which has been sent to the mission board.

We had a reading circle jointly with a neighbor auxiliary conducted by our pastor. Sixteen persons participated. Our study superintendent is preparing to begin our study course next week.

We sent $1 to Chinese Relief and the same amount to Miss Zoe Anna Davis, Greenville.

We had four representatives at the officers' training day in Rocky Mount. You told us to write and I couldn't resist. We have always been so weak this little progress has encouraged us.

With best wishes, I am,

Sincerely yours,

..... (Guess who)

If any auxiliary, large or small, can beat the above report, I grant you the same privilege that I have taken here. Such is the spirit of our district at this time. We are not only looking forward to but are in the midst of a year of missionary activities. All officers both old and new are putting on the "whole armor" for service.

I am sorry that a report of our officers' training day has not found its way to this page. It was in the hands of a committee; nevertheless we had a big crowd, a full program and a big dinner, all on a rainy day. The groups were under competent leaders and I believe a real progress in the work will show forth as the results of the hour.

Our speakers, as planned, were kept away but with the assistance of Dr. and Mrs. J. M. Culbreth, Mrs. Paul Mallison and Mrs. W. C. Liverman the program was not lacking for good things.

Northampton zone will hold her regular quarterly meeting April 14 in Severn. Mrs. H. T. King of Elizabeth City will be present and share with us some of her experiences while in China. Mrs. H. J. Faison, conference vice president, will be present also.

Soon after conference the other zone and district meetings will be held.

Mrs. Fred L. Johnson, Dis. Sec.

GROUP MEETING AT HAW RIVER

The Alamance zone held a meeting in the Methodist church at Haw River Sunday afternoon, March 20, with Mrs. W. E. Alley presiding. The meeting opened with the hymn, "A Charge to Keep I Have" and was followed by the devotional, conducted by Mrs. T. B. Hough. A welcome to the visitors was given by Mrs. Nell McCall and responded to by Mrs. W. E. Alley. Mrs. T. R. Jenkins was elected secretary. A solo was rendered by Mrs. R. N. Fonville—"Wonderful Jesus"—accompanied by Miss Florine Robertson.

The following representatives spoke on the different phases of the work: Mrs. L. E. Spikes, Mary Freeman fund; Mrs. R. N. Cork, mission study; C.S.R., Mrs. J. D. Lee; baby special, Miss Deelesea Cates; Chinese Relief, Mrs. R. G. Dawson; Advocate and World Outlook, Mrs. B. O. Merritt; district life membership, Mrs. L. G. Matkins; efficiency aim, Mrs. Loftis; spiritual life groups, Mrs. J. C. Crutchfield; Aldersgate Commemoration, Mrs. T. B. Hough. A duet, "All Who Are Weary," was sung by Mrs. Woods and Mrs. Crutchfield.

As the roll was called reports were heard by representatives from each auxiliary, ten societies being represented.

A collection taken to be sent for Chinese Relief amounted to $4.

Miss Florine Robertson, district secretary, urged each auxiliary to send a delegate to conference in Greenville in April, and announced the district meeting to be held at Concord church May 10.

The fall meeting will be in Graham. The dismissal prayer was offered by Mrs. McFarland.

Mrs. W. E. Alley.

REPORT OF WOMAN'S WORK AT BAUDEU, HUCHOW DISTRICT

Reported by Mary Culler White

Because of circumstances brought on by the war it became necessary, about the middle of November, for my Bible women and myself to leave our regular field and find refuge in this obscure mountain village. Seven Bible women and one teacher came with me and we found that four Bible women from other districts had reached here just ahead of us. We therefore have 12 regular women workers here including myself, or about one-fifth of the total number of Bible women in the conference. My own evangelistic team came out as a unit and we brought our equipment with us, so that we have been able to go right on with our work, the only change being that of locality.

There is a live church here under the care of a Mr. Vi, a retired Chinese doctor, who gives his services without salary and furnishes the building in which the church is being housed. There are about 60 members in this church, but at present the congregation is supplemented by the presence of about 200 Christians who have come into this section as refugees. With the help of these visitors we have had excellent services on Sundays, with beautiful music, only surpassed we believe, by that at Moore Memorial in Shanghai.

Our first month here was given to widespread evangelism. We found small bands and tramped the mountains around this village, going to different hamlets and preaching the gospel in tea houses or in homes. About six preachers and their families are refugeeing here, and this work was done by all of us together. While this was still proceeding, part of our number held a short term school at Badeu. Fifty people registered and forty completed courses and received certificates. We had a good commencement in spite of the rumble of battle which could be distinctly heard. Next we held a revival lasting three weeks, in which a deep work was done in a number of hearts.

Circumstances have now made it necessary for us to curtail our trips to the country, so we are carrying on an intensive work of Bible teaching and religious education here in the village. Fifteen daily Bible classes are being carried on, 14 of which are taught by women. One of these classes is for high school boys, and another for young women who are either high school students or teachers. In addition to these Bible classes special services for children are held every day here in Baudeu and also in a nearby country community where a number of Christian families are staying. Each of these groups is under the care of a young teacher who is a graduate of the Laura Haygood Normal School.

With one accord the Chrstians who have come to this place voice their gratitude to God because they have found here, not only a peaceful refuge for their bodies, but also helpful instruction for their souls; while we, as workers, thank God not only for the safety Baudeu has given us, but most of all for the opportunity it has offered of going on with our work for Jesus Christ.

The church should be the society of the forgiven and the forgiving.—William Gear Spencer.

Belief or unbelief bears upon life, determines its whole course.—Browning.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION, GASTONIA DISTRICT

Mrs. Wilbur Baber, secretary of the Gastonia district, is reporting a new woman's missionary society on her district at Sulphur Springs on the Shelby circuit. She writes that Thursday afternoon she, Mrs. George Hoyle and Mrs. J. W. Harbison went out to Sulphur Springs and organized a society of 14 members. She feels that the credit for this organization is due the pastor, Rev. J. N. Wise, and Mrs. Wise, who have been greatly interested in having an organization there. Since Thursday seven new members have been added, making a total membership of 21. We congratulate Mrs. Baber and Mr. and Mrs. Wise on this addition to the woman's work in that district. The officers chosen are president, Mrs. M. G. Latham; vice president, Mrs. D. P. Byers; secretary, Miss Margaret Elliott; treasurer, Mrs. Lawson Harrill; secretary children's work, Mrs. Marion Price; Supt. supplies, Mrs. Hayne Patterson. The other officers will be elected later.

LOUISE AVETT MISSIONARY CIRCLE

We are glad to hear through Mrs. J. V. Johnson, superintendent of publicity of the W. M. society of Dilworth church, Charlotte, of the recent organization of the Louise Avett circle of Dilworth church. Mrs. Johnson tells us that this circle was organized March 21 with 19 members, made up of the younger business girls, eight of whom were former members of the business woman's circle, and the others new members. Miss Alice Little was elected chairman; Miss Dorothy Miller, vice chairman; Miss Marjorie Wiggins, secretary; and Miss Harriet Sample, treasurer. We are sure Miss Avett, missionary to China, now at Scarritt College, will be proud of her namesake.

FLORENCE WEAVER MISSIONARY CIRCLE

Mrs. Dewey Maulden

The young women of Trinity Methodist church, Kannapolis, met January 4 and with the help of Mrs. Leon Smith and Mrs. W. J. Bullock, organized a young woman's missionary society, which became circle six of the church auxiliary. We named our new circle for our conference president, Mrs. C. C. Weaver and we shall be known as "The Florence Weaver Circle."

There were 15 charter members and in three meetings our membership had increased 11, making a total of 26. The officers elected are: President, Mrs. John L. Dupree; vice president, Mrs. Lacy Maulden; secretary, Mrs. Ernest Dowless; treasurer, Miss Ruby Sides; corresponding secretary, Mrs. Dewey Maulden; and the chairmen of the different committees are: Program, Mrs. Hoover Russell; Membership, Mrs. E. J. Troutman; Finance, Mrs. Claud Drye; Local Work, Mrs. Colon Freeze; C. S. Relations, Miss Rosa Jane Cox; Spiritual Life, Mrs. James Smith.

From our local dues of 10 cents per month and with our flower fund our treasury already shows a balance of $12.81. For 1938 we have pledged $75 as our love offering, and this amount was started nicely with a generous donation from Mrs. Weaver, who was our honor guest at our January meeting. Instead of naming our circle for a pioneer missionary or one now on the foreign field, we decided to name it for one who is a great asset to our W. N. C. conference, so we are "The Florence Weaver Circle."

ZONE MEETING AT ANDREWS

Mrs. George Thompson, Secretary

The Western zone meeting of the woman's missionary societies, Waynesville district, was held at Andrews, March 10, with Mrs. Tom Axley, zone chairman, in the chair. The worship service was opened with an instrumental solo, "Meditation," followed by a hymn, after which Rev. W. Arthur Barber of Murphy discussed "The Building of the Kingdom," using references from Paul's teachings.

Words of welcome were given by Mrs. Smith of Andrews, with response by Mrs. McCall of Murphy in behalf of the visiting societies.

Special music, a duet, "Living for Christ," was sung by Mrs. Frank Swan and Mrs. Carmichael of Andrews.

Reports from the auxiliaries represented were heard. At this time Mrs. Reagan of Andrews missionary society, briefly but impressively presented the president, Mrs. Christia, with a life membership as an expression of appreciation for her seven years of service, with the hope that she may be able to serve for another term of seven years. A beautiful vocal solo by Mrs. Madden of Murphy followed.

As this was officers' training day Mrs. F. E. Branson, district secretary, took charge of the program. She reviewed the work of the past year, stressed the importance of a knowledge of the work by the officers, and reported that the work of the Waynesville district for 1937 was most encouraging with the budget overpaid by $157. She urged the members to "look for the forgotten women" in the district. Announcement was made of the annual meeting to be held in Monroe, April 5-7, and was followed by report of courtesy committee.

The Aldersgate Commemoration period was led by Mrs. Branson and opened with a hymn. She reminded her hearers that "this is the time to renew our religion, our very souls, and that our spiritual life should grow as we exalt John Wesley. She said the world is watching to see what this reconsecration is going to do for our church. At the close of her talk all were called to the altar for silent prayer, with sentence prayers closed by Rev. Mr. Barber. A tempting lunch was served by the hostess church.

CHINESE RELIEF FUNDS

The following from Mrs. J. W. Harbison, superintendent of supplies in our conference, will explain some things needed for us to know as to the Chinese Relief funds contributed by our auxiliaries.

Mrs. Haribson writes: "Mrs. Helen Bourne, Council secretary of education and promotion, writes me as follows: 'Since I wrote you about the China Relief and its possible relation to the supply department, giving permission for you to take note of what your conference might have done, Mrs. Perry, president of the Council, and Dr. W. G. Cram, general secretary, and the two foreign secretaries, have sent out another special letter and a carefully prepared leaflet on China Relief, urging generous giving to meet China's immediate tragic situation. For that reason since this is handled by our president and general secretary, it seems wise that we, of the supply department, let these offerings go as free will extra offerings directly to the two board treasurers and not attempt to include them in supplies. Council did not recommend that it should be included in the supply department for this reason. Any amount that you may have reported already or taken note of through your department may go on that way, but from now on I believe my former letter to you had better be disregarded and leave the matter as it was in the very beginning; an answer on the part of anyone to a great need and sent directly by the treasurers of the board to the field. This is not to say any mistake has been made, it is simply following the idea of the church that it should not be a regimented offering reported through a department. Mrs. Harbison asks that you read this explanation carefully and be guided thereby in sending your contributions for Chinese Relief.' Let your offerings go as free will offerings directly to the two board treasurers, and not attempt to include them in supplies."

DAVIDSON COUNTY ZONE

Mrs. Stuart W. Burton

The Davidson county zone meeting was held in Main Street church, Thomasville, Monday, March 14. As the ladies arrived they were invited into the reception room of the church where punch and cake were served.

Mrs. Robert Williams gave the devotional, starting with the hymn, "More Love to Thee." Mrs. Williams' subject was Love. Following the devotional the choir sang "O love that will not let me go," after which the secretary of the Winston-Salem district, Mrs. J. G. Sterling, in the absence of Miss Margaret Perryman, our zone chairman, too charge of the meeting. She made a most interesting talk on the district work. An offering of $3.52 was taken and it was decided to use this money for subscriptions to the World Outlook. Mrs. Sterling announced our district meeting for Mt. Olivet church some time in May, date to be announced later, and next zone meeting at Lexington in August.

Children's Storyland

MY MASTER WAS A WORKER

My Master was a worker,
With daily work to do,
And he who would be like Him
Must be a worker, too;
Then welcome honest labor,
And honest labor's fare,
For where there is a worker,
My Master's man is there.

My Master was a helper,
The woes of life He knew,
And he who would be like Him
Must be a helper, too;
The burden will grow lighter,
If each will take a share,
And where there is a helper,
The Master's man is there.

—Selected.

UNA'S RED BERRIES

By Mabel S. Merrill

"Oh, what lovely red berries!"

Una Lee said those words as she looked out of the window of her uncle's South American home. Before the window lay the big plantation, stretching away to the edge of the great tropical forest. As far as the little girl could see were rows and rows of small glossy-leaved trees, all covered with beautiful dark-red berries.

"They look just like cherries," Una said to herself. "And they grow so low down I'm sure I could reach to pick them. I'll find a pail and get it heaping full."

Her uncle and aunt and cousins were all out somewhere among those trees. So Una found a tin pail and set off by herself to get some of those red berries, or cherries, or whatever they were.

"They look so nice I know they must be sweet and juicy," she thought. "I can pick and eat as many as I like; uncle won't care, he has so many."

Una had come from her home in the States to visit on this big plantation. She had never been in South America before, and everything was wonderful to her.

"Think of having nice red berries, or cherries, to eat when it is almost November," she said to herself. "I won't eat a single one till I get my pail full, then I'll sit down in the shade at the edge of the forest and have a real feast."

There were other people—men, women, and children—picking those berries, but they were the native workers on the plantation and did not know many English words. So Una only nodded at the women and smiled at the children as she hurried to fill her pail.

It was heaped high at last, and Una carried it to a shady place at the edge of the forest. She loved the forest where bright birds flitted among the trees and butterflies skipped about. There were flowers too. Some beautiful orchids hanging from the branch of a tree looked like a basket of great scarlet blossoms.

"I'd like to send it to some of the girls up home," Una said to herself.

For a moment she was homesick, thinking how far away her home was. Then she looked at her heaping pail of red berries.

"After all," she said, "if I were at home I couldn't pick berries outdoors this time of year."

She took one of the berries and put it in her mouth. But as she chewed it, she began to look surprised. Then she made a wry face and threw the half-chewed berry on the ground.

"I do believe it isn't a berry at all," she cried. "It's hard and bitter and has a queer taste. O dear, I shall have to throw the whole pailful away."

She reached for the pail, which she had set on the ground. But somebody caught it before she could get hold of it.

She looked up to see her cousins, Philip and Rose, standing among the little trees. They were both laughing.

"You thought those berries would be good to eat, didn't you?" asked Rose. "Well, they're not. You see, they are coffee berries."

Philip held out the pail, which he had caught up from the ground.

"All the same, these are too good to throw away," he said. "Come with us over to Tia Lita's and she will show you what to do with them."

Tia Lita was a tiny old Spanish woman who lived in a palm-thatched house at the edge of the plantation. She was sitting in the doorway as the children came up.

"My little cousin from North America wants to know what to do with coffee berries," explained Philip. "She thinks they are not good to eat."

Tia Lita smiled as she took the berries and poured them into a pan.

"First, they must be cleaned to get the pulp off," she said. "Then the beans, or kernels, must be washed and dried in the sun. Next they are put through a hulling machine to take off a little silvery skin that grows over the bean. Then the coffee beans are ready for market."

She showed them another pan full of the dry coffee beans.

"It looks just like the coffee in the store before the grocer grinds it for you," said Philip.

Una nodded and then laughed. "What a face I made when I tried to chew one up," she said. "I thought they would taste as nice as they looked."

The tiny old woman smiled as she pointed to a tall grape-vine trellis beside the door. Beautiful grapes in great heavy bunches were hanging all over it.

"I'll fill your pail with these," she said. "You won't have to make funny faces when you eat them."—Zions Herald.

CHILDREN'S SAYINGS

Mother (to small daughter)—Look, puss is washing his face.

Small Daughter—No, he's washing his hands and drying them on his face. —Montreal Star.

* * * *

Natural History Teacher—Johnny, what do bats do in the winter?

Johnny—Split if you don't oil 'em. —Exchange.

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In Memoriam

MARSHBURN — Matthew Marshburn, for nearly 50 years a loyal, useful member of Fifth Avenue Methodist church, Wilmington, for long a steward, and for several years superintendent of the Sunday school, passed to his eternal home on February 23, 1938, at the age of 82. He is survived by one daughter, Mrs. W. B. Walton; four sons, Carl B., Empie C., Leon S., and Henry B. Marshburn; also by several grandchildren, and one sister, Mrs. Annie Landen. He was a man of prayer. He began his work in his store each morning with prayer. He was loved by all who knew him and was generally called "Uncle Mack." His funeral rites were conducted in his church Friday morning, February 25, and were attended by a multitude from all walks of life, who filled the church. The service was in charge of his pastor, John Cline, assisted by Rev. J. H. Frizzelle, Rev. John F. Warren and Rev. J. S. Crowley. May God give us some one here to fill the gap in his ranks!

John Cline.

WHITE—With a deep sense of love and sadness I write of the home going of my father, W. M. White, who died at his home near Rutherfordton January 30, 1938. Father had been in excellent health until last August, when he suffered a slight stroke of paralysis. His health since was not regained. January 30 he had a severe stroke, which caused him to take to his bed.

Father was born January 24, 1864, being the son of William White and Mary Ann Sorrels. His father, a Confederate soldier, died during the war between the states; was reared by his grandfather, Rev. Israel Sorrels, at Gilkey, N. C.

Early religious training caused him to feel the need of a Saviour early in life. He professed religion at old Gilboa church and later united with this church, where he remained a member until his death.

He is survived by six children, his wife having preceded him to the grave about six months. The children are: B. L., Mill Springs; Rev. E. P., Rutherfordton; Rev. W. R., Gilkey; Mrs. Lela Womack, Greensboro; Mrs. A. C. Lovelace, High Point; Mrs. Charles McCurry, Cliffside.

The funeral was conducted by Dr. Bostick, pastor of Mt. Creek Baptist church, assisted by Rev. Mr. Sisk, pastor of Gilboa Methodist church, and Rev. A. P. Sorrels and Rev. W. C. Lynch.

We bow in submission to our heavenly Father's will, but will always cherish the memory of our father.

Mrs. Lela Womack.

PRICE—Mrs. Mary H. Price was born July 13, 1846, and died February 8, 1938, at her home in Stoneville, N. C. She was happily married to John H. Price of Henry county, Virginia, on October 23, 1866. To this union six children were born: Anna Lee Price, Mrs. Hattie H. Ward, R. B. Price, Mrs. S. P. Tesh, John H. Price, and Sam H. Price, all living with the exception of Mrs. Ward, who died in 1931.

Mrs. Price was a member of one of the most prominent families in Rockingham county. She had no small part in making the family name honored and revered. She was one of God's noble women. She had been a Christain and a member of old Mt. Herman Methodist church almost all of the more than 90 years of her life. She maintained a vital interest in the work of the church until the close of her life. She attended its services and supported its institutions. She always felt that it it was as important for a layman to meet appointments as it was for a preacher. Whenever her preacher went to see her he would find, almost invariably, that she had saved sums not only for his salary but for the Children's Home, missions and the other causes of the church. She knitted dozens of pairs of gloves to make money to spread the gospel in the far places of the earth.

Her interest in the work of the church is probably explained by the fact that for 80 years she was a subscriber to the North Carolina Christian Advocate. She began taking it when she was 11 years old. The preachers always found in her an able assistant in spreading Christian literature. She solicited subscriptions for the Advocate wherever she went and secured numbers of them.

The funeral service was held at the Methodist church in Stoneville on February 10 by the writer, Rev. J. T. Ratledge, Rev. R. M. Hardee, Rev. T. G. Williams and Rev. Mr. Graf of the Moravian church. Numbers of people testified by their presence that she had lived nobly among them. Burial was in the family cemetery at Beaver Island Plantation. Garland R. Stafford.

RESOLUTIONS OF RESPECT

The members of the aid society of Elizabeth church wish to pay tribute to the memory of our beloved friend and president, the late Mrs. Virginia Stevens Sanders, who died January 24, 1938. In her going our society feels that it has lost a most faitful and loyal member, a wise and consecrated friend.

Virginia, as she was affectionately known, was ever cheerful and efficient in the services rendered, and by her courtesy and charm won the love and esteem of all her co-workers.

The Elizabeth aid society bows in submission to our Father's will and offers in love and appreciation these resolutions:

First, That in the passing of Virginia we have lost one of our most beautiful characters, one whose influence and example will ever linger with us.

Second, That we follow her noble example in faithfully discharging every duty devolving upon her.

Third, That we extend to her loved ones our heartfelt sympathy in their great loss.

Fourth, That a copy of these resolutions be recorded in the minutes of our society, also a copy be sent to the N. C. Christian Advocate, to our local newspaper, and to the family of the deceased. Elizabeth Aid Society.

RESOLUTIONS OF RESPECT

On Sunday night, February 20, 1938, death visited a home in our city and took one of our co-workers, Miss Alice King. She was faithful, loyal and devoted to the work of her church. We, as a missionary society, are saddened by her death and resolve:

That we humbly submit to the divine will of our heavenly Father; that we desire to be of greater service to our church and our neighbors than we have been in the past; that we will miss Miss King's cheerful and quiet manner in our meetings.

That we extend our deepest sympathy to the members of her family.

That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and that a copy be placed in the minutes of our missionary society.

Mrs. S. M. Garren,
Bessie Jordan,
Mrs. W. E. Strider.

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Marion, Salem Church, Bostic Charge ..... April 24-25
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Fayetteville, Carthage ..... May 11
Asheville, Acton Church, Acton Charge ..... May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 19
Charlotte, Myers Park Church, Charlotte ..... May 26
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

April 4-17—First Church, Lexington, Ky.
April 24-May 8—Union, Freeport, Pa.
May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

High Point ..... April 3-17
Thomasville ..... April 17-30
Greensboro ..... May 1-15

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Yanceyville, Locust Hill, 11 9
Milton, Semora, 11 10
Hillsboro, Lebanon, 3 10
Mebane, 7:30 10
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24
May
Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April
Pasquotank, Mt. Hermon, 11 and 1 8
Stumpy Point-Dare, Mann's Harbor, 11 10
Kitty Hawk, Nag's Head, 3 10
Wanchese, 7:30 10
City Road, 7:30 13
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Roper, Creswell, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24
May
Plymouth, Jamesville, night 8
Gates, Harrell's, 11 and 1 14
Williamston, night 15
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

April
Hamlet, 11 10
Rockingham Ct., West Rockingham, 7:30 10
Ellerbe, Concord, 11 17
Mt. Gilead, 7:30 17
Troy, 11 24
West End, Marcus, 3:30 24
Piscoe, Candor, 7:30 24
May
Mt. Gilead Ct., Ophir, 11 1
Red Springs, 8 1
Rowland, 11 8
Aberdeen-Vass, Vass, 8 8
West End, 11 15
Glendon, High Falls, 3:30 15
Maxton, 11 22
Parkton, Morven, 3:30 22
Steadman, Bethoboro, 11 29
Person Street, Calvary, 8 29
District Conference at Carthage, May 11.

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

April
Mt. Olive Ct., Bethel, 11 9
La Grange, Hickory Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Kinston, Queen Street, 7:30 10
New Bern District Conference, Ayden, 9:45-4:30 22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

April
Mamers, Cool Springs, 11 9
Henderson, First Church, 11 10
Tar River, Trinity, 3 10
Henderson, White Memorial, night 10
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24
Creedmoor, Bullocks, 11 30
May
Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April
Garland, Antioch, 11 10
Elizabeth, Wesley, 3 10
Bladen, Deems, night 10
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24
May
Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April
Norlina, Jerusalem, 11 10
Nashville, 7:30 10
Clark Street, 7:30 13
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24
May
Kenly, Lucama, 7:30 1
Northampton, Jackson, 11 8
Rich Square, Woodland, 7:30 8
McKendree, McKendree, 11 15
Halifax, Tabor, 3 15
Elm City, 7:30 15
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24
District conference at Bethel, May 26-27.

Concerning the rich man's prayer to Abraham, across the gulf, let me remind you that this is the only prayer in the Bible to a saint, and it wasn't answered.—Dr. Will H. Houghton.

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Western North Carolina Conference

ASHEVILLE DISTRICT

M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.

SECOND ROUND

	April
Marshall, 11	10
Hot Springs Ct., Paint Rock, 2:30	10
Sandy Ct., 11	17
Black Mountain, 7:30	17
Weaverville, 11	24
Laurel Ct., Beech Glen, 2:30	24
	May
Skyland, 11	1
Fairview Ct., 3	1
Asheville District Conference	17

CHARLOTTE DISTRICT

G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.

THIRD ROUND

	April
Bethel-Bogers, Bogers, 11	10
Wesley Heights, 7:30	10
Calvary, 7:30	13
Duncan Memorial, 7:30	17
Brevard Street, 7:30	20
Hickory Grove, 11	24
Dilworth, 7:30	24
Belmont Park, 7:30	27
	May
Lilesville, Savannah, 10	1
Prospect, Midway, 2	1
First Church, Charlotte, 7:30	1
Homestead-Plasant Grove, Pleasant Grove, 11	8
Spencer Memorial, 7:30	8
Chadwick, 7:30	9
Matthews, 7:30	11
Pickton, Wightman, 11	15
Weddington, Hebron, 3	15
Mt. Zion, 7:30	15
Ansonville, Cedar Hill, 11	22
New Hope-Bethel, Long Pine, 3	22
Derita, 7:30	22
Monroe Central, 7:30	24
North Monroe-Grace, Grace, 11	29
Monroe Ct., Mill Grove, 3	29
Hawthorne Lane, 5	29
Wadesboro, 7:30	30
	June
Waxhaw, Pleasant Grove, 11	5
Pineville, Marvin, 3	5
Myers Park, 5	5
Thrift-Moores, Moores, 10	12
Morven, Shiloh, 3	19
Peachland, Fountain Hill, 5:30	19
Marshville, Center, 11	26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT

Claude Moser, P.E., 606 South York St., Gastonia, N. C.

SECOND ROUND

	April
Dallas, High Shoals, 11	10
Polkville, Clover Hill, 3	10
Gastonia, East End, night	10
Belmont, Main Street, 7:30	13
Gastonia, Smyre, 11	17
Belwood, Kadesh, 3	17
Gastonia, Trinity, night	17
Gastonia, Bradley Memorial, 11	24
Cramerton, night	24

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT

W. W. Peele, P.E., Greensboro, N. C.

SECOND ROUND

	April
Pleasant Garden, Rehobeth, 7:30	7
West Greensboro, Groome, 7:30	8
Mt. Pleasant, 11	10
Glenwood, 7:30	10

MARION DISTRICT

John W. Moore, P.E., Marion, N. C.

THIRD ROUND

	April
Granite Falls, 11	10
Table Rock, Arney's Chapel, 3	10
Morganton, First, 7:30	10
Rutherford College, Rutherford College, 11	17
Dudley Shoals-Hudson, Ebenezer, 3	17
Lenoir, First, 7:30	17
Cross Mill, 11	24

District conference at Salem church, Bostic charge, April 24-25. Session opens at 2 p. m. and adjourns in afternoon of following day.

SALISBURY DISTRICT

C. N. Clark, P.E., Salisbury, N. C.

SECOND ROUND

	April
Advance, Fulton, 11	10
Norwood Station, 7:30	10

STATESVILLE DISTRICT

John Hoyle, Jr., P.E., Statesville, N. C.

SECOND ROUND

	April
Stony Point, 11	3
Taylorsville, Carson, 3	3
Wilkesboro, Union, night	3
Mooresville, Jones Memorial, 11	10
North Iredell, Williamson, 3	10
Statesville, Race Street, night	10
Statesville, Broad Street, 11	17
Cool Springs, New Salem, 3	17
Statesville Ct., Midway, night	17
Moravian Falls, Moriah, 11	16

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.

SECOND ROUND

	April
Highlands, Glenville, 3	3
Fines Creek, Spring Creek, 11	10
Crabtree, Finchers, 3	10
Brevard, 11	17
Brevard Ct., Oak Grove, 3	17
Sylva, 11	24
Whittier, 3	24

WINSTON-SALEM DISTRICT

W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem

SECOND ROUND

	April
Ogburn Memorial, Oak Summit, 7:30	1
Thomasville, Main Street, 11	3
Danbury Ct., Pine Hall, 7	3
Mt. Airy, Central, 7:30	6
Kernersville, 11	10
Mt. Airy Ct., Epworth, 6:30	10
Denton Ct., Jackson Hill, 11	17
Doub's Ct., Brookstown, 7:30	17

"Are you laughing at me?" demanded the irate professor of his class.

"No," came the answer in chorus.

"Well," insisted the professor, "what else is there in the room to laugh at?" —Nashville Advocate.

Restaurant Patron (crossly)—Waiter, what are those black specks in my milk?

Waiter—I dunno, suh—unlessen dey's some ob dem vitamins dey's talkin' so much about.—Pathfinder.



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CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
Mrs. Paul Green (in memory of Rev. O. E. Cunningham)	Thomasville	Winston-Salem	$ 1.50
Rev. W. F. Eaker	Crouse	Gastonia	15.31
Intermediate Class of S. S.	Atlantic	New Bern	4.00
J. C. Howard	Kerr Street	Salisbury	9.11
A Friend			1.00
Mrs. J. W. Bradley	Bradley Memorial	Gastonia	1.00
Alice Spence Auxiliary	South Mills	Elizabeth City	2.00
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A Friend	Denton	Winston-Salem	1.00
Mrs. J. I. Avett	Norwood	Salisbury	1.00
Junior League	Morganton (First)	Marion	3.00
Mrs. W. H. Hight	Shiloh and Piney Grove	Raleigh	4.50
Rev. T. G. Highfill	Bethel	Waynesville	3.00
Rev. R. B. Templeton	Rutherfordton	Marion	12.00
A Friend	Hillsboro	Durham	5.00
Rev. P. D. Woodall	Stantonsburg	Rocky Mount	2.00
Lambuth Missionary Society	Hay Street	Fayetteville	5.00
Rev. D. Moody Nifong	Cherryville	Gastonia	21.50
George Beam	Cherryville	Gastonia	5.00
A Friend	Ahoskie	Elizabeth City	1.00
			$ 125.68
Previously acknowledged			2503.78
Total contributions to April 5, 1938			$2629.46

NORTH CAROLINA CHRISTIAN ADVOCATE
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Enclosed please find check for Chinese Relief.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 14, 193[illegible] Number 15

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COMMENDATIONS OF GARBER'S PLAN STILL ROLL IN

"The Legal and Historical Aspects of the Plan of Union" by Paul Neff Garber has been accorded nation-wide approval. All North Carolinians must be gratified. The reception given the work done by this Duke professor and the distribution made possible by this Advocate should rejoice the heart of all Carolinians in their being able to claim a share in this valuable contribution to Methodist union. For their information we are giving a few more excerpts from letters that have come since those quoted on our editorial page.

Delegate from Virginia: "We have been maintaining the same kind of thing on faith. You have given the evidence. You will be interested to know that it came in time to be used to good effect as an answer to Collins in the Byrd Park meeting."

Delegate from Mississippi: "Your treatment is logical and your conclusions, I think, unanswerable."

Editor in Michigan: "I find this as interesting as a story. It is really written like one."

Lawyer in Texas: "I think you have fully answered every question raised, and I shall be very much surprised as a lawyer if our courts should not support your views. I myself have not been disturbed as to the legal matters involved, but I think your pamphlet will be very helpful to those who have not had quite such a good opportunity to be informed as I have."

Preacher of Western North Carolina: "Again, let me thank you for sending me the copy of the 'Complete Answer to Denny.' I have already acquainted my people with it in a special meeting."

Layman from Florida: "You have rendered the church a fine service and you have wonderfully clarified the situation so far as the mind of the laymen is concerned."

Delegate from Holston: "It confirms me in my judgment on several points. The opposition seems to be hard put for arguments against the plan. Evidently it is not the plan but union on any terms which they oppose."

Georgia delegate: "Certainly no one can read your discussion and not be convinced of the validity of your several conclusions."

Delegate from Richmond: "It is already doing a great deal of good in Richmond."

METHODIST UNION IN WILSON

It was one of the high experiences in the program of the church. It was inspiring to all. It was Sunday morning, April 3. The church was overflowing with God's people who had come to worship. Bishop Edgar Blake of the Detroit Area of the Methodist Episcopal Church was in the pulpit with me. His very presence had so united us in Christian joy that we were not even thinking of union. We were in the Presence. As I went into the chancel to baptize several people the bishop followed. As Bishop Blake and I together baptized those young Christians, he spoke these words, "We baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Then he and I together asked the disciplinary questions of the parents and their children as we received the boys and girls into the fellowship of the church. Then the good bishop announced a hymn which we had not been singing—No. 73:

> "Be still, my soul: the Lord is on thy side;
> Bear patiently the cross of grief or pain;
> Leave to thy God to order and provide;
> In every change he faithful will remain.
> Be still, my soul: thy best, thy heavenly Friend
> Thro' thorny ways leads to a joyful end."

And then he preached. Well, it might not be called a sermon, homiletically speaking. He broke to us the bread of life in a message on "The Power of Christ to Transform Human Life." He exposed his own heart and soul; he told us what Jesus Christ our Lord had done for Edgar Blake. The story of his own conversion was one of the most powerful sermons we have heard in many a day. His own son, a member of First church, had never heard the story before. It was another Aldersgate heart warming come to one of Wesley's descendants.

When that worship service was over at 12:40 we left the church; but we were different from the people who had assembled at 11 o'clock. Something had happened to us and we felt it within. No one was saying, "That was a Northern bishop." One could not tell whether it was a Southern bishop and a Northern pastor, or a Southern pastor and Northern bishop. We forgot all about geographical lines and denominational quibblings. We were truly united in the purpose to find and experience the Presence of God of all men. We experienced church union without even seeking it. It was a great day for religion and for Methodism in the city of Wilson.

The membership cards given to the new members bear the names of A. J. Hobbs and Bishop Edgar Blake.

EXCERPTS FROM A LETTER OF S. A. STEWART IN JAPAN

Dr. S. A. Stewart, one of our well known missionaries in Japan, sent us a letter by Bishop Arthur Moore on his return from the Far East which was mailed to us from Victoria, Canada. We give our readers the following interesting excerpts therefrom:

"We have just been having our annual mission meeting. Bishop Moore, by whom I am forwarding this, got back here safe and sound from Shanghai a week ago. His is an interesting, though sad and tragic story. I am sure you will have opportunity to hear him. Terrible things are taking place in China. But our missionaries are bravely staying on and doing refugee work in and around Shanghai.

Here in Japan we are living in a great spirit of tenseness. The people are terribly aroused. They believe they are fighting a holy war, just as we did back in 1917-18. As yet they have not been disillusioned, but that will come later.

We have had a fine mission meeting and some progress has been made in spite of the difficulties. Bishop Moore brought us great messages. He is a fine missionary bishop and we all hope to have him back for another quadrennium.

Mrs. Stewart and I start for home on April 18, going by way of Europe. We hope to reach N. C. around July 20-25. Till then, goodbye. Blessings on all the Advocate family."

YOUNG PEOPLE TO WORK FOR ADVOCATE

The Vance-Franklin Young People's Union has just held a fine April meeting with the Mercers and the young people of Franklinton. The group voted to enter a unique Aldersgate contest. The competition is to be between the young people's groups of Vance county and those of Franklin county, and the object of the contest is to circulate the North Carolina Christian Advocate. Both renewals and new subscriptions will count, and work will continue until May 24. Work is starting under the leadership of Pastors Petty, Brown, and Worthington in Vance, and under Mercer, Warren, and Phillips in Franklin. Martin's Tar River charge will be active on both sides. The editors of the Advocate are invited to the fellowship picnic which will take place after the commemoration date. Watch this contest.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 14, 1938 Number 15

A Grateful Letter From Shanghai, China

To Our Mother Church, Shanghai, China.
Methodist Episcopal Church, South,
United States of America.
Dear Friends:

We are deeply grateful for your love and sacrificial gifts in helping our suffering people in this time of distress. We have already received over $28,000 United States currency for relief of our homeless and helpless Christians.

Under the leadership of Bishop Arthur J. Moore our China Conference War Relief Committee is at present giving attention to immediate relief calling for food, clothing and shelter. However, we are not unmindful of the desperate need in the very near future for rehabilitation. Life must start all over again. The entire area of the Southern Methodist Church in China has been devastated by this war. The hardest days have not arrived, although homes are destroyed and families are scattered over the land. What little money people had has been used up in flights or has been taken from them. In their destitution and affliction you friends are angels of mercy as you save their bodies from starvation, restore our homes, rebuild our institutions and restore our souls and give us new hope and strength in the very difficult task confronting us.

Bishop Moore and others from China will relate in detail our needs and tell you how you have supported us to go forward with renewed faith that God means for his work to prosper.

We seem to be a land of refugees. We thank our Heavenly Father for your prayers, your interest, your love, and your material gifts. We are trying to wisely use these funds to save lives, to heal the sick, to feed the hungry, to house the homeless, to get our people where they can again toil with their own hands, and to spread the knowledge of Christ through testimony in churches, hospitals, schools and homes. Truly God is using you to be a present help in time of trouble.

We know that you are sharing with us in our suffering and we humbly thank God for such fellowship. May God keep you and bless you in His service.

Faithfully yours,

(Signed) Z. Z. Zia, Chairman
China Conference War Relief Committee.
J. H. H. Berckman, English Section.

Garber's Plan of Union Commended

SCORES and scores of letters received by Dr. Paul N. Garber commending "The Legal and Historical Aspects of the Plan of Union" indicate the marvelous reception given this discussion of issues involved in the union of American Methodism. This pamphlet has gone to every delegate of the General Conference at Birmingham. These delegates are expressing themselves to the author in terms of highest commendation—so far 70 have written.

We have the privilege of giving a few brief excerpts from laymen scattered over the church. Since opponents admit that the preachers are largely for union, but claim that the laymen are largely opposed, we are quoting only from a few of the laymen who have written Dr. Garber. No names are given since the letters were not written for publication.

Here are the excerpts made:

Lay delegate from Texas:

"We delegates have received so much anti-union infomation that we needed this information badly, as we were elected to the General Conference by an annual conference very much in favor of union and I am personally in favor of union.

You have made a distinct contribution both to the church and for the delegation. You have taken every question raised by the opposition and have answered each one in a fine way.

I do not know what this has cost you, but I do not think you should have to bear the cost alone. You have enabled us delegates to approach the question in an intelligent manner. Again accept my thanks."

Lay delegate from Texas:

"Through the propaganda of our brethren in the Old South, there has arisen a kind of hysteria which, I think, your contribution will do much to allay. I appreciate the needed and definite service rendered by you in this presentation."

Lay delegate from Western North Carolina:

"You have made a distinct contribution to the cause of unification in your "Plain Statement." The research you have made and the clearness of your statement are quite convincing. I am glad to add my small financial contribution to the distribution of this production."

Heads lay delegation from Virginia Conference:

"I read this illuminating pamphlet last night and wish to congratulate you on your fine presentation of the case. If this pamphlet is placed in the hands of the delegates to the General Conference I do not see how anyone could vote against the plan, certainly not on account of any technicalities that might appear. After reading the pamphlet I immediately ordered six copies from the North Carolina Christian Advocate at Greensboro, and expect to give these to some of my friends."

Lay delegate from Virginia:

"I am a delighted, grateful recipient of your pamphlet on Unification. I must say that it answers most satisfactorily every objection raised against it. It is clear, concise and kind in every utterance. I appreciate my copy more than I can say. It should do much toward banishing all unkind thought on both sides."

Lay delegate from Louisiana—lawyer:

"I wish to thank you for your Brief discussing the plan of union between the various branches of Methodism. It is very interesting and will be of great value to me in considering the questions coming before the General Conference."

Lay delegate from Georgia—lawyer:

"I have already read the same with great interest. I am quite sure that a distribution of this book to the delegates to the General Conference will prove of great value. You clear up questions which have confused a great many of our people. You have rendered a distinct service to the church."

Our Easter

ON every hand it is accepted as a fundamental of history that the Christian church arose out of a belief in the resurrection of Jesus Christ. Paul, greatest of all Christians, staked his all upon the resurrection of Jesus Christ from the dead. He did not even mention the virgin birth, a doctrine prominent through Christian history, but the deity of our Lord, the cross of Christ, and the resurrection of Jesus occupied the first place in his thought and life. "God forbid that I should glory save in the cross of our Lord Jesus Christ"; in him dwelt all the fullness of the Godhead bodily; "If Christ hath not been raised, then is our preaching in vain, your faith is also vain"; are the great central declarations of the greatest of all Christologists who was chief among the disciples of our Lord. The living Christ is the world's life. It is not surprising therefore that Easter has become the most fundamental of all great days of the Christian calendar. Christmas has a wider and more popular interest because of the gift-giving that goes with it, but Easter carries songs of triumph into the realms of the dead, while its victory song has become "death is swallowed up in victory."

A Sin of Old Age

AVARICE is the besetting sin of old age. It is a plant that seems to flourish amid the evening shadows of life. Old men cling tenaciously to the dollar which they cannot take with them across the river. This is one of the strange and impressive anomalies of human conduct. The physical forces may fail, and mental vigor diminish, but the love of money becomes more and more a consuming passion. Tottering old age snatching for gold is a pitiable spectacle.

Two Decades of a Century

AS we look back to the decade of 1830-1840, three factors in the marvelous development of the nineteenth century are increasingly manifest. These are the invention of the electric telegraph, the application of steam to ocean navigation and the beginning of railroad transportation. The telegraph, the steamship and the railroad were in the forefront for more than half a century. Then came the motor car, the flying machine and the radio. No magician's wand could work such wonders as have these.

Will anyone dare to venture a guess as to the factors in this present decade 1930-1940 that will work such wonders in the next century? Fifty years ago men would shake their heads with a knowing look as they affirmed, "One thing certain, no such changes can come in the next fifty years as have in the past fifty." Now we are sure that they were mistaken. Many feel sure just now that still greater changes are ahead, but no one is so daring as to be specific.

Though the forms of life change and the issues are different from age to age, we do know that there are abiding elements of life and religion as enduring as the throne of God. The realities remain though the incidentals have their day and cease to be.

In estimating the decades too much stress must not be placed on material achievements. Really these have not been the periods of most far-reaching consequences. The significance of the decade of 1730-1740 made possible this Aldersgate year for world-wide Methodism—more far-reaching than the "spacious days" of Elizabeth.

Both Should Go Together

WHEN another presents a truth as well or better than we can, it is our pleasure at all times for him to have the floor. That is why Charity and Children is called upon to say what ought to be said at this time. Listen:

"Building up the church membership spiritually and numerically should go on together. Church members need their spiritual lives deepened and the lost need to be found. There is nothing of conflict. A real revival should result in both. We hear it said frequently that the churches have too many unregenerated people in their membership. That is probably true but it is no argument for the discontinuance of evangelistic effort. Let every church evangelize in the way best suited to it, but let every church evangelize. There may be too many unregenerate people in the church; there certainly are too many outside of the church. Spring and summer are the seasons of golden opportunity. Jesus came to seek and to save the lost."

Reckless Spending by the Government

WHERE has this truth been put in better form than in the following brief paragraph:

"If, in some crisis, a government lives beyond its income for a year or two, it can usually borrow temporarily on reasonable terms. But if, like a spendthrift, it throws discretion to the winds, is willing to make no sacrifice at all in spending, extends its taxing to the limit of the people's power to pay and continues to pile up deficits, it is on the road to bankruptcy."

Who is the author of this? None other than President Roosevelt himself. These words were spoken six years ago when the national debt was only half as large as it is today.

Yet there is talk in Washington, even in the White House, of another wild scheme of so-called "pump priming." In other words, a sort of reckless spending that will lead to bankruptcy as the President himself has declared. The only promise of a better day comes from evidences extant that Congress is about to assert its independence.

Pagan Homes and Pagan School Systems

A BOY when asked how many gods are there, replied: "A whole mess of them and they dwelt on Mt. Olympus." What was wrong with this lad who used glibly the vernacular of the streets? He had been taught Grecian mythology in the schools, but neither his home nor his schools had taught him the first principles of the Christian religion. He was a fair product of a pagan home and a pagan school system.

It is unspeakably bad for a child to know more about Mt. Olympus than about Mount Calvary, but such is the invariable product of pagan homes and pagan school systems.

People and Things

For the beautiful picture on the front page of this paper we are indebted to the Richmond Christian Advocate and hereby extend sincere thanks.

Dr. C. C. Weaver, pastor of First Methodist church, Charlotte, received 20 new members last Sunday and baptized 14 babies as a beginning of the Eastertide.

Rev. W. M. Smith, pastor, last Sunday received 15 members by vows into First church, Newton. This week Dr. Gilbert T. Rowe of Duke University is preaching for Brother Smith in First church. The services are held twice daily.

Chas. P. Bowles, Jr., for several weeks had been running a slight temperature and the doctors found difficulty in locating the cause, but after a few weeks in Duke hospital he has completely recovered. This report comes directly from his father and is given to the public for the benefit of inquiring friends.

Greensboro camp meeting will be conducted at People's Bible School Tabernacle, Greensboro, May 1 to 8, inclusive. Revs. W. R. Cox and Earl Armstrong to preach, Rev. Jim H. Green in charge. All people invited and a blessed gospel feast expected. For further information address Rt. 3, Box 303A, Greensboro, N. C.

"We held our revival meeting in March at Trinity church, South Mills, and this was for the entire charge. Rev. L. V. Harris of Conway was with us for ten days and rendered very fine service. His fine personality and gospel messages won our people from the very beginning. We were made better by his passing this way."—E. W. Downum, P. C.

"At 11 o'clock on the fourth Sunday morning, April 24, we expect to hold a dedication service for the beautiful memorial window recently given to the church by Mrs. Sallie E. Byrd in memory of her late husband, Mr. Lemuel P. Byrd. All former pastors of Mt. Gilead Methodist church and friends of the family are invited to be present."—John R. Edwards.

"On Thursday night, March 24, Teague Chapel burned. It is one of the Sandy Mush churches. A singing group had met to practice at the church early in the evening and had built a fire. After they returned to their homes, persons passing found the building in flames. A defective chimney is believed to have been the cause of the fire. The approximate loss was $1500. There was no insurance on the building, but the seats, song books, organ and doors were saved. Plans are being discussed to rebuild as soon as possible."—Philip L. Green, P. C.

Dr. Julian C. McPheeters, pastor of Glide Memorial church, San Francisco, will broadcast the daily news of the General Conference of the Methodist Episcopal Church, South, on station WAPI, Birmingham, 1140 kilocycles, 263 meters, at 7:15 to 7:30 a. m. (Central Daylight Saving Time). The first broadcast will be given on the opening day of the conference, Thursday, April 28. Dr. McPheeters has had years of experience in radio work. On March 21 he completed a year's contract with Station KYA, San Francisco, during which time he gave 359 broadcasts. His regular schedule in San Francisco calls for over 200 broadcasts per year, but due to his leadership in an anti-vice crusade the number of his broadcasts was increased to over 350 the past year. The committee on arrangements for the General Conference has unanimously indorsed the plan for Dr. McPheeters to broadcast the news of the General Conference.

Dr. J. B. Craven, pastor of West Market Street church, Greensboro, last Sunday morning received 105 new members into West Market church—61 by vows and 44 by church letter. The congregation packed every section of the big church, also the adjoining Sunday school department, and the services were quite impressive. The pastor is holding services every evening this week preparatory to Easter and these services are well attended. Dr. Craven is proving to be an effective leader of the West Market congregation and a most acceptable gospel preacher who is heard each Sunday by large congregations.

"Snow White and the Seven Dwarfs" so charmed Dr. Christian F. Reisner of Broadway Temple, New York City, that he preached a sermon on "Love, as illustrated in 'Snow White and the Seven Dwarfs.'" This is what he said: "Just seven blocks away on Broadway there are plays running which are debasing in their appeal. But 'Snow White' is the triumph of all the principles for which the church has fought. It glorifies happiness, simplicity, goodness, and dramatizes both vice and virtue as no other drama has done since the days of the Morality Plays in the Middle Ages." (This is a free ad).—Michigan Christian Advocate.

"Our new pastor, Dr. Rufus B. Templeton, is doing splendid work at the Rutherfordton Methodist church since he came to us at our last conference. On March 28, 1938, we held a county-wide Aldersgate meeting which was directed by our presiding elder, Rev. John Moore, and Dr. Hudgins was the principal speaker. In addition to Dr. Hudgins' talk the ministers from the Methodist churches from Rutherford county each had a part in the program. Dr. Templeton at this time is conducting a two weeks' pre-Easter service, which began April 3 and will continue through Easter Sunday. On Friday, April 15, at 1:30 p. m. a service commemorating the three hours Jesus was on the cross will be conducted. The board of stewards is doing good work under the leadership of Mr. W. W. Smith, our chairman. Our Sunday school superintendent, Mr. G. A. Hine, and his able staff of teachers are making wonderful progress in our attendance and we are expecting this to be one of the best years our church has ever had."—E. L. Walker.

"Work moves on with the people on the Conway charge. Presiding Elder J. M. Culbreth held our second quarterly conference at Bethany church the first Sunday in April. The church was filled with interested listeners as he brought us a wonderful message. After the sermon reports were heard on the various phases of the work on the charge. Practically half of the salaries for the entire year were reported paid; the entire Orphanage apportionment for the year was reported paid. It was reported that Severn and Conway churches had placed a nice dining room suit and living room suit respectively in the parsonage, also that Bethany and Zion would each place a bedroom suit in the parsonage right away; report was made of the work of repairing and painting Severn church at a cost of approximately $250. This work has now been completed, and the church is as beautiful as any little church of its type in the conference. A fine spirit prevails among the people on the charge. Attendance upon all services has been consistently increasing since the annual conference. Does it not follow that a preacher and his family would be happy in their work among such a people?"—L. V. Harris.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Souls aflame and presses humming are essential to our Aldersgate Advance

MANY FUNCTIONS AT GREENSBORO COLLEGE

As a climax to Greensboro College Week and Greensboro College Day students the faculty joined in the annual student-faculty dinner held in the college dining room Saturday evening, April 9, at 6. The program opened with toasts to the college by Miss Beulah Bradley of Zebulon, president of the senior class, and Miss Kathryn Goode of Asheville, president of the junior class. Dr .Luther L. Gobbel responded to the college toasts. Miss Mary Ruth Bruton of Siler City, president of the Students' Association, toasted the faculty and was answered by Dr. Raymond A. Smith. A toast to the alumnae was presented by Miss Margaret Chapman, retiring president of the Students' Association. Mrs. H. T. Prosser, president of the local chapter of the Greensboro College Alumnae Association, gave the response to this toast. The closing toast—to the G. C. Juniors—given by Miss Patti Sue Hipps of Charlotte, was answered by little Miss Margaret Ann Donald of Greensboro. Each class sang original songs to the college and to each of the other classes. The dinner closed with the singing of the college song.

After the student-faculty dinner Saturday evening the Alumnae Association held a recognition service for the class of 1938 in the chapel of Main building. Mrs. Karl Bishopric of Spray, first vice president of the Greensboro College Alumnae Association, presided. Brief talks were given by Mrs. Bishopric, Miss Mary Brock, secretary of Greensboro College Alumnae Association, and Mrs. Thomas Martin Vernon of Winston-Salem. The seniors then took the pledge which made them members of the Alumnae Association, after which Mrs. Bishopric dubbed the honorary president, Miss Nannie Lee Smith, "Miss Greensboro College Alumnae Association" passing to her a tall lighted candle which she held while the seniors filed by lighting their small candles from her large one. Soft organ music was played throughout the service by Miss Pearce of Suffolk, Va. The program closed with the college song, played by Miss Whitmel Gurley of Windsor and led by Miss Henrietta Hines of Mt. Airy.

The annual district dinner meeting sponsored by the Greensboro chapter of the Greensboro College Alumnae Association was held in the college dining room Tuesday evening at 6:30. Mrs. H. T. Prosser, president of the local chapter, presided. More than 100 representatives from Winston-Salem, High Point and other neighboring towns were present to participate in the program which included numbers by the Greensboro College Glee Club, under the direction of Walter Vassar and talks by Beulah Bradley, senior, Katherine Dozier, junior. Special guests were the members of the senior class at the college who were accepted into the alumnae association at a formal service Saturday evening, April 9.

Miss Elizabeth Mendenhall of Winston-Salem was presented in her junior piano recital Tuesday evening, April 12, at 8:15 in Odell Auditorium.

Miss Offa Lou Harris of Littleton was presented by the department of speech and dramatic art in her senior recital Wednesday evening, April 13, at 8 in Odell Auditorium.

RELIGIOUS EMPHASIS AT BREVARD COLLEGE

The administration and faculty of Brevard College are definitely committed to a program of educational evangelism. Every suitable effort is made to carry on the program. In addition to the regular activities which receive constant attention from a special committee of faculty and students, provision is made for periods of special emphasis on Christian living. Four such periods were provided for in the program of the year which will close June 1.

In October Rev. D. D. Holt of Charlottesville, Virginia, spent three days on the Brevard College campus. In this period Mr. Holt delivered several addresses to the students and held numerous conferences with young men and young women who had special problems.

In March Dr. Nat G. Long, pastor of the church at Emory University, spent two days in Brevard College as a special representative of the General Board of Christian Education in commemoration of the Aldersgate experience of John Wesley. Dr. Long delivered four addresses and counseled with individual students. The officials of Brevard College have co-operated with the Aldersgate program in every suitable way.

Rev. E. K. McLarty, Jr., has just closed a series of addresses and conferences at the college. During his stay on campus Mr. McLarty spoke to the students six different times. Faculty members and students alike were greatly impressed with the quality of the service which Mr. McLarty rendered.

Early in May Rev. J. G. Huggin of Waynesville will spend two days at the college. This will close the series of special services for the year. Arrangements are already being projected for a similar kind of program for the year beginning next September.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

EASTER MORN

By Annie Wardin Elliott

Sweet and clear the bells are ringing
At Easter dawn.
Hark! I hear the angels singing
On Easter morn,
And the message that they bring
Tell us of the Risen King.

Birds are happy in their singing,
And have no fear;
Chimes the message sweet are telling,
For all to hear;
Trees and flowers are blooming out,
Taking from us every doubt.

Everywhere do the signs of Life
Show us the way,
How the Saviour bore the strife
And did obey.
Now He's risen from the tomb,
And has cast away all gloom.

Hope and joy now are here to stay
Forevermore.
At the tomb where Jesus lay
An angel bore
Glad good tidings of the Word—
"He is risen, Christ the Lord."

SPECIAL APPEAL TO LAYMEN

Dear Laymen:

Our district conference will convene at Ayden, N. C., April 22, at 9:30 o'clock a. m. Presiding Elder E. L. Hillman and I will expect you to be there with your reports one-half of your church budget, if humanly possible, as this is our conference goal.

Speakers for the laymen will be Dr. W. K. Green of Duke University and Judge J. Paul Frizzelle of Snow Hill. We are to be congratulated in securing these speakers.

May I call your attention, in case you do not attend district conference, to our Layman's Day observance, as we want to fill the pulpits of the New Bern district with laymen as near the third Sunday as possible, the topic or subject "Why we should go to church."

W. C. Chauncey, Dis. Lay Leader.

CHANGE OF DATE OF RALEIGH DISTRICT CONFERENCE

Circumstances have arisen which make it necessary to make a slight change in the date of the Raleigh district conference, which meets in Louisburg from Thursday, May 19, to Friday, May 20. Kindly note this change in the Advocate so that all persons interested may know of the adjustment.

J. H. Barnhardt.

MINISTERS' WIVES MEET AT GREENVILLE

The Ministers' Wives Association of the North Carolina Conference will meet at Greenville for its spring luncheon (50 cents) on Wednesday, April 20, in Jarvis Memorial church. Those planning to attend are requested to notify Mrs. T. M. Grant, Greenville, N. C., by April 16.

Mrs. M. W. Lawrence, Sec.

PASTORAL CHANGES IN GREENSBORO DISTRICT

Bishop Kern authorizes the announcement of the appointment of R. M. Hardee to the Glenwood charge and P. L. Shore, Jr., to the Stoneville-Mayodan charge, both of the Greensboro district.

W. W. Peele.

DR. WILLIAM OSLER'S INTEREST IN LITTLE CHILDREN

By J. S. Macdonald

In closing may I mention for a moment Osler's relation with little children. For there, best of all perhaps, we see the spirit of the man. His friendship with children was one of the greatest sources of his strength and of his happiness. It helped to keep his own spirit ever young—so that he seems, to me at least, to be a perfect illustration of that childlike spirit, of which, said Jesus, is the kingdom of God.

He cultivated with great care his friendships with little ones. He loved to write to them—charming letters filled with imaginative nonsense which delighted them. Whenever he visited a house he would seek out first of all the nursery for a brief but hilarious romp with the children there. He loved to send gifts to his little friends and to play pranks with them. As we see him in his relations with those little ones, the feeling grows upon us that, to the end of his days, his spirit was the happy spirit of a child. He never grew old.

Here he is in Rome. He is fifty-nine. He is the world-renowned doctor, the distinguished Regius Professor of Oxford. As representative of an archeological society, then meeting in Rome, calls at his hotel to invite him to address one of their meetings, the visitor is shown into the nursery, where he finds Dr. Osler with a doll on each knee. Dr. Osler makes it quite clear, though in nursery language, which somewhat embarrasses his visitor, that he has come to Rome to play with the little girl, Rosalie, whom he calls his granddaughter, and that he could not be induced to write any papers. The expression on the archeologist's face as he viewed the scene was one to be remembered.

Here is another picture. They are giving a picnic for the old men at the almshouse at Ewelme. Many people of the neighborhood, especially those with children, have been invited to the party. One mother, late in the afternoon, discovered that she had lost her little ten-year-old girl. There was an immediate search begun and the child was soon found wandering around hand in hand with a man unknown to her whom she was calling William. He was devoting himself to her, and she was carrying a beautiful doll. Each was making it a perfect party for the other.

But of all the stories of Osler—and their number is legion—the one which I love the best is that story in Dr. Cushing's biography of Sir William which tells of his visits to a little girl who was sick, who lived not far away from him in Oxford. Let the child's mother tell the story: "He visited our little Janet twice every day from the middle of October until her death a month later, and these visits she looked forward to with a pathetic eagerness and joy. There would be a little tap, low down on the floor, which would be pushed open and a crouching figure playing goblin would come in, and in high-pitched voice would ask if the fairy god-mother was at home and could he have a bit of tea. Instantly the sick room was turned into a fairyland and in a fairy language he would talk about the flowers, the birds, and the dolls who sat at the foot of the bed, who were always greeted with 'Well, all ye loves.' In the course of this he would manage to find out all he wanted to know about the little patient.

"The most exquisite moment came one cold, raw November day when the end was near, and he mysteriously brought out from his inside pocket a beautiful red rose carefully wrapped in paper, and told how he had watched this last rose of summer growing in his garden, and how the rose had called out to him, as he passed by, that she wished to go along with him to see his little lassie. That evening we all had a fairy tea party, at a tiny table by the bed, Sir William talking to the rose, his little lassie and her mother in a most exquisite way; and presently he slipped out of the room just as mysteriously as he had entered it, all crouched down on his heels; and the little girl understood that neither faries nor people could always have the color of the red rose in their cheeks, or stay as long as they wanted to in one place, but that they nevertheless would be very happy in another home, and must not let the people they left behind, particularly their parents, feel badly about it; and the little girl understood and was not unhappy." But, adds Dr. Cushing, "one can imagine that when Sir William straightened up and ceased to be a goblin on leaving the room, he wept if he did not whistle, for he knew it was to be his last visit."

I know of no more charming story than that in all literature. And I know of few more beautiful spirits than that of this beloved physician. Verily, of such is the kingdom of God. When we see a life like that lived out amongst us our hearts are warmed within us and our faith in man and God is renewed.—The Christian Leader.

AN EASTER THOUGHT: THE UNIVERSE NOT MEASURED BY OUR FEARS

Justice Oliver Wendell Holmes in an address on Law and Order some years ago, said this: "As I grow older, I grow calm. If I feel what are perhaps an old man's apprehensions, I do not lose my hopes. I do not pin my dreams for the future to my country or even to my race. I think it probable that civilization will live as long as I care to look ahead—perhaps with smaller numbers and perhaps also bred to greatness and splendor by science. I think it not improbable that man, like the grub that prepares a chamber for the winged thing it has never seen but is to be—that man may have cosmic destinies that he does not understand. And so beyond the vision of battling races and an impoverished earth, I catch a dreaming glimpse of peace.

"The other day my dream was pictured to my mind. It was evening. I was walking homeward on Pennsylvania Avenue near the Treasury, and as I looked beyond Sherman's statute to the west, the city was aflame with scarlet and crimson from the setting sun. But, like the note of downfall in Wagner's opera, below the skyline there came from little globes the pallid discord of the electric lights. And I thought to myself the Gotterdammerung will end, and from these globes, clustered like evil eggs, will come new masters of the sky. It is like the times in which we live. But then I remembered the faith that I have partly expressed, faith in a universe not measured by our fears, a universe that has thought and more than thought inside of it. And as I gazed, after the sunset and above the electric lights, there shone the stars."

The relation of the Father to the Son is as light to its ray, as myrrh to its scent, as a king to his portrait.—Early Christian Apologists.

Christ is not valued at all unless he be valued above all.—Augustine.

THE PASTORAL FUNCTION

Said Dr. Alexander Whyte: "I have lived to put my visiting in the very front rank and beside my pulpit." It is both a duty and a privilege to visit homes of sickness and bereavement, to turn into the family circle where calamity has suddenly fallen, or to spend a little time with some aged wanderer as he listens in the twilight for the call from the other side. Another prince of preachers, Dr. Jowett, recognized the inestimable value of the pastoral function when he said: "You will lie down to sweet sleep on the days when you have lightened the path of the sorrowful, when you have shown the divine gleam resting upon the clod, and when the timid riven heart has been quieted in the assurance that God is near." This ministry of comfort is always worth while; it creates an aroma that is everlasting.

The value of this strong and gentle ministry cannot be calculated by the number of visits a minister makes in a given time. Neither must this ministry of grace be confused with gossip. It is a ministry that is rich in opportunities for uplifting conversation, and it should never degenerate into idle twaddle. To pursue or work of visitation mindful of our sacred calling is to ensure that our conversation will be divinely guided. And there will be nothing presumptuous in introducing the deeper things of the soul.

There is still a place for the old method of prayer even in these new times. This is surely a feature of pastoral visitation that must never be abandoned as an out-of-date convention. It is not necessary nor is it always practicable for prayer to be offered at every visit, but there are occasions when prayer in the home becomes a spontaneous act of worship. The preacher who would also become a pastor must not only have a knowledge of the world's life and literature, he must know his own people, and to know them he must enter both into their homes and into their hearts. There are times when much conversation is not necessary. In sorrow and tragedy the spoken word has its limitations; sometimes it is altogether inadequate. The grip of the hand and the touch of sympathy are enough. In the strained and tragic moments of life the sympathy of a silent fellowship can become the most effectual medium of heavenly grace.

In all human relationships it is the personal touch that counts, and such intimate fellowship can never be secured except through the faithful discharging of the pastoral function. There is a reflex action in this beneficent ministry of giving comfort. It enriches the bestower as well as the bestowed. In the early pages of The Little Minister J. M. Barrie describes Mr. Dishart, barely 21, in conversation with his aged predecessor. The old minister, Mr. Carfrae, recalling some of his visits into homes of sorrow, ventures a little bit of rare experimental wisdom: "Ah, sir, these are the scenes that make the minister more than all his sermons." As we move softly into the homes of the sick or the sorrowing or the aged in order to administer solace we find ourselves invariably being ministered unto. Our own experience and work is enriched thereby.

It will be obvious that a faithful discharge of the pastoral function does not necessarily fill our churches or solve other problems that are confronting us; but it certainly does enrich our fellowship, and it does strengthen our church life. It must do that; it inevitably does that. This gracious service of giving comfort to our people in their homes is in itself a worthy ministry, apart even from its healthy reaction on our church life. We simply must get down to it.—William Ashby, in Methodist Recorder.

STEWARDS OF WILMINGTON DISTRICT ORGANIZE

More than 80 assembled at Grace church last Sunday afternoon in response to the call of District Leader W. A. McGirt to organize a League of Stewarts. This was effected by adopting a constitution and the election of officers.

The members of the District League of Stewards are the stewards, the superintendents of church schools, and such other laymen as shall be invited by the aforesaid members from time to time of the several charges of the district.

The district lay leader, the associate lay leaders, the presiding elder, and the pastors of the district are ex-officio members of the league.

Because of the large area embraced in the Wilmington district it is divided into three groups as follows: 1. The Wilmington area; 2. the Lumberton area; 3. the Clinton area.

Each area is a part of the whole district organization, but each is organized separately. There shall be an annual meeting of the whole district at a place and time to be determined by the executive committee. The areas shall meet each of the other three quarters at a place and time to be determined by the executive committee of the respective areas.

Dr. W. K. Greene of Duke, associate conference lay leader, was the chief speaker of the afternoon. Prof. F. S. Aldridge, secretary of Durham district, presented the work of the Golden Cross. M. T. Plyler spoke a word for the Advocate and also sold 25 copies of Garber's "Plan of Union." Dr. W. K. Greene met with the cordial reception usually accorded him. This afternoon gathering of laymen was well worth while. More such could be held to fine advantage.

That drive of 350 miles on an April day across the level stretches of eastern Carolina induces the poetical mood—but no spring poetry now.

AN OPEN LETTER

To the Alumnae and Friends of Greensboro College:

On account of your interest in our endowment campaign, I am reporting to you the following facts concerning progress to date and our plans and hopes for the immediate future:

1. At the meeting of our board of trustees on April 7, contributions in cash amounting to $50,468.13 and $16,080.17 payable by May 1, were reported, making a total of $66,548.30 toward our $100,000 objective and leaving $33,451.70 to be raised to complete this initial objective.

2. The friend of the college who made a $10,000 conditional pledge payable, if by April, 1938, the remaining $90,000 was raised, has given us the rest of April to qualify.

3. Our board of trustees voted to continue our drive until the initial objective of $100,000 is reached and beyond that to work quietly but steadily toward the attainment of the other items in our centennial program of expansion.

Your co-operation is solicited. We shall be grateful for whatever contribution you may make either in money or in assistance in bringing the needs of the college properly to the attention of others in position to help us.

Your attention is also called to our plans for the formal celebration of our centennial, May 20-23. We invite you to attend as many of the exercises as possible. We think you will be particularly interested in the programs for Saturday and Sunday, May 21 and 22.

Luther L. Gobbel, President.

When Easter Meets Aldersgate

By REV. WILSON O. WELDON

Easter and Aldersgate do not have identical birthdays; one is April 17 and the other is May 24. But they meet, and their messages have a common significance. When Easter and Aldersgate converge, what then?

I.

Easter, regardless of its other interpretations, bespeaks one truth—a revival of life! The first Easter ushered in new life. Whether it is in terms of a physical or a spiritual resurrection, Easter tells about a risen Christ, a powerful Saviour, who walks into lives on a mission of resurrecting the best self. In a certain museum there is a brick that came from ancient Babylon, and on it is the imprint of a dog's foot, likely placed there when the clay was plastic. But beneath the dog's foot print is the imprint of the king's seal. So it is with us; the risen Christ would arouse our deep God-like nature and give it supremacy.

Aldersgate, if it protrays any truth, means the same thing. The best part of John Wesley came to the surface on the night of May 24., 1738, and had right of way in his conduct. But, do we want all that goes with Aldersgate? Many of us are interested in the ecstacy and thrill of a revival, but not in what it costs! We say, "Lord, give me the joy of having my life changed"—and there we halt. John Wesley did not stop at that juncture. He went on, paying the price of labors night and day, in persecution and hardship—but he carried Aldersgate down through the years!

When the Easter and Aldersgate meaning burns into our minds and souls we shall see that it demands a changed life. We shall know that complacency, ease and the desire to do as we please cannot remain. "Ye cannot serve God and Mammon" rings into our ears as we arise on Easter morning and from an Aldersgate experience. Preachers and laymen may well search some words spoken by Georges Bernanos in that book, The Diary of a Country Priest: " 'Christian!' I cried. The word was like a bullet in my chest. It scorched. 'You may bid Christ welcome, but what do you do to him when he comes? He was also welcomed by Caiaphas.' "

II.

When Easter meets Aldersgate, what else? "He is risen" sounds like a trumpet blast as it proclaims to a fear-ridden world that God is not dead! That is exactly what the Risen Christ did to the disciples and to the early church by bringing a new hope and a mightier confidence. In Jesus they met One who, in the words of Moffatt spoke, "Courage! I have conquered the world!" (John 16:33).

The eighteenth century in England greatly needed that which the Aldersgate experience furnished. It was nothing more than a living testimony to the fact that God was alive and could still change lives and bring men to believe in the ultimate victory of Jesus. Chained by lethargy and bound by formalism, the people of England perceived that God was able, through the Risen Christ, to produce a religion of enthusiasm and mighty passion. Thus, the Methodist Church was born out of the conviction that, regardless of opposition, entrenched evils and prevalence of heinous sins, God could lead his people to a mighty victory—provided they would give themselves with an abandon.

Do the Methodists of the 1938 brand believe this? When the power of alcohol is so strong, in a day when many church members are content to "enjoy" their religious observances and when pagan attractions of a modern civilization make many indifferent to the eternal verities of the Christian gospel, do we believe that God's cause will eventually triumph? An Easter-Aldersgate religion dares to proclaim a spiritual adequacy, coupled with a consciousness of abundant power to complete the task of God, and re-enforced by the certainty of the ultimate triumph of Christ and the kingdom!

III.

There is more to the Easter-Aldersgate gospel! The Risen Christ challenges his disciples to "go quickly and tell" (Matt. 28:7) and invites Mary to "go to my brethren" (John 20:17). Ever and anon with the coming of each Easter there is born into the hearts of true disciples not merely a longing but also a willingness to go and tell unsaved men and women about the blessing of the Christ. Lilies, pageants and sunrise services do not make up the whole picture of Easter. It is portrayed in the colors of a mighty evangelism!

Is it not needless to speak of John Wesley's evangelistic zeal? Is it necessary to write about the "warm heart" that sent the Methodist circuit-riders into frontier lands preaching and teaching and winning persons to "the way"?

The poet has written—

"Their Lent is over and their Easter won."

Ah, is he not correct? Easter's significance does not come easily; it is won through our sharing with others! Many of us, however, prefer to enjoy it without letting it send us forth to win others to the glories of the resurrection. It is Muriel Lester in her autobiography, "It Occurred to Me," who tells about hearing many discussions on the topic, "How to Reach the Masses." Yet she never did hear any speaker suggest "the simple expedient of going to live with them." If we would follow the Christ we too must go into homes of suffering, into slums of poverty, and into areas of sin and tragedy, radiating the love and winsomeness of our Lord.

Dr. George A. Buttrick has written about George Borrow who wandered into the fields of Wales and fell into conversation with a group of gypsies. He did not talk to them of religion, yet unknowingly the virtue went out of him. When he started to leave they besought him, pleading: "Oh, it was kind of you to come . . . that you might bring us God." He indicated that he was neither minister nor priest, but they continued to say: "Oh, sir, do give us God." That is the cry issuing forth from many hearts, whether we hear it or not—"do give us God!"

When Easter morning shines upon the Aldersgate Street of our hearts, we shall be certain that a mighty revolution, a new faith, and a dynamic passion has gripped our very souls! We, too, shall shout to the world, "The Lord is risen!"

"WHAT MUST WE DO TO BE SAVED?"

By H. K. Sherrill, Bishop of Massachusetts, in Advance

The age-long task and opportunity is before us, to understand that man can live only "by every word that proceedeth out of the mouth of God." I have no intention of attempting to deliver here a very minor lamentation of Jeremiah. That is being done and overdone at every hand. There are many who are content merely to describe our present condition. The real question is, What can be done? or more particularly today, What can the church do in delivering us from the body of this death? How can honor, truth, justice, loving kindness, be established among us? What must we do to be saved?

The answer will not be found in any new or dramatic method, in the use of any special strategy. The weapons of the world can never be effectively used by the church. The ecclesiastical statesmen in the church's history have never been as effective as the simpler and humbler saints. It would be so easy if we could only find some magic formula or scheme which would make possible the coming of the kingdom of God. The only way is the hard and adventurous one, that of holiness, of self-sacrifice, the humble way of the cross. This method will never be mere expediency. There will be no instantaneous results. We know now that the battle is age-long, and that in our day all we can do is to try to lay foundations upon which those who come after us may build.

We turn to the life of the Master, and we see the perfect illustration. Until the cross was forced upon him, there was little that was dramatic. He rebuked those who sought some immediate objective sign. He did not begin at the top of the so-called social strata by attempting to convert Caiaphas or Pilate or Herod. He called about him a group of very simple people, fishermen and their like. He lived with them. He tried to teach them and others who were willing to listen. All the while, far more than by what he said, he touched them by what he was. Day by day they could see that he lived, not by bread alone, but by every word that proceeded out of the mouth of God. Here was the source of his power. From his life those early disciples caught not so much a program of action as a quality of life, the fruit of which was heroism, missionary zeal and enthusiasm; in the midst of danger and of suffering, a faith that overcame the world.

"I live; yet not I, but Christ liveth in me." There was the explanation of the growth and amazing power of that little, apparently ineffective group. Having nothing, they possessed all things; sorrowful, they were always rejoicing. The influence of such lives swept like fire through the dark and disillusioned world of their day.

For us there can be no other answer. There never has been, there never will be. The church can be a power only as it is composed of men, women, boys, and girls who love God in Christ with all their minds and hearts and souls, and who as a result have the Spirit of Christ within them. No apology or defense is needed for such lives. They speak for themselves in well-doing, in heroic determination to know and to do the will of God. Our task, beginning with ourselves, is to increase the all too small number ber who meet every problem of life, large or small, in the consciousness that they are the children of God, and the disciples of the Master.

We hear a great deal of the failure of the church. Such failure is inevitable until the final victory is won, and God's will is supreme. We have failed, not because of lack of machinery, or of methods, or of numbers, or of noble language in creeds, in liturgy, in hymns, in the written and spoken word. Where we have failed is that in so many of us the Word of God has not become flesh.

TO YOUTH

If you knew there was One greater than yourself, who knew you better than you know yourself and loved you more than you can love self, who can make you all you ought to be, steadier than your squally nature, able to save you from squandering your glorious life, who searches you beyond the standards of earth; if your sincere criticisms of churches and the examples of Christians should prove a flash of His own light in your soul, if He were a youthful God who would understand you because He is young, yet the Ancient of Days, so that by His guidance you would never need to unlearn anything, yet with the wealth of the ages and eternities so that you would be always learning and never exhausting the store; One who gathered into himself all great and good things and causes, blending in His beauty all the enduring color of life, who could turn your dreams into visions, and make real the things you hoped were true; and if that One had ever done one unmistakable thing to prove, even at the price of blood—His own blood—that you could come to Him, and having failed come again, would you not fall at His feet with the treasure of your years, your powers, service, and love? And is there not One such, and does He not call you from His cross to His cross?—A. E. Whitham, in Methodist Recorder (London).

THEY WILL CONVERT US IF WE DON'T CONVERT THEM

There is no denying of the fact that a call to the Jesus way of life is needed today. One needs only to cast a glance about to realize it. The world is split by selfishness, deceit, and covetousness. Man to man and nation to nation, our generation is running a race between spiritual enlightenment and catastrophe. Men of the Christian faith are now put on trial as never before. Either we must show the way by living the life according to the teachings of Christ or we betray the cause by being hypocrites. We have to make a choice; there is no middle course. If the Christians are not strong enough to convert the pagans then the pagans are always ready to absorb the Christians. The outcome depends upon whether or not we avail ourselves of the spiritual resources, and live the godly life which our Master so perfectly exemplified. —Hon H. H. King.

THERE WAS AND IS A CHRISTIAN PACIFISM

The early Christians did not believe in war. They were pacifists and they would not fight in the Roman or other wars. At the Council of Arles, 314, the church took the position that Christians should fight against the church's enemies, else they would be excommunicated. That was the beginning of Christian war and the end of early Christian pacifism. There are two ways of trying to resist aggression: (1) To impose pain and suffering and punishment; even to the point of killing; (2) Christ's alternative way of the cross—"I am to meet aggression not by imposing pain, but by the amount of pain I can receive in my own body—even to the point of my own death."—John Nevin Sayre.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Candler, Byron Shankle 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
*Saluda-Tryon, M. A. Lewis 1

Charlotte District

Hawthorne Lane, L. B. Hayes 35
*Marshville, J. E. McSwain 8
Waxhaw, W. T. Albright 6
Wesley Heights, Frank Jordan 6
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 5
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Morven, G. N. Dulin 3
Calvary, T. F. Higgins 3
Ansonville, L. F. Strader 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Matthews, G. G. Adams..... 2
Duncan Mem.-Derita, J. S. Folger.. 1
Mt. Zion, H. C. Sprinkle 1
First Church, C. C. Weaver 1
Myers Park, R. L. Ownbey..... 1
Peachland, J. B. Fitzgerald 1

Gastonia District

Bessemer City, J. O. Ervin 10
Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Lincoln St., W. B. Shinn 4
Bradley Memorial, H. F. Duncan.. 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1
Belwood, R. C. Goforth 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 12
Stoneville- Mayodan, R. M. Hardee 9
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Centenary, C. S. Kirkpatrick 4
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 2
Oak View, J. W. Groce 2
*Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Calvary, D. V. Howell 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Lenoir, First Church, J. S. Hiatt... 12
Gilkey, B. A. Sisk 12
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Spindale, F. J. Stough 5
Pleasant Grove, R. G. Tuttle 4
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Forest City, Fletcher Nelson 3
Broad River, V. P. Crowder 3
Elk Park, J. D. Pyatt 2
Glen Alpine, M. F. Moores 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Cliffside-Avondale, H. E. Stimson.. 1
Table Rock, V. R. Masters 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 9
Cooleemee, A. A. Kyles 4
Albemarle, Central, G. B. Clemmer 4
Kerr Street, C. E. Murray 3
Albemarle Ct., G. L. Wilkinson ... 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 9
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1
Shepherds, A. G. Lackey 1

Waynesville District

Murphy, W. A. Barber 6
Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Whittier, McRae Crawford 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 19
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 5
Thomasville, Main St., C.M.Pickens 4
Walkertown, C. C. Herbert, Jr. 4
Grace, O. B. Mitchell 3
Kernersville, T. R. Wolfe 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1
Sandy Ridge, A. C. Williams 1
Yadkinville, J. H. Green 1

Durham District

Cedar Grove, S. F. Nicks 11
Front Street, H. I. Glass 11
West Durham, M. Y. Self 11
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Carr, C. P. Womack 3
Siler City, C. F. Heath 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Milton, A. M. Williams 2
Calvary, Daniel Lane 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Person, M. W. Lawrence 1
Eno, H. T. Coley 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Wanchese, J. W. Sneeden 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Perquimans, W. G. Lowe 2
Swan Quarter-Fairfield, R.Z.Newton 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
***Jonesboro, P. H. Fields 20
*Aberdeen-Vass, S. J. Starnes 17
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 12
Parkton, M. C. Ellerbe 5
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
Roberdel, F. A. Lupton 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Goldston, W. J. Underwood 3
Stedman, I. J. Strawbridge 2
Fayetteville Ct., J. C. Williams 2
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1
Laurinburg, H. L. Hendricks 1
Hay Street, W. C. Martin 1
Glendon, L. W. Hewitt 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 3
Kinston, A. S. Parker 3
*Hookerton, J. H. Miller 3
New Bern, L. C. Larkin 2
Snow Hill, B. D. Critcher 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Grifton, G. B. Starling 1
Greenville, T. M. Grant 1
Pamlico, W. A. Tew 1
*Aurora, J. W. Dimmette 1
Fremont, C. W. Robbins 1

Raleigh District

Henderson (First), R. E. Brown .. 8
*Franklinton, S. E. Mercer 8
Hayes-Barton, Leon Russell 7
Oxford, O. W. Dowd 5
Fuquay, E. B. Craven 5
Newton Grove, J. A. Dailey 5
Millbrook, H. A. Chester 4
Smithfield, J. J. Boone 4
Four Oaks, H. B. Baum 3
Central, E. G. Overton 3
Fairmont, O. L. Hardwick 3
Middleburg, D. A. Petty 1
Dunn, J. A. Russell 1
Youngsville, M. W. Warren 1

*Benson, J. C. Whedbee	1
Bailey, L. T. Singleton	1
Creedmoor, E. C. Durham	1

Rocky Mount District

*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1
Conway, L. V. Harris	1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	4
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Bladen, W. R. Stevens	3
Southport, E. M. Hall	2
Town Creek, J. C. Harmon	2
Swansboro, C. B. Long	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	**25**
Fayetteville	**25**
Marion	**24**
Durham	**20**
Charlotte	**20**
Winston-Salem	**17**
New Bern	**17**
Raleigh	**17**
Wilmington	**16**
Salisbury	**16**
Elizabeth City	**16**
Statesville	**14**
Gastonia	**13**
Asheville	**12**
Waynesville	**10**
Rocky Mount	**10**

Of the 529 pastoral charges in the two conferences 266 have made a report. Where are the 268? Not one sent from more than half of the charges. Do these nearly 300 pastors feel quite comfortable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

WORLD SUNDAY SCHOOL CONVENTION IN SOUTH AFRICA

During the past fifty years twelve great Sunday school gatherings have been held in various parts of the world. The convention held in Jerusalem in 1930 was the first world gathering of Christians to meet in the Near East. The convention in Tokyo, in 1920, was a pioneer in the Far East. The first Christian world gathering to be held in South America was the Sunday School Convention held in Rio de Janeiro in 1932.

The convention to be held in Durban, in South Africa, in 1940, "will be the first representative world gathering of Christian leaders to meet on the continent of Africa." Its program will give some idea of the progress of Christian education around the world. It is not too early to begin now making plans to attend this great convention. —Bulletin.

N. C. CONFERENCE TREASURER'S REPORT, MARCH 1-APRIL 1

Durham District

Burlington, Webb Ave.-Holt...	$ 31.25
Burlington Ct.	67.03
Bynum	22.00
Durham, Carr	150.00
Person	35.55
Rougemont	40.00
Roxboro, Long Memorial	300.00
South Alamance	13.73
Yanceyville	24.00
Total	683.56

Elizabeth City District

Chowan	19.42
Elizabeth City, First Church	432.50
Hertford	66.00
Windsor	66.00
Total	583.92

Fayetteville District

Biscoe	100.00

New Bern District

Goldsboro, St. Paul	100.00
Greenville, Jarvis Memorial	100.00
Grimesland	14.16
Morehead City	143.86
New Bern, Centenary	200.00
Ocracoke-Portsmouth	48.26
Straits-Harlowe	27.50
Total	633.78

Raleigh District

Dunn, Devine Street	162.50

Rocky Mount District

Seaboard	125.00
Stantonsburg	19.50
Total	144.50

Wilmington District

Chadbourn	38.00
Jacksonville-Richlands	125.00
Tabor City	50.00
Wilmington, Grace	500.00
Total	713.00
Grand total	3021.26

C. A. Dillon, Treas.

*TO MY FATHER—ON HIS BIRTHDAY

Do you ever wonder why little birds sing
In April, the very first month of the spring?
Wonder why flowers spring bright on the hills,
Ten thousand arrayed on the mountains, in dells?

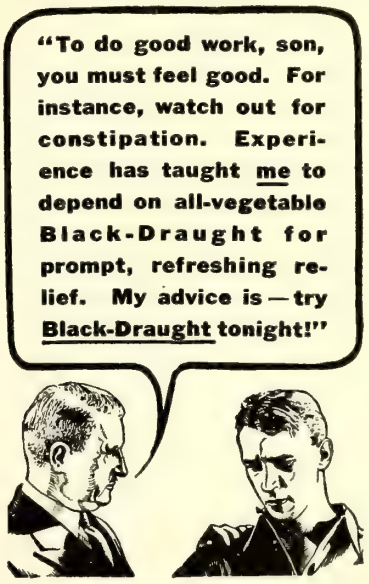
And yet, it was not such a wonderful chance
That flowers and birds should have hailed in advance
The birth of a man so good and sincere—
My father was born in the spring of the year!

I must try just as hard as ever I can
To attain to the heights that this dear father-man
Has measured for me. It will not be in vain;
For his influence leads me in paths straight and plain.

*Note—These verses, printed in memory of Rev. Samuel T. Barber, whose seventieth birthday anniversary occurs on Easter Sunday, were written thirty-five years ago—on his thirty-fifth birthday. They were discovered among his sermon notes a short time ago. He died in Greensboro February 6, 1929.

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EASTER

We are apt sometimes to make light of the fact that people attend church services in greater numbers at Easter time than at any other season of the year. And in so far as people are inclined to use such a season merely for public show there is justification for not paying too much attention to this increase in attendance. On the other hand, if there is a time when the heart of a man should respond to the call of Christ and pay at least a meager bit of homage to him, it is natural that it should be at the time of commemoration of a death that proved his love and of a resurrection that proved his immortality. It is, therefore, incumment upon all who are in positions of leadership in his name at this season to do all in their power to make such a time meaningful—both to themselves and to those for whom they feel responsible as leaders.

Meaningful! In the physical planning for others at Easter—the sermon, the class, the music, the flowers, and other things that enter into the services at this season—it is possible to overlook the implications of it for our personal spiritual lives. Before we can really help others to feel the boundless love of Jesus for them that was expressed in Calvary, we need to draw apart for a while and feel the full significance of that love for our own lives. Before we can lead others into a full understanding of and personal joy and happiness in the risen Lord, we must have for ourselves a fresh experience of the eternal hope that the resurrection brings.

We hope that every church school officer and teacher has taken time this week—or will take time before Sunday morning—to feel again—and to feel as if it were new—the full impact of the death and resurrection of Jesus upon his own life. And we hope, also, that when each officer and teacher meets his group on Sunday morning, he will feel that it is committed to him to make these significant events real and vital and meaningful to each member of his group.

AFTER EASTER!

Those Received

Easter should never be an ending; it is, and should always be, a beginning. The real test of what it means to church members lies in the days that come after Easter Sunday. First, there are those who have just been received into the membership of the church. There are the children whom we have impressed with the significance of the church. There are the children whom we have impressed with the significance of the step they have taken. We have likely suggested that it is the most important move of their lives. They have stood at the altars of our churches and have heard the congregations pray for them. They have taken their vows of devotion and loyalty. They have had extended to them the right hand of fellowship by the pastor in behalf of the church. It has been truly a great day in their lives! What next? How much of meaning it must have if, in the next few days or weeks, the pastor, the church school teacher, and other interested Christian adults take the time to visit each child to let him feel that they are really interested in his continued Christian growth! Impressions would probably be made that would last a lifetime. How fine, too, if parents of these boys and girls would use this most fitting occasion as a time for entering into a deeper spiritual companionship with them and for encouraging these so dear to them to open their hearts to them in a more revealing way than they have ever done before!

There are the young people and adults who have felt the call to join the church of Christ. They have taken their vows. And they have heard the pastor charge the congregation as follows: "Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ. Do all in your power to increase their faith, confirm their hope, and perfect them in love." If they have caught the significance of that charge, they have a right to expect the members of the congregation to do something for them. The week or the weeks after Easter can be used to splendid advantage by members of the congregation in "building up in Christ" those who have just accepted him. It is quite possible that these days and weeks after Easter might be used just as profitably for the Master's service as the days and weeks before Easter.

The Others

Then, if Easter has had real meaning for us, it should lay upon our hearts, with a new sense of responsibility for them, those in our community who can have none of the joy and peace we feel in a risen Lord because they do not know him. The very power of the resurrection for us should make the hopeless spiritual plight of those who live out of Christ all the more poignant to us. It should fairly drive us out to find and to bring to him any we can possibly reach and touch. What an influence it must have on the non-Christians in our communuities to find the Christian people using the significance of Easter as a beginning of real concern for them instead of simply as an occasion for an impressive climax of a religious season!

After Easter! What days of real Christian service they might be!

"THE PASTOR'S CHIEF ASSISTANT IN EVANGELISM"

We trust that readers of our page read in last week's issue of the Advocate the paragraphs on the page of the Western North Carolina Conference Board of Christian Education under the heading, "The Pastor's Chief Assistant in Evangelism." This material, prepared by Dr. John Q. Schisler, secretary of the local church of the General Board of Christian Education, is full of meaning to all who are concerned about evangelism in our churches. For the sake of emphasis, we are repeating parts of Dr. Schisler's statement, to which we trust our readers will give careful attention:

"The real significance of the church school in the work of evangelism is found in the high percentage of those enrolled in the school who become members of the church. What do the records reveal? The reports of our pastors to annual conferences last fall indicate that 72,347 church school pupils united with the church last year. On the basis of the present total enrollment of church school pupils in the children's division and the intermediate department, the maximum number of pupils who are possibilities for church membership in any one year is approximately 70,000. The 2347 over and above the possibilities for church membership in the children's divisions and intermediate departments are doubtless new pupils who entered the senior and young people's classes as non-church members and who are won for Christ and church membership in these classes. In other words, the officers and teachers of the church school have assisted their pastors in leading practically 100 per cent of their pupils to make a decision for Christ and unite with the church! This almost startling revelation of the efficiency of the church school as the pastor's chief assistant in evangelism points unmistakably to the need for increasing our church school enrollment. **Surely this is the strategy which the church ought to follow at this time.**

"There is another fact that seems to me to be clearly revealed, namely, that our weakness now is the area of adult evangelism. We need some agency of evangelism which will reach the adults in the community who do not attend the church school and the preaching service, even during the revival. The total number received into our church on profession of faith last year is 93,-823. Take from this the 72,347 church school pupils who united with the church and we have left only 21,476. I repeat, therefore, that our need at this time is in the area of adult evangelism; that is, an evangelism for the masses of adults who are not attending anybody's church.

"It looks to me like the time has come for churches to organize their adult classes as evangelistic units and send the members of these classes out visiting in the homes, factories, business places, on the farms and wherever there are men and women who are unconverted. It is not expected that this would take the place of the revival. It would supplement and reinforce the revival. We have more than 30,000 adult classes in our church schools. There is a simple plan for using these classes in adult evangelism. An increasing number of pastors are so using them. In my judgment this is the next step in evangelism in our church."

Truth is the daughter of time, and time is the mother of truth.—Bishop of Hereford.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDREN'S DIVISION

Workers in the children's division are busy planning with their children for many interesting activities for the spring season. One of the most important of these is the World Friendship Unit for May.

The American Indian

"Many Moons Ago and Now"—the very title of the World Friendship Unit for juniors suggests a wealth of fascinating activity and study for our boys and girls. No less interesting is the unit for primaries—"Indian Children." There are Indian games to play—a Zuni ball game, a Navajo ring game, and many others. Things to make will interest all the children—baskets, bead work, weaving, and pottery. There are songs to sing, and sign language and picture writing. All these good times of working and playing together will bring our juniors and primaries to a better understanding and appreciation of their Indian friends, as well as of other neighbors, far and near.

Who Should Use These Units?

Group Graded Church Schools

If you use group graded lessons—Junior Lessons and Our Little People—you will find material for the World Frendship Units in your regular materials for May. However, you will find that a copy of each unit for each teacher will be of much help as you teach your children.

Closely Graded Church Schools

If you use closely graded materials you will want to lay aside your regular lessons for the month of May, and use the World Friendship Unit. Each teacher of primaries and of juniors will need a copy of her unit.

Where Can You Get Material?

The copies of the units are available from the Methodist Publishing House, Richmond, Va., at the price of 25 cents each. You will want, too, to begin collecting pictures, stories and songs, so that they will be ready when you need them. Begin planning early, and order your copies of the units now, so that you can take advantage of the many excellent helps found there.

Who Is Responsible for These Units? Secretary of Children's Work from the Woman's Missionary Society

It is the duty of the secretary of children's work to do all she can to see that these units are taught in the children's division of the church school. If possible she should be a teacher in the primary or junior department, and should work closely with other teachers. After the unit is taught, she should send her report to Mrs. George Hoyle, Shelby, who is conference secretary of children's work. If you do not have a secretary of children's work, please elect one, so that she can co-operate with

Teachers in the Children's Division of the Church School

The actual teaching of these units is the responsibility of the teachers in the children's division. They, with the superintendent of the children's division and the secretary of children's work for the missionary society, will plan the work, and will work with the children.

Let's Continue the Good Work

A letter from Mrs. George Hoyle gives the number of churches in which the World Friendship Units were taught and reported during December. She says that many of her reports contained enthusiastic comments about the units, and that teachers and children found them most interesting. Below are the number of churches, listed by districts, in which these units were taught and reported in December:

Asheville	9
Charlotte	13
Gastonia	27
Greensboro	20
Marion	8
Salisbury	16
Statesville	15
Waynesville	6
Winston-Salem	9
Total	123

Of these Mrs. Hoyle says that 20 church schools had 100 per cent attendance at the extra sessions planned for these units.

If you use group graded lessons, you will be teaching the World Friendship Units in your regular material, so please report to Mrs. Hoyle at the close of the unit. If you use closely graded lessons, please order your copies of the units, and plan to use them. Then at the close of the unit send your report to Mrs. Hoyle, so that her reports can be correct.

CHURCH SCHOOL RALLIES FOR STATESVILLE DISTRICT

Four church school rallies will be held in the Statesville district April 19-22 as follows:

Tuesday, April 19, 9:30 a.m., Warrensville.

Wednesday, April 20, 9:30 a.m., Union.

Thursday, April 21, 9:30 a.m., Claremont.

Friday, April 22, 9:30 a. m., Vanderburg.

Members of the conference staff will be in charge and will present different phases of the program of Christian education. At 11 o'clock Brother W. L. Hutchins will bring a message in connection with the Aldersgate Commemoration. After dinner on the grounds an afternoon session will be held closing with another message from Brother Hutchins.

Miss Oliver is especially interested in meeting with all persons who have taught or who will teach in vacation schools. Because of the many demands upon her time these are the only general meetings she will be able to hold in the state-wide district. Considerable progress can be made in planning for vacation schools if teachers for this year are in attendance.

Monday Evening, April 18

On Monday evening members of the staff will meet with workers' councils as follows:

West Jefferson, 7:30 p. m., Carl H. King.

Jefferson, 7:30 p. m., Elizabeth Oliver.

Grassy Creek, 7:30 p. m., Jesse G. Wilkinson.

VACATION SCHOOL INSTITUTES

Let's plan our vacation schools! Institutes are to be held in various parts of the conference to help you make plans for vacation schools. Miss Barnett Spratt of the General Board of Christian Education is to be with us in some of these institutes. In others, the district directors and conference director will meet with workers. These meetings are for pastors, children's workers, intermediate workers, vacation school workers, and all interested persons. Come, and bring as many of your workers as ou can. Come to the meeting nearest you, and bring your vacation school materials with you.

In the Christian education institutes held in the Marion district (March 26-31) vacation schools were discussed, and will be discussed in the church school rallies to be held in the Statesville district during the week of April 19-22. (For places of these meetings in the Statesville district see the special notice on this page).

Below are the places and dates for the other vacation school institutes:

Wednesday, May 11

Lake Junaluska, 9:30 a. m.
Asheville, Central, 3:00 p. m.
Hendersonville, 7:30 p. m.

Thursday, May 12

Gastonia, Main Street, 2:00 p. m.
Albemarle, Central, 7:30 p. m.

Friday, May 13

Asheboro, 9:30 a. m.
Reidsville, 3:00 p. m.

Saturday, May 14

Greensboro, West Market, 9:30 p. m.

Monday, May 16

Wadesboro, 10 a. m.

Tuesday, May 17

Monroe, 9:30 a. m.
Charlotte, Spencer Memorial, 3 p. m.

Wednesday, May 18

Fairgrove, Thomasville Ct., 3 p. m.

Thursday, May 19

Marvin Chapel, Forsyth Ct., 3 p. m.

Friday, May 20

Dobson, 3:00 p. m.

Wednesday, May 25

Bryson City, 3:00 p. m.
Andrews, 7:30 p. m.

Thursday, May 26

Hayesville, 10:30 a. m.
Franklin, 3:00 p. m.

Friday, May 27

Sylva, 2:00 p. m.

Elizabeth Oliver.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

NOTEWORTHY MEETING

The young people's orphanage conference held here last Saturday was a decided success. Six selected delegates, three young men and three young women, came from the Presbyterian Orphans' Home at Barium Springs, the National Junior Home at Lexington, Mills Home at Thomasville, and the Methodist Protestant Children's Home at High Point. These delegates, together with six from the Children's Home, discussed quite enthusiastically their social and religious inclinations, the opportunities they have for developing them and to what extent they are using these opportunities. These delegates, together with about forty other young people from the Children's Home, who sat in on the meeting as auditors, evaluated the actual conditions connected with their every day living. The young people organized their meeting, conducted it after their own preference and came to their own conclusions. With the exception of three young women who serve as counselors for the young people in their institutions, no adults sat in the meeting to "cramp their style." So far as recollection goes no such meeting has previously been held. The youngsters enjoyed their association with one another so much and got so much value out of the meeting as to desire other opportunities for assembling together. An organization was set up for this purpose as follows: Miss Virginia Daniel, Children's Home, president; David Flowers, Presbyterian Orphans' Home, vice president; and Frank Bailey, Mills Home, secretary.

LOOKING TO EASTER

Our family is very much enthused over the coming of Easter. Next to Christmas Easter brings to Winston-Salem its biggest celebration. Our children, in line with the attitude of the entire community, will recount the cause of the celebration, enjoy the holidays and the fellowship with one another. Of course Easter eggs with their various hues and colors will have a prominent part in the bringing of joy to our boys and girls. Some of the older boys and girls will enjoy with the Moravians and their host of visitors the annual sunrise service. All the family will enjoy our own Easter morning services, the good dinner and the visitation of friends in the afternoon.

"WELL OFF"

A three-column picture of the officers of our young people's orphanage conference appeared on the front page of the Winston-Salem Journal last Sunday morning accompanied by headlines featuring a mighty good story on this wise: "They See No Reason to Grumble. Orphans in Conference Decide They Are 'Well Off.'" These headlines really did summarize the gist of the discussions as revealed by their findings committee. These young people swelled with pride in recounting the privileges they enjoy at their institutions. They were glad to recount their happy times, to relate the prospects of success in store for them and to give assurance of how they expect to use their opportunities for good purposes. It was really refreshing to have the benefit of the real thoughts of a bunch of youngsters who were doing their own thinking and expressing their own thoughts in their own way.

NORMAL AND ABNORMAL

Youngsters in an orphanage are normal human beings. They are similar to other children with likes and dislikes, hopes and lack of hopes, promise and lack of promise. Orphanage children turned loose with other children would in a very short while lose any orphanage identification. But it must be said that children in orphanages are in an abnormal situation. They do not live in small family groups with their fathers and mothers. They live in large groups without their fathers and mothers. Conditions require systematic routine and continued regulations directing their behavior with a view to the good of the group as well as for individual development. Personal preferences shade away to a marked extent into group procedure. Such a situation challenges those who desire to conserve in a child inherent initiative and individual personality. At the same time petty selfishness and over-indulgence are reduced to a minimum. Normal children living in an abnormal situation can and do grow and develop into good citizens of marked ability and distinguished service. It is frequently stated that nine-tenths of the output of orphanages is a credit to former training and an assurance to those desiring good services.



Who said Easter eggs?

ALUMNI MEETING

According to custom, Easter Monday will bring a large number of the former members of our family back to the campus. Classes will have reunions and old friends will renew the friendships of former days. Under the direction of James E. Rink, president, the alumni association will have its annual meeting Monday morning at ten o'clock in the Brown building. Rev. R. W. Bradshaw, a former member of our staff of workers, will deliver the principal address. Lunch will be served in the central dining room. In the afternoon the annual baseball game between the alumni and varsity teams will be played. Archie Templeton will come up from the training headquarters in Florida to pitch for the alumni. At night the alumni dinner will be served. We join President Rink and his organization in the expectation of a most happy reunion day here on Easter Monday.

JOINING THE CHURCH

After a week of religious emphasis and careful training under the direction of Rev. Wilson O. Weldon, our associate pastor, 38 of our boys and girls were baptized and admitted into membership by our pastor, Dr. G. Ray Jordan, last Sunday morning. Our boys and girls joined a slightly larger group of other Centenary boys and girls in being admitted into full connection of church membership before a congregation that taxed the capacity of our church. Our youngsters are very happy to become church members and to start out in an official way their Christian living.

BROTHER AND SISTER

Our friends have an opportunity this week to look at the likeness of little Samuel and Doris Hartley. Samuel, six years of age last December, lives in the Anna Hanes cottage, and Doris, four years old in January, is a member of the baby cottage family. Samuel is sponsored by the Hiatt Bible class of West Asheville, Mrs. Henry Patton being the correspondent. Doris is sponsored by the Epworth Wesley class of Hawthorne Lane, Charlotte, Mrs. W. L. Nicholdson being the correspondent.

SPRING CLOTHING

All the spring clothing for our children has been purchased. While it has been purchased at prices in keeping with wholesale rates, garments have been secured for individual children. Personal preference has had something to do with the selections. Since clothing has a marked influence in the development of personality, much attention is given to the taste and preference of those who will use it. Practically everything connected with spring clothing for our children has been looked after except the payment of the bills. These must be looked after within 30 days. We are very grateful to a large number of clothing sponsoring groups for having sent their spring contributions. We never send out any personal reminders but we do like to send out general reminders that we are in a receptive mood for such payments as our sponsoring friends desire to make. Many of these contributions have already been received.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

The measles epidemic at the Orphanage has cleared up considerably since last week. Unless others who have been exposed to it develop measles, we will soon be back to normal conditions. I am happy to say that we have had no complications so far as a result of the epidemic.

* * * *

I am trusting that many of the pastors and church will remember us in a substantial way within the next few weeks. Unless we can succeed in getting a little ahead at this particular time, we shall find ourselves in an embarrassing way financially during the summer months. I want all those who have sent a part of their Orphanage apportionment to know that I appreciate their thoughtfulness.

* * * *

I wish to say to all that we haven't a single vacant bed in our boys' cottages, and will not have one until after some of our boys leave the home when school closes. Within the next week or two I expect to be out over the conference doing a great deal of case work, so that we may be in position to admit other children when there are vacancies in the home. I feel confident that our friends will be patient with us until we have room to admit others.

* * * *

Easter Sunday and Monday will witness the return of many of the former sons and daughters of the Orphanage, as they gather for the meeting of the Almni Association. For many years we have had these annual reunions, and they have been a source of pleasure to all who have attended. The Alumni Association is doing much toward fostering various undertakings at the Orphanage. A large number of our old boys and girls are filling places of responsibility in the business and professional world, and are in a position now to render larger service to their alma mater. A warm welcome awaits all who can be with us this coming Sunday and Monday.

* * * *

I am taking the liberty of quoting part of a letter which one of our teachers received from Mrs. Will R. Gregg, daughter of Mr. and Mrs. G. G. Allen of New York City. Mrs. Gregg was present at the dedication of the Burwell Memorial Cottage, and spent the entire day on the Orphanage campus. I would like for my Orphanage friends to know her appraisal of the 22 girls who are living in the Burwell Memorial Cottage. "I did enjoy chatting with the girls. They are lovely girls—wholesome and quite evidently happy—and I found myself wishing that the majority of children growing up in private families—even materially well-to-do families—could face the world with the same potentialities for useful citizenship and happy lives. I think our nation's greatest need for moral strength at the present time—and one which the present tendency is to destroy—is that there can be a contented pleasure and sense of pride in any work well done. That seems to me to be where your institution is outstanding."

* * * *

It was my happy privilege to preach for Brother L. C. Larkin in Centenary church, New Bern, on the first Sunday morning in this month. There were a goodly number present at the worship hour. I was happy to meet many of the friends who have stood so loyally and generously back of the Orphanage during my entire administration. It was gratifying to know that Brother Larkin has a big place in the affections of his congregation. It was a source of much regret to me that I did not have the privilege of having fellowship with him and his good wife, as they were out of the city. I was happy to spend Saturday night and Sunday in the home of Dr. and Mrs. C. S. Barker, where I enjoyed their gracious hospitality. Dr. E. L. Hillman was invited to have the evening meal with me on Saturday, and for the noon meal on Sunday my good friend, Rev. J. B. Hurley, one of our honored superannuate preachers, lunched with me at the home of Dr. and Mrs. Barker. I enjoyed fellowship with these two outstanding ministers of ours. Since I had such a delightful visit to Centenary Methodist church in New Bern, I shall look forward with pleasure to visiting the friends of this church again in the near future.

AMELIA EARHART

By Edna C. Hendricks

Like a swift-flying bird she winged her way
Across the uncharted skies;
Over the desert's burning sand, the ocean's restless spray,
Where ever and anon dark storm clouds rise.

And as her giant ship's strong engines hum
Rythmicly across the trackless waste,
Her valiant spirit like a dying swan has sung
A last triumphant song to Fate.

Though Death, the ruthless, through contrary wind,
Her wide-winged ship forced down
Upon the engulfing waves, he could not bind
That daring spirit, nor her courage drown.

She is not dead! But freed of earth's mortality,
And safe within a happier sphere,
Amid the boundless reaches of eternity
She soars upon a purer air.

Don't TEAR your "insides" out with rough cathartics!

If you're constipated and you want a good cleaning out, you need a laxative—but you don't have to take any rough treatment along with it! Because there *is* a laxative that will give you a good, thorough cleaning out—but without those terrible stomach pains!

Ex-Lax gets *thorough* results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness. And Ex-Lax is *easy* to take—tastes just like delicious chocolate!

For over 30 years Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now improved—better than ever!

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THE ORIGINAL CHOCOLATED LAXATIVE

FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of Warner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, stinging urine makes you get up too often nights—you may need that grand diuretic



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

"THE LORD IS RISEN INDEED!"

I know that Christ is risen
For I have seen his face,
In his eyes the deep commission
And the all abounding grace,
Which clothed me like a garment,
And set my soul aflame
With one desire, by faith
And work to glorify his name.
He bent o'er me, I felt his
Touch, it set my spirit free.
My eyes are no more "holden"—
I clearly now can see
That in "The Way" I'm traveling
He daily walks with me.
Sometimes close at my side,
Often he leads the way,
Always I feel his Presence.
O blessed Easter Day!

Lucile N. Carter.

JOINT ZONE MEETING AT FAISON

The Duplin and Union zones will have a joint meeting at Faison on April 26, opening at 10 o'clock.

Deaconess Zoe Anna Davis, Mrs. Walter Patten, Mrs. F. B. McKinne, Mrs. J. C. Wooten, Mrs. H. L. Rivers, Mrs. H. J. Faison, and Mrs. Floyd Johnson will be present and take part on the program.

Let every auxiliary member of both zones take advantage of this unusual opportunity to participate in this large group meeting.

Mrs. I. W. McLamb, chairman of the Union zone, and Mrs. W. F. Murphy, chairman of the Duplin zone, will expect a large interested crowd of missionary workers.

PROGRAM WOMAN'S MISSIONARY SOCIETY N. C. CONFERENCE, GREENVILLE, APRIL 19-21

Tuesday, April 19

11:00. Meeting of executive committee and district secretaries, Student Center, 407 Holly St.

2:00. Opening session.

Worship. Miss Elizabeth Lamb.

Solo, "A Prayer." Mrs. J. A. Karsnak.

Welcome by Jarvis Memorial church. Mrs. Hortense Moye.

Response for conference. Mrs. J. M. Ormond.

Report of Recording Secretary, Mrs. Walter Patten.

Annual Message of the President, Mrs. A. M. Gates.

Report of the Vice President, Mrs. H. J. Faison.

Report of the Treasurer, Mrs. F. B. McKinne.

3:30. Department of Christian Social Relations hour.

General Recommendations. Mrs. H. L. Rivers.

International Relations and World Peace. Mrs. E. L. Hillman.

Christian Citizenship.

Interracial Co-operation. Mrs. H. B. Baum.

Rural Community. Mrs. Harvey Boney.

Hymn.

Worship theme, "The Art of Prayer." Mrs. William R. Nesbitt, evangelist in Presbyterian church.

"You, going about your task, may be a prayer in shoes" (S. D. Gordon).

Benediction.

6:00. Fellowship dinner. East Carolina Teachers' College. (Admission by ticket).

Tuesday Night, April 19

8:00. Aldersgate Commemoration.

Organ prelude. Mrs. George B. W. Hadley.

Hymn 162.

Aldersgate pageant.

Scripture and prayer. Rev. T. McM. Grant.

Anthem.

Aldersgate sermon. Rev. R. Dwight Ware.

Solo, "The Lord's Prayer." E. H. Parkinson.

Hymn 387.

Communion service. Rev. E. L. Hillman, presiding elder New Bern district.

Wednesday, April 20

8:50. Organ prelude. Mrs. Hadley.

Solo, "I Come to Thee." Mrs. B. D. Johnson.

Worship. Miss Elizabeth Lamb.

Hymn 279.

9:30. Order of business: Report on minutes. Secretaries' hour.

Report of Conference Secretary, Mrs. W. C. Chadwick.

Report of districts:

Durham, Miss Florine Robertson.
Elizabeth City, Mrs. J. L. DeLaney.
Fayetteville, Mrs. Dan C. Lawrence.
New Bern, Mrs. Gertie Matthews.
Raleigh, Mrs. Gurney Hood.
Rocky Mount, Mrs. Fred Johnson.
Washington, Mrs. Floyd Johnson.

Award of tha Korean Urn.

10:30. Election of officers.

Hymn.

Messages from Korea: Miss Ida Hankins, Miss Euline Smith.

11:30. Study department hour. Mrs. B. F. Boone.

Award of the Lillie Moore Everett Jubilee Jewel.

"Why Study India?" Mrs. C. E. Parker, missionary to India.

Recommendations for Spiritual Life Groups. Miss Elizabeth Lamb.

12:00. Introductions.

Announcements.

Solo, "O Divine Redeemer." Mrs. J. H. Waldrop.

Benediction.

1:00. Luncheon.

2:00 Hymn.

Scripture and prayer. Mrs. Fred Johnson.

Highlights of the 1938 Council Meeting. Mrs. W. C. Chadwick.

Our Children. Mrs. J. C. Wooten.

2:45. Our Student Work at East Carolina Teachers' College.

Student Activities. Deaconess Zoe Anna Davis.

The Student Center. Mrs. J. C. Wooten.

"What the Center Means to a Student." Student to be selected.

Recommendations for Education and Promotion. Mrs. W. C. Chadwick.

Pledge service. Mrs. F. B. McKinne.

Duet, "Hold Thou My Hand." Mrs. Dink James and Miss Agnes Fullelove.

Benediction.

4:30-6:00. Drive and open house at Student Center.

Evening Service

8:00. Organ prelude. Mrs. George W. B. Hadley.

Hymn.

Anthem.

Scripture and prayer.

Solo, "Love." Mrs. J. Wesley Foreman, Elizabeth City.

Address, "Churches in Social Action: Why and How." Dr. James Myers.

Hymn.

Benediction.

Thursday, April 21

8:50. Organ prelude. Mrs. George W. B. Hadley.

Hymn.

Worship. Miss Elizabeth Lamb.

9:20. Order of business:

Report on minutes.

Departmental reports and recommendations:

Supplies, Mrs. W. L. Knight.
Publicity, Mrs. B. C. Thompson.
Literature, Miss Bessie Harding.

10:10. Messages from Korea. Miss Ida Hankins, Miss Euline Smith.

10:45. Reports from standing committees:

Candidates, Mrs. A. M. Gates.

Constitution and By-Laws, Miss Elizabeth Lamb.

Editor Woman's Page, Mrs. M. T. Plyler.

Historical, Mrs. M. T. Plyler.

Scarritt Associates, Mrs. M. Leigh Sheep.

Status of Women, Mrs. Ernest Simmons.

Hymn.

11:15. Invitations for 1938.

Message from Raleigh Orphanage.

Election of District Secretaries.

Election of Alternates to Council.

Nomination to Board of Missions.

Report of Committee on Resolutions.

Reading of Minutes.

Memorial Service. Mrs. George Hawkins.

Duet, "Crucifix." Mrs. Helene Kirkpatrick and Mr. J. D. Simpson, Sr.

Thursday, April 21

12:00. Worship theme, "The Art of Personal Witnessing." Mrs. Wm. R. Nesbitt.

"I am debtor . . . I am ready . . . I am not ashamed." Romans 1:15-16.

Benediction.

1:00. Luncheon.

To the objection often raised that there is not much teaching concerning tithing in the New Testament, it has been well replied: "There is not much, because it was unnecessary." The Old Testament was the Bible of the early Christians and also the Bible of our Lord. These Scriptures are full of teaching relative to tithing.

Difficulties and impossibilities are the true objects of belief.—Bishop Hall.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW OFFICERS

It is with deepest regret that the conference accepted the resignation of Mrs. W. W. Hagood as vice president of the conference after 51 years of official connection with the work. Mrs. Hagood has been an inspiration during these years and we will miss her from our "conference family."

Mrs. C. N. Clark, who has served as study superintendent of the conference for several years, was chosen as successor to Mrs. Hagood, and we feel sure that her mantle has fallen upon most worthy shoulders and that under Mrs. Clark's leadership the work will go forward. With this election Mrs. Clark becomes conference superintendent of spiritual life groups—a work which has been carried on by our vice president for several years, and we wish for our new leader the greatest success.

Mrs. Clark's election to vice presidency left the office of study superintendent vacant, and Mrs. J. W. Payne of Waxhaw, who has served most acceptably on the Bureau of Christian Social Relations as chairman of rural development, was elected to succeed Mrs. Clark. Mrs. Payne is splendidly equipped for this work and we predict for her great success in her new field of labor.

NEW DISTRICT SECRETARY

Mrs. T. V. Goode of Statesville, who was elected by the executive committee to fill out the unexpired term of Mrs. J. W. Mann, as secretary of the Statesville district, was elected to this office at the recent meeting in Monroe. Mrs. Goode has been affiliated with the work for several years in her local auxiliary at Broad Street and we feel sure that the district will maintain its splendid record under her administration. Our best wishes go out to each of these new officers.

THE TWENTY-SIXTH ANNUAL MEETING

The twenty-sixth annual meeting of the Woman's Missionary Society of the Western North Carolina Conference convened in Central church, Monroe, April 5-7, in a most pleasant meeting with many outstanding features of interest.

The hospitality of the people of Monroe was unbounded, and Mrs. T. T. Capehart and her committee on entertainment had provided everything necessary for our comfort and happiness. The beautiful decorations of spring flowers, the splendid music rendered by a choir ever ready to respond, the interesting program, the personnel of visitors and speakers, the social features, each and all contributed to the success of the occasion.

Tuesday morning at 10:30 was the executive meeeting, the first on the three days' program, with a 100 per cent attendance of conference officers and district secretaries, and the nine district spiritual life leaders, who were invited guests of the conference.

A delightful luncheon was served at one o'clock at the Monroe Club House, complimentary to the executive committee, with Mrs. W. G. Graveley and the woman's missionary society and Mrs. Niven, presidents respectively, of the Florence Weaver society, presiding. Place cards and pretty corsages of spring flowers directed the guests to their places at the table and amid beautiful decorations a tempting menu was served and thoroughly enjoyed.

The first open meeting of the conference convened at 2:30 with Mrs. C. C. Weaver, president, presiding. The opening hymn was "O for a Thousand Tongues to Sing" and was followed by an impressive worship service by Mrs. G. L. Hampton of Canton, spiritual life group leader for Waynesville district, who chose for her subject "Making Disciples," with her scriptural text the words of the great commission, "Go ye." Group meetings were held from 3:20 to 4:20, and at the close of these the visitors reassembled in the auditorium for the communion service, conducted by Rev. G. T. Bond, P. E. of Charlotte district, assisted by Rev. W. R. Kelly, pastor of Central church, Monroe, and Rev. L. P. Barnett of Pineville. A service of remembrance honoring those members of the missionary societies of the conference who had passed away during 1937 was led by Mrs. Plato Miller of Lincolnton, spiritual life leader of Statesville district with the district secretaries taking part in the service. A basket of greenery was placed on a table in front of the pulpit and two standards with seven lighted candles on each were placed on either side of the table. The district secretaries called the names of their departed co-workers, placing white carnations in the basket as the names were called. It was a most beautiful and impressive scene and a fitting tribute to the faithful ones who had been called away. The flowers were taken later during the day to the cemetery and placed on the graves of Mrs. L. N. Presson, former secretary of Charlotte district, and Mrs. John Crow, a former member of the woman's missionary society of Monroe.

Tuesday evening opened with the conference hymn, "God of Grace and God of Glory" and a worship service by Rev. W. R. Kelly, pastor.

After special music messages from the Oriental fields were heard with much interest from Miss Naomi Howie and Miss Leila Tuttle, both missionaries from China, at home on furlough. They brought out much that was of interest concerning this field of work and deplored that conditions there were interrupting the missionary program that has been such a success during the years that our missionaries have been there.

Special music, announcements and the benediction by Mr. Kelly closed the program.

Wednesday morning's session opened with ten minutes of quiet meditation, followed by a hymn and worship service conducted by Mrs. J. H. Armbrust of Reidsville, spiritual life leader of Greensboro district. Mrs. Armbrust chose as her theme the "Loveliness of Jesus," stressing especially his humanity, his saintliness, his sympathy, his humility and his gentleness, bringing out thoughts of interest on each of these characteristics.

Reports of officers were heard with that of vice president, Mrs. W. W. Hagood, being first. Mrs. Hagood, who resigned her office after 51 years of official connection with the woman's missionary society of W. N. C. conference spoke of the joy in service that had come to her, her regret at having to give up the work and her hope for its continued success during the years.

Report of superintendent of literature, Mrs. A. L. Thompson, showed an advance along all lines and encouragement for the future of this department. A humorous poem, by an agent of the World Outlook, was read by Mrs. Norman Cooper of Greensboro as a close to this report, which included also a report of the World Outlook which showed that the Western North Carolina conference stands first in Southern Methodism in subscriptions to this missionary periodical.

Mrs. C. N. Clark, superintendent of study, brought her report of missions and Bible study, showing an advancement along all lines and awarded Council certificates to the 114 societies having attained this recognition, through their district secretaries.

The Council message by Mrs. W. R. Harris filled the next 20 minutes and was one of encouragement as to the work of the Council during 1937, showing that there are now 8446 auxiliaries with membership of 291,977, a net gain of 111 auxiliaries and 1444 members. She also gave as the total offerings for 1937 in the Council $1,136,790.54, with the income from the conferences being $858,527.27, an increase of more than $27,000 over last year.

Advance along other lines of work were also brought out in this report.

The report of treasurer, Mrs. P. N. Peacock, was heard with intense intrest as she gave the total receipts for our conference for year at $52,707.31 with every district having overpaid its budget. Including the local work and supplies the grand total was reported at $110,004.86, a fine report showing the result of co-operation of the women in the local auxiliaries in the splendid record made. At the close of Mrs. Peacock's report she was presented an honorary life membership and pin by Mrs. W. R. Harris on behalf of the conference and in appreciation of her faithful service as treasurer during a long period of years.

The message of the president, Mrs. C. C. Weaver, always of extreme interest, was heard with the closest attention as she brought out so much that was of value and importance in our work. This report will appear in full in our annual record, and we urge its reading by all of our missionary women and a carrying out of the suggestions for the progress of our work and which will prove, if carried out, a stimulus to greater results in 1938.

(To be concluded)

Children's Storyland

KITTY-CAT PAWS

By Mary Catherine Holloway

Such wonderful things are a kitty-cat's paws,
Upholstered in leather with five little claws;
So furry on top that the claws never show
'Less kitty should happen to need them, you know.

Four, wee cushioned balls that steal softly around,
And bounce along lightly with hardly a sound;
Displeased little paws—how they shake off the dew,
Reluctant to step when there's wet to go through.

Strong, work-a-day paws that climb nimbly up trees,
Or quickly catch mousie—then, oh, how they tease;
Sly, mischievous paws play with this and with that,
And wash-raggy paws clean the face of the cat.

Dear, tired little paws stretching idly at rest,
Or curled up so cunningly 'neath kitty's breast;
Why write these words? Oh, just because—
Such wonderful things are kitty-cat's paws!

—Presbyterian Tribune.

WORLD SHO IS SHRUNK

By Lucy Meacham Thruston

"Now, darling, don't you worry, mother is going to stay only two weeks"; but there were still tears on Nan's cheeks. The red-capped porter, his arms bulging with bags was begging, "Better hurry, ma'am, better hurry!"

"Nan," mother gripped her closer, "I'll call you up on the telephone the very first hour I'm there—and I'll write you, too, the first night. Let me see, this is Monday early. I ought to be in San Francisco Wednesday by ten o'clock. Along about noon I'll call you and that night I'll write you a letter, I promise."

"All aboard," the conductor sang out and Nan turned away. She thought she could not live through until Wednesday, but she did and mother must have calculated the time pretty well, for Nan's midday bells were just ringing when the phone went ting-a-ling and Nan cried, "Mother!" And mother it was. "I had a lovely trip, darling, and my mother, your Gran, is so glad to see me." The voice was as clear as if mother were talking from down town. "I'm going to write to you tonight. I'll send it by airmail and I'll tell you how this talk came from me to you, all across the United States," for Nan lived near the Atlantic and mother was looking out on the Pacific.

The airmail letter came Friday and after a word or two about Gran came this: "It took two minutes to get the connection from Gran's to you. Now see what happened: Your long distance operator—let's reverse it, make the talk from you to me—your long distance operator would get the wires out to Chicago and Chicago would connect with Omaha. Then singing lines would bring the words over plains and over mountains—one place, honey, they go deep down into a canyon, Wildcat Canyon, and up again and on to Sacramento, where a cable takes them underground. Up they come again; and here they are in San Francisco. I looked at my wrist watch—just two minutes to get across to talk right in your ear, so. So don't ever be scared, Nan; mother isn't so far away."

"Lawd amussy," gasped black Jane standing not far away, "dis worl' sho is shrunk."

* * *

An exhibition of children's hobbies is being held in Cincinnati. Seated at a two-inch piano a doll proclaimed the show open. It was the seventh annual hobby show. The house in which the doll announcer sat was perhaps the most interesting exhibit of the whole show. Its builder had spent a year on its construction. It was a foot high, had thimble-size bird baths on a handkerchief; big lawn which had lawn umbrellas on it, and it contained eight rooms, all furnished. There was a doll's house made of candy. There were brass, copper and aluminum trays and vessels, and book ends, and racks of doll clothes. Which would you have liked best?

* * *

The Russian children are having a wonderful new topic to study in their school rooms. It is about the Arctic explorers, the four men and a dog who set up a tent home on an icefloe close to the North Pole in May, 1937, and lived there until February 19, 1938. That is they lived in the tent home, but that icefloe was drifting and drifting down along the northeast coast of Greenland and it was cracked here and cracked there and had become smaller and smaller. But the men left there had made many studies of winds and currents—of everything about them—and had added much to knowledge of Arctic life. Russia is proud of them.

CHILDREN'S SAYINGS

A little girl was carrying home some eggs from the store and dropped them.

"Did you break any?" asked her mother.

"No," said the little girl, but the shells came off of some of them."

* * * *

"What," asked the teacher of one of her pupils, "do we mean by the word 'plural'?"

Pupil: "By the plural of a word we mean the same thing, only more of it."

* * * *

Mistress—I see a spider web in the corner, Mary. To what do you attribute that?

Maid—To a spider, ma'am.

HEAD ACHING?
STOMACH UPSET?
Here's FAST relief...

HEADACHE'S bad enough! The worst of it is that upset STOMACH often goes along with headache. Then you feel SICK all over.

Bromo-Seltzer relieves both your HEADACHE and your upset STOMACH. It eases headache FAST. And by reducing excess acid substances, it helps settle the stomach. It relieves the feeling of distress and nausea and ALKALIZES.

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Bromo-Seltzer

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physican.

A Good Way to Prevent Colds

Many run-down men, women and children have found Yerkes Palatable Preparation with Malt and Hypophosphites containing a solution of an extractive from fresh Cod Livers, an ideal way to rebuild healthy vitality, sound flesh and strength and also to build up resistance against colds and other infections. Ask your druggist today for

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Thomas Communion Service, Box 1217 Lima, Ohio

In Memoriam

STALLINGS—Littleton's oldest citizen, S. J. Stallings, peacefully slipped away from the shadows of time to the realm of immortality on Saturday, February 26, 1938. He was 89 years old.

The service was conducted by his devoted friend, Rev. Francis Joyner, assisted by Rev. W. T. Phipps, pastor of Littleton Methodist church. The service was of a solemn and impressive character, and while there was sorrow and sympathy in the hearts of many present, it was not as those who mourned without hope, for he lived the life and died the death of the righteous. It was indeed "Sunset and evening star, when he wrapped the drapery of his couch around him and lay down to pleasant dreams," only to awaken to meet his faithful wife who waited on the other shore.

"He spoke of her so loving, and so tenderly, you know—
The sweetheart of his bosom in the days of long ago.
And tonight I sit here thinking, maybe now she's meeting him
In that land of rest and quiet where the shadows grow so dim.
She'll know his footsteps yonder when she hears 'em on the street,
And won't the flowers be blooming when they both look up and meet!
And won't her tears flow softly and his gentle bosom swell,
As they stand there in the glory of love's everlasting spell!
I bet there was no mourning in that heavenly city bright,
As glorious as the morning when he saw her come in sight,
And knew at last he'd slumbered, and on wings of loving care,
Had been borne by God's good angels to be given to her there!"

Lottie Stallings Latham.

HARRIS—On November 23, 1878, Thomas Sexton Harris was born, and after almost 60 years of beautiful living he was given a home in heaven September 28, 1937.

He was married to Lucy M. Snipes October 31, 1901. God blessed these two devoted Christians with a number of sons and daughters, all of whom have honored their parents by living a devoted Christian life.

In 1903 Brother Harris moved his church membership to Cedar Grove Methodist church in Chatham county, in which he served faithfully until death. After moving into that church he was soon appointed teacher of the adult class of the Sunday school, and in 1907 he was elected superintendent of the school, in which capacity he served most effectively for 22 years. After that period of service he was again made teacher of the class.

This good man was a talented and gifted citizen of a quiet country place, and both his intelligence and character were above the average. He kept up with the times by reading the best books and papers, and oftentimes he expressed his thoughts beautfiully in poetry and prose as he wrote for church and state papers. All who knew him had the profoundest respect and esteem for him, and all were inspired by his Christian faith and courage.

His wife and mother survive him, also a number of children and close relatives. They miss him, but they bow in lovely submission to their heavenly Father who doeth all things well.

His friend, E. C. Durham.

BRAGG—Hallas Atwood Bragg, 64 years of age, well known citizen of Ocracoke, died Monday afternoon, March 7, 1938, after a brief illness. Funeral was held Tuesday from the home by M. W. Mann, assisted by W. A. Crow. Interment was in the family burying plot. Surviving are his wife, two daughters, Mrs. W. N. Cullifer of Virginia and Miss Kathleen Bragg of Ocracoke, and three sons, Stacy of Virginia, and Malby and Gregory of Ocracoke; also one brother, Gary Bragg of Ocracoke.

Brother Bragg for many years was an active and useful member of the Methodist Episcopal Church, South, and is remembered as one with deep convictions, unmoved by criticism and unswerved in his devotion to duty and right. God bless his memory and give comfort to the mother and children in this their sad hour. A Friend.

RESOLUTIONS OF RESPECT

We, the members of Zion woman's missionary society, wish to pay loving tribute to one of our esteemed and faithful members, Mrs. Lula Riddick Blanchard, who passed from us on November 11, 1937. Therefore be it resolved:

First, That we are grateful for having had one with such Christian character and sunny disposition in our midst. Her greatest interest was in her home, where she was a good wife and loving mother.

Second, That we feel keenly the vacancy in our church, Sunday school and missionary society.

Third, That we extend to her bereaved family our heartfelt sympathy and commend them to him who gives sustaining grace and is too wise to err.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy be placed in the minutes of our society.

Miss Alice Spivey,
Mrs. N. E. Brown,
Miss Lizzie Lee White.

RESOLUTIONS OF RESPECT

On November 24, 1937, Miss Mattie Adams was called to her eternal reward by our heavenly Father. Therefore be it resolved:

That in her passing our church (Central Methodist, Shelby,) has lost one of its most beloved and faithful members.

That we miss her presence, but feel that her spirit lives on, and trust that we will all become more loyal and courageous because of her life.

That we extend our heartfelt sympathy to all who mourn her passing.

That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication and a copy be written into our records.

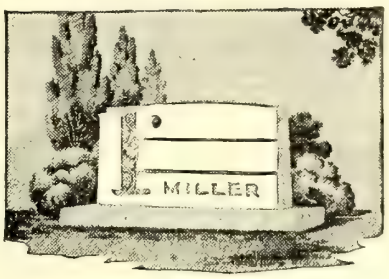
Mrs. C. F. Sherrill,
Mrs. W. Y. Crowder,
Mrs. Flora D. Clarke,
Mrs. S. A. Ellis.

IN MEMORIAM

In loving remembrance of Ida Belle Stevenson, who died January 23, 1938.

We, the intermediate class of the Pisgah Sunday school class, were saddened when angels bore her spirit away from this earthly home to an eternal one in heaven, where there is no pain or death. While we are in sorrow, yet we can smile through our tears because of Ida Belle now being at rest and happy. We will always miss Ida Belle, but we are glad to think of her being with our Father in heaven, where we can see her again some day.

Intermediate S. S. Class.



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These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Marion, Salem Church, Bostic Charge .....April 24-25
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Fayetteville, Carthage ..... May 11
Asheville, Acton Church, Acton Charge.....May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 20
Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

April 4-17—First Church, Lexington, Ky.
April 24-May 8—Union, Freeport, Pa.
May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

High Point, Highland .....April 3-17
Thomasville, Bethany ..... April 18-May 1
West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

High Point, N. C. ..... April 3-17
Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Stem, Shady Grove, 11 17
Carr, 7:30 17
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24
May
Tynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April
Washington, 11 17
Bath, Bethany, 7:30 17
Mattamuskeet, Engelhard, 11 24
Roper, Creswell, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24
May
Plymouth, Jamesville, night 8
Gates, Harrell's, 11 and 1 14
Williamston, night 15
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

April
Ellerbe, Concord, 11 17
Mt. Gilead, 7:30 17
Troy, 11 24
West End, Marcus, 3:30 24
Piscoe, Candor, 7:30 24
May
Mt. Gilead Ct., Ophir, 11 1
Hemp, Pleasant Hill, 3:30 1
Red Springs, 8 1
Fayetteville Ct., Parsonage, 8 3
Rowland, 11 8
Parkton, Sandy Ridge, 3:30 8
Aberdeen-Vass, Vass, 8 8
Carthage, District Conference, 10 a.m. 11
Glendon, High Falls, 3:30 15
Maxton, 11 22
Hamlet, 3:30 22
Raeford, 8 22
Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

April
New Bern District Conference, Ayden, 9:45-4:30.....22
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

April
Princeton, Micro, 11 17
Cary-Apex, Apex, night 17
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24
Creedmoor, Bullocks, 11 30
May
Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April
Hallsboro, Old Dock, 11 17
Tabor City, Bethesda, 3 17
Whiteville, night 17
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24
May
Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April
Walstonburg, Arthur, 11 17
Farmville, 7:30 17
Littleton, 11 24
Warren, Bethlehem, 3 24
May
Kenly, Lucama, 7:30 1
Northampton, Jackson, 11 8
Rich Square, Woodland, 7:30 8
McKendree, McKendree, 11 15
Halifax, Tabor, 3 15
Elm City, 7:30 15
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24
District conference at Bethel, May 26-27.

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

April
Sandy Ct., 11 17
Black Mountain, 7:30 17
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24
May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

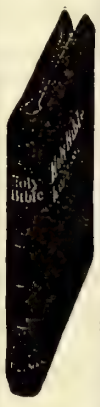
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NEW SCHEDULE
February 1, 1938
Via
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thence
Norfolk Southern R. R.

Leave Raleigh ..... 7:30 a.m.
Arrive Wilson ..... 9:25 a.m
Arrive Farmville .....10:18 a.m.
Arrive Greenville ....10:52 a.m.
Arrive Washington ....11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
Arrive Norfolk ..... 4:50 p.m.

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CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

	April
Duncan Memorial, 7:30	17
Brevard Street, 7:30	20
Hickory Grove, 11	24
Dilworth, 7:30	24
Belmont Park, 7:30	27
	May
Lilesville, Savannah, 10	1
Prospect, Midway, 2	1
First Church, Charlotte, 7:30	1
Homestead-Plasant Grove, Pleasant Grove, 11	8
Spencer Memorial, 7:30	8
Chadwick, 7:30	9
Matthews, 7:30	11
Pelkton, Wightman, 11	15
Weddington, Hebron, 3	15
Mt. Zion, 7:30	15
Ansonville, Cedar Hill, 11	22
New Hope-Bethel, Long Pine, 3	22
Derita, 7:30	22
Monroe Central, 7:30	24
North Monroe-Grace, Grace, 11	29
Monroe Ct., Mill Grove, 3	29
Hawthorne Lane, 5	29
Wadesboro, 7:30	30
	June
Waxhaw, Pleasant Grove, 11	5
Pineville, Marvin, 3	5
Myers Park, 5	5
Thrift-Moores, Moores, 10	12
Morven, Shiloh, 3	19
Peachland, Fountain Hill, 5:30	19
Marshville, Center, 11	26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

	April
Gastonia, Smyre, 11	17
Belwood, Kadesh, 3	17
Gastonia, Trinity, night	17
Gastonia, Bradley Memorial, 11	24
Cramerton, night	24

District conference April 21 at Clover Hill church on the Polkville charge.

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
SECOND ROUND

	April
Pleasant Garden, Rehobeth, 7.30	7
West Greensboro, Groome, 7:30	8
Mt Pleasant, 11	10
Glenwood, 7:30	10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

	April
Granite Falls, 11	10
Table Rock, Arney's Chapel, 3	10
Morganton, First, 7:30	10
Rutherford College, Rutherford College, 11	17
Dudley Shoals-Hudson, Ebenezer, 3	17
Lenoir, First, 7:30	17
Cross Mill, 11	24

District conference at Salem church, Bostic charge, April 24-25. Session opens at 2 p. m. and adjourns in afternoon of following day.

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	April
Statesville, Broad Street, 11	17
Cool Springs, New Salem, 3	17
Statesville Ct., Midway, night	17
Moravian Falls, Moriah, 11	16

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	April
Brevard, 11	17
Brevard Ct., Oak Grove, 3	17
Sylva, 11	24
Whittier, 3	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	April
Denton Ct., Jackson Hill, 11	17
Doub's Ct., Brookstown, 7:30	17

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of Trinity Methodist church, Southport, N. C., pay loving tribute to the memory of our oldest and beloved member, Mrs. Annie Leonard Ferguson, who went to her heavenly reward on February 27, 1938. For over 50 years Sister Ferguson had been an inspiration to our society—loyal, faithful and consecrated. Possessing a sweet, gentle and loving manner, her winsome personality endeared her to all. Not only is our society poorer for her passing, but the church and community have lost one of our most exemplary Christian characters. We praise God that for so long he loaned us one to companion with us who knew him well enough to show us how lovable he is. Therefore be it resolved:

First, That we dedicate ourselves to God and pray that her mantle may fall upon another worthy one among us.

Second, That we extend our deepest love and heratfelt sympathy to the bereaved family and many friends who loved her.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy be sent to the family of the deceased, and a copy be spread upon the minutes of our society.

Mrs. E. M. Hall,
Mrs. C. Ed Taylor,
Mrs. C. G. Ruark.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his wisdom has seen fit to remove by death John S. Adams, the father of our friend and brother, R. E. Adams, who died on February 22, 1938, age 71 years, in Robeson county; be it resolved:

First, That in the death of Brother Adams, Robeson county and the state has lost a faithful, efficient and beloved citizen, one ever ready to guard the interest of his county and community in which he has been a resident for a long period of time; he will be missed in his home, his church, his business and the community at large. We should strive to emulate his virtues.

Second, That we offer our deepest sympathy to the bereaved family and friends and would commend them to Him who can alone give comfort in the hour of bereavement.

Third, That a copy of these resolutions be sent to the bereaved family, a copy be sent to the North Carolina Christian Advocate, and a copy be spread on the minutes of the class.

J. Warren Pate,
E. C. Ross,
J. W. Hedgpeth.
L. K. Nimocks,
Teacher Young Men's Bible Class.
W. C. Martin,
Pastor Hay St. M. E. Church.

CARD OF THANKS

We wish to express our appreciation to the many friends and neighbors for their kindness and sympathy shown in so many ways in the sickness and death of our loved one, J. Wesley Guthrie.

Mrs. Addie Guthrie and Family.

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Name	*Charge*	*District*	*Amount*
Annie Lizzie Terrell	Whittier	Waynesville	$ 1.00
Rev. J. Doyne Young	Pittsboro	Durham	13.70
Rev. Robt. E. Hunt	Cool Spring	Statesville	27.50
Woman's Missionary Society	Main St., Belmont	Gastonia	10.00
A Friend	Green Street	Winston-Salem	5.00
M. E. Church (Holt's Chapel)	Holt's Chapel-Webb Avenue	Durham	5.75
Rev. W. J. Underwood	Goldston	Fayetteville	11.00
Rev. E. E. Snow	Pleasant Garden	Greensboro	8.41
Missionary Society (Daniel's Chapel)	Goldsboro Ct.	New Bern	4.50
Young Ladies' Circle	Fletcher	Asheville	2.00
Rev. N. C. Yearby	Elm City	Rocky Mount	2.75
Rev. N. C. Yearby	Mt. Zion	Rocky Mount	4.00
Rev. C. T. Thrift	Plymouth	Elizabeth City	4.00
Mrs. W. O. Rackley	Benson	Raleigh	6.50
W. J. Weaver	Leicester	Asheville	50.00
Rev. J. O. Ervin	Bessemer City	Gastonia	5.00
Missionary Society (First Church)	Lexington	Winston-Salem	10.00
Rev. E. B. Fisher	Roanoke Rapids	Rocky Mount	10.01
Missionary Society	Oxford	Raleigh	10.00
Mrs. J. S. Funchess	Kinston	New Bern	3.00
Fairgrove Missionary Society	Thomasville	Winston-Salem	10.00
Central M. E. Church	Albemarle	Salisbury	24.00
Camp Ground Missionary Society	Fayetteville	Fayetteville	4.00
Centenary M. E. Church	Centenary	Greensboro	18.00
Mrs. J. W. Kennedy	Broad River	Marion	4.00
Edgerton Memorial Church	Selma	Raleigh	17.00
J. R. Boyd	Waynesville	Waynesville	2.50
R. Lillian Vincent	Conway	Rocky Mount	3.00
Rev. O. P. Mitchell	Grace	Winston-Salem	3.00
			$ 279.62
Previously acknowledged			2629.46
Total contributions to April 12, 1938			$2909.08

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 21, 19 Number 16

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OCT 37

"Suffered Under Pontius Pilate"

THE CHURCH has always suffered under world power and State domination and never more so than now. If she has accepted favors from the State it has been at the price of her soul. Today in many countries the alternative is extinction as a true Christian Church or submission to the State. In every so-called Christian country the Church's values, principles, and ideals are openly set aside for practical purposes and worldly methods used. Then the world turns and points at Christian countries using the methods of the world, the flesh, and the devil in their dealings with each other and adds that the Church has failed. She has not failed. She is suffering under Pontius Pilate and being crucified. The less she suffers the more will evil triumph; the more she suffers the less will evil triumph. We know that unemployment, poverty, slums, child labor, the profits made by traffic in the weaknesses, vices, and sins of men, and wars are not acts of God but acts of men spurred on by world ideals and power. Efforts are being made to ally the Church with such things. At her best she has refused. The prophecy continues, "The third day He rose again from the dead." There are many signs today of a resurrection of society through the power of an undefeated Church. The conscience of society is being aroused and enlightened. Countries are growing more responsive to the needs of their people and nations are getting much more sensitive on the subject of war. Pontius Pilate still makes the Church suffer, but sufferings make for power and the world will surely rise from the death into which it is plunged and live more and more as that kingdom for whose coming we pray in the Lord's Prayer.

—From the Los Angeles Churchman.

Aldersgate and the Golden Cross Enrollment

IN THIS HOUR OF GREAT SPIRITUAL EMPHASIS WE MUST NOT DISREGARD THE NEEDS OF OUR CHURCH-OWNED AND CHURCH-SUPPORTED HOSPITALS—THAT THEY MAY CONTINUE TO MINISTER TO THE PHYSICAL NEEDS OF THE UNFORTUNATE

The early life of John Wesley was perhaps sheltered from any knowledge of the suffering of the poor and underprivileged. But his one brief visit to America with its touch of pioneer life, with all of its physical privation and tragedy, as well as his active pastoral visitations among the neglected poor of London, impressed him with the vital need of a ministry to both soul and body. Ever afterward he sought to perpetuate this ministry through the people called Methodist.

Methodism Calls Every Methodist to Answer the Annual Golden Cross Enrollment, Hospital Week, May 8-15.

The needs of suffering humanity have never been greater than now. Every dollar received through this Enrollment will be used to enable your Church to meet the needs of the underprivileged. Our church-owned hospitals cannot respond effectually to the calls upon them without your assistance. Conferences which do not own hospitals have either entered into agreements, through their Board of Missions, with some Church-owned hospital in a neighboring Conference or some privately owned institution within the bounds of the Conference for the hospitalization of their charity cases, as provided for by the Discipline.

EVERY METHODIST CONGREGATION SHOULD OBSERVE GOLDEN CROSS ENROLLMENT WHETHER YOUR CONFERENCE OWNS A HOSPITAL OR HAS AN AGREEMENT WITH SOME PRIVATE INSTITUTION FOR HOSPITALIZATION OF ITS CHARITY CASES.

Send All Funds to Your Annual Conference Treasurer.

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NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 21, 1938 Number 16

Aldersgate Street has been much in our thought and our plans. Much have we talked of "the world is my parish." Birmingham is a significant stage on the way to the final conquest of this continent. Blessed are all they who can catch step in the advance.

S S S

"All roads lead to Rome." For the next few weeks all Methodist roads will lead to Birmingham. The General Conference in session there is of vital importance to all American Methodists. All between the two oceans and the Canadian north and the republics to the south have a common interest in the decision as to Methodist union. Above all contentions we should hear the voice of the Son of God.

S S S

Isaiah, the ancient poet-preacher, wrote of swords and ploughshares of swords being converted into ploughshares. The sword was an emblem of war with its dissensions, conflicts and death. The ploughshare was and is an emblem of industry, of possible harvests and of prosperity. Yet after more than twenty-six centuries Isaiah's song is largely an unrealized dream. How stupid is man!

S S S

We have no disposition to return to the "good old days." The common man today, through the gifts of science, enjoys those comforts and conveniences of every day living that were not long ago out of reach of kings and millionaires. In fact, these things did not exist. But our progress is not alone in the "things" that we possess, but even our larger religious beliefs of today are to be preferred to those narrow conceptions of life and religion that made for bigotry and superstition. Yet with all these advantages of the present, let us keep in mind that our forefathers made sacrifices for their religious beliefs that we are unwilling to make. To sing about the cross that towers over the wrecks of time is a delightful religious pastime, but to hang one's self upon a cross is an entirely different matter.

The depressed and discouraged disciples on the dusty road as the sun went down that first Resurrection day visioned the end since He had not restored Israel. But later they came to realize this was the beginning of a new world as they, with burning hearts, walked with the risen Christ. Can we catch step with him as we go from Birmingham?

S S S

Great is liquor control in Durham! With the coming of the liquor stores the bootlegger was to go and temperance was to come. Hundreds of thousands of dollars that poor families, black and white, need for food and clothes go for liquor. But this is not all. More than a hundred bootleggers were rounded up last week by the ABC force following the expenditure of $4,000 to get the evidence. With thousands of dollars day after day going into the liquor stores, with police courts crowded and the bootleggers busy, great is liquor control in Durham. One is reminded of Kipling's little boy in Quebec in snow up to his neck, "But they don't call that cold in Quebec." But they don't call this wet in Durham.

S S S

"One thing that draws men and women to church," says The Watchman-Examiner, "is dramatic power. Logical preachers stimulate the intellect and convince the understanding, but it is dramatic power that moves the heart and gives decision to the will. All great soul winners have great dramatic power. A drama is a story, and the better a story is told the more power it will have. Charles H. Spurgeon and Dwight L. Moody were great story-tellers, and used that talent for the glory of God and the salvation of men. George Whitefield is a still more striking illustration. Living preachers of all denominations who possess dramatic skill will instantly come to the minds of our readers. We have observed that preachers who do not use illustrations do not win many converts. It is the appeal of the story which moves the heart and wins the soul."

The General Conference

HAVING through the years attended two General Conferences of the Methodist Protestant Church, four of the Methodist Episcopal Church, and eight of the Methodist Episcopal Church, South, I have had repeated opportunities to observe the personnel and working of these chief law making bodies of American Methodism. And in them all one observes a striking similarity, with the single exception that the General Conference of the Methodist Episcopal Church, as a result of its far-flung lines of missionary endeavor, has become an assembly composed of all races gathered from every continent of earth. On account of this world-wide representation the Methodist Episcopal conference has become an impressive fulfillment of Wesley's immortal declaration, "The world is my parish."

But in other respects the General Conferences of these three churches are remarkably alike. And there are reasons for this prevailing similarity. Among other things Methodist preachers are strikingly alike in every land. Whether trained or not trained in colleges and universities, they have all been trained in the Methodist itinerancy and in the rigid requirements of the annual conferences. They are also one in doctrine, and with few exceptions these men who are one in doctrine have been blessed with a world vision and with a brotherly interest in the peoples beyond one's own horizon. These are the things that have made Methodism a world church and any man who would limit his church to a little section of the Anglo-Saxon race hedged in by the prejudices of a belated commonwealth, will find himself strangely out of step with the Methodist legions who are marching to the conquest of the world.

But it is not my purpose to enlarge upon the similarity of personnel of these general conferences, neither to add words to the implication that when united they will work together with entire satisfaction in promoting the kingdom of God. On the contrary, I have a word to say about the conference that is to meet in Birmingham, Ala., at 9:30 o'clock Thursday morning, April 28, 1938. As is well known in Methodist circles the bishops of the church preside in the order of their seniority. Bishop John M. Moore is now the senior active bishop of the church and in consequence will call the conference to order and preside through the first day's session. A General Conference, like an annual conference, does not require much time for organization because most of the details thereof have been worked out beforehand. The secretary, who will be the same efficient official of the previous session four years ago, will have all his assistants chosen and all rolls of members and of standing committees prepared.

There are ten standing committees by which the major part of the work of the conference is done. From each delegation of each annual conference two members—a preacher and a layman—from said delegation are chosen by the delegation for each of these ten committees. The names of these are in the hands of the secretary before conference convenes and will be ready for work as soon as they elect chairman and secretary.

Thursday morning following a devotional service the conference will be organized and then will follow the Episcopal address which corresponds to the President's message at the opening of a new session of the Congress of the United States.

Bishop W. N. Ainsworth has prepared the address this year and will read it or delegate some one to read it in his stead. These episcopal addresses which review the work of the church for the closing quadrennium are necessarily quite lengthy, requiring often two or three hours for the reading. As in other years this address will require the entire morning session following conference organization.

It has been announced that the Commission on Church Union will present the pending plan of union Friday morning, the second day of conference. This plan has already been adopted by the General Conference and the necessary number of annual conferences of the Methodist Episcopal Church. The same is true of the Methodist Protestant Church. The annual conferences of the Methodist Episcopal Church, South, have already voted, giving the required majority. Now there remains only the vote of the Birmingham conference to complete the voting.

There is a minority opposing the union and this minority will present its protest upon the conference floor. The conference is at present in a mood to let everybody have their say and may so continue. But by the rules of the body the conference can by a majority vote shut off debate whenever it chooses to do so and no man can forecast just when a legislative body will grow tired of speechmaking. Men who are accustomed to make speeches generally object to being bored with a big augur, and there are no cloak rooms in the Birmingham assembly hall. Consequently he would be a rash individual who would undertake to forecast the length of the pending debate.

The prevailing opinon among conference leaders seems to be that six new bishops will be elected by the approaching conference. This is an unusually large number for one conference to elect, but it is well to keep in mind that eight years have intervened since new bishops were elected and only three were elected eight years ago.

The conference will be composed of 472 delegates who represent 42 annual conferences and six missions. There are 240 clerical and 232 lay delegates, which makes a total of 472. The two North Carolina conferences will provide 42 of these delegates—24 from the Western and 18 from the North Carolina conference.

There are three retired bishops—Warren A. Candler, Atlanta, Ga., Collins Denny, Richmond, Va., and Horace M. DuBose, Nashville, Tenn. The effective bishops are John M. Moore, U. V. W. Darlington, W. N. Ainsworth, James Cannon, Jr., S. R. Hay, Hoyt M. Dobbs, H. A. Boaz, Arthur M. Moore, Paul B. Kern, and A. F. Smith. Four of these will be retired at this conference by the age limit as follows: J. M. Moore, James Cannon, Jr., S. R. Hay, and H. A. Boaz.

Dr. Lynn Harold Hough of Drew University will be the fraternal delegate from the Methodist Episcopal Church to the Birmingham conference. This eminent minister will have the distinction of being the last messenger from his church to the Southern Church before the union of American Methodism into one fold called simply, The Methodist Church.

A. W. P.

"In Union Is Strength"

THE fraternal delegate, Mr. C. F. Johnston of Montreal, from the Methodist Church of Canada to the General Conference of the Methodist Episcopal Church, South, at Oklahoma City twenty-four years ago, brought a message that we would do well to ponder at this hour as we face this distraught world.

We are appending the concluding paragraphs of Mr. Johnston's message in which he stressed the principles of a missionary church. They are:

In conclusion I wish to state that it is my profound conviction that the triumphs of Methodism have not been an accident. Its inception bears all the marks of divine inspiration. The body of faith of the Methodist Church explains its expanding and cumulative greatness. This church stands for a knowable religion—the witness of the spirit to regeneration and adoption. * * *

Methodism has done much to cement the Anglo-Saxon alliance which is now so conspicuous a feature in all world movements, material, moral, and political. We know that Anglo-Saxon principles have brought about a large measure of the political regeneration of the nations of the earth. The expanding germ of civil liberty, emanating from Anglo-Saxon parliamentary institutions, has been the model and bulwark, as well as the inspiration, of representative government in all the beginnings and in all meridians of political progress, under all skies. Combined with the pervading religious principle embodied in Methodism, Anglo-Saxon political institutions will enable humanity to soar to hitherto undreamed of heights of moral and religious progress. The best conditions for rapid progress will be found in a more perfect Anglo-Saxon alliance. Such an alliance can insure the peace of the world, which will give the best possible conditions for human liberty and happiness. It will solidify the great Protestant nations of the earth, without the consent of which not a soldier could lift his foot. * * *

If I could express, from the bottom of my heart, a wish for the betterment of Methodism in the United States, it would be that you might follow the example of Canada in consummating Methodist unity. Would it not give added strength to Methodism and increase its power for good? Your national motto, "In Union is Strength," might well be adopted by the various churches and conferences which make up the grand body of American Methodism.

The Call to Youth

MUCH is said of the problems confronting youth in this troubled world. Youth must preserve the best that remains of our wonderful heritage and conserve the worth while things of life, they are told. And all the while a war-maddened world strives to turn the boys and girls from all that is highest and best.

The war lords at Washington carry on with unrelenting efforts to make youth war-minded. Why this present plan to put R.O.T.C. in our high schools in face of the opposition of our best educators? Insidiously the propaganda goes on—as the millions are voted for armaments.

The papers announced the other day that a big navy plane roared out of Washington for Raleigh to bring Congressman Umstead of Durham to the funeral of a friend, and then it returned with him that afternoon. It was suggested that this was in appreciation of the fine work the congressman had done in putting the big navy bill through the House. Thus the lobby continues its work. Men in Congress talk peace at home and vote war in Washington. All this out of tender concern for the sons of men. No candidate for Congress will go before the people this year pledging himself for a big army and navy. He dare not even with the usual plea of defense.

Moving to the Climax

WE Methodists of North Carolina began the year with the district meetings stressing missions and the Aldersgate Commemoration. The Savannah meeting was more than a success—it was classed as one of the greatest. Then came the several gatherings under the immediate direction and vigorous leadership of Bishop Paul B. Kern, the young people's gatherings really the feature of each. Many pastors have used the Easter period as the time for Aldersgate revivals, some of which have resulted in large ingatherings.

Now the epochal General Conference at Birmingham is upon us. This will set the pace for May. But this is by no means to be the climax for the year, since the 24th of May is immediately ahead of us. From this lofty vantage point we should move with enthusiasm—win such victories the like of which we have not known. The busy and eager months of the present year should be the preparation for the harvest that awaits us. Nothing short of tragedy would it be for us to relax our present efforts with the passing of May. Methodism should begin to sing as of old and set out afresh to spread scriptural holiness over this land and to the peoples that sit in the regions of the shadow of death.

"Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire."

People and Things

Let every father read the story on page 20 of this paper, and if a guilty sinner, immediately repent.

Parkton charge, M. C. Ellerbe, pastor, on Easter Sunday received $70 on benevolences. Seven received by vows; two by certificate.

Rev. and Mrs. Millard W. Warren announce the birth of a daughter, Mary Yarborough, April 3, at Mary Elizabeth hospital. Both mother and baby are doing fine.

To pastors: Cards have been mailed to each pastor on which to order Golden Cross supplies. Please file these and mail to Nashville. L. B. Abernethy, Conference Director.

"We have just closed a good meeting here at Mt. Olivet. From it we are receiving six members on profession of faith, which makes 18 received since conference on profession of faith and nine by letter, or a total of 27."—J. N. Randall.

Rev. J. S. Hiatt, pastor, on Palm and Easter Sundays received 18 members by vows and five by letter into First church, Lenoir. Making a total of 55 received this year, 22 by vows and 33 by church letter.

"Hawthorne Lane, Charlotte, took in 65 members on Palm Sunday and Easter, 47 on profession of faith. Dr. G. T. Bond, P. E., was the speaker in the sunrise Easter service in American Legion stadium. Great throng of people."—L. B. Hayes.

"The Parkton charge young people's union is now properly organized. All five churches are enrolled and officers from each church. This union has members in three counties and for that reason we have a charge union. Prospects are good for young people's activities."

Rev. H. G. Allen, pastor of First church, Lexington, received 57 new members during the Easter season, which makes a total of 112 new members received since last conference. Seventy-one of these came by vows and 41 by certificate.

"Twenty new members were received into the church at Morven on Easter Sunday on profession of faith. This gives us a total of 58 new members on the charge since conference. We have had a two weeks' Aldersgate meeting in every church. Finances are well along at all the churches. We expect to make a good report to our district conference as to growth, attendance, interest, new membership and finances—and Advocate."—G. N. Dulin.

"As a result of an extended personal evangelism emphasis and revival services held each night of Holy Week, 15 members have been added to Carr church, Durham, by vows. There is no way to measure the increased interest in all departments of the church that has resulted. To date we have paid $270 on the benevolences, thus lacking only $30 of paying one-half of the acceptance. Five members have been added by transfer of certificate."—Carlos P. Womack.

"Dr. William A. Jenkins, pastor of the First Methodist church of Elkin, began a series of sermons on Sunday morning at 11 o'clock, April 10. During Holy Week Dr. Jenkins used the seven sentences of Christ on the Cross. Large and appreciative congregations attended each service. We feel that our church has been greatly revived by the fine and inspirational services delivered by Dr. Jenkins. As the result of our pastor's deep Christian instruction, he received a class of 25 children and young people into the church on Easter Sunday morning at the 11 o'clock service."—W. S. Rich, Cham. Board of Stewards.

"1913-1938. Reverend and Mrs. William Lewis Maness invite you to be present on the twenty-fifth anniversary of their marriage Saturday evening, April thirtieth, nineteen hundred and thirty-eight, from seven until ten o'clock, Yanceyville, North Carolina. William L. Maness, Beulah McNeill."

"Rev. C. E. Rozzelle is to with us in an eight-day meeting beginning on Sunday, April 24. We recently received 29 new members at Central church, Monroe, Easter Sunday, 16 of them on profession of faith; and at a special service at 5 p. m. baptized five infants and small children."—W. R. Kelly.

"The Creedmoor parsonage has just been made beautiful with paint and repair work, and work is to begin this week on repairing and painting the church. All money necessary was raised before beginning the job. That's the way Creedmoor does things—and they also keep the pastor paid as the months come and go. Very soon now we shall make a large payment on the benevolences and to the orphanage. The whole charge does things systematically and keeps up to date."—E. C. Durham, Pastor.

"We have just closed our ten day pre-Easter revival at Franklinton. Under the attractive and forceful preaching of Rev. C. D. Barclift it was no trouble to get splendid attendance. The auditorium was filled and chairs placed at the back at several services. Fifteen members have been received on profession of faith and three by certificate. We have passed our attendance goal in the church school. We have received $150 on our Easter benevolent offering and hope to bring it to $200 in a few days."—S. E. Mercer.

"We have closed a two weeks' meeting at E. Flat Rock. Rev. Sherman Patterson did the preaching and his wife was a spiritual blessing in the singing. The Lord blessed us wonderfully in this meeting, and gave us 91 souls in conversion and reclaimants. The pastor received ten into the church Sunday morning at the 11 o'clock hour. We have 21 to receive baptism by immersion. A goodly number of our converts have united with the Baptist church here. We are happy to have these people unite with the church. So far this year we have had 40 additions to the Flat Rock charge. The pastor is at present in a revival meeting at Balfour. The services are being attended very well, and we invite everyone to worship with us in these meetings."—Robt. M. Varner, Minister.

"I am happy to state that the Hillsboro charge is progressing. This week the foundation is being laid for our new church at Palmer's Grove. With the assistance of the Duke Endowment this enthusiastic congregation shall soon enjoy the comforts of their long dreamed of new church. Lebanon church is now ready for dedication since the beautiful new pews were just recently installed. The tentative date is Sunday, June 26. Hillsboro church roof has been repaired and a nice outdoor bulletin board has been given to the church by the young men's church school class. The parsonage also is receiving its share of improvements. The exterior is now in process of being painted while the first floor of the interior was painted some months ago. Bath room fixtures are being installed this week, for which we are duly grateful. Financially we are well ahead of last year. Spiritually we are gaining ground. Church attendance is the best it has been since we have been here. We are happily at work and look forward to a good year."—J. V. Early.

Souls aflame and presses humming are essential to our Aldersgate Advance

"We had a good day Easter. Sunrise service at Matthews inspiring and well attended. At 11 baptized infants, received class of 12 into church membership; celebrated sacrament of Lord's Supper, being assisted by Rev. L. B. Abernethy. In the evening at Indian Trail gave the pageant, 'The Answer of the Cross,' closing with the Lord's Supper. Received class of eight at Indian Trail on Palm Sunday."—G. G. Adams, Pastor.

Easter Sunday was a great day at Wesley Memorial, High Point. At the 10 o'clock service 26 infants were christened and 25 children of the class uniting with the church were baptized. At the 11 o'clock service the auditorium was filled to overflowing. Eighty-four new members were received into the membership of the church, making a total of 144 since conference. At the evening service the choir, assisted by local talent and Prof. Walter Vassar of Greensboro College, rendered "The Seven Last Words of Christ" by DuBois to a large audience. The service closed with an impressive interpretation of "The Miracle of Sacred Fire," in which the entire congregation participated.

GOAL OF FAYETTEVILLE DISTRICT

The goal of the Fayetteville district in the Advocate campaign is to have every charge reporting as many new subscriptions as possible, and as many official boards as we have on the 100 per cent list.

To date 25 charges of the district have made a report. We trust the other six will report within a few days.

We want our district to lead in this campaign for three reasons: First, we want our people to have the privilege of reading the best Advocate in Southern Methodism; second, we want our district to win in this campaign; third, since we issued the challenge and pledged ourselves to an honest effort to win, we want to save our own face.

Let every charge be included in the list of those reporting, and those which have reported send in some more. That's the way to win. S. J. Starnes, Chm.

RECITALS AT GREENSBORO COLLEGE

Miss Ruby Trollinger of Winston-Salem was presented in a senior organ recital Tuesday evening, April 19, at 8 in Odell Auditorium. Miss Trollinger presented the following program: "Fantasia and Fugue in G Minor" (Bach); "Andante from Sixth Sonata" (Mendelsohn); "Fantaisie in A" (Franck); "The' Pygmies," from "Tanglewood Tales" (Stoughton); "Bells of St. Anne de Beaupre" (Russell); "Symphony, No. 5," Allegro vivace, Adagio, Allegro (Toccata), by Widor.

Miss Elizabeth Brinkley of Greensboro was presented by the department of speech and dramatic art in her senior recital Wednesday, April 20, at 8 p. m., in Odell Auditorium. Miss Brinkley presented "Mary Rose," a fantasy in three acts, by Sir James M. Barrie.

The following girls have been recently elected officers of the rising senior class: Virginia Patrick of Bahama, president; Doris Coltrane of Smithfield, vice president; Marion Cameron of Vass, secretary; Gladys Treakle of Norfolk, Va., treasurer; and Jacqueline Hauser of Mount Airy, council representative.

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference will be held at Zion church, Pfeiffer circuit, Thursday, May 26. The conference will convene at 9 a. m. and will be for one day only. The church is about 12 miles east of Salisbury on the Stokes Ferry road. C. N. Clark, P. E.

CHANGE IN DISTRICT CONFERENCE

Please announce in the columns of the Advocate that the date for holding the Durham district conference has been changed from June 1 to June 15. Recent developments seem to make the change necessary. The conference will convene at 9:30 a. m. H. B. Porter.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

NEW HOPEWELL METHODIST CHURCH COMPLETED

The congregation of Hopewell Methodist Episcopal Church, South, of the Catawba charge, celebrated the Easter season by moving into their new home Sunday afternoon at three o'clock. This is the fourth building of the congregation which was organized in 1811. It is the gift of the late George W. Jones of Bostic, N. C., in memory of his father and mother who are buried at Hopewell.

The church is constructed of dark red brick trimmed with stone. The general style of that of the English chapel with modern adaptation for educational and community activity facilities. The auditorium, or sanctuary, proper has a seating capacity of 200. The choir accommodates 30 more. A large departmental room of the church school opens into the rear of the auditorium with a capacity of 100. A balcony at the second floor level adds 50 more for worship purposes. This makes for considerable flexibility in seating various sizes of congregations.

Oak flooring is used throughout except on the ground floor. Wainscoats and wall sheathing in the sanctuary are of chestnut. The chancel arrangements for altar, choir and pulpit has been used with a tall chestnut panel building up from the communion table to a circular window high in the end of gable wall. The pews are of oak with heavy slab type ends. Massive wood trusses support the roof and ceiling with a height which increases the feeling of size in the sanctuary.

The church school unit provides for a completely departmental organization for Christian education, with large sunny rooms for each class. Some of the departments have adjoining class rooms in connection with their worship room. On the ground floor is a large community activities room with a kitchen attached. On this floor is also a furnace room, and a room suitable for all types of group meetings.

The handsome structure has been erected under the direction of Mr. S. N. Boyce of Gastonia, executor of the Jones estate, and the trustees of Hopewell church, H. F. Jones, Burton Hildebran, J. F. Gabriel, R. C. Gabriel, and J. B. Drum.

Dr. H. N. Haines of Duke University, Durham, is the architect. Herman Sipe and Co. of Conover are the general contractors.

Rev. Reid Wall, the pastor, conducted the service, with the choir director, Mr. McKinley Hildebran, and the large choir of the church leading the Easter music.

Bishop Paul B. Kern of Durham was present at the opening of the service to extend greetings and congratulations to the Hopewell members, but had to hurry away to meet another appointment.

NEWS ITEMS FROM CENTENARY, WINSTON-SALEM

Dr. G. Ray Jordan at Centenary church, Winston-Salem, received 101 new members into the church during Holy Week. Eighty-four were received on profession of faith and 17 by the transfer of church letter.

This brings the total membership to approximately 3,000, and is in line with a constant increase in membership. Since Dr. Jordan has been at Centenary at least one new member has been received on every Sunday.

During Holy Week special services were held. On Wednesday night the last in a series of pre-Easter Wednesday night programs were held, with Dr. Jordan speaking to the adults, and the Rev. Wilson O. Weldon, associate minister, talking to the young people. Holy Communion was observed on Thursday evening, and on Friday a three-hour service was held for the entire city, with other ministers assisting. On Sunday morning (Easter) the church was filled to capacity, with chairs being used. Dr. Jordan's sermon was on "When We Know the Resurrection Is True." "The Terrible Meek" was given at the evening hour, with Miss Dorothy Knox, Roland Carroll, and the Rev. Wilson O. Weldon participating. Wilson O. Weldon.

WELDON STANDS HEAD THIS WEEK

A check for $36.50 from Rev. B. P. Robinson for 14 new subscribers and five renewals puts Weldon first in the Rocky Mount district and first also among all reports made this week.

This makes the board of stewards 100 per cent. Brother Robinson adds: "Credit for this list is largely due Mrs. W. T. Shaw, who has done a very faithful piece of work for the Advocate."

We congratulate Weldon and the pastor on the fine work done. Through the years Weldon supports its church paper.

DR. KARL BARTH ON THE GERMAN CHURCH STRUGGLE

It was an opportunity not to be missed. Karl Barth, theologian, church leader and exile from Germany, was for a few days a visitor in our country. He had lectured at Edinburgh and at Oxford—where the degree of Doctor of Divinity had been conferred upon him; and, before returning to his university work in Basle, he was willing to discuss the German church situation with a few representatives of English church life. Could I come, asked his hostess, Mrs. Dorothy Buxton. I could and did.

About thirty of us, Anglican and Free Church people, men and women, met at Westminster under the friendly roof of Lord Noel-Buxton. The Oxford Lecture, now published by the Clarendon Press under the title "Trouble and Promise in the Struggle of the Church in Germany," was taken as the basis of a two hours' conversation. By question and answer the immense significance for the universal clash between State and Church on German soil was laid bare.

The man himself was a part of the tense reality. Strongly built yet swift in gesture and movement, unassuming but unmistakably a master among men, clear-cut and confident in judgment, a believer inspiring belief, a hater of compromise where spiritual truth is the issue—I see him again as I write, now meeting in measured tone a request for information, now springing to his feet in eager reply to the accent of challenge. Thus Karl Barth, in whom, it seemed to me, unbending loyalty to God had given shape to a relentless opposition to a regime which demands the honor and obedience due to God alone.

* * * * *

The Barthian position is that the clash between the churches and the Nationalist-Socialist regime in Germany is not political in its essence, but religious. God in Christ claims rule over man's nature in its totality. Hitler, as Fuhrer claims absolute obedience from every German on German soil. Kerrl, the present Minister for Church Affairs, said a year ago: "The primacy of the State over the Church must be recognized. . . . A new authority has arisen as to what Christ and Christianity really are—Adolf Hitler."

To Karl Barth the issue is clear and decisive. It is impossible in the realm of the soul to yield absolute obedience to God and to the State. Spiritual loyalty determines the choice for the Church and the Christian. God must be obeyed. Sacrifice is inevitably involved—Niemoller is still in custody, Barth in exile, and numbers of pastors and laity are in prison, in concentration camps, or under the supervision of the secret police. Through their fidelity and suffering the purity of the Christian message is being conserved. Hope and faith anticipate a day when the Church in Germany will again be free, alike in her teaching and administration, to bear witness to the full range and depth of her Lord's redemption.

Right through our discussions these two issues were to the fore: First, what is really at stake in the struggle? Then, what does the future hold for the Church in Germany and elsewhere?

Not all Christians in Germany, not all Christians who visit Germany, have seen the meaning of the struggle with equal discernment. We were reminded that it is possible for public Christian assemblies to be held without police interference, and that many such groups meet regularly in German cities. But here a test-question confronted us: Is the Christian preacher in such an assembly free to declare the Gospel in its purity and completeness? Can he proclaim that neither race nor blood nor soil avail before God; that all men of every race and land are sinners in his sight; that his love reaches out in Christ our Lord to men everywhere, be they Germans or Russians, Jews or Christians or pagans; and that salvation through Christ is for men and women and children who repent and believe in him, irrespective of nationality? Such is the teaching of the New Testament. To affirm this, albeit by many sufferings, is the heart of the witness of the Confessional Church. To affirm less than this is to draw back from the full challenge of the Christian faith to the line of Germany and of every other people. The faithfulness of the Confessional Church is a summons to Christian fidelity in every country.

To judge by the present the outlook is dark. Youth is severed from church instruction more and more thoroughly.

"There is no freedom in Germany for the church press and no freedom for church meetings outside the church services. Every Christian influence in the schools is systematically repressed. The theological faculties have been destroyed. . . . The force of the police was employed against the attempts of the Confessional Church to educate their young members as future clergymen in their own theological colleges. . . . Notices and reports of the Confessional Church may not be read out, collections must not be made for her purposes, prayers may not be said for the many who are in prison. The church societies are being dissolved one after the other. The representatives of the church have no opportunity of replying in an equal public way to the continuous abuse of the Christian faith."

I have quoted from Karl Barth's Oxford Lecture. But there is more to be said. I quote again:

"All these oppressions have led to a separation of spirits, to the withdrawal of numberless Christians whose Christianity was due to habit and tradition, but also to a joyful awakening and secret association of those who wish to be Christians in earnest. It now requires something in Germany to belong to the church. From this question arose the placing of a quite new value on the gospel. Certainly we have always had it, but perhaps for a long time we have not understood or treasured it. These questions have driven men to prayer; they have taught men to seek refuge with Him who helps us when all else fails us."

One cannot read the counsels of God, nor foretell the limit of human tyranny. Certain facts, none the less, throw light on the problem. The Nazi regime has crushed every other free organization, but the Christian Church lives on. Rival political parties, trade unions, commercial and financial organizations, the press, the universities and schools, have either surrendered or suffered dissolution. The Christian conscience alone has refused submission. The Suffering Servant of God lives again in the martyr churches of Germany, and the promise of ultimate vindication is for them also.

Yet as I left that historic gathering at Westminster my mind was charged with a still wider concern. Karl Barth had said: "The trouble and promise of this church struggle are hovering concealed above the churches of all countries." I am convinced that he is right. The churches in Britain are called on to manifest fraternity with their persecuted brethren in many European countries. But what of our own country? A materialistic interpretation of life is dominant. It is impossible to organize the man-power and industry of a nation for war purposes, and retain undimmed the simplicities and sincerities of the love of God and the love of neighbor. Germania or Christ is the issue in Hitler's land. Suppose an insurgent nationalism presented in our land the issue of loyalty to Britannia or Christ, where would the British churches stand? Where should I stand? Where would you?—Henry Carter, Methodist Recorder (London).

TWO HUNDRED YEARS AGO

On April the first, exactly two hundred years ago, one of the chains of formalism that bound John Wesley snapped. He was at Oxford, booked to preach the following day—which was Easter Day that year—at his college chapel. After dining at a quarter-past twelve, and running through his sermon, which was on "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," he went to a religious society that met at a Mr. Fox's house, and, while there, he writes in his journal:

"My heart was so full that I could not confine myself to the forms of prayer which we were accustomed to use there. Neither do I purpose to be confined to them any more; but to pray indifferently, with a form or without, as I may find suitable to particular occasions."

April the first is therefore a day to be remembered in connection with May 24; for, as Henry Moore remarks, after copying that extract from the journal: "When God gives the spirit of prayer, deliverance is near."

Charles Wesley was led about the same time to the practice of extempore prayer, and both the brothers were greatly censured for their new habit, particularly by their brother Samuel; but they persisted in spite of all opposition, and so set the example most Methodists follow today. A further comment of Henry Moore's is so pertinent that I quote it:

"That a form of prayer may be useful," he writes, "and also proper on some occasions, especially in public worship, we readily grant. But to say that we shall not ask a favor of God, nor return him thanks; or that we shall hold no intercourse with him in our public assemblies, but in a set of words dictated to us by others, is an assumption which is not warranted either by Scripture or reason, and it is ill adapted to edification or comfort."—Methodist Recorder (London).

PRESS COMMENTS ON GARBER'S PLAN OF UNION

Michigan Christian Advocate:

"Our Southern Methodists are digging deep into a 40-page book by Dr. Paul Neff Garber of Duke University, a book that deals with the legal rights back of the proposed unification. Very courteously, Dr. Garber takes up all the threats of litigation and gives the judicial decisions that bear on the case. His book reads like a story. We kept wondering, as we read, why the author did not skin some of the recalcitrants, but he just doesn't. He loves everybody, but leaves the trouble-makers without a leg to stand on."

Richmond Christian Advocate:

"Dr. Paul N. Garber, professor of church history in Duke University, has written a masterly treatise on 'The Legal and Historical Aspects of the Plan of Union for the Unification of the Methodist Episcopal, The Methodist Episcopal Church, South, and the Methodist Protestant Church.' Dr. Garber, who is one of the leading church scholars and historians of the South, has spent much time doing research work to bring to the public a proper statement of this whole question, and his contribution is the best presentation of the favorable side of the question that has appeared."

Baltimore Southern Methodist:

"While we cannot agree with many of the conclusions of the author, we have great pleasure in setting forth his views, because they are the views of one who maintains the Christian spirit. The value of controversy to a correct solution of any great public question can scarcely be overstated, provided such controversy is carried on in a brotherly way.

"Of course the appraisal of Dr. Garber's painstaking research will be colored by the personal views and desires of thousands of Methodists who read it. Nevertheless the whole church, regardless of personal opinions, should appreciate the contribution the author has made to this question."

EASTER AT SPRING HOPE

For many years (with one or two exceptions) the Spring Hope church, Rocky Mount district, has had a service at sunrise on Easter Sunday. The present pastor has heard so much about the services of other years that he encouraged the people in having another such service this year. Now he, together with the hundreds of others who attended the service yesterday morning beginning at 5:17 o'clock, are acclaiming this to be the most impressive service of its kind they ever attended. The pastor feels that he can say these words without presumption since he had so little part in the planning and successful presentation of the service. This service, consisting of four tableaux entitled, "Dawn of the Third Day" together with a cantata "Hosanna" by Roy E. Nolte, was under the capable direction of Mrs. John R. Baker and Mrs. W. P. Pitts. The tableaux in the order of their presentation were: "The Disciples Asleep in Gethsemane," "The Marys and Others at the Cross," "The Resurrection," and "The Ascension."

The people were coming to the service by 4:30 a. m. and by 5 a. m. hardly a seat was vacant in the main auditorium. The folding doors of the Sunday school auditorium were thrown open and most of this space was taken before the service was started. The effect of this service was seen and felt throughout the entire service. A most reverent and worshipful spirit was maintained throughout the service.

Following this service the pastor christened little Betty Carrol Barnes and Michael Vester and received into membership by vows Valeira Green and Ivey Lane Wilder. These, together with three who were received on Palm Sunday, make a total of 12 who have united with the Spring Hope church this conference year.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

COMMISSION ON BUDGET OF N. C. CONFERENCE

As provided in the Discipline, Chapter V, Section VII, paragraph 279, beg to submit the following facts and figures compiled from returns received from the presiding elders for conference year 1938:

Amount apportioned by the General Conference to and accepted by North Carolina Conference	$ 86,182.00
Amt. apportioned by the conference to the several districts	89,182.00
Total apportioned	$175.364.00

Amounts paid by the districts last year, amounts apportioned by the district stewards for this fiscal year, and amounts accepted as follows:

District	Pd. last yr.	App. by D.S.	Accepted
Durham	$15,934	$ 28,432	$16,305
Elizabeth City	11,324	21,232	12,150
Fayetteville	11,871	.....	12,545
New Bern	12,368	24,294	12,930
Raleigh	14,621	26,064	14,243
Rocky Mount	14,143	26,682	14,444
Wilmington	12,950	22,271	12,514
	93,211		95,131
Totals 1937 report	94,257.96	173,431	97,667

—56.3 per cent.

District stewards of the Fayetteville district having failed to make apportionment of the amount $26,404 asked for by the annual conference, as provided in the Discipline, paragraph 266, this report is of necessity incomplete, and the note below is silent as to that district.

John F. Bruton, Chairman,
Conference Commission on Budget.

Note: Of the 222 charges in the conference, 16 accepted their apportionments in full, as follows:

Durham district, four charges: Bahama, Burlington-Front Street, Burlington circuit, Durham-Duke Memorial.

Elizabeth City, two charges: Elizabeth City-First Church, Washington.

New Bern district, two charges: Morehead City, Greenville-Jarvis Memorial.

Raleigh district, two charges: Raleigh-Edenton Street, Creedmoor.

Rocky Mount district, three charges: Rocky Mount-First Church, Weldon, Wilson.

Wilmington district, three charges: Lumberton-Chestnut Street, Wilmington-Grace, Wilmington-Trinity.

GOOD NEWS FROM DR. A. L. STANFORD

Thinking that the many friends of Dr. A. L. Stanford would like to know more about his present condition, I am taking the liberty to write you this short note to say that Dr. Stanford is improving very satisfactorily, that he is directing his work from his room at the hospital, and is deeply interested in the Aldersgate celebration. Dr. Stanford is very anxious that Methodists should recapture the spirit (as he states it) that made it the greatest force since Pentecost.

In addition to Dr. Stanford's regular work as pastor of the First church, Lincolnton, at the time he was stricken he was holding his third protracted meeting within the past 30 days.

It is felt that in his earnest zeal to do his full share he overtaxed his strength, and it was at first thought he had suffered a slight stroke. The doctors have since diagnosed his condition as that of a slight nervous breakdown.

Dr. Stanford is recovering very nicely and satisfactorily at the Gordon Crowell Memorial Hospital, Lincolnton, N. C., enjoys his mail and friends, and as stated above is daily directing the work of his pastorate. His doctors give every assurance that he will soon be well and able to resume his normal activities.

R. N. Aycock.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will meet at Mount Pleasant church on the Greensboro-Durham highway, about six miles from Greensboro, on Tuesday, April 26. The session will begin at 9 o'clock and will close at 4 o'clock. Dr. Frank S. Hickman of Duke University will preach at the noon hour. Judge C. A. Hines of Greensboro will speak at 11 o'clock on "The Layman's Place in the Moral and Spiritual Life of the Church and of the Community." At this laymen's hour President L. L. Gobbel, district lay leader, will preside, and the general discussions will be held in which the laymen will take part.

All representatives of the conference interests are invited and will be given ample time to present their cause.

"God is With Us"

And now, my brethren, if I were to gather up in one sentence that which is in my mind and heart as I close my message, it would be these imperishable words, dear to all Methodist hearts: "The best of all is, God is with us." Men have played the prophet with Methodism. They have proclaimed it to be a self-limited movement. They have described it as a tidal wave of religious feeling. They have predicted its rapid decadence and its final disappearance. They have set its metes and bounds in history. They have appointed the time of its departure. But when we stand upon the apex of time and mark the living millions to whom she ministers in holy things; when we find her well along into the third century in which she played a part, with the dew of youth still on her brow and her spiritual forces unabated; when we consider her achievements of the past year, not as a matter of pride, but as a reason for praise; when we recall that in the last twelve months Methodism recruited a greater host under the banner of Christ than any other religious body in the United States—we are constrained to say with holy awe: "God is with us." We have been told that, in the natural course of events, the flaming enthusiasm of a matchless spiritual movement dies down into the cold, gray ashes of formalism; that in time the institution is certain to supplant the inspiration; that we cannot expect the same holy heroism and the same sacrificial service which characterized the early days. But when we see the regular army of Methodist preachers putting aside the prizes of the world; when we see them year after year sit in conference to receive their marching orders and then move from post to post at the call of the church; when we know of the faithful, devoted service of a lifetime which brings them at last to rest from their labors here or beyond—we are still constrained to say: "God is with us." We have listened with longing hearts to the stories of the old days of Methodism; our imaginations have been fired with the descriptions of the great gatherings in the forest temples, when the singing was like "the sound of many waters," when the prayers seemed to open the gates of heaven and bear the waiting souls into the sanctities of the holy place, when the preaching had the unction of the Holy One and was "in demonstration of the Spirit and of power." But when we look around today and find the revival fires still burning brightly upon our altars; when we know that our sanctuaries still echo with the cry, "What shall I do to be saved?" and that the old answer still brings peace; when we know that of our Zion it is still said that this and that man was born in her—we repeat with holy joy: "God is with us." We have turned the pages of our history and have seen the hand of God in the guidance of our fathers, we have noted how the distinctive features of Methodism came out of the logic of events and not as the result of reasoning and deliberate choice, we have marked and wondered at the way in which the purposes of men are ruled and overruled in the course of our history, and we have had no doubt but that the fathers would have explained their departures from established methods in the ancient words: "For it seemed good to the Holy Ghost and to us." But when we look into the faces of our venerable and venerated leaders; when we remember how in hours of perplexity and times of crisis they seek the wisdom from above on their knees; when we recall the frequency with which new movements, imperatively demanded by the times, have come spontaneously by individual inspiration and not by collective legislation; when we recall that, not once but many times, a new institution, already in operation, has come to our places of deliberation asking official sanction—we are forced to say: "God is with us." So may it ever be.

And now, my brethren, "the Lord bless you and keep you; the Lord cause his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace."

*Concluding paragraphs of the fraternal message of Rev. Matt S. Hughes, D.D., LL.D., to the General Conference of the Methodist Episcopal Church, South, in Oklahoma City, 1914. Dr. Hughes, later bishop of the Methodist Episcopal Church, was a brother of Bishop Edwin H. Hughes of the same church.

TWO FESTIVALS

For Jew and Christian alike these days of mid-April have been movingly associated with traditions reaching back many centuries. No one, even though he has lapsed from the old observances, can be indifferent to the religious and cultural memories, the immemorial yearnings, which these days bring to the surface of our lives. The Jewish festival of freedom, the Christian feast of resurrection, still the hearts of men because they call up emotions which all of us, whatever the creed we utter or whether we utter a creed at all, must feel. They are an exaltation of eternal justice and eternal hope. They are older, even, than the religions which have exalted and poetized them.

Mankind has come a long way since Peter drew his sword in the Garden of Gethsemane, longer yet since the Angel of the Lord went through the land of Egypt. It has come far enough to know, in spite of armies and armaments, that there is no redemption in the shedding of man's blood by man. It has come far enough to know that only in justice is there honor, only in brotherhood is there freedom. In the dark hours it has seemed to deny its Master. In fear, and hatred born of fear, it has bowed down to worse than Pharaoh. But the lilies and the barley sheaves of the beautiful ancient rituals are not forgotten. They are the symbols of a unity not irretrievably denied, of a hope that will not perish, of a conscience whose still voice needs no blare of brass.

In the Rhine cities the pastors who have been most faithful to their flocks are in prison or under the ban; in Vienna the bells ring harshly for those who observe the pachal feast; in Seville and Barcelona the ghosts of young men killed in battle and of children whom the dark angels would not spare must haunt the living. There is no apparent softening of men's hearts in those troubled regions —only a bitterness made more bitter by an undying grief.

Yet the forces of growth and resurrection persist. The paschal moon reaches its fullness, swimming among soft April clouds. The time of the singing of birds has come. The earth is faithful, the willows fling their green against the sky as though beauty were of itself enough, the opening flowers offer themselves, too fragile for a violent world, yet surviving where violence is its own destruction. The wind of freedom blows, if only for an instant,

over the face of the blossoming earth. It is these things, seemingly so transient, that endure. It is fury and hate that pass and carry their possessors with them into the dust.

The symbol of the Passover, the symbol of Easter, may interest here and now as a symbol of human brotherhood. It is utterly fitting that they should fall within a few hours of each other. Respecting one another's creeds, recognizing the common heritage that is in them, we need in an American community find no irony in the conjunction—Editorial in New York Times.

DRUNKEN DRIVERS: SWEDISH AUTHORITIES HAVE NO PATIENCE WITH THEM

Sweden's laws against driving when under the influence of liquor are so stringent that a man can be arrested after having driven only a few feet. Often a policeman is found outside each leading restaurant and cafe, watching every person who emerges and starts to drive a car. The liquor control law assures that no diner can have been served more than fifteen centilitres of hard liquor, but there is no restriction on the amount of light wines and beer that may be consumed. If a person's walk appears unsteady, or he starts to drive off erratically, he soon finds a patrolman on the running-board and his destination is the nearest police station. A police surgeon promptly takes a blood test (alcohol is absorbed at the rate of two and one-half centilitres per hour), drawing samples from the ear or fingertip. Three siphon tubes, hermetically sealed, are sent to the State Laboratory, where they are examined by the micro-method devised by Prof. Erik Widmark of Lund University. Additional evidence is taken, as the suspect is required to walk a line, bring his fingertips close together before his face, pick up pen points from the floor, while blood rushes to his head. Of course, the condition of his clothing is carefully noted. All this evidence is brought before the court. The minimum penalty is one month's imprisonment, with a maximum penalty of a year. A fine may be imposed instead, if there are extenuating circumstances, but never if a collision or other accident has occurred. The driving license is automatically withdrawn for a period of not less than six months.—Christian Advocate (N. Y.)

A BEAUTIFUL LETTER FROM ONE OF OUR PASTORS

We are very happy in our work on the Robbinsville charge. Among the achievements is the increase in Sunday school attendance, it being the largest in many years. It has more than doubled since our coming to the charge, but the pastor does not take the credit for all the splendid work that has been done. However, we have tried to lead our people in the right way and with the right spirit. Among other things that has been done, the parsonage has been repaired and put in very good condition. A new roof has been put on the church also.

We do not have a large membership. Our membership at Robbinsville is very small and not quite all active in every way, but there is great possibilities here.

No preacher ever served a finer lot of people than is found here. After coming home from a Christmas tree at the church we found in the hallway of the parsonage a large box about three feet square and about the same in depth full of good things to eat. On last Thursday evening after prayer service a surprise awaited the pastor and his wife. A fine suit of Curlee clothes was presented to the pastor and a fine spring coat suit and hat to match was presented by the good ladies to the pastor's wife.

Our people are not rich in the world's goods, but they are plenty rich in hospitality and friendship. We just cannot say enough in behalf of our people, for there is no better, and we love them. G. L. Lovett, Pastor.

WHAT DID HE LEAVE?

When the rich die, the question is often asked: "What did he leave?" Why not ask it about those rich in faith and good works? If you ask me what Rev. John Wesley Williams left when he so suddenly embarked for the other shore on April 5, I answer, "He left a church shocked and grieved at the loss of one they dearly loved." During the past year and a half he had endeared himself to the whole of Glenwood church and community. During the passing weeks it has been a joy and delight to me to hear his members express their deep appreciation of Pastor Williams. This goes for officials, members, young people—all.

Now, like thunder from a clear sky, this beautiful and tender tie is rent asunder by the call from the skies. There is great sadness in the hearts and homes of the people. Grief-stricken and sad, they come to the church and the home to express their heavy sorrow at the loss of a beloved pastor. His going has left his people bereft indeed.

Brother Williams left an affectionate family circle. And surely that is a rich possession! His devotion to wife and children was fine and noble, and their co-operation with him in the work of the church was a constant joy. A wealth of family affection is a rich legacy for anyone to leave behind. Better the love and appreciation of a refined life companion and two intelligent children than any amount of worldly possessions.

He left behind him an army of grateful friends whom he had served during the 30 years of his ministry. Scores of these called, wrote, wired or sent flowers as an expression of love and appreciation. Some of these are the converts of his meetings held in the charges he had served. Here is the preacher's real compensation. No man is poor who enjoys the heart-felt appreciation of a grateful people.

He was an unsually faithful pastor. He had a way of finding the sick, the sorrowing and the unfortunate. His heart went out to those in need. In the hospital and in the home he ministered daily to the sick and suffering. Here he made some of his most devoted friends.

He left, too, the confidence and love of his brethren of the ministry. For 31 separate times they had said, "There is nothing against him." Surely there is no finer fellowship in the world than that of Methodist preachers. We shall miss him at the Monday morning preachers' meeting. The large attendance of preachers of the conference at the funeral service was a loving tribute to his memory.

And, finally, he left the record of thirty and a half years of faithful service as an itinerant Methodist preacher. The recording angel alone has all the records. Preaching, visiting, raising money, improving church property, conducting revivals—what a variety! His was a full and busy life. Here is the record by charges: Mills River, three years; Bryson City, three years; Marshville, two years; Race Street, four years; Main Street, one year; North Wilkesboro district, four years; Burkhead, three years; Calvary, three years; Forest City, four years; Kings Mountain, one year; Ramseur, one year; Glenwood, one and one-half years.

Dr. W. W. Peele was assisted in the funeral service by Revs. J. B. Craven, A. W. Plyler, W. A. Lambeth and C. S. Kirkpatrick. C. S. Kirkpatrick.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury	11
Burnsville, E. J. Harbison	8
Asheville, E. H. Nease	7
Candler, Byron Shankle	3
*Saluda-Tryon, M. A. Lewis	3
Fletcher-Mills River, J. H. West	2
Acton, J. L. Reynolds	2
Bald Creek, C. M. Smith	2
E. Flat Rock, R. M. Varner	1
Hendersonville, G. R. Combs	1
Hillside Street, F. O. Dryman	1
Micaville, H. E. Bolick	1
Skyland, T. C. Jordan	1

Charlotte District

Hawthorne Lane, L. B. Hayes	35
*Marshville, J. E. McSwain	8
Waxhaw, W. T. Albright	6
Wesley Heights, Frank Jordan	6
Bethel-New Hope, J. R. Warren	5
Wadesboro, Paul Hardin, Jr.	5
N. Monroe-Grace, W. C. Dutton	4
Weddington, T. J. Huggins	3
Morven, G. N. Dulin	3
Calvary, T. F. Higgins	3
Ansonville, L. F. Strader	3
Bethel-Bogers, W. B. Thompson	2
Pineville, L. P. Barnett	2
Polkton, L. R. Akers, Jr.	2
Matthews, G. G. Adams	2
Prospect, P. T. Dixon	2
Duncan Mem.-Derita, J. S. Folger	1
Mt. Zion, H. C. Sprinkle	1
First Church, C. C. Weaver	1
Myers Park, R. L. Ownbey	1
Peachland, J. B. Fitzgerald	1
Monroe Ct., D. B. Mullis	1

Gastonia District

Bessemer City, J. O. Ervin	12
Lafayette Street, F. H. Price	7
Dallas, I. L. Roberts	6
Lincoln St., W. B. Shinn	4
Bradley Memorial, H. F. Duncan	4
Cramerton, C. F. Womble	4
Cherryville, G. F. Houck	3
Main St., C. E. Rozzelle	3
Belmont, Maint St., C. P. Bowles	3
Polkville, Van B. Harrison	2
Cherryville, D. M. Nifong	2
Kings Mountain, E. W. Fox	1
McAdenville, H. E. Jones	1
Belwood, R. C. Goforth	1

Greensboro District

Pleasant Garden, E. E. Snow	26
West Greensboro, G. A. Stamper	21
Jamestown-Oakdale, G. W. Fink	12
Stoneville- Mayodan, R. M. Hardee	9
Wesley Memorial, E. H. Blackard	6
Asheboro, H. P. Powell	6
College Place, B. C. Reavis	5
Centenary, C. S. Kirkpatrick	4
Proximity, S. M. Needham	2
Reidsville, J. H. Armbrust	3
Trinity, H. M. Robinson	3
Lee's Chapel-Grace, A. L. Latham	3
Ruffin, H. R. Cornelius	2
Battleground Road, F. E. Howard	2
Coleridge, O. P. Ader	2
Mt. Pleasant, B. W. Lefler	2
Randleman, J. L. Stokes, II	2
Oak View, J. W. Groce	2
*Calvary, D. V. Howell	2
*Reidsville Ct., T. V. Crouse	1
Caraway Mem., J. W. Fitzgerald	1
Ward St.-Archdale, R. C. Kirk	1
Summerfield, R. P. Gibbs	1
Oak Ridge, W. K. Goodson	1
Farmer, J. W. Bennett	1

Marion District

Lenoir, First Church, J. S. Hiatt	12
Gilkey, B. A. Sisk	12
Morganton Ct., J. M. Brandon	9
Grace Chapel, Wilson Nesbit	7
Whitnel, D. A. Oakley	7
*Rutherfordton, R. B. Templeton	5
Spindale, F. J. Stough	5
Pleasant Grove, R. G. Tuttle	4
Mill Spring, W. E. Rufty	3
Bostic, C. M. McKinney	3
Forest City, Fletcher Nelson	3
Broad River, V. P. Crowder	3
Elk Park, J. D. Pyatt	2
Glen Alpine, M. F. Moores	2
Table Rock, V. R. Masters	2
Dudley Sh'ls-Hudson, O. L. Robinson	1
Granite Falls, E. P. Billups	1
Marion Mills, A. Burgess	1
Valdese, G. F. Hood	1
Connelly Springs, C. F. Tate	1
Rutherford College, J. P. Morris	1
Lenoir Ct., J. W. Combs	1
Cliffside-Avondale, H. E. Stimson	1
Avery, C. L. Fisher	1

Salisbury District

*Coburn Mem., A. C. Waggoner	26
Landis, C. R. Allison	13
*Tabernacle, E. D. Ballard	12
Park Avenue, E. L. Clark	9
First Church, W. B. West	9
Cooleemee, A. A. Kyles	4
Albemarle, Central, G. B. Clemmer	4
Kerr Street, C. E. Murray	3
Albemarle Ct., G. L. Wilkinson	3
Norwood Station, R. L. Young	3
Woodleaf, O. E. Croy	1
Farmington, H. C. Freeman	1
Mt. Olivet, J. N. Randall	1
E. Spencer-Yadkin, E. W. Needham	1
Advance, A. A. Lyerly	1
Rocky Ridge, F. R. Barber	1

Statesville District

Race Street, G. W. Vick	10
N. Wilkesboro, A. L. Aycock	9
Moravian Falls, J. C. Gentry	5
Jefferson, G. R. Stafford	3
Balls Creek, J. A. Howell	2
Mooresville Ct., W. Q. Grigg	1
Bethel-Fairgrove, R. E. Ward	1
Catawba, Reid Wall	1
Statesville Ct., J. B. Tabor, Jr.	1
Elmwood, T. B. Johnson	1
Cool Springs, R. E. Hunt	1
Shepherds, A. G. Lackey	1

Waynesville District

Murphy, W. A. Barber	6
Robbinsville, G. L. Lovett	6
Fines Creek, C. O. Newell	5
Cullowhee, C. G. Hefner	4
Bethel, T. G. Highfill	2
Delwood, J. C. Stokes	2
Canton, D. E. Camak	2
Junaluska, J. H. Carper	1
Andrews, W. S. Smith	1
Whittier, McRae Crawford	1

Winston-Salem District

*Forsyth, C. W. Kirby	30
Centenary, G. R. Jordan	19
*Erlanger, G. W. Williams	14
Welcome, J. L. Ingram	11
Lexington, First Church, H. G. Allen	6
Thomasville, Main St., C.M.Pickens	4
Walkertown, C. C. Herbert, Jr.	4
Grace, O. B. Mitchell	3
Kernersville, T. R. Wolfe	3
Rural Hall, W. R. Harris	2
Burkhead, W. B. Davis	2
Central Terrace, C. B. Newton	1
Walnut Cove, J. O. Banks	1
Hiatt Mem., R. G. McClamrock	1
Linwood, R. F. Huneycutt	1
Sandy Ridge, A. C. Williams	1
Yadkinville, J. H. Green	1

Durham District

Cedar Grove, S. F. Nicks	11
Front Street, H. I. Glass	11
West Durham, M. Y. Self	11
Hillsboro, J. V. Early	4
Bynum, J. C. Reichard	4
Chapel Hill, A. P. Brantley	3
Yanceyville, W. L. Maness	3
Burlington Ct., L. L. Parrish	3
Carr, C. P. Womack	3
Siler City, C. F. Heath	3
Person, M. W. Lawrence	3
Duke Memorial, H. C. Smith	2
Lakewood, M. O. Stephenson	2
Milton, A. M. Williams	2
Calvary, Daniel Lane	2
Durham Ct., C. D. Barclift	1
Leasburg, D. D. Traynham	1
Bahama, M. C. Dunn	1
Brooksdale, T. W. Lee	1
Eno, H. T. Coley	1

Elizabeth City District

****Currituck, R. S. Harrison	13
Belhaven, L. E. Sawyer	13
City Road, E. D. Weathers	9
Williamston, S. A. Maxwell	8
*Washington, L. B. Jones	8
Murfreesboro-Winton, C. E. Vale	3
Pasquotank, A. C. Lee	3
*Edenton, G. W. Blount	3
Wanchese, J. W. Sneeden	3
Gates, J. M. Jolliff	2
Moyock, Memorial, A. E. Brown	2
Perquimans, W. G. Lowe	2
Swan Quarter-Fairfield, R.Z.Newton	2
Columbia, O. C. Melton	1
Windsor, E. N. Harrison	1
North Gates, W. N. Vaughan	1

Fayetteville District

Rockingham, J. F. Herbert	40
***Jonesboro, P. H. Fields	20
*Aberdeen-Vass, S. J. Starnes	18
Rowland, J. Bascom Hurley	16
Hamlet, J. A. Russell	12
Parkton, M. C. Ellerbe	5
Ellerbe, K. F. Duval	4
Person St.-Calvary, J. P. Bross	4
Red Springs, B. T. Hurley	4
Mt. Gilead Ct., B. F. Meacham	4
*Biscoe, H. R. Ashmore	4
Raeford, E. R. Clegg	4
Roberdel, F. A. Lupton	4
*Troy, W. R. Royall	3
*Mt. Gilead, J. R. Edwards	3
Carthage, L. A. Watts	3
Goldston, W. J. Underwood	3
Stedman, I. J. Strawbridge	2
Fayetteville Ct., J. C. Williams	2
Rockingham Ct., M. D. McLamb	1
Maxton, P. O. Lee	1
Broadway, J. W. Page	1
Laurinburg, H. L. Hendricks	1
Hay Street, W. C. Martin	1
Glendon, L. W. Hewitt	1

New Bern District

Pink Hill, H. M. McLamb	8
St. Paul, W. C. Ball	5
Newport, C. S. Boggs	4
Morehead City, B. H. Houston	3
Kinston, A. S. Parker	3
*Hookerton, J. H. Miller	3
New Bern, L. C. Larkin	2
Snow Hill, B. D. Critcher	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1
Greenville, T. M. Grant	1
Pamlico, W. A. Tew	1
*Aurora, J. W. Dimmette	1
Fremont, C. W. Robbins	1

Raleigh District

Henderson (First), R. E. Brown	8
*Franklinton, S. E. Mercer	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Newton Grove, J. A. Dailey	5
Millbrook, H. A. Chester	4

Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	3
Fairmont, O. L. Hardwick	3
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
*Benson, J. C. Whedbee	1
Bailey, L. T. Singleton	1
Creedmoor, E. C. Durham	1

Rocky Mount District

*Weldon, B. P. Robinson	14
*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1
Conway, L. V. Harris	1
Stantonsburg, P. D. Woodall	1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	5
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Bladen, W. R. Stevens	3
Swansboro, C. B. Long	3
Southport, E. M. Hall	2
Town Creek, J. C. Harmon	2
Wallace-Rose Hill, E. C. Maness	1
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	**25**
Fayetteville	**25**
Marion	**24**
Charlotte	**22**
Durham	**20**
Winston-Salem	**17**
New Bern	**17**
Raleigh	**17**
Wilmington	**16**
Salisbury	**16**
Elizabeth City	**16**
Statesville	**14**
Gastonia	**14**
Asheville	**13**
Rocky Mount	**11**
Waynesville	**10**

Of the 529 pastoral charges in the two conferences 271 have made a report. Where are the 264? Do these nearly 300 pastors feel quite comforable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

THAT SERMON

We were much interested in an article in the Advocate recently, "Sermons That I Remember," by a North Carolina preacher.

It brought to my memory some great sermons that I so well remember in "way back days." One, I always like to think of, was delievered by the late Dr. Mike Bradshaw of sainted memory, and he selected a great text, "Did not our hearts burn within us?" A great sermon by a great man of God, it made a lasting impression upon his hearers. Did not our hearts burn within us? My, my, how he did preach. Yes, he was happy; seemed as if he would go on up to glory. He no doubt had "Aldersgate experience." Many eyes were red with weeping. Strong men wept, old mothers in Israel shouted—their hearts were strangely warmed with that sermon so full of strength, mighty power of prayer for the awakening of the church and the coming of God's kingdom here on earth!

Oh, for a revival of religious faith in the hearts and lives of Christians; then there will be a "strange warming" of hearts. Mrs. Nettie de Ford.

IN MEMORIAM

On March 6, 1938, the death angel visited the home of Mr. and Mrs. David Torrance of Warsaw, N. C., taking away with them their precious little two-year-old daughter, Helen Rose.



Helen Rose Torrance

She was the only child and too bright to shine on this earth. Her going has meant much to all who knew her. Helen Rose was taken sick with diphtheria, developing pneumonia and dying in James Walker Hospital, Wilmington. Funeral services were conducted at little Helen's grandmother's, Mrs. R. S. Jordan of Clinton, by Mr. Torrance's pastor, Rev. C. J. Andrews, then laid to rest in the West cemetery near Carlton's Chapel. The little "Rose" herself was laid to rest beneath a bank of beautiful flowers to bloom in her home sweet home.

"GONE BUT NOT FORGOTTEN"

It is sad and dreary and blue,
Since mother and daddy are left alone;
The precious little "Rose" that was only two
Was taken to bloom in her home sweet home.
She never met a stranger in all her life,
Was as pretty and sweet as a real pink rose;
Now she's out of this struggle and strife,
Up in heaven with Jesus, which we all now know.
Mother's so lonely, daddy too.
All was done that could be done;
Her loss makes us all feel blue,
But it's God's gain and her victory's won.

Elizabeth Torrance, Her Aunt.

MANY SOUTHERN FAMILIES
***Know How Good* PALMER'S**
"SKIN SUCCESS" OINTMENT
is for Blackheads, Surface Pimples, Itching, etc.

For years, many of our finest old Southern families have kept this reliable 98-year-old OINTMENT in the medicine-chest. They knew how wonderful it was for itching, burning, irritated, or chafed skin . . . and for those surface pimples, blackheads, bumps, and blotches that *will* sometimes appear on the skin.

To help soothe and heal both skin and scalp, rely on the good old standby that your grandmother depended on. You can't do better. It's only 25¢ at drug counters everywhere. But be sure you get the genuine.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

FASSIFERN

College preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

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Church and Sunday School Furniture
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SOUTHERN DESK CO., HICKORY, N. C.

NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City	3:02 p.m.
Arrive Norfolk	4:50 p.m.

Ride the Economical Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

YOUNG PEOPLE'S ASSEMBLY

At an early date complete details concerning our Young People's Assembly will be sent to each pastor, general superintendent and adult counselor in our conference. Practically every detail has been arranged and everything points now to a most successful assembly. Already requests are coming in for information and for application blanks and we feel that this early interest is indicative of a fine representation of young people from all over our conference at Louisburg. We trust that the date, June 27-July 1. is fixed in the minds of our young people and their leaders, and that plans are already under way to send a representative for each division.

The cost of the Young People's Assembly this year will be $7 per delegate. Last year there was an increase of 50 cents, but since this was to cover a book fee that had formerly been paid by delegates in the purchase of books and materials, it really was not an increase in actual cost to the delegate. The additional 50 cents that is added this year is to be used simply for enlarging and expanding our assembly program, and we feel that the delegates will be well repaid for the increase. Even at $7 our assembly is conducted at a lower cost than most of the assemblies in our church, and we feel that there will be no cause for further increase. We wanted to give this word of explanation and to make the statement concerning the cost for the sake of our people who are already making plans for sending delegates to the assembly.

INTERMEDIATE ASSEMBLIES

For several years we have held an Intermediate Assembly at White Lake and our boys and girls have enjoyed the water and the fellowship there. The facilities for carrying on an assembly, however, have been somewhat limited and we have felt that the good accomplished there in the lives of our young people has not been quite on the level with that in our other assemblies. We have had to share our assembly grounds with summer vacationists and it has prevented our having the feeling of unity among the young people that we have had when we have had only our group on a college campus. We would like to have a camp or assembly in the area of our conference served by the White Lake assemblies in the past, but thus far we have been unable to find a satisfactory place for it.

We hope that there will be no decrease in interest in our Intermediate program in this area due to the change in summer plans, and that Intermediate groups will plan to send their delegates to Louisburg. Since the cost at Louisburg ($6.50 per delegate) is one dollar less than the delegates had to pay at White Lake last summer, the saving in cost of several delegates will practically pay the difference in travel cost. And since the Intermediate Assembly (or assemblies) comes just before or just after the Young People's Assembly, it will be possible for those coming for one group of delegates to bring those for the next assembly.

It will be noted from the dates listed above that there is a possibility of having two Intermediate assemblies at Louisburg. We think it wise to limit any Intermediate group to not more than 100 delegates, preferably to 75. Last year we had 76 delegates at the Louisburg Assembly and 72 at the White Lake assemblies. If we should have that number this summer, we feel that we should have them in two groups. We are making provision for this, therefore, in tentative plans for a second assembly at Louisburg. The first 75 registering for the first Louisburg assembly will attend there and others, providing the total goes over 100, will attend the second assembly there. Of course, when delegates register, they can register for either assembly they prefer.

The date of the Murfreesboro Intermediate Assembly is July 11-15, and the cost the same that it was last year, $6.50. This assembly is provided for our Intermediates in the Elizabeth City district and the upper part of the Rocky Mount district. Of course, any Intermediates in the conference who find this date more satisfactory than the Louisburg dates will be welcome. We are very anxious that more of the churches in this area have representatives at Murfreesboro than have had them in the past, and we trust that pastors, superintendents, and young people's leaders will bring this assembly to the attention of these young people and their parents.

WILLIAMSTON TRAINING RECORD

A most unusual record for leadership training work in our conference has been made in the Williamston charge of the Elizabeth City district, under the direction of the pastor, Dr. S. A. Maxwell. Within the last six weeks two training schools have been held on the charge, one at Holly Springs and one at Williamston, with the pastor, an accredited instructor, teaching the course on "The Teaching of Jesus," in one school and "Understanding People" in the other. Out of a total reported membership of the two churches of 300, there were 101 pupils enrolled in the two schools, or about 34 per cent of the entire church membership. And of these 101 enrolled, 60 received credit for the course. That means that 20 per cent or one-fifth of the church membership met the requirements for credit in the school. What is more significant than anything else, however, is the fact that over one-third of an entire church membership would spend a week together in study and fellowship, and in preparing for better service in their church.

We trust that his fine record will be an incentive to others—pastors and other leaders—to plan for training work in their local churches and, if possible, to teach courses themselves in their schools. To adequately carry out a program of training that will reach all of our approximately 700 churches in our conference will require the concerted effort and support of all our leaders. Williamston, with Dr. Maxwell, leads the way. We trust others will follow.

CHURCH SCHOOL DAY

Several reports have already come to us of the observance of Church School Day and those reporting indicate that the program, "The Warm Heart," has been well received. Others are still sending for additional copies of the program and are planning to observe the day at a little later date. We have a supply of these programs on hand and will gladly send copies to any who may desire them. We are very anxious that all our churches observe Church School Day, whether this particular program is used or not. We feel that it is almost imperative that the work of our church schools receive greater emphasis in our local congregations, and we know of no better way to give this emphasis than to have a Church School Day observance for the entire church. While any Sunday that those in charge may want to use will be satisfactory, it is urged that where possible the observance be held before May 24, in order that the full sigificance of the program may be felt before the great commemoration on that date.

EARNHARDT UNION

The Earnhardt Union held its regular monthly meeting on April 5 with an attendance of over 150 persons. At this meeting new officers were elected as follows:

President, Juanita Bracey, Johns.

Vice President, Mary McNeill, Maxton.

Secretary, John Thompson, Johns.

Treasurer, Olivia Ann Smith, Rowland.

Puplicity Supt., Joanna Gibson, Snead's Grove.

We congratulate these officers on their election to leadership in this fine union and feel that the work of the union will continue to move forward under their leadershship.

ELECTION OF UNION OFFICERS

We would call attention of leaders in our young people's unions to the following statement from the Union Constitution: "The annual election of officers shall be held at such a time as will permit the new officers to take office at the May meeting of the union, or as near thereto as possible." We trust that the election of officers in each union will be held in accordance with this provision of the constitution and that a list of the newly elected officers will be sent at once to the conference office and to the district director of young people's work. We trust that the president of each union can attend the Young People's Assembly at Louisburg, June 27-July 1, and if possible some representative of the union can attend the Young People's Leadership Conference at Lake Junaluska, August 9-20.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDREN'S DIVISION
World Friendship Units

May issues of **Boys and Girls** and **The Elementary Teacher** are rich in Indian materials — pictures, stories, songs, and many excellent helps for the teacher. You will find these periodicals well worth careful study.

The National Geographic and other magazines will be excellent sources for materials to help enrich your teaching of this unit. Begin now to collect any materials that are available.

The children will be able to contribute many articles of Indian design which will add to the interest of the units. They will be interested in finding them and bringing them to church school.

Don't forget that copies of the booklets, "Indian Children" for primaries, and "Many Moons Ago and Now" for juniors, are available from the Methodist Publishing House, Richmond, Va., at the price of 25 cents each. Each teacher of primaries and juniors will need a copy of her unit. Order yours now, so that early plans can be made.

Vacation School Institutes

Plan now to attend the vacation school institute nearest you. The places and dates of the meetings appeared in last week's Advocate, and have been included in a letter to pastors and superintendents of children's divisions.

Decide on the materials you will be using in your vacation school, and bring it with you to the meeting. We will be working directly with text materials actually to be used in vacation schools. You will like to have yours with you.

These are IMPORTANT MEETINGS for pastors, children's workers, all vacation school workers. Plan to have your church represented.

Come to Junaluska

The conference school for Christian workers will offer much that will be of value to children's workers. Plan to have your children's division well represented. Conference School, July 18-23.

Elizabeth Oliver.

CHURCH SCHOOL DAY OFFERINGS

Approximately 200 church schools have requested programs and have plans under way for the observance of Church School Day. Eight churches from four districts have reported their program and contributions as listed below. Thanks to the leaders of these schools for their good example and early response.

Charlotte District

P. T. Dixon, Prospect Church ..$ 2.00

Winston-Salem District

O. L. Kizer, Rural Hall 3.00

Greensboro District

O. J. Jones, Bessemer 4.50

Marion District

Wm. Biggerstaff, Forest City ... 5.00

Gastonia District

G. B. Goodson, Boger City 2.00
Bill Rhyne, Ebenezer 2.01
H. F. Duncan, Bradley Memorial 6.00
Mrs. C. L. Rhyne, Main St.,Belm't 12.00

YOUNG PEOPLE'S RETREAT, GLENWOOD CHURCH, GREENSBORO

A group of about 25 young people from Glenwood church, Greeesboro, met at Sunny Acres on Saturday, April 9, for a week-end retreat. Meeting with the group were their adult leaders and Wayne Kernodle, district director, and Mrs. John F. Kirk. On Sunday morning Wayne led the group in a discussion of the work of the various committees, and with every committee chairman present and anxious to get all possible suggestions for the work of his committee, we predict big things for the splendid group of young people under the leadership of their president, Miss Louise Bowman.

INVITING ATTENTION

By Hoyt M. Dobbs

A careful examination of the facts concerning the fruitage of the church school throughout Southern Methodism reveals the significance of the aims and principles of the General Conference Boards of Christian Education in their programs for the local church.

The Church School Chart

Few, if any, lines of progress on any chart or in any field of human endeavor move upon one plan—usually there are "dips," "angles of depression" and "angles of elevation" entering into the calculation of advancement. This is true of our work generally, not only in the church, but also in other circles of thought and life.

During the eight years from 1930-1938 we observe the chart of our efforts indicating that three-fourths of the 834,991 members received by profession of faith came through and from the church school.

Value of Church School

Every thoughtful student of the church's work must readily see the value and the importance of an agency which puts into the active work of the church in eight years more than 600,000 members—three-fourths, approximately, of all who made the decisive step.

The Next Step

The General Board of Christian Education, working through the annual conference boards, is now very wisely planning to expand the evangelistic field over into the great masses of unchurched people and to do this by the definite enlistment of our local churches in such a forward movement.

These boards deserve, and will doubtless have, the hearty response of the whole church in this matter of major and vital importance.

SOUTH FORK CHARGE

Some years ago the South Fork circuit, under the leadership of Rev. W. J. Miller, conducted one of the largest Cokesbury training schools in Southern Methodism. There is still much interest in training schools on this charge. The present pastor, Rev. C. A. Morrison, is a vigorous promoter of training schools and we look for him to lead the conference in the number of persons taking courses for credit.

Last week three of the churches came together for a short course on "The Educational Task of the Small Church." Plateau, Wesley Chapel and Palm Tree participated in the school. There was a total enrollment of 65 with more than 40 taking the course for credit.

Other classes are being planned for the summer for those churches not reached in this school. This program of training should result in an improved leadership in the churches of this growing charge.

Spindale

The extension secretary paid his first visit to the Spindale Methodist church Sunday, April 10, meeting with the adults at the Sunday school hour and preaching at 11 o'clock for the pastor, Rev. F. J. Stough. This church recently lost one of its ablest leaders, Mr. G. B. Howard. There are, however, a number of other able leaders and the work of the church is going forward.

West End, Gastonia

One of the most rapidly growing churches in the Gastonia district is West End, Gastonia. The new pastor, Rev. J. Chalmus Grose, is in high favor with the people, and they attend church in large numbers. It was my privilege to be with Brother Grose in a service Sunday night, and the church auditorium was filled with worshippers. Not in many months have I seen such a large group in a religious service on Sunday evening, and the pastor tells me that they are making this attendance a regular habit. It is most encouraging to see such interest in the work of the church.

Jesse G. Wilkinson.

COBURN MEMORIAL

It is an inspiration to work and to worship with the enthusiastic group at Coburn. There is a noticeable increase in enrollment and attendance at the church school. Dr. Holland and his fine corps of workers are out for improvement in every phase of the program. This church had the largest enrollment in the Rowan county training school in February. Another step forward is their regular monthly contribution to the Home and Foreign Missionary Enterprise.

With good choir music, fine congregational singing, a full house, and an excellent sermon, last Sunday was a good day at Coburn. A. C. Waggoner is leading this congregation forward in many ways.

THE RELIGIOUS CENSUS FIRST CHURCH, SALISBURY

The teams from the Christian Contact Club made a splendid beginning Sunday on our religious census. From reports received the survey has done good. The work is being continued until a complete canvass is made. Cards should be turned over to ward captains who will make a final check-up. Prospects secured by this visitation and from other sources will be transferred to special cards and visited by members of the club.—Bulletin.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ALUMNI MEETING

Our alumni have been with us today. Answering the call of President James E. Rink and Secretary Miss Margie Smith, the former members of our family assembled in the Brown Memorial building for their annual meeting. Following a pointed devotional service conducted by the president, who will apply for membership in the Western North Carolina conference next October, and welcoming remarks by the writer, the alumni considered various important matters connected with their organization and the Children's Home. Rev. R. W. Bradshaw delivered the principal address of the morning. Mr. Bradshaw is always a headliner at the Children's Home. Following dinner in the central dining room the annual alumni-varsity baseball game was played, the alumni winning by a score of 7 to 5, thanks to the good pitching of Archie Templeton of the Rochester Baseball Club. The annual banquet came at 6 o'clock, at which both the alumni and the older members of our family vied with one another as to which could furnish the most enjoyable entertainment. The closing session of the association was held at night. The officers elected for the ensuing year are James E. Rink, Duke University, president; Giles Smith, Winston-Salem, vice president; Miss Donnie Matheson, Winston-Salem, secretary; and James Hartman, Winston-Salem, treasurer.

TANGIBLE EVIDENCE

As tangible evidence of their interest in and devotion for the Children's Home our alumni have set up a committee to work with our trustees in contributing to a fund for some suitable addition to the Children's Home campus. It was the thought of the alumni that they might place some seating arrangement near the Administration building which would serve our friends in open weather and also a location around which the alumni could gather for any outdoor meetings at the Children's Home. At any rate, the alumni are conscious of their desire to contribute to some meritorious project which will serve the Children's Home family and its friends.

TRI-STATE CONFERENCE

Miss Harriet Barr, house mother of early adolescent girls, Miss Laura Scott, house mother of junior girls, Mrs. Mildred Reed and Mrs. Ella Bradfield, house mothers of junior boys, joined Mrs. Woosley and the writer in attendance upon the thirty-third annual session of the Tri-State Conference for Orphanage Workers, held last week at Epworth Methodist Orphanage, Columbia, South Carolina. The delegates from 25 child caring institutions in North Carolina, South Carolina and Gerogia were in attendance upon this conference. The discussions centered around better care of the children and youths in our child caring institutions. It is really remarkable to note the emphasis now being placed on the proper care and direction of childhood and youth in orphanages. Our delegation joined with the others in grateful thanks to Supt. W. D. Roberts and his staff for the most hospitable entertainment while with them. The next conference will be held next April at Mills Home, Thomasville, North Carolina.

A FINE SPIRIT

This scribe joined W. D. Murray and W. C. Clary, two of our teachers and athletic leaders, in attendance upon the ninth annual meeting of the Western North Carolina conference of high school activities at Newton last Thursday night. This conference is composed of 23 high schools, 12 grouping ing themselves into what is called the South Piedmont Conference, of which the Children's Home is a member, and 11 in the Western Conference. A very high standard of athletic qualifications and general procedure is maintained in these conferences. The followship of the coaches and athletic directors was manifestly genuine. These fellows meet sufficiently frequent, both in athletic contests and in group conferences, to keep their morals high and their purposes clear. One was impressed with both the type of the men and the spirit of fair play which permeated the entire group. Supt. R. W. Carver of the Hickory school system who, by the way, is a product of the Methodist parsonage, was elected for the ninth time as president of the conference.

HONOR SOCIETY

Three new applicants have been admitted into the Children's Home honor society, these applicants having paid their fees and having assured the society of their desire to participate in the ongoing of the interests of the Children's Home family. We are ever so glad to have these additions to our society and trust that others will join the good company. The new members, together with their pastor in charge, are: Draper, Rev. Paul R. Rayle, Bessemer City, Rev. J. O. Ervin, and Woodleaf, Woodleaf circuit, Rev. O. E. Croy. Please join us in grateful thanks to these friends who have lent a helping hand in time of need.

STORY TELLING

The picture this week is that of Miss Ruth Hunter, house mother at the Anna Hanes cottage, and a group of her primary boys. She is telling them a story. All our children like to hear stories. We have quite a number of really good story tellers and the boys and girls are receiving much joy in having such good stories told them. During the past several days the stories connected with the triumphant entry, crucifixion and resurrection of Jesus have made a profound impression upon the younger members of our family. It is no uncommon occurrence for the youngsters to interrupt any session with hand clapping as the unfolding story portrays a satisfactory conclusion. The spirit of Jesus has come close to us all during these Easter days.

A LITTLE HAND

On Palm Sunday morning this scribe took 38 of our boys and girls over to be baptized and to be received into full membership of Centenary Methodist church. After the bus had been parked some little distance from the church and the boys and girls were arranging themselves for reaching the church, the girls being in front and the boys in the rear, the "go" sign was given and we advanced towards the meeting house. Without any announcement and apparently unnoticed by any of the group a little hand gripped the leader's hand. It was that of a little boy who hadn't been at the Children's Home very long and who hadn't been privileged to go over to church very much. As we walked along the little fellow looked up and said, "I feel just a little better to be holding your hand." Lots of little hands here at the Children's Home would like to reach over and clasp the hands of our friends in grateful thanks for their help and interest in them. Friends, I wish you had the joy and close fellowship with the boys and girls of the Children's Home. You would love them better, you would serve the cause of Jesus Christ more faithfully and your lives would be richer in the sweetness of joyful satisfaction.



They love to hear the story of Jesus and His love

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Last week Mr. E. C. Craft and son, Eddie Craft, spent some days at the Orphanage auditing our books. For several years Mr. Craft has been our auditor, and because of his thoroughness and fine Christian character his work has been highly satisfactory to the board of trustees. Mr. Craft is an influential member of Grace Methodist church, Wilmington, and enjoys the confidence of the business people in the southeastern portion of the state. He has always found our books in first class condition, and thinks Mr. A. W. Pridgen, our business manager and bookkeeper, is exceptionally good.

* * * *

During the past week a goodly portion of our children received their spring and summer clothes. I wish I could convey to the friends who make or buy the clothes for our children how much the children enjoy and appreciate them, and how grateful I feel toward the friends for the sacrifices they make for the on-going of our home. There are quite a large number of children who have not yet received their spring and summer clothes, and they are looking for them each day that rolls around. I feel confident that our friends will soon be in position to send clothes to the other children who are so badly in need of them. I wish it were possible for our many friends to know just how lovely our children look in the new clothes our friends send them, and how happy they are because they are so neatly and becomingly dressed.

* * * *

Several of the pastors remembered us last week by sending part of their Orphanage apportionment, which is highly gratifying to me. This plan makes it much easier for the charges to raise their Orphanage apportionment by getting at least 50 per cent of it to us in the winter and spring, and in addition to this, it helps us to pay our operating expense, which is more than two hundred dollars each day. I wish I could get the ear and persuade that large numbers of pastors who have not sent anything to bestir themselves and enlist the co-operation of their church, or churches, to give us a lift during the next few weeks. My observation has been that those who postpone raising their benevolences and Orphanage apportionment till fall fail to reach the goal and, therefore, have to report a deficit at conference. I hope that the boards of stewards, as well as the rank and file of the churches, will rally to our support so that we may pay our bills as they come due each month.

* * * *

Since the singing class had to cancel its engagement to give a sacred concert in the Methodist church at Warrenton the second Sunday in this month, on account of the epidemic of measles, I filled in for the class. Brother J. O. Long extended to me a most cordial invitation and welcome to his church, which I appreciate very much. A large congregation filled the church auditorium, and I was glad to greet many of the staunch friends of the Methodist Orphanage. Warrenton is one of the old towns of the state, and has an unusually fine citizenship. The membership of the Methodist church is composed of refined, cultured and consecrated Christians. Through all the years that our Orphanage has been in operation the membership has been generous and loyal to our cause. The thing about their liberality toward the Methodist Orphanage that pleases me most is the fact that they take special delight in ministering to the needs of our 300 children. They do not give grudgingly, but with glad hearts, because they feel that they are aiding a worth while cause. Mrs. Barnes and I had rare fellowship in the home of Brother and Sister John Cole Burwell. Brother Burwell is a nephew of the Rev. John N. Cole, my immediate predecessor. His cultured wife comes from one of the best families in Virginia. They have reared three fine sons, who would be an honor to any family. There is no institution that lies closer to the heart of Brother and Sister Burwell than the Methodist Orphanage, and they contribute generously to its support each year in many ways. It is a source of great pleasure to me to know that Brother J. O. Long and his good wife are doing such splendid work in the church, and particularly among the young people. Brother Long is one of the best equipped young men in our conference and is doing a real piece of constructive work at Warrenton. I feel deeply grateful to him and to his congregation for the co-operation they are giving me in carrying forward the work of the Methodist Orphanage.

TRANSITION

By Margaret Goode Chandley

I asked of one whose footsteps neared the grave:
"Is this the end, or shall we meet again?"
She answered me with faith and courage brave:
"There is no death, only the end of pain."

I asked of one whose day of golden youth
Was budding like the rose in early spring:
"Shall we, too, die? What think you is the truth?"
"Our God is God of Life, He is King."

I asked a little child beside a flower decked bier:
"Look up to God and ask Him, 'What is Death?' "
Straight came her answer, true and firm and clear:
"Life cannot end because it is God's Breath."

DON'T MAKE
Constipation worse WITH
HARSH, NASTY LAXATIVES!

There's no law against a person taking a bitter, nasty purgative. But what for? Who said you had to make a miserable experience out of a simple case of constipation?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness.

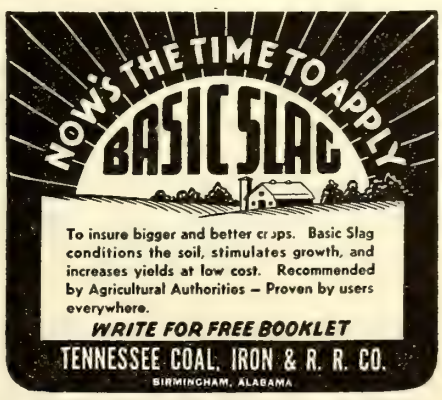
For over 30 years Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

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Capudine eases the pain, soothes the nerves and brings speedy relief.
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Ten bloodtested varieties from Virginia's Blue Grass farms. 18 years experience breeding best strains. Write for FREE catalog.
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

RALEIGH DISTRICT MEETING

Mrs. Gurney P. Hood announces the Raleigh district meeting at Clayton April 29 at 10 o'clock. The visitors will bring a light lunch. She urges each auxiliary to have representatives at this meeting.

ELIZABETH CITY DISTRICT MEETING

The district meeting will be held at City Road church Thursday, May 5, opening at 10 o'clock. All auxiliaries are urged to send a large delegation.

Mrs. J. L. DeLaney reports two new auxiliaries. One at Lewiston with Mrs. W. T. Reese, president, and one at Cedar Grove church on the Columbia circuit with Mrs. S. T. Everton, president. She reports 110 new members on the Elizabeth City district the first quarter.

ACTIVITIES AT EDENTON STREET CHURCH

The new year of 1938 witnessed a complete reorganization of the woman's missionary society of Edenton Street church with an enlarged program of activities and a distinctive increase in membership. In addition to the 17 circles the "Edenton Street Auxiliary," a group heretofore functioning as a separate organization, desired to affiliate with the woman's missionary society, thus making our 18th circle. Twelve of these circles are engaged in both missionary and local work and six do only local work. A joint central meeting is held for all the circles.

A most successful spring mission study has been held, using the book, "Rebuilding Rural America," and conducted by Mrs. Forrest D. Hedden, under whose leadership the class enjoyed one of the most interesting and helpful studies we have had. We are now studying "Out of Aldersgate" under the leadership of our pastor. A Bible study class will begin soon.

In response to a call for Chinese Relief $40.76 has been donated and sent through our department of supplies.

World Outlook subscriptions have decidedly increased, having doubled the number during the past three months.

At the end of the first quarter we are happy to report for the missionary circles a membership of 364, a net increase of 79, including a new young woman's circle, which gives us three young women's circles. We feel that we are going forward in a very definite way, which should spur us on to higher endeavors of service with the ultimate achievement of an enrichment of life through the deepening of the spirit. Mrs. M. E. Gardner.

A UNITED STUDY AT ENGLEHARD

The Englehard auxiliary completed their firstbook of study for the year on April 7. Stumpy Point auxiliary joined Englehard for the day to review together the book, "Out of Aldersgate."

The welcome was given by Mrs. C. F. Gibbs; the response was made by Mrs. L. D. Hooper.

Rev. Mr. Wright, pastor of Englehard church, led the morning devotions, using for his subject, "Others He Saved, Himself He Could Not." After the devotions Mrs. C. E. Payne of Stumpy Point brought a message in song, "O Jesus, Thou Art Standing." Mrs. Littleton Meekins, Englehard study leader, presented the first three chapters, Miss Bessie Wilson the fourth, Mrs. D. M. Grey of Stumpy Point the fifth, and Mrs. Earl Meekins, president of Englehard auxiliary, the sixth. The close of this chapter brought us to the lunch hour. We were served a plate luncheon of chicken salad, crackers, deviled eggs, sandwiches, cake and tea. We enjoyed a most delightful social hour.

The afternoon devotions were led by Mrs. R. D. Wise of Stumpy Point, her subject being "Let Your Light So Shine." She brought a very impressive message, followed by a duet, "Send the Light," by Mrs. C. E. Payne and Mrs. M. V. Hooper of Stumpy Point. The seventh chapter was presented by Mrs. Littleton Meekins; the eighth and ninth by Mrs. Wright, wife of the pastor; the tenth by Mrs. Earl Meekins; the eleventh by Mrs. Wright, and the last one by Rev. Mr. Wright.

Our leader asked that each tell just what the study of this book had meant. Several responded, making us all feel nearer to God and each other—making us want a religion like John Wesley—one that would bear us up in storms as well as in fair weather.

Mrs. C. F. Gibbs.

LEADERS' SCHOOL AND ZONE MEETING

The Southern-Central and Johnson-Wilson zones held a joint leaders' school and zone meeting in the First Methodist church in Rocky Mount February 23, 1938, with Mrs. Fred Johnson, district secretary, presiding.

Dr. Culbreth led the morning devotions taken from Romans, 3rd chapter, with prayer by Rev. N. C. Yearby. Mrs. Paul Mallison very fittingly welcomed the group after a lovely solo by a local woman. Mrs. Johnson introduced the leaders for the day and the different groups went into class rooms for a very profitable hour of discussion and study. At 12 o'clock the group assembled to hear the reports from group leaders and for a dedication service. After this service the women were dismissed for lunch to assemble again at one-thirty.

The afternoon session opened with a song, followed by the devotions, led by Mrs. Liverman. Mrs. Johnson then introduced Mrs. Culbreth, the wife of our presiding elder, who in a very charming way presented baby life membership certificates to the following children: Corrina Shipp, Julia Brooks and Harold Gilmer Grey.

After presenting these Mrs. Culbreth read a lovely poem and led in prayer. She also explained something of the meaning of Aldersgate Commemoration and told some of the high spots in the life of Wesley. Each leader called the roll of her zone and there were a few changes in zones. After this the meeting adjourned.

DUKE MEMORIAL HAS ALL DAY MISSION STUDY

The woman's auxiliary of Duke Memorial church held an all day mission study Friday, April 8, at the church.

The study started at 11 o'clock and a song, "Have Thine Own Way, Lord," was sung by the group, followed by a prayer by Mrs. H. C. Smith.

Mrs. J. M. Ormond presided and introduced Mrs. William R. Nesbitt, who gave an inspiring devotional, choosing for here theme, "People Who Sing Their Way Through Life."

Mr. Key Taylor of Duke University gave a most interesting and informative review of Dr. Mark Dawber's book, "Rebuilding Rural America."

Luncheon was served at one o'clock. The afternoon program opened with a hymn, after which Mrs. Frances Davis sang a solo, accompanied by Miss Helen Eubanks at the piano. Following this Prof, J. M. Ormond gave a splendid review of his book, "Waters of Bethesda."

The meeting was dismissed with a prayer by Mrs. Nesbitt.

JACKSON AUXILIARY

Meeting for a joint session of the missionary society of Jackson Methodist church, the members of circles one and two heard Mrs. J. M. Wright in a very inspiring talk on "The Spiritual Life."

"In this day of increased knowledge, industrial progress, scientific achievement, and even deep religious thinking, do we as church members need any one outstanding thing? It is not lack of money, nor lack of opportunity, nor social standing, nor the lack of any of the material things. It is without doubt our lack of time to experience the presence of Jesus. Our witness to the world is dependent on our association with him," said Mrs. Wright.

The other members of the program were well received. A talk on the subject, "Deaconess of the Rural American Church," by Mrs. E. S. Bowers. Lovely song numbers were rendered by Mrs. Annie Lassiter and Mrs. I. T. Poole and Mrs. Arthur P. Flythe. Mrs. E. J. Gay led in prayer.

During the business session, presided over by Mrs. W. P. Stephenson, president, reports were heard from various committees and roll call for each circle.

Mrs. Lloyd Howell was appointed by the society as a delegate to the missionary conference held in Greenville April 19-22.

At the conclusion of the meeting a delightful social hour was held.

Mrs. A. L. Burnett, Supt. Pub.

Philosophy seeks the truth; theology discovers it; religion possesses it.—Mirandola.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION

Mrs. W. T. Powell, secretary of Greensboro district, sends us the announcement of a new auxiliary on her district at Oak View, organized February 14 with 14 members and the following officers: President, Mrs. R. A. Cochrane, Rt. 2, High Point; vice president, Mrs. A. Harrison, Homestead St., High Point; corresponding secretary, Mrs. E. E. Weavil, Rt. 1, High Point; treasurer, Mrs. O. Stutts, Rt. 1, High Point; spiritual life leader, Mrs. A. Harrison, Homestead Ave., High Point. We are glad to add these workers to our conference family and wish for them much success in their new organization.

Conference financial goal for 1938: $3.25 per capita giving.

RECOMMENDATION ADOPTED

The following recommendation was presented and adopted at the conference in Monroe on Thursday, April 7:

"Recommended that reports from every officer of every department of the missionary societies, with the exception of treasurer, shall be sent to the district secretary (at the end of the quarter). These reports to be sent by the district secretary to the proper conference officers."

This recommendation is self-explanatory, and just introduces to us a new order of reporting which has proven most successful in other conferences. Let our presidents of auxiliaries note this change and at the close of the quarter have their officers come together, make out their reports and send them, excepting that of treasurer, to her district secretary, to reach her in time to be sent on to the officers to whom they should go. The first tryout of this plan will be in June, at the close of the quarter, and we hope that it may work out as hoped for by the conference.

OUR ANNUAL MEETING IN MONROE

(Continued from last week)

In our account of our annual meeting in last week's issue we brought you to the close of the Wednesday morning session with message of our president, Mrs. C. C. Weaver, which was followed by messages from the foreign fields given by Misses Leile Tuttle and Naomi Howie, missionaries from China, and Miss Euline Smith, missionary from Korea, each of whom made most interesting and informing talks of their work in these fields. The morning program closed with worship service by Miss Euline Smith.

Wednesday afternoon's program opened with devotional by Mrs. W. P. Moore of Salisbury, district leader of spiritual life, who gave a number of promises of Jesus as recorded in the Scriptures, stressing their value to the Christian in daily living. The report of Mrs. Reid Wall, superintendent of C. S. Relations, showing encouraging advancement in her department was followed by reports of Bureau of C. S. Relations as given by Mrs. Karl Bishopric, chairman of international relations and world peace; Mrs. H. W. McCain, chairman of economical relations; Mrs. J. W. Payne, rural development; Mrs. L. V. Scott, interracial relations, each showing a busy year in each of these departments. It was regretted that Mrs. E. L. McKee, chairman of Christian citizenship and law observance, was kept at home by illness, but her report was read by Mrs. Wall.

The presentation of the work of the district secretaries as the "Western North Carolina Flower Garden" was effectively carried out and received favorable comments. Each district was represented as a flower plot with the district secretary as the head gardner, and the reports of the progress of her "garden" during 1937 as given by the "gardeners" was most interesting and encouraging. Report of conference secretary for 1937 followed.

After adjournment the guests were driven to the Monroe Culb, where they were honored with a delightful tea given by the ladies of Monroe.

Wednesday evening's service was led by Rev. W. C. Dutton of Grace church in Monroe, with special music by the choir and followed by address by Rev. W. L. Hutchins, whose subject was "I Observed—I Resolved." Mr. Hutchins spoke in observance of the Aldersgate Commemoration and made a most interesting and helpful talk along this line. A pageant, "The Gate Beautiful—Aldersgate," was effectively presented by several young people from Matthews and Salisbury, with Rev. G. G. Adams in the leading role. An exceptionally beautiful vocal number of Wednesday was the quartette rendered by singers from Albemarle.

Thursday morning the program opened with service led by Mrs. F. A. Walton, spiritual life leader of Asheville district, who spoke on "Building God's Kingdom" and stressed the quality of material used in this building with love as the foundation stone. All of the worship services by the spiritual life leaders were most inspiring and helpful and it was a pleasure to the entire conference to have these women who are leading the spiritual life work in our districts present as visitors.

The morning was filled with reports. Superintendent of supplies, Mrs. J. W. Harbison, gave as total contributions to her department of work $2003.79, with Waynesville district leading with 65 per cent of her societies contributing. Other reports were those of Bethlehem House by Mrs. L. V. Scott; Sunny Acres, Miss Hyda Heard; Scarritt College, Mrs. A. L. Thompson; Children's Work, Mrs. George Hoyle; Status of Women, Mrs. J. Frank Spruill; N. C. Christian Advocate, Mrs. W. R. Harris, all of which were encouraging and interesting. Messages from Oriental fields were given by Miss Tuttle and Miss Smith. A vocal solo, "God of Grace and God of Glory," was impressively sung by Rev. Emmett K. McLarty, Jr., of Charlotte. The morning session closed with worship and meditation by Miss Leila Tuttle, missionary from China.

Thursday afternoon closed the meeting with scripture and prayer by Mrs. J. W. Ouzts, spiritual life leader of Marion district; with acceptance of invitation to Lenoir for the 1939 meeting; election of alternates to Council, Mrs. C. N. Clark and Mrs. P. N. Peacock; reports of committees, etc.

Mrs. J. P. Hornbuckle, Mrs. E. W. Russell and Mrs. A. E. Brannock, spiritual life leaders of the Statesville, Charlotte and Winston-Salem districts, closed the meeting with prayer.

ZONE MEETING AT FLETCHERS

Mrs. L. P. Sims, Acting Secretary

Zone No. 1 of the missionary societies of the Asheville district held its spring meeting at Fletchers March 10. Miss Bessie Jordan of Hendersonville, zone leader, presided. After the opening hymn, prayer was offered by Miss Amy Hackney of Asheville, district secretary. Mrs. S. M. Turner of Hendersonville gave the devotional, using as her scripture part of the 25th chapter of Matthew.

After song, "I Am Thine, O Lord," Mrs. Garren closed with prayer. After calling of the roll the presidents of the auxiliaries represented gave the outstanding work of the past six months, with Mrs. H. C. Jones of Mills River giving a report of exceptional interest. Every church in the zone was represented.

Miss Hackney then outlined work to be done and cautioned every society to watch their weak points; gave date of annual meeting at Monroe, April 5-7, and district meeting at Asbury Memorial in Asheville, May 3.

Collection with money on hand ($8) given to Miss Hackney for World Outlook subscrpitions for weaker societies. The missionary hymn adopted by the zone, "The Christian Life."

There were three splendid talks on stewardship: Mrs. S. H. Jackson of East Flat Rock discussing stewardship of money, Mrs. M. A. Lewis of Tryon, stewardship of time, and Mrs. A. W. Barr of Edneyville, stewardship of service.

Mrs. J. H. West closed the meeting with a very impressive consecration service. The ladies of Fletcher served a plate lunch.

It happened in Chicago: At a busy corner a triffic officer saw an old lady beckon to him. He held up two dozen cars, trucks and taxicabs to get to her side and inquire, "What is it, ma'am?" The old lady smiled and put her hand on his arm. "Officer," she said in a soft voice, "I want to tell you that your number is the number of my favorite hymn."—New York Post.

You may silence the teacher, but you cannot subdue the truth.—Trumbull.

Children's Storyland

I HAVE A LITTLE HOUSE TO KEEP

By Julia Holler Armstrong.

I have a little house to keep,
And oh, it's great
To know that simple tasks await
The labor of my hands
That love always demands.
I dust and sew—I cook and sweep—
I have a little house to keep.

I have a little house to keep;
It isn't fine,
But oh, I'm proud to call it mine.
I hunger not, my dear,
For jobs—or a career;
For wealth or fame I do not weep—
I have a little house to keep.

I have a little house to keep;
I do not sigh
For many mansions in the sky.
I'll think it very sweet
If on Heaven's golden street
I'll rise from death's long, silent sleep
To find a little house to keep.

HE IS NOTHING BUT A LITTLE BOY

Father sometimes forgets that he cannot reasonably expect as much from the small chap as from the grown man. Listen, son, I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few moments ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These are the things I was thinking, son. I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with the towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread, and as you started off to play and I made for my train, you turned and waved a little hand and called, "Good-bye, Daddy!" and I frowned and said in reply, "Hold your shoulders back!"

Then it began all over again in the late afternoon. As I came up the hill road I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends my making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly reasoning.

Do you remember, later when I was reading in the library, how you came in softly, timidly, with a sort of hurt, haunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door.

"What is it that you want?" I snapped.

You said nothing, but you ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither, and then you were gone pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible, sickening fear came over me. Suddenly I saw myself as I really was in all my horrible selfishness, and I felt sick at heart.

What had habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I expected so much of youth. It was measuring you by the yardstick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, my son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaenous impulse to rush in and kiss me good night.

Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt here, choking with emotion and so ashamed.

It is feeble atonement. I knew you would not understand these things if I told them to you during your waking hours, yet I must say—what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession.

And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy. I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying, as if it were a ritual, "He is nothing but a boy—a little boy." I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much!

Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers and the damp forehead, and the yellow curls, and, if it were not for waking you, I would snatch you up and crush you to my breast.

EDITOR'S NOTE—Here is one of the most touching articles that has ever come to our desk. It carries a lesson which should go straight to the heart of every father. Credit would be gladly given if the author were known.

Mummy had decided it was time to persuade little Monica to go to bed. "Be good, like the chickens," she said. "D'you see, they are going to bed quite early?"

"Yes," replied Monica, "but the mummy hen goes at the same time as they do."—Gazette de Hongrie.

Spring!
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. . . are you?

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In Memoriam

GUTHRIE—J. Wesley Guthrie, Sr., passed away at his home Sunday, March 6, at 6:30 p. m. after an illness of only a few days. Mr. Guthrie was widely known throughout Carteret county, where he had spent his entire life. Surviving are his widow, Addie L. Guthrie; six children, Mrs. C. H. Weeks, Mrs. S. E. Smith and Harry Guthrie, all of Bogue; J. Wesley Guthrie, Jr., of Boston, Mass.; Earl Guthrie of Cortez, Fla.; Mrs. S. T. Smith, Punta Gorda, Fla., and four grandchildren. Funeral services were held at Bethlehem church Monday afternoon at two o'clock, Rev. Mr. Boggs officiating.

SMITH—On November 13, 1937, Mrs. Adelia Sanderlin Smith, wife of the late Mack Smith, passed to her eternal reward at the age of 72. Mother of seven children, three preceded her to the grave; two sons, two daughters and two step-sons, nine grandchildren, three great-grandchildren and one brother survive. She was a member of Perkins M. E. church since girlhood and strong in the faith. Born in Currituck county; lived here until last few years in Norfolk, Va. We were made sad by her going. She was a friend in time of trouble. Funeral service was held at Perkins church. We laid her bythe side of her companion at her old home. Mrs. W. R. Berry.

LEARY—On the evening of February 17, 1938, Nicholas Job Leary passed into his eternal reward. Born July 5, 1865, and uniting with the Methodist church when he was 18 years of age, he lived a consistent and devoted Christian life. Most of the years he held some official position in the church which he loved. At the time of his death he was a steward in the Pollocksville church, although ill health had kept him from regular attendance and service during recent months. The funeral service was conducted from the home in Pollocksville by his pastor, assisted by Revs. Messrs. Phipps and Mauney of the Presbyterian and Baptist churches, respectively. His widow survives. H. LeRoy Harris, P.C.

RESOLUTIONS OF RESPECT

The men's adult Sunday school class of Bolton Methodist church has sustained a great loss in the passing of Brother Z. V. Jones, whom God in his infinite wisdom has seen fit to remove from our midst. In his death we realize we have lost one of our most loyal members. He was always at his post each Sunday morning with a kind word, and a cheerful smile for all those with whom he came in contact.

He was born at Reed's Ferry, in Columbus county, on September 27, 1890. At the age of 17 he joined the Bethsaida Methodist church. He married Miss Annie B. Reeves. To them were born four sons, who survive with Mrs. Jones to mourn their loss.

Mr. Jones moved his membership about 1920 to Bolton Methodist church and has served as steward of that church continuously ever since. He has acted as mail carrier for 26 years.

On February 21, 1938, after an illness of several weeks, Mr. Jones was called home to his heavenly Father. Funeral services were conducted from the residence by his pastor, Brother Wood, assisted by Brother Jones from Hallsboro. After the commitment service the Masons held their rites. He was laid to rest in the Lake Waccamaw cemetery, amidst a profusion of lovely flowers. The large congregation of friends which assembled to accompany him to his last resting place attested to the love and esteem in which the community held him.

If he could speak to us today, we think he would say:

"Do not let the tears of sorrow flow,
God has only called his own
From this weary world below
To a land of tears unknown,
In that land of the blest
Where the faithful find eternal rest."

Therefore be it resolved, that a copy of these resolutions be sent to his bereaved family, a copy to the North Carolina Christian Advocate, and that a copy be placed in the minutes of our Sunday school class.

Sunday School Class.

RESOLUTIONS OF RESPECT

On Tuesday, February 17, 1938, Mrs. John Overman sweetly fell asleep and went on to the glory land and her reward. A beautiful life has been lived and the influence of it will waft on through the years.

Mrs. Overman was a member of the Pikeville Methodist church, the woman's missionary society, and one of the charter member sof the Woman's Club. All of these organizations keenly feel her passing, but we will still feel the presence of her influence.

Her charming personality and lovable traits of character made a deep impression on those with whom she came in contact.

In the passing of this our beloved member, be it therefore resolved:

First, That we meekly bow in submission to our Father's will in taking her home and pray God's guidance and comforting messages to serve as rays of hope to the bereaved members of her family.

Second, That her memory will ever be cherished by us, as one who loved her church and home and will be as a benediction to us.

Third, That a copy of these resolutions be sent to the family, a copy be sent to the North Carolina Christian Advocate, and a copy be recorded in the minutes of the Pikeville Missionary Society.

Mrs. J. S. Collier,
Mrs. Aline Jeffords,
Mrs. J. T. Culbreth.

RESOLUTIONS OF RESPECT

Whereas God, who doeth all things well, called from our midst on March 16, 1938, our devoted and beloved member, "Uncle" Jimmy Crowder, we, the members of the men's Bible class of Polkville Methodist church, wish to offer to his memory the following resolutions:

First, That we submit to God's divine will in humble submission.

Second, That we thank God for his beautiful Christian character and for the service he rendered in the church and community.

Third, That his gentle and quiet life be an inspiration to us to live closer to God.

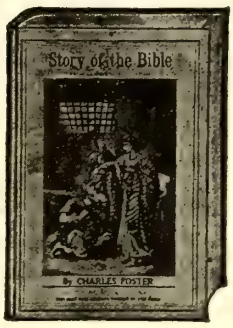
Fourth, That we express to his family our deepest sympathy in their bereavement and loss.

Fifth, That a copy of these resolutions be sent to his family, a copy be sent to the North Carolina Christian Advocate for publication, a copy be kept in our files, and a copy be placed in the minutes of the quarterly conference.

J. A. Kiser,
C. T. Stamey,
W. J. Bridges.

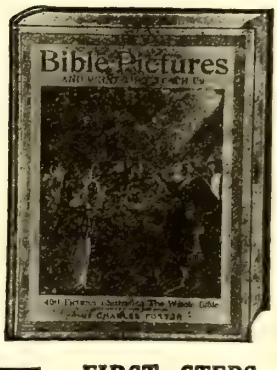
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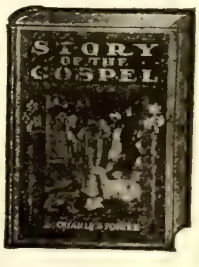
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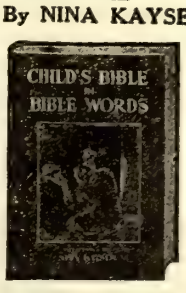


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District Conference Directory

Gastonia, Clover Hill Church ..... April 21
Marion, Salem Church, Bostic Charge .....April 24-25
Winston-Salem, Denton ..... April 26
Greensboro, Mt. Pleasant ..... April 26
New Bern, Ayden ..... April 22
Fayetteville, Carthage ..... May 11
Asheville, Acton Church, Acton Charge.....May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 20
Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

April 24-May 8—Union, Freeport, Pa.
May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Thomasville, Bethany ..... April 18-May 1
West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Leasburg, Union, 11 23
Chapel Hill, 11 24
Siler City, Mt. Vernon, 3 24
Lakewood, 7:30 24

May
Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 20
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April
Mattamuskeet, Engelhard, 11 24
Roper, Creswell, 11 24
Swan Quarter-Fairfield, Soule, 3 24
Belhaven, Hebron, 7:30 24

May
Plymouth, Jamesville, night 8
Gates, Harrell's, 11 and 1 14
Williamston, night 15
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

April
Troy, 11 24
West End, Marcus, 3:30 24
Piscoe, Candor, 7:30 24

May
Mt. Gilead Ct., Ophir, 11 1
Hemp, Pleasant Hill, 3:30 1
Red Springs, 8 1
Fayetteville Ct., Parsonage, 8 3
Rowland, 11 8
Parkton, Sandy Ridge, 3:30 8
Aberdeen-Vass, Vass, 8 8
Carthage, District Conference, 10 a.m. 11
Glendon, High Falls, 3:30 15
Maxton, 11 22
Hamlet, 3:30 22
Raeford, 8 22
Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
SECOND ROUND

April
Dover, Dover, 11 24
Oriental, Arapahoe, 3 24
Morehead City, Morehead City, 7:30 24

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

April
Newton Grove, Wesley's Chapel, 11 23
Smithfield, 11 24
Four Oaks, Antioch, 3 24
Zebulon-Wendell, Zebulon, night 24
Creedmoor, Bullocks, 11 30

May
Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April
St. Paul's, Regan's, 11 24
Lumberton Ct., Pembroke, night 24

May
Clinton, Keener, 11 1
Warsaw-Magnolia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April
Littleton, 11 24
Warren, Bethlehem, 3 24

May
Kenly, Lucama, 7:30 1
Northampton, Jackson, 11 8
Rich Square, Woodland, 7:30 8
McKendree, McKendree, 11 15
Halifax, Tabor, 3 15
Elm City, 7:30 15
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24
District conference at Bethel, May 26-27.

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 29 Watauga St., Asheville, N. C.
SECOND ROUND

April
Weaverville, 11 24
Laurel Ct., Beech Glen, 2:30 24

May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

April
Hickory Grove, 11 24
Dilworth, 7:30 24
Belmont Park, 7:30 27

May
Lilesville, Savannah, 10 1
Prospect, Midway, 2 1
First Church, Charlotte, 7:30 1
Homestead-Pleasant Grove, Pleasant Grove, 11 8
Spencer Memorial, 7:30 8
Chadwick, 7:30 9
Matthews, 7:30 11
Peikton, Wightman, 11 15
Weddington, Hebron, 3 15
Mt. Zion, 7:30 15
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 29
Monroe Ct., Mill Grove, 3 29
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June
Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5:30 19
Marshville, Center, 11 26
The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

April
Gastonia, Bradley Memorial, 11 24
Cramerton, night 24

May
Mount Holly, 11 15
McAdenville, night 15
Gastonia, Main Street, 11 22
Gastonia, West End, night 22
Belmont, Park Street, 11 29
Bradley Memorial, Myrtle, night 29

June
Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Maylo, night 26

July
Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

April
Cross Mill, 11 24
District conference at Salem church, Bostic charge, April 24-25. Session opens at 2 p. m. and adjourns in afternoon of following day.

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

April
Sylva, 11 24
Whittier, 3 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

April
District conference, Denton, 9:15 a. m. April 26.

RESOLUTIONS OF RESPECT

Whereas, on February 7, 1938, it pleased our heavenly Father in his infinite wisdom to call hom our beloved friend and co-worker, Mrs. Lou Broome, we, the members of the woman's missionary of the Methodist church of Waxhaw, wish to pay tribute to her who strove earnestly to follow in the footsteps of the Master.

She was a charter member of the woman's missionary society and an active worker of the Wesley Bible class. Her helpful and unselfish service in church work and in the life of our town will long be missed. As she was quick in sympathy and understanding and had a jovial disposition, Mrs. Broome had many friends whom she was able to comfort and cheer when necessary. Her wise counsel and steady faith in God were an inspiration. Therefore be it resolved:

First, That while we sorely miss her presence among us, we bow in humble submission to our Father's will.

Second, That in her passing our society and our church have lost a true member, and our community has lost one of its most beloved citizens.

Third, That we emulate her gentle Christian spirit.

Fourth, That we extend our deepest sympathy to her husband, Mr. W. C. Broome, and loved ones.

Fifth, That a copy of these resolutions be inscribed in our minutes, one sent to her husband, one to the Waxhaw Enterprise, and one to the North Carolina Christian Advocate.

Mrs. H. J. Gore, Chm.
Mrs. J. M. Niven,
Mrs. Kenneth Miller.

IN MEMORIAM

It is a sad pleasure to pay tribute to the memory of one whom we have loved and been associated with for many years. In the death of Mrs. Mattie Courts Allen our woman's auxiliary has lost the last of its charter members. We shall miss the strength of her prayers and the beautiful messages she has been writing to us since her long illness prevented her attending in person. She was made happy seeing her daughters become useful in the work that was so dear to her heart.

We sincerely sympathize with the family and pray that they may emulate her fine example.

Mrs. R. M. B. Ellington,
Mrs. J. S. Turner,
Mrs. E. D. Watt.

ADAMS—On March 29, 1938, Randolph county lost one of its oldest and best loved citizens in the passing of William Lane Adams. Born on February 11, 1848, he had recently celebrated his 90th birthday. Despite his advanced age the nearness of the end was not suspected until the week of his death. Just two days before he had walked about on the farm land which he loved. The coming of spring had always brought him an eagerness to be out in the open where God's new life dressed the world in beauty.

On September 3, 1871, William Lane Adams was united in matrimony to Miss Mary Margaret Gardner of Newmarket. This happy union continued until January 1, 1895, when it was interrupted by Mrs. Adams' untimely death.

Until very recent years, when failing health prohibited, Mr. Adams was a regular attendant upon and a faithful supporter of the recently dedicated Old Union church. He held important offices in the church from the time of his conversion 65 years ago, and at the time of his death was one of its honored trustees.

His passing has taken out of the life of Old Union church a familiar figure who was beloved by all who knew him. Sons and daughters have parted with a good father; neighbors have yielded up a faithful friend.

J. L. Stokes, II, Pastor.

KEETER—A few weeks ago God called Mrs. Martha Keeter—better known to her many friends as "Aunt Matt"—to her eternal home; and on a beautiful Sunday afternoon a great company of sorrowing friends laid her body to rest in the cemetery at old Gilboa church, the church which stands today as a memorial to her. For nearly 70 years she belonged to this church, served it, communed with God at its altars, was devoted and loyal to it. This church and she are almost synonymous terms; her prayers and sacrificial blood have gone into its making. It is part and parcel of her very life.

She was born in Rutherford county on August 15, 1848, in a Christian home. Her parents were Willis Bradley and Elizabeth McKinney Bradley. In 1866 she was married to Fred Keeter and for 35 years they lived together in simplicity and in complete devotion to one another, to their children and to their church. In 1901 the happy circle was broken when her husband went home to God.

Without a doubt the finest contribution she has made to the world is the family of fine children, grandchildren, great-grandchildren and even great-great-grandchildren (for there were five generations before she died) which she left behind and whom she dedicated to God in early life, all of whom love and serve the God of their mother. Our own Mrs. Arthur Harrill, district secretary of the woman's missionary society of the Marion district, is her granddaughter.

The nine children who survive her are: Mrs. Ina Geer, Mrs. Lucy Flack, John H. Keeter, F. D. Keeter, J. R. Keeter and Mrs. Alice Geer, all of Rutherfordton, N. C.; Mrs. Lorena Edwards of Cliffside, Mrs. Zillah Geer of Clinton, S. C., and Mrs. Minnie Allen of Union Springs, Ala. A boy died in infancy. Some few years ago Elbert B. Keeter died. In addition she is survived by 39 grandchildren, 59 great-grandchildren and one great-great-grandchild.

"Blessed are the dead which die in the Lord." B. A. Sisk, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the adult Bible class of Salem Methodist church, wish to pay loving tribute to our friend and one of our most devoted and loyal members, Ben F. West, who passed on March 5. Therefore be it resolved:

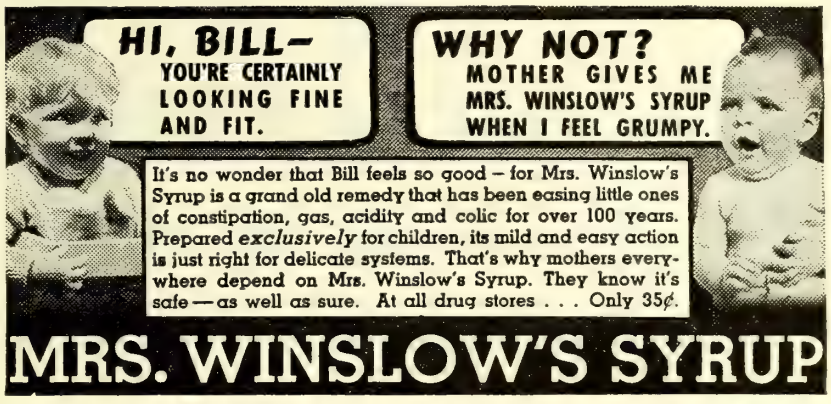
First, That although each member feels keenly his passing, we bow in humble submission to the will of our heavenly Father, knowing he doeth all things well.

Second, That we extend our heartfelt sympathy to the bereaved family and friends.

Third, That his life as a Christian has been an inspiration and we thank God for having enjoyed his companionship.

Fourth, That a copy of these resolutions be recorded in the minutes of the church, a copy be sent to the family, and a copy sent to the N. C. Christian Advocate.

J. A. Cooper,
Geo. P. Greene,
J. J. Melton.



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Mr. and Mrs. Frederick Williams	Warren	Rocky Mount	2.50
Rev. W. B. Cotton	Garland	Wilmington	15.00
Rev. C. O. Kennerly	Lowell	Gastonia	10.00
Rev. H. LeRoy Harris	Maysville	Wilmington	3.35
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Macon Missionary Society	Warrenton	Rocky Mount	10.00
Philathea Class	Mt. Zion	Charlotte	10.00
Mrs. C. A. Shuford	Brevard	Waynesville	5.00
			85.85
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Total contributions to April 19, 1938			$2994.93

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

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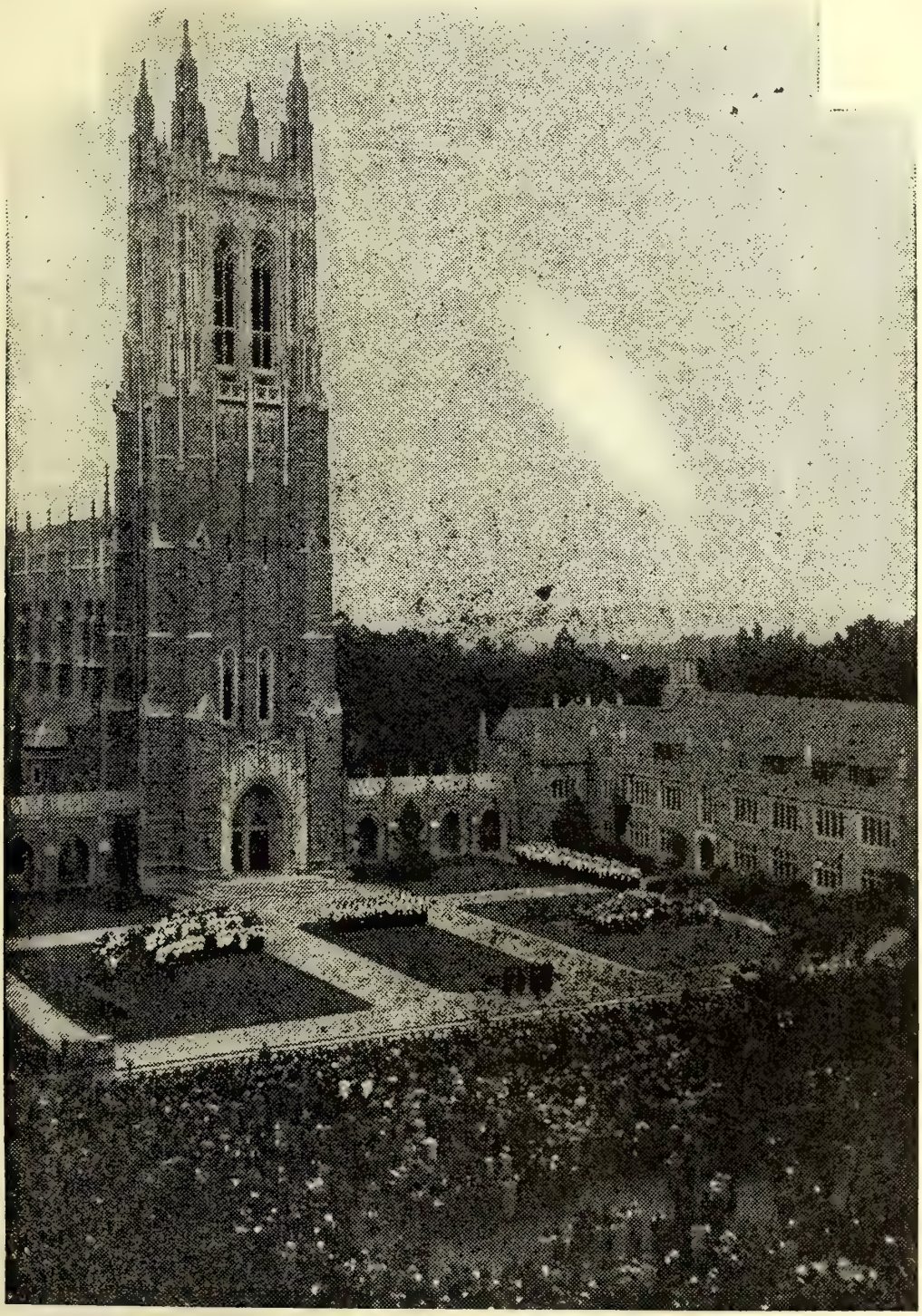
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 28, 1938 Number 17

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FIRST EASTER SUNRISE SERVICE AT DUKE UNIVERSITY, SUNDAY, APRIL 17

MARION DISTRICT CONFERENCE

The Marion district conference assembled in Salem church, Bostic, Sunday afternoon, April 24, with Rev. J. W. Moore, the presiding elder, in charge. The first session after organization was devoted to the laymen, with Hon. Jake Newell of Charlotte delivering the address. A vast congregation heard this gifted speaker. Not only was the big church packed but the congregation overflowed into the yard. The house was filled, also, for the Monday sessions of the conference and likewise Sunday evening when Rev. Paul W. Townsend, pastor at Boone, preached a most inspiring and interesting sermon.

The conference organized by electing Rev. R. J. Barnwell secretary and B. A. Sisk assistant secretary. Immediately after organization O. V. Woosley spoke for the Children's Home and Dr. Raymond Smith represented Greensboro College.

Memorial services were held for G. B. Howard of Spindale, lay leader of the district, whose passing brought great sorrow to the people of the district. Rev. R. G. Tuttle announced that a memorial educational building to this great layman is to be erected at Pleasant Grove church and that already the greater part of the money has been secured. More about this will appear in the Advocate a little later from Brother Tuttle, who is greatly interested in this memorial structure and a building that is greatly needed to serve that congregation.

Rev. J. S. Hiatt, pastor at Lenoir, spoke Monday morning for the North Carolina Christian Advocate, and his speech was not only enjoyed but so effective that the presiding officer asked all those who after that speech would subscribe for the Advocate to hold up their hands and to this immediate response the editor left with six new subscribers and $12 in cash, which was the result of Hiatt's three-minute speech and of J. W. Moore's knowledge as to how to conduct a successful district conference.

Brother Barnwell will report the work of this good conference in detail.

COMMENCEMENT AND CENTENNIAL PROGRAM AT GREENSBORO COLLEGE

A complete schedule of the commencement and centennial program of Greensboro College, May 19-23, has just been announced by Dr. Luther L. Gobbel, president of the college. The committee on arrangements, with Dr. J. Roddy Miller as chairman, has been working for months in preparation for the celebration. Indications are that many representatives of colleges, universities, learned societies, and other groups will join the trustees, faculty, students, alumnae, and friends of the college in rejoicing over the completion of one hundred years of pioneering educational service.

Beginning with a supper given by the members of the West Market Street church on Thursday evening, May 19, the schedule includes on Friday, the class day exercises on the campus in the afternoon ,a banquet given by the Greensboro civic clubs for the college students with Dr. W. P. Few, president of Duke University, as the main speaker, and a reception at home of President and Mrs. Gobbel in evening.

The centennial ceremonies will open Saturday morning, May 21, with the exercises in Odell Memorial auditorium featuring an address by Dr. Marion E. Park, president of Bryn Mawr College, and greetings from Gov. Clyde R. Hoey. Later in the morning a portrait of Nancy Witcher Keen Langhorne, who was the mother of the Gibson girls and a student at Grensboro College, will be unveiled by members of the sophomore class. At Sedgefield Inn representatives from various colleges, universities, and other groups will meet at noon for luncheon.

At 4 o'clock on Saturday afternoon, a pageant depicting 100 years of Greensboro College history will be staged by the students under the direction of Miss Elba Henninger, head of the department of dramatic art, and Miss Frances Willard, instructor in the department.

The annual business meeting of the alumnae association will be held in Main building chapel on Saturday evening following the alumnae-student buffet supper on the campus.

Sunday's program will feature sermons by two bishops. In the morning the bishop of the area will deliver the baccalaureate sermon at the West Market Street church. Bishop John M. Moore of Dallas, Texas, will deliver the main address at the Y. W. C. A. service to be held on Sunday evening in Odell Memorial auditorium. Bishop Paul B. Kern will preside over the service. In the afternoon the faculty of the school of music will present a program in Odell auditorium.

Culminating the entire program will be the graduating exercises on Monday, May 25, with the presentation of diplomas and an address by Dr. Lynn Harold Hough, dean of the Drew Theological Seminary.

NEW BERN DISTRICT CONFERENCE AT AYDEN

Friday of last week the New Bern district conference assembled at Ayden with Presiding Elder E. L. Hillman guiding its destinies. He got somewhat out of the beaten track.

In the outset the elder called the district officers such as the missionary secretaries, treasurers of district trustees, leader of young people, director of Golden Cross, etc., who were presented to the conference as all stood at the front and then each one made a brief report. Then followed the reports of pastors, interspersed as opportunity allowed.

At noon came the laymen's hour, with Dr. W. K. Green of Duke and Judge Paul Frizzelle as the speakers. Judge Frizzelle adjourned court at Greenville three hours so as to attend the conference and talk to the laymen.

In the afternoon came the usual routine of the district conference, closing with an Aldersgate message by Dr. Gilbert Rowe—a most fitting close.

We are relying on the secretary for all details of the day and the list of the 21 lay delegates to the annual conference at Elizabeth City.

PEACE NOT A CURE-ALL, BUT A POWER

Peace does not eliminate all disturbing elements in one's life. But it minimizes them, and instills a new hope that does away in a large measure with the hardships of the day's work and the fear it may inspire. This is the meaning of the phrase, "the peace of God which passeth all understanding," and of the Master's words, "My peace I leave with you." In a world that does not know itself, in the midst of perplexities, day in and day out, the real peace comes from spiritual, not material, sources. It draws a fresh courage and a new strength from Him in whom "we live, and move, and have our being."—J. A. Derome.

GOOD MANNERS AND GOOD RELIGION

In my opinion, there is no greater breach of ministerial etiquette during the worship than for one or more to occupy the rostrum while one is speaking, especially so if they whisper among themselves, leave the rostrum and return, fumble the pages of a hymn book, gaze around with a far-off expression—in short, show a lack of interest in general. If one insists on occupying the rostrum with the speaker, he owes it to the speaker, as well as the congregation, to listen attentively, or at least appear interested—even though he may have heard the same speech a number of times.—Contributed to Richmond Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Volume 83 GREENSBORO, N. C., THURSDAY, APRIL 28, 1938 Number 17

Methodist Bishops on Liquor and War

Every thoughtful citizen is profoundly concerned over the attitude of the public mind toward certain great moral issues of the day. It is now a little more than four years since the repeal of national prohibition of the beverage liquor traffic. The results are apparent on every hand. Alcoholic liquor is being released in an unrestrained flood. Nearly every barrier that society had built by the struggle of a hundred years against the conscienceless liquor traffic has gone down in disastrous overthrow. The administration that stabbed the temperance movement of a century is doing nothing to curb the beast that it let loose upon the land.

The nation will not forget the solemn pledge of the President of the United States in proposing repeal that "by no possibility, at any time or under any conditions, at any place or under any circumstances shall that institution, the saloon, or its equivalent, be allowed to return to American life." As a matter of fact, it has returned—nearly three times as numerous as before—and in a vastly more seductive form. More than a million girls are bar maids and in most states these places of sale are the rendezvous of men and women alike. This explicit pledge has become nothing but a meaningless scrap of paper, as well as numerous promises concerning the decline of taxes, the elimination of the bootlegger, the reduction of crime and the promotion of a program of real temperance. Everywhere the rapidly increasing volume of sales is accompanied by a mounting toll of drunkenness, accident, crime and damaged industry. By every test of the consequences, every system of license and so-called control now operating in this country is demonstrating itself an utter failure from the standpoint of reducing the liquor evil.

The bill of the American people for legalized liquors in the last four years has reached the enormous sum of $12,000,000,000, besides nearly as much more for the illicit traffic. The American Business Men's Research Foundation estimates its social cost in this period of time at $15,000,000,000 more. No such sum can be turned into drink without lowering the channel of every other business. The cost to society that the traffic entails is far more than any revenue that it pays. The heaviest drag upon American business, as well as the nation's moral progress, is the traffic in and use of alcoholic liquors.

The Methodist Church is the relentless foe of beverage alcohol. The church long since exacted of its membership total abstinence from its use and espoused the cause of prohibition as a principle and policy of social action against the traffic, forbidding to its ministry and membership all complicity therein. We cannot accept the theory that the way to deal with a troublesome evil is to legalize it and go into partnership with it. Science is as irreversible as gravity that alcoholic liquor is a poisonous, narcotic, habit-forming drug. People have no more right to its beverage sale than they have to morphine. Civilization must put them both in the same category and recognize the obligation of government to protect society against their ravages. On these principles we take our stand and call upon all lovers of righteousness to unite with us in an unrelaxed purpose, not to compromise with, but destroy, the demon of strong drink in American life.

War strode over the world the other day like a devouring beast. No less than $600,000,000,000 worth of wrecked and wasted substance—the accumulation of the ages—was left lying in its wake. Ten million new-made graves swallowed up the flower of the world's youth. For a quarter century sorrow has sat in tears by millions of hearthstones that had right to the love and life that God had given. Some who were accounted wise said it was a war to insure the world against future war. It has not done it. Lowering clouds are hanging over the world today and already they are breaking in a deluge of disaster upon several sectors of the globe. All the leading nations of the world are preparing for a threatened cataclysm and some are predicting the day for it to begin.

The world is staggering under the weight of war. Four-fifths of the various national budgets is expended for past wars or on the maintenance of present military establishments. Twelve billion dollars was appropriated by six or seven leading nations for military equipment last year. Our own government is in the race to possess the most formidable fighting machine that mankind has ever known. How destructive such implements may be made startles the imagination. Science can make the next war an almost universal holocaust. They are all but ready to send forth vipers of the air, under radio control, with no human hand upon the engines, that can rain poison enough upon London or New York or Tokyo to leave no man or woman or child or animal or insect alive. The greatest city of the world may become a morgue of the dead in a single day.

God never made the nations and appointed the bounds of their habitation for men to fear and hate and fight one another like beasts of the jungle. Civilization cannot stand up under the strain of it. It is high time for the Christian church to rise in spiritual majesty and say, "Never again!" This whole hellish business must be done away. The exhaustion of the nations in war and preparation for war must stop. The underlying causes of ascribed inferiority and discrimination must cease. A world that has been organized for war must be internationally organized for peace. The Universal Church of Jesus Christ must lead the way.

Conferences Among the Folks

THE General Conference at Birmingham for the next two weeks will have the attention of the nation. The press will give out thousands of columns in story and comment and more than a million Methodists will follow the reports from day to day. But we must not forget the hundreds of conferences in the smaller groups among the people.

Here in North Carolina the missionary conferences have closed fine sessions. These will be followed by district and zone meetings. Then, too, the regular district conferences are on to make the mid-year review of the work as well as to plan for the months ahead. All these in an especial way get back to the hearts and homes of the people. Men who do not know what it is to attend the great gatherings get inspiration and information at these. More and more in these last years the young people are making use of such occasions in their work. Nothing can be more important. The future is with the young people. Old people on the other hand are for the status quo while youth catches the vision of the years.

Because of this fact, we are for Methodist union here in America. For most of the foes of union are held fast by dead men's hands as they nurse the prejudices that belong to the decades of the stormy years that are no more. Youth cherishes no fondness for rattling the dry bones scattered over the battlefields of human misery. To them angels on the ladders of the skies make appeal. They are aspiring pilgrims of the future, following the gleam. The heavenly vision rather than the tombs of the fathers makes silent appeal to the splendid young people who are eager to dedicate their lives to Christian service. The ghosts of the past should have no place at this hour for a Methodism that would face the issues of today with Jesus going on before.

In all these gatherings of the women the young people and the larger groups in town and countryside this coming summer special effort should be made to stir heart and conscience in the Christian conquest. In these places real leaders consecrated to the Christ should have first place among the Methodist folks.

Furthermore, the family and the work in the local church must not be allowed to drop into the background. In the New Testament record the church in the household and the little groups scattered here and there over the Roman Empire constitute the centers of Christian conquest in the early centuries of the Christian era. Our tendency at present is to neglect the home and to forget the place of the local church. We are for big movements and the work of church boards in world-wide conconquests rather than for the family and the church in the family.

"In a Time of Waiting"

AN editorial in last week's Christian Century begins with these words: "The church has come upon a time of waiting. It does not know how to act; yet it has not learned how to wait." Then this suggestive editorial closes with these paragraphs:

One clear call was sounded at Oxford: Let the church be the church! This can be and no doubt has been taken by many as a counsel of withdrawal into a form of quietism. Much writing has already appeared interpreting this formula as a rejection of the social gospel. Nothing could be more blind than so to interpret it. The great weakness of the social gospel has been the fact that it did not arise naturally within the kind of church that we have inherited from the past. If, now, social action is arrested by the chaos of the secular scene, it is the moment of opportunity for the social vision of our Christian faith to translate itself from terms of action into terms of being.

Let the church be the church—yes, and let those Christians who see that the church under God is responsible for the character of civilization make sure that the church shall be—in its deepest convictions, in its ideology, in its worship, in its liturgy, in its sacraments, in its priests and its prophets—a church worthy of the social gospel. Social salvation may be preached with more profound and enduring results by what the church is than by anything the church can do.

This waiting time is not wasted time. "Waiting on God" is not idleness or inaction. It is a higher form of action, as the church will discover when it heeds God's call to come up to the high table lands of fresh vision and new orientation. Though the church's aggressive activities are frustrated by the crumbling foundations of the social order, it must do something else while it waits. What specifically should it do? Every thoughtful and responsible Christian will seek to answer this question.

The Bishops' Address

ONLY some essential discussions of the Episcopal Address can find a place in this week's Advocate. A valuable summary and the paragraphs dealing with the need for additional bishops and the utterances concerning Methodist union are of almost universal interest. So we are able to lay these before our readers the very day that they are read before the General Conference.

This leads us to say that the editors will be in attendance at Birmingham to make as full

report of the General Conference as space will allow. We hope in this way to make it possible for our readers at home to get a right definite idea of what has taken place there the next few weeks. And it will not be wholly without interest for those who have the good fortune to make the trip to Birmingham.

Care for Every Interest

A BROTHER minister who passed on years ago was noted for his success in every field of labor to which he was assigned. He was not brilliant in the pulpit and was never sought after for special occasions. Some one inquired of a friend of his to know the elements that entered into his success. "He looks after every interest of the church and gives attention to everybody," was the reply.

Some ministers have a way of making a record on one line. They harp on one string and tell to all the world the marvelous things that have come to pass in this one field of endeavor, though every other interest may languish and the church and the community may go neglected. But the wise man, consecrated to his Lord and the task before him, will not be caught in any such snare of the devil. He will follow the Christ in all things rather than use any such device to exalt self by spectacular methods that gain the applause of men.

To forward every interest in church work requires no little drudge work in the quiet and obscure ways among the lowly and plain people away from the plaudits of the multitudes. Like unto his Lord he must go about doing good where the crowds toil and suffer and sin. Even in church work one man will cry evangelism and another will stress Christian education as though both were not the same in the end. Ringing door bells in the city and talking with the farmers in the fields and the cottage homes go along with the pulpit and the school rooms. Printing press and flaming souls are agencies to the same end. Aldersgate and the warm heart moves from within, through many agencies, to the ends of the earth.

The measure of our success following the efforts of this present year of so many unusual events in our Methodist life will be determined by the care we are able to give to every cause that gathers about home, school and church in dealing with the present and future generations.

We Would See Jesus

WHERE are we going to find him? All Christians sing "The church's one foundation is Jesus Christ, her Lord." The high churchman asserts that the Catholic and Apostolic Church, with its priests and sacraments, is the Body of Christ, though now torn by schism and heresy, outside of which there is no assurance of salvation. The high churchman can talk union, but he gets nowhere because there can be no union without equality. This he cannot grant to sect or to Protestant denomination. So he always gets off to a bad start.

The high Anglican remains a slave to the institution of his religion with its historic episcopate and all that goes with it. We are ready to grant a prominent place to the institution in religion, the same as that admitted to dogma and to ritual, but these are not the essentials of the doctrine of the Resurrection which remains central with Christianity. Cleopas and his companion, burdened and anxious, had the testimony of certain women and of some of the disciples, but when they recognized him in the fellowship of breaking bread, they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he openend to us the scriptures?" As with them, in our own lives and in the lives of others, do we find Jesus. God is trying to enable others to see Jesus in us that we may there meet him face to face.

Methodists broke with all the bonds of the high Anglican church when Wesley put the experience of the living Christ at the center of the revival. Christ within and Christ for the world has been the theme. That is the meaning of Aldersgate. Could there be a more perfectly absurd proposition just now than trying to save a little segment of Methodism in these Southern parallels? We would see Jesus and hear his sovereign voice above the present confusion of a chaotic world.

Our poor humanity with its deep religious yearnings insists on the creed and dogma, relies on a gorgeous ritual, or substitutes an organization for the One who is able to save. Oftentimes all of these are made the test of salvation rather than faith in the living Christ. "Come follow me," "Learn of me" and all such are too simple to make appeal. Still, the one need is to see Jesus and to follow him to the end. Then we can enjoy the assurance of a part in the crowning day that is coming by and by.

People and Things

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

The address of the new pastor of Glenwood church, Greensboro, is Rev. Robt. M. Hardee, 16 Springdale Court, Greensboro, N. C.

"The Mooresville circuit has received during the Easter season 17 on profession of faith. Others have stated their intention of joining. The work on the Mooresville circuit is making progress."—W. Q. Grigg.

"It is a great religious treat to hear Governor Hoey conduct his Sunday school class each Sunday morning in Edenton Street Methodist church, Raleigh. He can be heard at 10:05 over the radio. Tune in on WPTF. Methodists over the state should invite their friends of other denominations to hear this inspiring teacher. He is great."—C. A. Dillon.

"Working along on the worthy foundation of departed brethren, things are moving along nicely at Forest City. The pre-Easter services were well attended and, as usual, the works turned out Easter Sunday. Twenty-five were received into the church on profession of faith, and we are well on toward having the money in hand for the new parsonage."—Fletcher Nelson.

Providence church, on the Cool Springs charge, will be dedicated on the fourth Sunday in May. Rev. D. A. Oakley, who was pastor when the church was built and took such an active interest in the construction, will preach the sermon at 11 o'clock. There will be an all day service. All former pastors are invited to be with us on this great occasion." —Robert E. Hunt, P. C.

"We closed an eight day pre-Easter revival in our Newton Grove church the second Sunday night, the pastor doing the preaching. It was a real Aldersgate uplift. Three came into the membership of the church. A leading member of the church said to me in the climax of the final service he witnessed the finest expression from the church he had observed in many years. The Lord be praised in it all."—J. A. Dailey.

Last Sunday morning in Duke Memorial church, Durham, at the church hour, "The Warm Heart," a program for Church School Day, was presented to the profit of all. The heart and soul of that program was the family scene in the living room of a simple modern Methodist home on Sunday evening in April, 1938. The characters were Father, Mother, Mary, John and Helen, the parts being taken by Mr. and Mrs. Walter Seeley and three children. This sharing the warm heart in the family was most impressive in that the home was made central in the church. Could anything be more appropriate in all our churches? This program ought to be presented all over the land. It brings the family to the front when the home is being sadly neglected.

A member of the board of stewards of the church at historic Old Trinity in Randolph sends us this: "The Easter revival services here in our church conducted by our pastor, Rev. Harold M. Robinson, were one of the finest series of meetings we have ever had, and resulted in additions to the membership, baptizing, and professions of faith. The final sermon by the pastor from the text, 'He lingered' from the story of Lot, was by general opinion one of the most moving that this church has ever heard. This young preacher, now in his second year with us, has caused the church to take on new life and there is nothing too good that could be said of the fine work he is doing."

"Belmont Park church has had a very fine revival, which closed Easter Sunday with the reception of 60 members on profession of faith. We had a real heart warming revival in the membership of the church which was almost church-wide in its reach. Our Sunday school attendance has averaged 660 for the past four Sundays and we are expecting it to reach 700 in the near future."—J. P. Hipps, Pastor.

"First Methodist church, China Grove, has encouraging happenings. Within the last 12 months this little thriving congregation has built a seven-room brick parsonage, modern and nu-to-the-minute in every respect, rebuilt and decorated interior of their church auditorium, installed beautiful memorial windows, and made other repairs on church plant. Best of all, this resulted in a great spiritual awakening in the church. The Aldersgate pre-Easter revival added 39 new members to the church roll, 28 on profession of faith and 11 by letter. The local choir furnished the music, the pastor did the preaching and the personal workers did their share in bringing about the results."—R. E. Hinshaw, Pastor.

"We had such a splendid service in Dilworth Methodist church Easter Sunday that I thought I would give you the information for the Advocate. There were 20 children and two infants baptized. Fifty-one new members came into the fellowship of the church, 36 by profession of faith and 15 by letter. The baptismal cup used in the christening of little Mary Sue Short, daughter of Mr. and Mrs. C. M. Short, Jr., by her grandfather, Rev. C. M. Short, was made by the great-great-grandfather out of Mexican dollars and was used also when the baby's mother was christened. Our church has just been redecorated inside and out and we are quite proud of it. Easter Sunday was our first service in the church auditorium since its completion."—Josephine Kiker.

"We have had a revival in the church at Stedman and were fortunate enough to secure Brother McRae to do the preaching. He brought us some very fine messages indeed, and was as usual very forceful in his delivery. The people heard him gladly and with profit. The entire church was spiritually retoned and deeply revived because of this good man's work with us. We will long remember him, and are thankful that he came our way. Our folks decided that we needed the Methodist Hymnal, so got $100 together in short order and purchased 100 copies of the new Methodist Hymnal and had them here in time for the meeting. We arranged a dedication service for the hymnals which was the initial service of the meeting. We are very proud of our books and enjoy singing from them no little bit."—I. J. Strawbridge.

"Jason Sherrill, a native of Sherrill's Ford, Catawba county, died April 6, at his home near Hickory, at the age of 81. He married Miss Laura Shuford of Monbo about 1880. She died some 20 years later. He afterward married Miss Lottie Troutman of Iredell county, who with a son and daughter survive. There are six children living by both marriages: Espey Sherrill, Hickory; Ernest Sherrill, Statesville; Vance Sherrill, Troutman; Mrs. Wm. Cornelius, Charlotte; Miss Hazel Sherrill and Brier Sherrill, Hickory. Jason was converted and joined Rehobeth church under Rev. G. W. Ivey, September 1878. The writer joined the church in the same meeting. For nearly three score years Jason was a devoted and loyal Christian. For many years he was a steward and Sunday school superintendent. He lived at his birthplace until some ten or twelve years ago, when he moved to Hickory. His pastor, Rev. J. C. Cornett, conducted the funeral at Hickory."—A. C. Sherrill.

Souls aflame and presses humming are essential to our Aldersgate Advance

GASTONIA DISTRICT CONFERENCE AT CLOVER HILL CHURCH

The Gastonia district conference convened in the Clover Hill church on the Polkville charge at 9:30 o'clock Thursday morning, April 21, with Rev. Claude H. Moser, the presiding elder, in charge. Clover Hill church is one of the most attractive, if not the most attractive, country church in North Carolina. There are so many of these great rural churches in North Carolina that not many without a special survey would be able to speak intelligently as to which is the most beautiful. This church, the fifth building of a church that was organized 104 years ago, was erected two years since. It is of stone and cost $20,000. This church, beautiful without and within and furnished in the best of taste, is situated six miles from Polkville in Cleveland county and in one of the best farming counties in the state. Rev. Van B. Harrison is the pastor.

Wet roads delayed our arrival and other engagements by our fellow travelers resulted in a too hasty departure. But I saw enough to know that it was a great conference, largely attended, and delightful in all particulars. The secretary will give a full report of this first conference of the year.

AFTER FIFTY YEARS

More than 50 years ago a youthful minister was sent to New port, N. C., to serve what was then a large and scattered work. After a short term on that work he was called to other places and during the 50 years which intervened he did not once manage a visit to Carteret county. Easter Monday, however, found him taking up where he had left off 50 years before, for he came to Carteret again. This was the Rev. J. G. Johnson. He was coming to visit his old friend, the Rev. J. M. Carraway, who lives at Merrimon.

During this visit, which lasted only from Monday afternoon until some time Tuesday, he preached once again in Merrimon church, which he had served so long as pastor. There must have been 70 folks there to hear him that evening, but it is needless to say that not many were able or willing to admit that they knew him by sight. Most of those present were actually grandchildren of those whom he had served in the capacity of pastor.

Had you been pastor and had the privilege of sitting and looking up into the faces of Rev. J. G. Johnson, just six weeks short of 77, and of Rev. J. M. Carraway, just the same time short of 88, can you imagine just what thoughts would have coursed through your mind? Both of those fine old gentlemen had served that church long before the pastor was born and here they were, still standing up for the faith that had nurtured them all those years. For one thing, the pastor wondered if the world had any finer sight to offer. For another, he found himself looking down the years and wondering how those years would find him. And for another, he thanked God that he could look into the faces of these men and see that the spirit of Jesus Christ had kept them from becoming hardened and cynical, and that if anything it had made them even more gracious with the passage of the years.



New Methodist Parsonage at Mt. Olive.
Rev. J. N. Randall, Pastor

MINISTERS' WIVES' ANNUAL LUNCHEON

The Ministers' Wives' Association of the North Carolina conference held its regular spring luncheon in the dining room of Jarvis Memorial church on Wednesday, April 26, during the session of the Woman's Missionary Conference in Greenville.

The meeting was opened by singing the first verse of "Have Thine Own Way, Lord." After repeating the collect the 75 wives present were served a delightful two-course luncheon.

Mrs. Paul B. Kern and Mrs. T. A. Smoot were guests and were presented to the association. Reports from the various districts were heard. Some of the items of interest reported were new babies, brides, trees planted, and parsonages painted inside and out.

Mrs. H. I. Glass reported for the nominating committee. The same officers were re-elected for another year—Mrs. B. B. Slaughter, president, Mrs. O. W. Dowd, vice president, and Mrs. M. W. Lawrence, secretary-treasurer.

Mrs. H. K. King read resolutions of appreciation for Bishop and Mrs. Kern for their four years as head of our large family of preachers and wives. Mrs. B. B. Slaughter, in behalf of the association, presented Mrs. Kern with a silver vase and pinned upon her shoulder a corsage of yellow roses. Mrs. Kern thanked the wives in her usual charming manner.

The association enjoyed two selections sung by Mrs. E L. Hillman, who was accompanied by Mrs. L. C. Larkin.

The wives sang in closing the last verse of "Have Thine Own Way, Lord."

Mrs. B. B. Slaughter, President.
Mrs. M. W. Lawrence, Sec.-Treas.

ACTIVITIES OF BOARD OF TRUSTEES OF LOUISBURG COLLEGE

The board of trustees of Louisburg College met in Raleigh this week and voted to accept an offer made to the board of trustees for certain property belonging to Louisburg College located on Chapel Hill street in Durham, North Carolina. The money derived from this sale and also twelve thousand dollars collected during the campaign last summer for funds for the college is now applied to the indebtedness of the college. The pledges made last summer for Louisburg College were made with the understanding that the total indebtedness would be raised. In view of the fact that the indebtedness has been so nearly raised, each person who made a pledge to the college has written that the pledge will be paid in full. As a result, all old accounts against the college have been paid in full and goodly sum has been paid on the bonded indebtedness of the college. Dr. William Patten, the public relations secretary of the college, will continue work on this matter until the indebtedness of the college has been paid in full.

UNTHINKING OBEDIENCE SPOILS KNOWLEDGE AND DEMOCRACY

The R.O.T.C. not only challenges the morality of civilization by its jungle-man ethics, but it thrusts a type of training and an attitude of mind into the college atmosphere which is thoroughly incompatible with the spirit of democracy and of science. The spirit of free co-operation, which is the basis of democracy, and the spirit of emancipated curiosity, which is the basis of science, are both alike imperiled by the military mind, which makes unthinking obedience the **summum bonum** in the heirarchy of virtues.—Prof. Reinhold Niebuhr.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Peace—The Message of the Cross

By ANNIE MAE MURRAY

The celestial choir, proclaiming the birth of the Messiah long ago, sang in joyful strains, "Peace on earth, good will to men." That song of peace and love has echoed down through the ages in the utmost parts of the world—from the frozen north lands to the sunny islands of the south. "His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." The very theme of his life from the manger to the cross was Peace and Love. That we might have this gift of peace, he suffered the agony of Gethsemane and the cruel cross, leaving us the comforting message, "Peace I leave with you, my peace I give unto you." Oh, the soothing magic in those words to troubled hearts!

Did the Prince of Peace die in vain? We see so much discord, so much strife and distress around us today—discords within our own souls, in our relations with our fellowmen, and in struggle of nation against nation. The Cross is the cure for all chaos and unharmonious attitudes.

Many people are not at peace with themselves. They are buried in a sepulchre of doubts, fears, and gloomy disillusionments. For them life is bare and bleak; their spirits are dead. Faith in Christ's love is the power that will roll away the stone and set us free. He will make of our dreary, colorless lives radiant witnesses to his life and resurrection.

Do you feel that you are bearing a cross that is too heavy? Have you felt the agony of your Gethsemane? We all have, no doubt. The cup is often bitter and we pray that it may pass from us. But at the foot of the cross we may find courage to bear it as he bore his; to say as he said, "Not my will, but thine be done." Such resignation to God's purpose is miraculous in clearing away the shadows of despair and bringing sunshine to our lives. Someone has said, "We all have our Good Fridays, but we must not forget that Easter always follows."

"Were not shine and shadow blent
Like our blessed Master meant?
Let us temper our content with his own."

Through meditation and prayer we can see the rainbow through the rain; we can capitalize our troubles and turn them into golden sorrows.

Have you erred in some way on life's road and are fighting to regain your self-respect and the kindly feeling of others? Remember how the Master's life was spent in lifting the fallen, in giving the soul another chance to live. Hear him say to you as he said to the woman, "Go and sin no more."

"There is a fountain filled with blood
Drawn from Immanuel veins,
And sinners plunged bneath that flood
Lose all their guilty stains."

This fountain will wash us whiter than snow when we kneel before him in sincere penitence. "As far as the east is from the west, so far will he remove our transgressions from us." Even as the violet ray kills infection, so the blood of the Lamb of Calvary kills sin in the heart.

Are we living from day to day with love and good will toward our fellowmen? No, so often we miss the law of kindness that the Prince of Love taught by his own life and death. How we hurt each other, sometimes intentionally, but often without meaning to. Our hearts are not in harmony as they should be. We are too prone to magnify the faults of our neighbor, forgetting our own imperfections. We do not look deeply enough in people to find the beautiful in their souls—that divine spark of loveliness that, being made in God's own image, is so truly in every one of us. Let us try to love people more for the fineness and beauty in them, remembering our own shortcomings ere we cast a stone of condemnation at them. The Cross of Christ, with its spirit of love and brotherhood, will create an attitude of kindliness, sympathy and understanding toward all.

"He who loves best his fellowman
Is loving God the holiest way he can."
—Alice Cary.

During the World War, so the story goes, an Armenian girl saw her father killed before her very eyes by two of the enemies. Later, the girl who was a nurse, saw these same men brought into the hospital seriously wounded. Through her tender care, the men's lives were saved. One day they asked her, "Why did you care for us so well when you knew we killed your father?" Her answer was, "Because I am a Christian."

Yes, to be a true Christian means to forgive all; to pray for our enemies as He did. With this spirit of the Cross in our lives we can, like Wesley, "feel our hearts strangely warmed," and we, too, will pray for those who despitefully use and persecute us. Then our hearts will feel as if a heavy weight has been lifted from them, and a divine peace come to abide in us. The Light of Forgiveness shines in splendor from the Cross.

What about the world situation today? Did the Prince of Peace die in vain? Is the song of "Peace on the earth" to be drowned by the roar and thunder of guns? Is the spirit of good will to be mowed down by the mighty cannons of greed, selfishness, and material power? Never have nations been so heavily armed as they are today, each racing to outstrip the other. Are we to crucify our fine men and boys on the bloody cross of a battlefield? Such mockery to the song of "Peace on earth!"

Nothing can be gained by war; it brings only death, destruction, misery and turmoil. We can stop wars if our faith is strong enough. Love is the unconquerable power that can change this aggressive, rebellious and wretched society into a peaceful brotherhood of men. When we can, in our individual lives, love, forgive and consider human happiness over material gains, then the Prince of Peace will truly reign throughout the world. Have we forgotten Calvary?

On the frontispiece of a certain magazine a short time ago there appeared this article:

"THEY SAID HE WAS IMPRACTICAL

He preached a gospel which men called too idealistic.
He said: 'Love your enemies.'
Practical men have scoffed at His teachings. They have said: 'In a competitive world you must be armed to fight your enemies. This is the safe way, the inexpensive way.'
Practical men made and ran the World War.
Do you know how much the World War cost?
Its total to all participants was equivalent to $20,000 for every **hour since Jesus of Nazareth was born!**
The next war will be far more costly. It will probably result in the wreck of civilization.
Practical men have had their way for many generations.
It would be worth while to try HIS way.
It couldn't be more expensive."

Some years ago Chile and Argentine had a dispute over their boundary line. Instead of going to war, however, they settled the quarrel peacefully. Then, melting their cannon balls and guns, they erected that beautiful statue, "Christ of the Andes" in commemoration of the peaceable solution of their dispute. There it stands on top of a mountain, Christ holding high the Cross; a beacon light calling to all nations to follow its gleam.

With the Cross as our national emblem, war, greed and hatred will vanish, and we shall see the dawning of a new day; we shall see the Sun of Peace rising in the sky, bring-

ing God's kingdom on earth. May we not forget, though, that this kingdom must first be born in our own lives—yours and mine.

May we search our hearts and examine our souls, and in sweet humility reconsecrate and rededicate ourselves to the service of the Prince of Peace. May he enter into the doors of our hearts in triumph, purging, soothing, and illuminating our lives with that inner beauty that comes from his touch. Just as the Cross reaches upward and outward, may our souls reach upward toward God and outward toward our fellowmen in love and peace—the message of the Cross.

"Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace."

DR. FREDERICK B. FISHER

The Rev. Dr. Frederick B. Fisher, pastor of Central Methodist Episcopal church, Detroit, Mich., died in the Henry Ford Hospital in that city on Friday, April 15. He had been ill but a few days and was taken to the hospital only on Thursday. His death removes one of the colorful figures from Methodism. He was 56 years of age. His boyhood was spent in Muncie, Ind. He graduated from Asbury College, Wilmore, Ky. He united with the North Indiana conference and was pastor at Kokomo in 1903. Soon afterward he and his wife volunteered as missionaries and were sent to India. They returned to America in 1906. Dr. Fisher then served as pastor of First church, Boston, until he became field secretary of the Board of Foreign Missions. He became general secretary of the Laymen's Movement. The national conventions he organized of Methodist men in Indianapolis in 1913, in Boston, 1914, and Columbus in 1915, were among the greatest known until then in the history of the church. During the Centenary Movement he was one of the foremost leaders. These missionary activities and his virile leadership gave him the confidence of the church, and at the General Conference of 1920, at Des Moines, he was elected bishop, the second upon the list of twelve elected at that session. Assigned to Calcutta, he began programs of extensive scope and daring faith. In 1930 he notified the bishops that owing to convictions concerning his greater usefulness, he had ceased to travel at large as a bishop and would submit his resignation to the General Conference. His resignation was accepted by the General Conference of 1932 as effective May 15, 1930. In 1930 he became pastor of First church, Ann Arbor, Mich. In 1934 he was appointed pastor of Central church, Detroit, where extensive improvements upon the church property were completed some months ago. In the pulpit and upon the platform he was a forceful speaker with liberal views and originality in method. Dr. Fisher's first wife was Edith Jackson, who died in 1921. He married Miss Welthy Honsinger on June 18, 1924. Both of them received the degree of Doctor of Literture from Southern College, Lakeland, Fla., only a few weeks ago.

Funeral services were held in Central church, Detroit, on Easter afternoon, with Bishop Edgar Blake officiating. Bishop Herman Page of the Protestant Episcopal Church, assisted Dr. Edgar DeWitt Jones, president of the Federal Council.—Christian Advocate (Cincinnati).

NOTABLE EASTER AT ST. PAUL

In preparation for Easter, a series of revival services was held at St. Paul church, Goldsboro, for one week. The pastor, Brother Ball, was assisted by Rev. E. C. Few, the popular and progressive pastor of Edenton Street church, Raleigh. It goes without saying the preaching was of high order, intellectually and spiritually and those who were fortunate in hearing his messages were universal in their praise of this consecrated ambassador of his Lord.

The climax and epochal period in the history of the church took place on Easter morning, when two services were held, one at ten o'clock for the reception of new members, when 31 were received by profession of faith and 34 by certificate, making a total of 65 received into full fellowship on Easter, bringing the total of new members to 80 for this conference year. Older members said they had never seen the like before.

Then at the 11 o'clock hour another service was held, when again a large congregation assembled to hear the Easter message of our much loved pastor, which was inspiring and uplifting. The free will offering on Easter was in excess of $500.

St. Paul is very much alive with large congregations. All salaries paid to date, 50 per cent on benevolences, orphanage assessment paid in full, and a spirit of co-operation and loyalty existing throughout the church.

T. C. Ethridge.

ROXBORO CHURCH GETS RESULTS

The work in Edgar Long Memorial church, under the leadership of Rev. J. H. Lanning, is progressing so nicely we want to tell you about it.

This year 20 new members have joined by profession of faith and 13 by letter. All financial obligations for the first quarter were paid in full.

A mission study class was held four Wednesday evenings in March, led by the pastor. "Out of Aldersgate" was the book used. There was an average attendance of 15.

Much interest was manifested in the spiritual life conference which was held April 6-8, with Revs. R. W. Bradshaw, H. B. Porter, H. C. Smith, F. D. Hedden and R. E. Brown assisting.

Services were held each day during Holy Week. A three-hour service on Good Friday with the ministers of other denominations and their members taking a part was indeed an inspiration.

At the Easter morning hour there was a reception of new members. In the afternoon a baptism and consecration service for children took place. The evening service was turned over to the choir. Under the direction of Mrs. J. A. Long they presented the beautiful cantata, "Bright Easter Morn," by E. K. Hoyser.

The young people's work of the church has recently reorganized and all divisions doing splendid work.

The parsonage has been renovated from garret to cellar. The pastor's study was moved to the church and made attractive. If we keep the pace that we have been going for the past five months, you may expect great things from Long Memorial church.

Mrs. E. P. Dunlap.

TRINITY CHURCH, KANNAPOLIS, PROGRESSES

Trinity Methodist church at Kannapolis has been progressing steadily during the past six months. Attendance in church school classes has increased forty per cent since the new educational building was occupied on December 1. The educational building was constructed during the ministry of Rev. N. C. Williams, who is now at High Point.

Under the expert leadership of Rev. E. M. Jones the entire church has been pressing forward. In addition to the new building, the entire basement of the church has been remodeled and painted. Since conference Rev. Mr. Jones has received into the church 75 members, 30 on profession of faith and 45 by transfers. Every Sunday the church is filled to capacity for the morning service and there is always a good congregation on Sunday evenings. Prayer services are being held separately for the young people and adults and several spiritual retreats have been held in the last two months.

The Sunday following Easter, April 24, the men's Bible class had 96 members present and there were 81 women in the ladies' Bible class, which is taught by A. H. (Daddy) Sides. There are six missionary circles in the church with a membership of approximately 200. Three new circles have been organized since conference.

In addition to the work at Trinity church, Mr. Jones has purchased a nice lot in Jackson Park for the construction of a new church, and he is making plans to organize a church in that vicinity in the very near future, as well as Sunday schools in other sections of Kannapolis.

Mrs. Wm. J. Clayton.

HAPPY TIMES AT ROWLAND

We are happy to write about the opening of our new church in Rowland. We held our first service last Sunday night, April 24. Practically the whole town turned out—Baptists, Presbyterians and Methodists. While of course not everybody in the town was present, the church was crowded almost to its fullest capacity—nearly 300 present.

After an inspiring song program the meeting was thrown open. Many expressions of gratitude were made by different persons, especially by those who were members of the official board and other leaders. No one had any set speech, but spoke out of the heart. The pastor had charge of the service, and the response of the people and the joy of the great occasion was great indeed. The pepole of the other churches seemed as happy as we were.

After the services many accepted the invitation to inspect the building and equipment.

We have not space here to give a detailed description of the new church. It would take a long time to tell all we would like to about it, and to describe the beautiful spirit of co-operation on the part of the building committee, the finance committee, the women of the church, and the membership and the other churches of the town, as well as many other friends, in the building of this wonderful church plant—to do it all justice would require one more gifted than the writer. Therefore we invite all who can to come and see it for yourself. And, while we are not boasting (we are so happy), we believe many congregations intending to build would do well to visit the new Methodist church in Rowland.

J. Bascom Hurley, Pastor.

THE EPISCOPAL ADDRESS

To the General Conference, Methodist Episcopal Church, South, Assembled in Birmingham, Ala.

Dear Brethren:

As the chosen representatives of a great church, you are assembled in an historic hour. A century of ecclesiastical movement is converging upon this conference. By every foretoken of the revealing Spirit, American Methodism is at the threshold of a new epoch—one that will open to the sons of Wesley a great and effectual door and one that is big with destiny in the possibilities of Christian conquest. We could appropriately invoke the benedictions of all the patriarchs and apostles upon you and your deliberations: wisdom and grace will be available in ample supply in answer to this one prayer in your behalf, "That He would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

While we are met under conditions of such goodness as call for thanksgiving and praise, we are saddened by the absence of one face that has been seen in the ranks of our general superintendents at every General Conference since 1910. Bishop Edwin DuBose Mouzon, senior in the effective panel of our bishops, has passed from us since our last General Conference. On February 10, 1937, he ceased at once to work and live. He entered the itinerant service in 1889, was called to the episcopacy in 1910, and served the church with distinguished ability and unwavering fidelity for forty-eight years. He stood conspicuously among the foremost preachers of his day. He was the eloquent advocate of missions and education and Methodist union. While he passed at what seemed to be the meridian of his strength, he had labored for his church almost exactly one-half of its separate history, and left an imperishable record of exalted life and efficient service. A proper memorial will be presented during the session.

A Brief Summary

In view of the proposed union of our church with two other branches of the Methodist family, it is appropriate to record a brief summary of our progress during the ninety-four years from 1844 up to the present hour. The achievements of Southern Methodism will be an imperishable romance in the history of the Wesleyan movement. When the ever-to-be-lamented strife of the last century resulted in the division of Episcopal Methodism, we had 448,000 members in our part of the field, 326,000 white members and 119,000 Negroes and some 3,000 Indians. This number had increased to 750,000 in 1861, 207,000 of whom were Negroes. Our ranks were soon decimated, however, by five long years of bloody struggle, during which nearly every white male from 15 to 50 years of age was enrolled in the armies of Lee and Jackson. At the conclusion of that conflict of arms we had only 510,000 members, 78,000 of whom were set apart at their request into the Colored Methodist Episcopal Church. The outlook before Southern Methodism, to human eyes, was anything but encouraging. No language can describe the poverty and heartache of the Southern people in the wake of that war. From the Ohio to the Gulf, from the Potomac to the Rio Grande, desolation's raven wing was outstretched over all the land, sorrow sat in tears by every hearthstone, the fires of good cheer having burned to ashes. The whole people were robed in the habiliments of death and disaster. Over 40 per cent of the church's numerical strength was gone. Those days of bewilderment and the long years of reconstruction that followed do not invite any further recital at the present time. Things were done on both sides during and in the aftermath of that lamentable struggle that the people of God ought never to do. May the world never see again the lifting of sword against sword by two great Christian peoples, who alike fear God and believe in the purposes of Jesus Christ! Let the heathen, if they will, put their trust in reeking tube and iron shard: the arbitrament of arms has no place among the sons of God.

History will concede that in Joshua Soule, James O. Andrew, William Capers, Robert Paine, George F. Pierce, Enoch M. Marvin, Holland N. McTyeire, W. M. Wightman, and D. S. Doggett the Methodist Episcopal Church, South, was blessed with a leadership of superior ability and the most exalted Christian character. These and others called the faithful throughout all our devastated land to close up their broken lines and at once our people began to rise from the ashes and build. Today we have in Southern Methodism 8,038 traveling preachers and more than 2,850,000 members, besides nearly 500,000 in the Colored Methodist Episcopal Church, which are our spiritual progeny. This is an increase in our immediate ranks of nearly 600 per cent since 1866, which has not been equaled, so far as the records disclose, in any other branch of Methodism. The total properties of the church are approximately $350,000,000 in value.

We have all the usual institutions and departments of work that go with a modern ecclesiastical organization. (a) Our publishing interests—with excellent plants in Nashville, Richmond, and Dallas—is capitalized at $3,000,000, has no debt, and does an annual business of $2,000,000. The Cokesbury Press is printing many of the best books that appear in the markets of religious literature. (b) Our department of Christian Education is admittedly one of the best organized in the whole country, covering with one unified administration the whole field from the local church school to colleges and university. A system of training schools and institutes of efficiency is accessible to all our people. Among the half hundred educational institutions of the church are three universities of outstanding value in their respective spheres—Emory University in Atlanta, Duke University in Durham, Southern Methodist University in Dallas—and Scarritt College of unique distinction in the field of training for missionary and other Christian workers. (c) The missionary operations of the church include work in China, Japan, Korea, Mexico, Brazil, Cuba, Africa, Czechoslovakia, Belgium, and Poland. While the staff has been reduced in these post-war days of depression, our work still ranks with the most efficient missionary organizations in each of these fields. (d) The church maintains a highly efficient Board of Church Extension with a loan capital in excess of $3,000,000, besides the administration of $500,000 annually in current funds. (e) A General Board of Lay Activities is rendering superior service in the enlistment of laymen, their cultivation in stewardship, and in the promotion of moral and social reform. (f) Twelve Advocates supply the field of weekly religious journalism,and (g) ten hospitals, whose aggregate value is nearly $10,000,000, are ministering to the sick in the name of Jesus Christ. (h) We have two summer assemblies—at Lake Junaluska and Mount Sequoyah—that furnish wholesome recreation as well as facilities for inspiration and study for thousands of our people. Such in brief is a summary of the organized agencies and resources of the Methodist Episcopal Church, South. The Board of Finance has suffered the loss of its hightly efficient secretary by the death of Dr. Luther E. Todd, which occurred November 25, 1937. Dr. C. W. Tadlock, who has been a member of the board from its organization and the president for several years, was elected secretary. The funds of this board, which now aggregate about $6,350,000, have been quite successfully administered during a very critical period.

The Episcopacy

It will be necessary for this conference to add to the Episcopal College, whose ranks have been depleted by the death of Bishops Beauchamp, McMurray, and Mouzon, and the retirement of Bishops Candler, Denny, and DuBose,

since any additions have not been made to the number. The College will be further drastically reduced by the retirements that will take place at this time. The General Conference of 1930 adjourned with sixteen bishops in active service. Up to 1934 the church had not entered any quadrennium since 1906 with a smaller panel than thirteen effective bishops. The last General Coference adjourned with only eleven for the work of this quadrennium, and we have been deprived of one of these by death, while one or two others have been partially incapacitated through illness. Due consideration must be given to the demands for episcopal service in forty-two annual conferences and eleven mission fields with 2,850,000 members. The conditions require a substantial addition to the Episcopal College.

Methodist Union

The unification of Methodism came very definitely before our church at the General Conference at Oklahoma City in 1914. The Commission on Federation reported that union had been considered upon the basis of certain principles that were set forth. The General Conference adopted a declaration containing these words, "The Methodist Episcopal Church, South, regards the unification of the Methodist Episcopal Church, Methodist Protestant Church, and the Methodist Episcopal Church, South, by the Plan proposed by the Joint Commission on Federation, as feasible and desirable," and made provision for a Commission on Unification, conditioned upon similar action by the Methodist Episcopal Church. Joint Commission was appointed, and labored diligently during the quadrennium. In 1918 the General Conference reaffirmed the action of 1914 and declared the readiness of our church to continue negotiations, and reappointed the Commission on Unification.

A Plan of Union with the regional conference as the basal principle was produced by the commission and its submission to the General Conferences authorized, but without its formal endorsement. The General Conference of the Methodist Episcopal Church of 1920 failed to act upon the Plan, but reappointed a commission and proposed the perfecting of the Plan by a convention of the two churches or the working out of a new plan. Our General Conference of 1922 rejected the proposal of the convention, but reappointed the commission with instructions and authorization to the bishops to call a special session of the General Conference should the joint commission produce, and by two-thirds of each commission endorse, a Plan of Union. A Plan of Union was produced, and so endorsed. The General Conference of the Methodist Episcopal Church in 1924 endorsed the proposed Plan. Our General Conference was called to meet in July, 1924. The Plan of Union was endorsed by more than two-thirds of the General Conference. It was then submitted to the members of the annual conference and received a majority vote, but failed to receive the necessary three-fourths.

The General Conference of 1926 voted "that there be no agitation, discussion, or negotiation concerning unification during the ensuing quadrennium," but appointed a special Committee of Research and Investigation "to make a careful and scientific study of the whole question in its historic, economic, social, legal, and other aspects, and report their findings in detail to the next General Conference." The General Conference of 1930 appointed a Commission on Interdenominational Relations and Church Union and instructed them "especially to cultivate a spirit of fraternity with the Methodist Episcopal Church looking toward the ultimate union of these two great branches of Episcopal Methodism." That commission recommended to the General Conference of 1934 "the creation or continuation of commissions authorized to begin at once after May, 1934, definite efforts on the part of the three commissions to make and agree upon plans for the union of the three churches here represented (Methodist Episcopal Church, South, Methodist Episcopal Church, Methodist Protestant Church) and others that may enter the negotiations upon invitation or with our approval."

The General Conference of 1934 appointed a Commission on Interdenominational Relations and Church Union with instructions "to confer with like commissions of the Methodist Episcopal and Methodist Protestant Churches and endeavor to work out a plan for the union, unification, or federation" of these three churches.

This gives a brief summary of the declaration and actions by our church in the movement for Methodist union during the last twenty-four years. Union has never been lost sight of as declared by the General Conference of 1914 as "feasible and desirable."

The Joint Commission on Interdenominational Relation and Church Union went to work immediately to produce a Plan of Union, and came to an agreement in August, 1935, or more than two and a half years ago, and the Plan was widely published and republished in all the church papers and reviews and reports of it were published in the secular press of the country. The General Conferences of the Methodist Episcopal Church and the Methodist Protestant Church endorsed it in May, 1936, by large constitutional majorities, and their respective annual conferences and lay electoral conferences gave very large constitutoinal majorities during the ensuing year.

In the 1936 sessions twenty-five of our thirty-eight annual conferences in the United States adopted resolutions expressing their desire to vote in the 1937 sessions and asked the bishops to formulate the common question as it should be put before the annual conferences. To this respectful request the bishops assented. The bishops did not submit the Plan to the annual conferences; they submitted only a common formula of the question to be voted upon. The annual conferences by their constitutional right and power, by formal motion, chose to vote on the Plan, and in each set apart a special hour for doing so.

The vote of the annual conferences as reported to the bishops and the book editor is as follows:

Conferences	Ayes	Noes	Total
Alabama	206	59	265
Arizona	36	0	36
Baltimore	218	99	317
Belgium	28	0	28
Central Texas	305	9	314
Czechoslovakia	37	0	37
China	38	0	38
Cuba	35	0	35
Florida	248	6	254
Holston	244	18	262
Illinois	30	15	45
Kentucky	131	34	165
Little Rock	199	0	199
Louisiana	215	10	225
Louisville	174	39	213
Memphis	179	92	271
Mississippi	184	45	229
Missouri	183	1	184
New Mexico	107	0	107
North Alabama	344	100	444
North Arkansas	244	2	246
North Carolina	294	7	301
North Georgia	288	149	437
North Mississippi	117	125	242
North Texas	255	13	268
Northwest	41	0	41
Northwest Texas	246	11	257
Oklahoma	315	3	318
Pacific	102	14	116
St. Louis	163	3	166
South Carolina	141	70	211
South Georgia	262	53	315
Southwest Missouri	141	3	144
Tennessee	187	72	259
Texas	312	4	316
Texas Mexican	30	2	32
Upper South Carolina	151	106	257
Virginia	395	37	432
West Texas	247	5	252
Western Mexican	32	1	33
Western North Carolina	402	20	422
Western Virginia	144	20	164
Grand total	7650	1247	8897
Percentage favoring union			85.9

The affirmative vote of 7650 is about 86 per cent of the total vote cast or more than a three-fourths majority of all the members of the annual conferences present and voting.

We recommend the report of this Commission to the General Conference for thorough consideration and such action as is befitting the most important matter which has come before the General Conference since the organization of our church in 1845.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a beard 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 8
Asheville, E. H. Nease 7
Fairview, T. A. Groce 5
Candler, Byron Shankle 3
*Saluda-Tryon, M. A. Lewis 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
Bald Creek, C. M. Smith 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1

Charlotte District

Hawthorne Lane, L. B. Hayes 40
*Marshville, J. E. McSwain 8
Waxhaw, W. T. Albright 6
Wesley Heights, Frank Jordan 6
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 5
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Morven, G. N. Dulin 3
Calvary, T. F. Higgins 3
Ansonville, L. F. Strader 3
Matthews, G. G. Adams 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Prospect, P. T. Dixon 2
Duncan Mem.-Derita, J. S. Folger.. 1
Mt. Zion, H. C. Sprinkle 1
First Church, C. C. Weaver 1
Myers Park, R. L. Ownbey..... 1
Peachland, J. B. Fitzgerald 1
Monroe Ct., D. B. Mullis 1

Gastonia District

Bessemer City, J. O. Ervin 13
Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Lincoln St., W. B. Shinn 4
Bradley Memorial, H. F. Duncan.. 4
Cramerton, C. F. Womble 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Belwood, R. C. Goforth 2
Kings Mountain, E. W. Fox 1
McAdenville, H. E. Jones 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 12
Stoneville- Mayodan, R. M. Hardee 9
Wesley Memorial, E. H. Blackard.. 6
Asheboro, H. P. Powell 6
College Place, B. C. Reavis 5
Draper, P. R. Rayle 5
Centenary, C. S. Kirkpatrick 4
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 2
Oak View, J. W. Groce 2
*Calvary, D. V. Howell 2
*Reidsville Ct., T. V. Crouse 1
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Gilkey, B. A. Sisk 13
Lenoir, First Church, J. S. Hiatt... 12
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Spindale, F. J. Stough 5
Pleasant Grove, R. G. Tuttle 4
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Forest City, Fletcher Nelson 3
Broad River, V. P. Crowder 3
Glen Alpine, M. F. Moores 3
Elk Park, J. D. Pyatt 2
Table Rock, V. R. Masters 2
Watauga, J. W. Parker 2
Dudley Shoals-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Cliffside-Avondale, H. E. Stimson.. 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 9
Spencer, W. O. Goode 9
Cooleemee, A. A. Kyles 4
Albemarle, Central, G. B. Clemmer 4
Albemarle Ct., G. L. Wilkinson ... 4
Kerr Street, C. E. Murray 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 9
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1
Shepherds, A. G. Lackey 1

Waynesville District

Murphy, W. A. Barber 6
Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Whittier, McRae Crawford 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 19
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 6
Thomasville, Main St., C.M.Pickens 4
Walkertown, C. C. Herbert, Jr. 4
Grace, O. B. Mitchell 3
Kernersville, T. R. Wolfe 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1
Sandy Ridge, A. C. Williams 1
Yadkinville, J. H. Green 1

Durham District

Cedar Grove, S. F. Nicks 11
Front Street, H. I. Glass 11
West Durham, M. Y. Self 11
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Siler City, C. F. Heath 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Carr, C. P. Womack 3
Person, M. W. Lawrence 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Milton, A. M. Williams 2
Calvary, Daniel Lane 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Eno, H. T. Coley 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Wanchese, J. W. Sneeden 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Perquimans, W. G. Lowe 2
Swan Quarter-Fairfield, R.Z.Newton 2
Hertford, D. M. Sharpe 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
***Jonesboro, P. H. Fields 20
*Aberdeen-Vass, S. J. Starnes 18
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 12
Parkton, M. C. Ellerbe 5
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
Roberdel, F. A. Lupton 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Goldston, W. J. Underwood 3
Stedman, I. J. Strawbridge 2
Fayetteville Ct., J. C. Williams 2
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1
Laurinburg, H. L. Hendricks 1
Hay Street, W. C. Martin 1
Glendon, L. W. Hewitt 1
West End, W. F. Keeler 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Pikeville-Elm St., J. J. Rooks 4
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 3
Kinston, A. S. Parker 3
*Hookerton, J. H. Miller 3
New Bern, L. C. Larkin 2
Snow Hill, B. D. Critcher 2
*Aurora, J. W. Dimmette 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Grifton, G. B. Starling 1
Greenville, T. M. Grant 1
Pamlico, W. A. Tew 1
Fremont, C. W. Robbins 1

Raleigh District

Henderson (First), R. E. Brown .. 8
*Franklinton, S. E. Mercer 8
Newton Grove, J. A. Dailey 8

Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	3
Fairmont, O. L. Hardwick	3
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
*Benson, J. C. Whedbee	1
Bailey, L. T. Singleton	1
Creedmoor, E. C. Durham	1
Zebulon-Wendell, J. W. Bradley	1

Rocky Mount District

*Weldon, B. P. Robinson	14
*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1
Conway, L. V. Harris	1
Stantonsburg, P. D. Woodall	1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	5
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Bladen, W. R. Stevens	3
Swansboro, C. B. Long	3
Southport, E. M. Hall	2
Town Creek, J. C. Harmon	2
Wallace-Rose Hill, E. C. Maness	2
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	**25**
Fayetteville	**25**
Marion	**24**
Charlotte	**22**
Durham	**20**
Winston-Salem	**17**
New Bern	**17**
Raleigh	**17**
Wilmington	**16**
Salisbury	**16**
Elizabeth City	**16**
Statesville	**14**
Gastonia	**14**
Asheville	**13**
Rocky Mount	**11**
Waynesville	**10**

Of the 529 pastoral charges in the two conferences 271 have made a report. Where are the 264? Do these nearly 300 pastors feel quite comforable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

WIDE AWAKE INTERMEDIATES

The girls' intermediate class of the Spring Hill Methodist church, Lillington, met November 11, 1937, to organize their class. They met under the leadership of their class teacher, Miss Ada Stewart of Dunn.

The following officers were elected: President, Esther Ray Davis; vice president, Alene Mason; secretary-treasurer, Nettie Stewart.

The organization was named the "W. A. I.," meaning "Wide Awake Intermediates." The purpose of this organization is to sing and study more about Jesus and the church. The members are taking more interest in the church work since organizing. We meet each third Sunday at 3 o'clock. One member of the class has charge of the program each meeting. These programs are most interesting and instructive.

We have a special drive for the month of April to see how many new members we can bring into our church.

This organization is doing a great work for our intermediate class, and we hope that some more of the Methodist churches in our conference will organize a "W.A.I." and share with us in the great blessings which we have received.

The members are: Misses Nettie, Carrie, Christine, Annie Jane and Bessie Mae Stewart; Oneta, Esther and Elma Holder; Alene, Mabel, Elsie and Bettie Mason; Louise and Peggy Wilkins; Margaret, Sarah, Lottie and Maxine Strickland; Alma and Inez Clarke; Robenia and Christine McLeod; Beatrice Porter, Shena Van Bullard, Esther Ray Davis, Elizabeth Womble, Virginia Morrison, Genora Wood, and Letha McNeil.

Rev. M. M. Walters is the pastor of our church. Three more churches are on our charge—Mount Ariel, Cool Springs, and Mamers.

Nettie Stewart, Sec.-Treas.

IN MEMORY OF OUR PASTOR REV. J. W. WILLIAMS

God fearing, lovable and kind,
In theology a master mind.
His life's span of three score three
Had flourished like a mighty tree,
Whose branches with enormous girth
Gave spiritual solace to men on earth.
His gracious smile would give
A man incentive to live
And learn and do as he did teach
In the sermons he preached.

In summer's heat or wintry snow
He did visit all in grief and woe,
And always had a cheery greeting—
A real pleasure such a meeting.
Of worldly goods he gave unstinted;
Always just as he intended,
His acts and disposition sound,
A better man could not be found.
And just as our Master did,
He lived a Christian to the end.

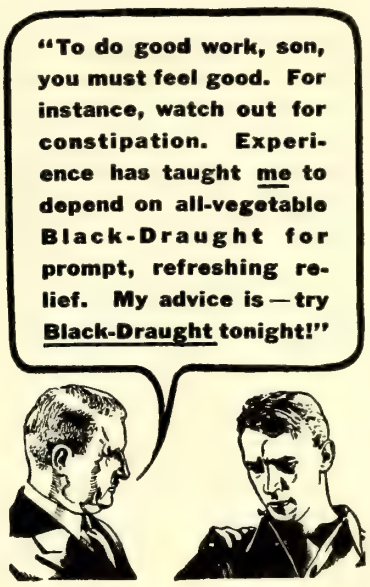
God fearing, lovable and kind,
He is mourned by all he left behind.

W. A. Gottschalk.

IT CAN HAPPEN HERE—AND IT DOES

Citizens' committees and other vigilante groups threaten to illustrate again, what the Klan in its day and the Nazis in Germany so convincingly have shown: that beneath the quiet surface of village life and beneath the apparent rationality of our people, lie pent up unconscious forces of anger and hatred and ferocity, which may be unleashed in mad fury when exciting social changes release the controls of custom.—Goodwin Watson.

A man that is once fallen from truth knows not where he shall stay.—Bishop Hall.



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N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

VACATION CHURCH SCHOOL INSTITUTES

May 16-20

Monday, May 16, 8 p. m.—Durham, Calvary church.

Tuesday, May 17, 3 p. m.—Raleigh, Edenton Street church; 7:30 p. m., Henderson, First church.

Wednesday, May 18, 10 a. m.—Weldon; 3 p. m., Williamston; 7:30 p. m., New Bern, Centenary church.

Thursday, May 19, 10 a. m.—Morehead City; 3 p. m., Kinston, Queen Street church; 7:30 p. m., Goldsboro, St. Paul church.

Friday, May 20, 10 a. m.—Fayetteville, Hay Street church; 3 p, m., Laurinburg; 7:30 p. m., Sanford.

Miss Barnett Spratt, who heads up vacation school work in our general board staff, is to be with us the week of May 16-20 to assist in the promotion of vacation schools in our conference this summer. The list of places she will visit during that week is given above. We trust each pastor and children's division superintendent will take note of the institute to be held in their area and will try to have a full attendance from their churches present.

It would be a good idea if preliminary plans for the vacation schools could be made at once in order that those who are to work in the schools might be preparing their materials for the school. If courses can be decided upon and teachers' books to be used in the school can be secured in advance, Miss Spratt can give detailed guidance in the use of the books in the course of the meeting. We hope that each teacher who has material for her course will bring it to the meeting she attends.

Last year there were approximately 200 schools held in our conference and we feel that the number should increase to at least 250 this summer. The conference staff will be glad to assist any pastor or other leader in planning for a school for a local church.

OUR CHILDREN

In one district conference last year we heard every preacher in the district report that a revival meeting had been held in his church or churches or would be held during the summer. It was good to hear that kind of report, for there is everywhere a need of the deepening of spiritual life that the revival helps to accomplish. There was another report from these preachers, however, that was not so satisfying. The presiding elder, who understands the value of vacation schools, had asked the preachers to report concerning plans for vacation church schools in the churches. To this question approximately one-half of the preachers reported they would have schools, and the records show that was the number who did have them. One hundred per cent for revivals! And we like that emphasis. Fifty per cent for vacation church schools!. We would like to make that 100 per cent also!

We realize that it takes time for a new idea to become a part of our regular program. The vacation church school idea, however, has for most people passed the stage of being "new." It has become an integral part of the year-round program. In fact, many churches feel that it would be unfair to their children not to give them the intensive period of study that the vacation school affords. We are sure that many of those who do not provide such a school fail to do so because of a lack of understanding of the purpose and values of it. We are quoting two paragraphs from the pamphlet, "The Vacation School in Your Church," that briefly suggest something of this purpose and value.

Purpose of the Vacation School

"The purpose of the vacation school it to provide more time for those very things which the church school is seeking to accomplish for every child: a growing consciousness of God in the world about him, an intimate personal realization of God in his own life, and the habit of working with others for the advancement of his kingdom; an increasing loyalty and devotion to the personality and teachings of Jesus.

"The fact that the vacation school is held during the summer months, when children are free, makes possible daily sessions, which are of greater educational value than those which come only once a week. With more space and longer sessions, a type of work can be done which gives teachers and children an opportunity to become better acquainted, and to put into actual practice some of the Christian principles of every day living which they have time only to talk about on Sunday morning."

"The Vacation School in Your Church"

A little pamphlet, "The Vacation School in Your Church," gives complete information concerning the administration details of a vacation school and is designed to serve as a guide for those planning to have vacation schools. Such topics as "Those Responsible for the School," "Number of Workers Needed," "Securing Workers," "Training Workers," "Time," "Length, Cost of School," and others are included in this pamphlet. This pamphlet, together with a leaflet on "Vacation Church School Materials for 1938" and another on "Plan Now for Your Vacation School" may be secured free from the conference office, Box 647, College Station, Durham.

Vacation School Posters

We have on hand a supply of vacation church school posters for distribution to those schools that are planning to have vacation schools. These are attractive posters designed for use in advertising the school in the local church. These are attractive posters designed for use in advertising the school in the local church. We shall be glad to send a poster without charge to those leaders who write to us stating that definite plans are under way for holding their vacation school.

DUKE STUDENTS

A few weeks ago we announced on our page that we have several Duke students working for our board this summer who will be available to teach short courses Christian workers' training schools and to assist in vacation schools. We have had some requests for these men, but there are some weeks still open for others who may want the services of these men. We are trying to work out our schodule earlier this year in order that we may render a more effective service in our conference. We shall be glad to hear, therefore, from anyone desiring to have this help as soon as possible. As has been the case in the past, there is no charge for the services of these men except entertainment.

SANDY CROSS UNION

A young people's conference was held at Bethlehem church on the Sandy Cross charge April 8-10, under the auspices of the Sandy Cross Young People's Union. The conference opened on Friday night with an address by the union president, Miss Eleanor Bone. There was a sermon that night, preached by Rev. C. B. Peacock, the pastor. The Saturday morning session was featured by a questionnaire and several talks by young people. On Sunday morning at the closing session of the conference the sermon was preached by Rev. Floyd M. Patterson, extension secretary.

About 180 young people attended the conference, and the president said, "Everyone seemed to get some real value from it."

The young people of the Sandy Cross charge meet quarterly for their union program on fifth Sundays, and in addition for the past two years have held a week-end conference in the spring. They really are to be commended for their enthusiasm and for their whole-hearted participation in the work of their churches.

CARTERET COUNTY UNION

The Carteret County Young People's Union met for its April meeting at Newport, with more than 100 present. Harlowe church was represented for the first time, and 11 of the 16 young people on roll at that church were present for the union meeting.

Talks were made by Mrs. Darden Eure, adult counselor, and Rev. C. L. Boggs, pastor of the Newport church.

DURHAM UNION BANQUET

The Durham young people's union banquet was held in Trinity church, Durham, on the evening of March 25. A most enjoyable program was carried out, reaching its climax in a most inspiring address by Dr. B. G. Childs, adult counselor of the union, using the subject, "Crusading with Christ." Mr. Walter Gattis served as toastmaster, and others having a part on the program were: Edwin Swindell, Clyde Edwards, James Black, and W. C. Ellzey.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

The report below covers all contributions received between October 15, 1937, and April 15, 1938, for the Home and Foreign Missionary Enterprise. The total amount shows an increase of approximately $700 over the same period last year. Those of us responsible for this work are grateful for this fine response. If errors are detected please write us at once.

Asheville District

Edneyville ..... $ 1.00
Ch. 1.00; Y. P. —; A. —
Swannanoa 1.60
Ch. 1.60; Y. P. —; A. —
Azalea 1.88
Ch. —; Y. P. —; A. 1.88
Pisgah 2.00
Ch. —; Y. P. —; A. 2.00
Saluda 2.39
Ch. .79; Y. P. .60; A. 1.00
Fairview 3.00
Ch. 3.00; Y. P. —; A. —
Montmorenci 3.21
Cr. .70; Y. P. —; A. 2.51
Oakley 3.50
Ch. 3.50; Y. P. —; A. —
Horse Shoe 4.00
Ch. 4.00; Y. P. —; A. —
Asbury Memorial 4.90
Ch. —; Y. P. 4.90; A. —
Tweed's Chapel 5.00
Ch. —; Y. P.—; A. 5.00
Bethesda 5.07
Ch. —; Y. P. —; A. 5.07
Higgins Memorial 5.95
Ch. 5.95; Y. P. —; A. —
Marshall 5.95
Ch. 1.50; Y. P. —; A. 4.45
Grace 6.45
Ch. 2.91; Y. P. 3.54; A. —
Tryon 8.42
Ch. 1.80; Y. P. 1.00; A. 5.62
Biltmore 8.65
Ch. —; Y. P. —; A. 8.65
Tabernacle 9.12
Ch. 1.73; Y. P. 2.74; A. 4.65
Mills River 9.60
Ch. —; Y. P. —; A. 9.60
Hendersonville 12.29
Ch. 4.37; Y. P. —; A. 7.92
Weaverville 24.92
Ch. 7.97; Y. P. 6.33; A. 10.62
Haywood Street 58.39
Ch. 18.35; Y. P. 19.50; A. 20.54
Central, Asheville 128.28
Ch. 51.07; Y. P. 15.00; A. 62.21
Grand totals 315.57
Ch. 110.24; Y. P. 53.61; A. 151.72

Charlotte District

Bethel (New Hope-Bethel) ... 2.53
Ch. —; Y. P. 1.72; A. .81
Waxhaw 4.21
Ch. —; Y. P. 2.16; A. 2.05
Trinity 5.00
Ch. —; Y. P. 5.00; A. —
Hickory Grove 6.00
Ch. —; Y. P. —; A. 6.00
Homestead 6.75
Ch. —; Y. P. —; A. 6.75
New Hope 6.81
Ch. —; Y. P. 1.26; A. 5.55
Spencer Memorial 7.67
Ch. 5.17; Y. P. —; A. 2.50
Calvary 7.90
Ch. —; Y. P. —; A. 7.90
Mount Zion 7.90
Ch. 5.10; Y. P. 1.45; A. 1.35
Chadwick 8.00
Ch. —; Y. P. —; A. 8.00
Big Spring 9.00
Ch. —; Y. P. —; A. 9.00
Indian Trail 16.49
Ch. 2.84; Y. P. 6.60; A. 7.05
Belmont Park 30.00
Ch. 7.50; Y. P. 7.50; A. 15.00
Matthews 30.95
Ch. 6.22; Y. P. 4.80; A. 19.93
Harrison 34.06
Ch. 15.25; Y. P. 9.38; A. 9.43
Brevard Street 40.37
Ch. 2.16; Y. P. 1.75; A. 36.46
Myers Park 62.00
Ch. 9.83; Y. P. 16.70; A. 35.47
Wadesboro 66.43
Ch. 19.00; Y. P. 14.99; A. 32.44
Hawthorne Lane 72.87
Ch. 15.77; Y. P. 22.86; A. 34.24
Monroe 75.00
Ch. 3.00; Y. P. 5.00; A. 67.00
Dilworth 88.56
Ch. —; Y. P. —; A. 88.56
First, Charlotte 543.16
Ch. 71.38; Y. P. 89.88; A. 381.90
Grand totals 1131.66
Ch. 163.22; Y. P. 191.05; A. 777.39

Gastonia District

St. Peters 2.00
Ch. —; Y. P. —; A. 2.00
Asbury 2.15
Ch. —; Y. P. —; A. 2.15
Denver 2.40
Ch. 2.40; Y. P. —; A. —
Palm Tree 2.60
Ch. —; Y. P. —; A. 2.60
Lowell 2.96
Ch. —; Y. P. —; A. 2.96
Pisgah 3.00
Ch. —; Y. P. —; A. 3.00
Snow Hill 3.15
Ch. .15; Y. P. .50; A. 2.50
West End 4.65
Ch. .85; Y. P. 1.60; A. 2.20
Rehobeth 4.94
Ch. —; Y. P. —; A. 4.94
Ebenezer 5.81
Ch. 1.42; Y. P. 1.33; A. 3.06
McKendree 5.95
Ch. —; Y. P. —; A. 5.95
South Point 6.25
Ch. .79; Y. P. 3.75; A. 1.71
Stanley 7.75
Ch. 1.76; Y. P. 3.43; A. 2.56
Myrtle Chapel 9.33
Ch. 2.29; Y. P. 1.05; A. 5.99
Bradley Memorial 9.46
Ch. 2.08; Y. P. 1.56; A. 5.82
Fallston 11.03
Ch. 1.94; Y. P. 6.18; A. 2.91
New Hope 11.96
Ch. 1.36; Y. P. 1.23; A. 9.37
Bessemer City 12.00
Ch. 1.50; Y. P. 4.55; A. 5.95
Concord 13.67
Ch. 1.90; Y. P. 5.30; A. 6.47
Clover Hill 15.20
Ch. 2.20; Y. P. 5.25; A. 7.75
Boger City 16.73
Ch. 7.66; Y. P. 9.07; A. —
Cherryville 18.06
Ch. 6.00; Y. P. 6.06; A. 6.00
Smyre 19.94
Ch. 4.05; Y. P. 4.28; A. 11.61
Polkville 21.12
Ch. —; Y. P. —; A. 21.12
Kadesh 23.10
Ch. 2.48; Y. P. 4.09; A. 16.53
Park Street 26.75
Ch. 14.27; Y. P. 12.48; A. —
Lafayette Street 30.00
Ch. 8.00; Y. P. 12.00; A. 10.00
Main Street, Gastonia 34.18
Ch. 8.68; Y. P. 6.80; A. 18.70
Lincolnton 47.86
Ch. 2.15; Y. P. 5.56; A. 40.15
Mount Holly 48.60
Ch. 10.50; Y. P. 12.00; A. 26.10
Shelby, Central 144.80
Ch. 26.60; Y. P. 34.71; A. 83.49
Grand totals 567.40
Ch. 111.03; Y. P. 142.78; A. 313.59

Greensboro District

Grace 1.50
Ch. —; Y. P. —; A. 1.50
Jamestown 1.50
Ch. 1.50; Y. P. —; A. —
Bethlehem (Pleasant Garden) 1.80
Ch. 1.80; Y. P. —; A. —
Whitsett 2.00
Ch. —; Y. P. —; A. 2.00
Morehead Chapel 2.00
Ch. .60; Y. P. .75; A. .65
Salem (Farmer) 3.65
Ch. .17; Y. P. 1.58; A. 1.90
Farmer 4.45
Ch. .58; Y. P. —; A. 3.87
Highlands 5.00
Ch. —; Y. P. —; A. 5.00
Leaksville 5.00
Ch. —; Y. P. —; A. 5.00
Pelham 5.38
Ch. —; Y. P. —; A. 5.38
Union 5.85
Ch. .95; Y. P. 1.95; A. 2.95
Mt. Vernon 6.00
Ch. —; Y. P. —; A. 6.00
Old Union 9.00
Ch. —; Y. P. —; A. 9.00
Stoneville 9.29
Ch. 3.91; Y. P. 3.85; A. 1.53
Joyner Memorial 9.73
Ch. 2.14; Y. P. 2.77; A. 4.82
Mount Carmel 9.79
Ch. 1.27; Y. P. 2.92; A. 5.60
Muir's Chapel 10.00
Ch. 5.00; Y. P. 5.00; A. —
Summerfield 10.55
Ch. 1.49; Y. P. 3.22; A. 5.84
Mt. Pleasant 12.00
Ch. —; Y. P. —; A. 12.00
Draper 12.45
Ch. —; Y. P. —; A. 12.45
Mt. Pisgah 12.51
Ch. 2.71; Y. P. 4.06; A. 5.74
Ward Street 15.00
Ch. —; Y. P. —; A. 15.00
Glenwood 17.90
Ch. 4.52; Y. P. 6.11; A. 7.27
Gethsemane 18.93
Ch. —; Y. P. —; A. 18.93
Friendship 19.49
Ch. 1.46; Y. P. 5.83; A. 12.20
Bessemer 20.00
Ch. —; Y. P. —; A. 20.00
Archdale 20.00
Ch. —; Y. P. —; A. 20.00
Spray 21.19
C. 1.59; Y. P. 2.03; A. 17.57
Liberty 21.78
Ch. 4.34; Y. P. 4.62; A. 12.82

Continued on page 23

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GOING AND COMING

Here it is ten o'clock Sunday night and some Advocate notes must be written! This scribe will be leaving by daylight in the morning to attend the annual meeting of the General Board of Christian Education in Birmingham during the two days just prior to the opening of the General Conference. He has just come in from attending the opening session of the Marion district conference held at Salem church on the Bostic circuit. This, like many other days, has been quite a busy one. The junior-intermediate department of our Sunday school was directed here on the Home grounds from nine to ten-fifteen this morning. Then the children were taken over to Centenary for the preaching service. Hurrying away with Dr. R. A. Smith, we arrived at the seat of the Marion district conference, 140 miles away, by two-thirty. So the day has been filled with going and coming.

A GOOD START

Rev. J. W. Moore, presiding elder of the Marion district, got off to a mighty good start this afternoon at his district conference. The beautiful and spacious church at Salem was overfilled with delegates and visitors. Following the opening devotional service the Children's Home man was given right of way to talk to our many friends over in that area. Dr. R. A. Smith spoke effectively for Greensboro College. Rev. G. F. Hood, pastor of Valdese, then directed a program rendered by some choice young people from various sections of the district. Then came a fitting and touching memorial and testimony relative to the good work of G. B. Howard, who for a number of years was the beloved and efficient lay leader of the Marion district. The laymen's program followed under the direction of D. W. Alexander acting the place of G. B. Howard. Mr. Alexander presented Mr. Jake F. Newell of Charlotte, who spoke most challengingly on the subject, "A Convention of the Gods." The conference set up its committees, arranged by given areas for election as delegates to the annual conference and had everything ready for a full day's work on the morrow. Rev. Paul W. Townsend was announced to preach at the night service. Rev. C. M. McKinney and his people were looking after the conveniences of the delegates in a painstaking way.

CLOVER HILL

Answering a kind invitation from Rev. Claude H. Moser, presiding elder of the Gastonia district, the Children's Home man attended the Gastonia district conference held at Clover Hill, in upper Cleveland county, Thursday, April 21. The Clover Hill he learned to know while a student at Belwood Institute, some 12 miles away, is not the Clover Hill of today. Instead of the old frame building there is now a beautiful new church of granite construction with suitable church school facilities. The church was built at a cost of over $25,000 and is free from debt. The grounds about the building are beautifully grassed and adorned with choice shrubbery. Rev. Van B. Harrison, pastor, and W. C. Edwards, superintendent, are leaders among some very fine Methodists at Clover Hill.

A GOOD DAY'S WORK

The Gastonia district conference was directed by its presiding elder in a very effective way. There was no hurry and yet things went along with dispatch. All the preachers made their report without being called upon to answer formal questions, but at the same time their reports centered around most noteworthy matters of interest and emphasis. Among other things, each pastor was called to state what was the most outstanding accomplishment so far this year. All visiting brethren had ample time to present their causes and all the work of the conference was completed by a little after four o'clock in the afternoon. The Clover Hill ladies presented a feast of good things to eat with plenty of coffee and iced tea to drink for the noon-day refreshments.



Does little things in a big way

EFFECTIVE PREACHING

Rev. R. S. Truesdale preached a most effective sermon at the Gastonia district conference on "Living Power," based on the resurrection of Jesus Christ. The sermon dealt with human interest stories connected with the priestly aid outstanding ministers have given to those in need. It was the kind of sermon that a fellow longs to hear, one not noted for homiletic arrangement but one which stirred emotional impulses and spiritual uprising. After all, the most effective sermons are those which present profound truths in the most simple way. One was reminded of the fact that ministers are indispensable to the ongoing of Christian values. A minister who can serve as a very present help in time of trouble is in great demand these days as in all days.

EASTER GIVERS

Our cordial thanks, together with those of our children, have been extended to quite a large number of our friends who sent Easter contributions to our family. Our boys and girls have had plenty to eat, suitable clothing to wear and happy dispositions during the Easter days. Our cordial thanks have also been extended to quite a large number of clothing sponsors who have forwarded their contributions to be used in purchasing the clothing for their sponsored children. We not only assure our friends of our grateful thanks for their remembrances, but of our desire to use their contributions in the most profitable way.

HONOR SOCIETY

We have some more new members for our honor society. They have made us happy by joining. Their joining has brought fresh assurance that they believe in the work of the Children's Home to such an extent that they have paid their entire apportionment for this conference year. The new members this week with their pastors in charge are:

Maylo, Gastonia, Rev. J. L. Rayle.

Mt. Holly, Rev. R. S. Truesdale.

Hickory Grove, Charlotte, Rev. J. M. Barber.

Myrtle, Bradley Memorial, Rev. H. F. Duncan.

Mineral Springs, Waxhaw circuit, Rev. W. T. Albright.

Groometown, West Greensboro circuit, Rev. G. A. Stamper.

THE BAT BOY

The occasion for presenting the picture of Ralph Linder this week is due to the fact that he is making such a good assistant manager of our boys' varsity baseball team. He cares for bats, sweeps off the home plate, sees that all foul balls are brought in and talks up the play in such a way as to give assurance that he is thoroughly on the job. Ralph was 13 years old last December and is doing good work in the eighth grade. He is sponsored by the Junior Wesley Class of First church, Asheboro.

PLAYING THE GAME

The baseball teams are having a lot of fun and learning some valuable lessons in their games. The varsity boys have been winning and losing on about a fifty-fifty basis. The junior boys have so far won all their games. The girls have lost their first game but are working hard to get in the win column. This is the first year our girls have played baseball.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Mrs. E. L. Hillman, the newly elected president of the woman's missionary society of the N. C. conference, is a staunch friend of the Methodist Orphanage and her husband, Dr. Hillman, is an enthusiastic member of our board of trustees. Under the wise and constructive leadership of Mrs. Hillman, no doubt the woman's missionary work of the conference will accomplish still greater results. She has demonstrated her ability as a leader in different fields, and it is freely predicted that she will make an ideal presiding officer over the deliberations of the conference, and add new impetus to the work.

* * * *

Rev. Forest D. Hedden, associate pastor of Edenton Street Methodist church, Raleigh, assisted by Miss Flora Thompson, who is secretary of the church, held a sunrise service on the Orphanage campus on Easter Sunday. It was a most impressive service, and our officers and children appreciated an opportunity to attend. There were some visitors present from the city. It occurs to me that it would be a fine thing on each Easter Sunday morning if the Methodist churches of Raleigh could have a union sunrise service here on the Orphanage campus beneath the spreading oaks. In the early morning it is so quiet and peaceful, and therefore very conducive to a sacred and holy service.

* * * *

The woman's missionary conference, which met in Jarvis Memorial church, Greenville, last week, was largely attended. Judging from the fine reports that I heard from the seven districts, great progress was made during the past year. There were several things that impressed me very much about the woman's missionary conference. The first thing that struck me favorably was the fine personnel of the conference. The second thing that attracted my attention was the business-like way with which the proceedings of the conference were carried on. Mrs. A. M. Gates, the retiring president, is a most excellent presiding official. Thirdly, I was impressed with the amount of work that the women of the conference accomplish for world-wide missions. Their achievements put the laymen of the conference to shame. Lastly, I was impressed with the spirituality of the women who compose the conference. They have set themselves seriously to carry out the last command of the great Head of the church. I long to see the day come when the men of the church will have a missionary conference, and join in with the women to publish the glad tidings of salvation around the world. Mrs. A. M. Gates. who has been president of the woman's conference for many years, has always shown me great courtesy by giving me, or some representative from the Orphanage, an opportunity to say a few words in the interest of the Orphanage. Our good women, in their zeal for world-wide missions, have not overlooked the needs of our 300 children, for which I am grateful.

* * * *

The Methodist Orphanage Alumni Association held a very happy and successful reunion during the Easter holidays. Many of our former sons and daughters—from far and near—returned to the home of their childhood days. Doubtless many others would have returned, had it not been for the fact that we have recently gone through an epidemic of measles, and they did not want their children exposed to this disease. The large number that did come enjoyed themselves immensely, and the concensus of opinion is that it was the most successful reunion that the old boys and girls have ever had. All the workers joined me in extending a warm welcome to those who visited us on that happy occasion. Naturally, the alumni association is more interested in athletics than anything else, because our boys and girls enjoy all the sports. Because of this fact, the association is backing our recreation program as far as possible. On Saturday night we had a get-together meeting in the Vann auditorium. At 11 o'clock on Sunday morning Mr. G. Y. Newton of North Carolin and Washington, D. C., brought us a very helpful and inspiring Easter message. He is a graduate of Duke University, and took his law course at Harvard University. Mrs. Hobart Morton of Albemarle gave us two vocal solos on Saturday night, and a beautiful one on Sunday morning at the 11 o'clock service. She also sang for us again Sunday night, when Mrs. Rives put on a sacred concert complimentary to the former sons and daughters of the Orphanage. Mrs. W. J. Rowe, a graduate of Greensboro College, and now a resident of Greensboro, was accompanist for Mrs. Morton, and also rendered some classical instrumental solos. On Monday morning the former Orphanage baseball stars played our present team and won by a score of 17 to 3. Usually the present team licks the old boys who come back for the game. On Monday immediately after dinner the members of the alumni association hid about 3,000 candy eggs in our grove, and the children who are now members of our family had a great time finding them. This egg hunt is always looked forward to with keen anticipation by the children in the home, and it is a great pleasure for the former boys and girls to give the "Easter egg hunt." Mr. Horace Hardaway of Durham, president of the alumni association, presided over the alumni meting in a fine, business-like way. One of our former girls came all the way from Long Beach, California, to be present at the Easter reunion. She was formerly Miss Elsie Cobb, now Mrs. Ted Brown. It is needless to say that the occasion brought back many memories to me.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

The Warren zone (Rocky Mount district) meeting will be held at Providence church May 6, at 9:30 a. m. Euline Smith, missionary to Korea, and Mrs. Johnson, district secretary, will be the speakers. Each one please bring box lunch.

Mrs. J. C. Burwell.

JARVIS MEMORIAL CHURCH ENTERTAINS THE TWENTY-SIXTH ANNUAL SESSION

The conference officers arrived on the 19th in time for the executive committee meeting at the student center at 11 o'clock. Deaconess Zoe Anna Davis welcomed the guests with great cordiality and the conference women had a peculiar pleasure in the hospitality of the home that had changed from a dream to a reality, since for many years the conference had been planning to have a Council worker within its borders.

After business was disposed of, a most delicious luncheon was served by our hostess.

The opening worship of each service was conducted by Miss Elizabeth Lamb, who brought her audience into His presence by the strict interpretation of His truth. She introduced her series of talks by saying in part: "If we follow Him, we must consider the way; if we are busy giving first place to the Lord, then we are following him and this is a sure way to resist the devil; it becometh us to fulfll all righteousness, therefore get from Calvary a vision of the salvation of souls."

Mrs. Hortense Moye was most gracious in her welcome address. Having served in a similar way when the conference met at Jarvis Memorial church 13 years ago, she must have been gaining proficiency in this art during the intervening years. Those acquainted with her know that during the years she has been abundant in good works.

The conference was well represented by Mrs. J. M. Ormond in acknowledging the pleasure of meeting with the Greenville people in their beautiful church.

Mrs. William R. Nesbitt closed each service with a vital religious theme. She is a most pleasing speaker and her daily messages were eagerly heard by a large audience.

The fellowship dinner at East Carolina Teachers College proved to be a big banquet with intimate friends, new acquaintances and excellent entertainers. President Meadows gave a wholesome welcome on behalf of the faculty, the women students, the men students and the various departments of the college, and Dean Taylor of the music department sang several fascinating ballads.

The attendance of this year's session was unusually large. About a dozen ministers of the North Carolina conference peeped in on the sessions at numerous intervals. The presiding elder, Rev. E. L. Hillman, and the pastor, Rev. T. M. Grant, were always convenient when needed. However, Dr. N. H. D. Wilson sat with us during the entire sessions. The Rev. Walter Patten presented the work of Louisburg College.

Among the visitors presented at the Wednesday morning's session were: Mrs. C. M. Earley, past conference president; Mrs. S. H. Scott, who has been an active worker in various conferences for the past forty years; Miss Amma Graham, former secretary of the Weldon district; Mrs. R. H. Willis, former secretary of the Elizabeth City district; Miss Helen White, former secretary of the Raleigh district; Mrs. J. M. Dimmett, whose daughter, Mrs. Townsend, has recently sailed for Africa, where she will do work in Christian education in the Belgian Congo.

Rev. R. Dwight Ware preached on Tuesday night in commemoration of Aldersgate. He chose as his subject, "The Secret of Man's Greatness," and referred to Edison's toil, Rockefeller's thrift and Franklin's research as furnishing a foundation for their greatness. "But above all," he said, "the secret power of Jesus Christ was his mission of mercy and service to all mankind."

On Wednesday night Dr. Shelton Smith preached on "The Redemptive Action of the Church." He sounded an optimistic note in the beginning of his thought-provoking sermon, saying: "There is a distinctive growth in religion; there is a growth in church consciousness." He pointed out in brief that many are not interested in the church as an organized institution, but there is a distinct interest in the church which has a hope for the world—the church that regards itself as a gift of God in history. Said he: "I am thinking of a church as itself a redemptive order whose redemption is not purchased by human effort." The American mind is a motor-mind that finds supreme joy in material things; the philosophy of doing things is most natural to an activistic character. The American church is a church of works, new programs, new suppers, new campaigns, new schemes. These are markers of this modern world. The church in America is a church that seeks to redeem itself by running after God; our salvation is not primarily salvation by grace but salvation by works. The whole scheme of Christian grace did not come from man; it came from God. Humanity is not characteristic of the average American because the average American believes he is the architect of his own destiny. Christian faith says God first loved us; by grace are we saved. Sin is an effort to fulfill one's own life by placing self at the center; the Christian life has God as the center of the universe. The church is super-national—it rises above nationality. On the other hand, the modern state is of Caesar, determined to dictate, the modern state reserves the right to say what is right.

New Officers

Mrs. E. L. Hillman was elected president to succeed Mrs. A. M. Gates, who has served so acceptable for the past 12 years.

Mrs. Hillman is one of the younger group of ministers' wives. She is a graduate of Duke University, intellectually keen, civic-minded, progressive and energetic. Don't let her speech belie her. She is the real article with as much tar on her heels as any Tar Heel has a right to walk around with. But the truth is, she was born in sight of the mountains and the mountain breezes blew some of the mountain brogue down upon her, so occasionally she will display an accent that is quite foreign to those of the sandy sections of the east. But with all that, she is ably fitted for the great task before her.

Mrs. J. B. Temple was elected recording secretary. Since Mrs. Patten edited our year book in such a way that it attracted the attention of the 58 conferences of our connection, we have become somewhat puffed up. But we shall remain in such a state with the the efficient service of our capable Mrs. Temple whom Mrs. Patten was pleased to see as her successor.

Mrs. R. H. Broom of Ayden will serve as superintendent of literature in place of Miss Bessie Harding.

Greenville as hostess to the conference delighted everybody. The courtesies extended were numerous and varied. The music was well chosen and beautiful. The addition of Mrs. Wesley Foreman to the choir as a soloist greatly delighted the audience.

An abundance of lovely flowers were artistically arranged for each session.

These and many other features contributed to an unusual conference meeting. More later. E. S. P.

AN APPRECIATION OF MRS. GRACE GRAY HOOPER

We, the members of the woman's missionary society of Shiloh church, Stumpy Point, wish to express our love to one whom we loved. Although words seem futile in appraising a life well lived we wish to pay this loving tribute. The sweet, gentle spirit of Mrs. Grace Gray Hooper passed away suddenly but quietly in the great beyond on the morning of March 21, 1938. We have already missed her and shall continue to miss her in our church and community and our missionary society where she was always found doing something for someone. She loved the work and found joy in service. There was no show or desire for praise or honor. Hers was a gentle and lovable nature. Always seeing the good in others and forgiving any who were in the wrong. She was loved by casual acquaintances as well as by intimate friends. She loved to minister to the sick; many have been helped by her kind words and gentle touch. She gave freely of herself to her family, her church and to all the best things of her community. During her suffering she thought of others, asking them not to worry about her, she was not afraid; always smiling and encouraging friends and loved ones that her suffering was not so intense.

She leaned heavily on God and trusted in his guidance. She was a charter

Continued on page 23

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RESURRECTION

Some of us stay at the Cross,
Some of us wait at the Tomb,
Quickened and raised together with Christ,
Yet lingering still in the gloom.
Some of us bide at the Passover Feast,
With Pentecost all unknown—
The triumphs of grace in the heavenly place
That our Lord has made his own.

If the Christ who died had stopped at the Cross,
His work had been incomplete;
If the Christ who was buried had stayed in the Tomb,
He had known only defeat.
But the way of the Cross never stops at the Cross,
And the way of the Cross leads on
To victorious grace in the heavenly place,
The place where our Lord has gone.

—Annie Johnson Flint.

MESSAGE FROM CONFERENCE SUPERINTENDENT SUPPLIES

I am happy to greet you as a member of our large family of superintendents of supplies. We are looking forward to a busy year together as we carry on this interesting work of the supplies department.

We want to send our donations to only the places listed in this letter, and let them consist of the requested articles.

1. To needy ministers or their widows who are approved for aid by their presiding elder, send: Cash or needed personal supplies.

2. To our Bethlehem House at Winston-Salem send: Cash; sheets for single beds and cribs; canned fruits, juices, vegetables, and milk; cod liver oil; and coupons from the Octagon products, Rumford baking powder, Luzianne tea and coffee, and Ballard's Obelisk flour.

3. To Vashti School at Thomasville, Ga., send: Cash; sheets for three-quarter beds, colored spreads; napkins; material for curtains; dresser scarfs to be embroidered; toilet articles and school supplies.

4. To your conference superintendent of supplies, send money to be used for the following foreign supplies: Hospital, school and farm supplies in Africa; refrigeration where most needed; hospital equipment for Margaret Williamson Hospital in China. Be sure to state which need you wish to help meet.

Prepare a report of your donations, stating their value (except coupons) and mail with the other reports you send to your district secretary. She in turn will forward same to me.

At the recent meeting of the Council it was decided that our gifts to China relief should not be reported through the supply department. Please do not either send any more funds to me, or report to me funds sent through other channels for this purpose. You may report them to the Christian social relations superintendent.

May we work so faithfully at our task that the close of this year will find us happy in the part we have had in this loving and helpful ministry.

Mrs. J. W. Harbison,
Conf. Supt. Supplies.

SPRING ZONE MEETING IN CABARRUS COUNTY

Mrs. Ralph H. Taylor, Zone Chm.

The spring zone meeting of Cabarrus county, Salisbury district, was held at Forest Hill church, Concord, Thursday, March 24. The meeting opened at 10 o'clock with a prayer of consecratoin by Rev. Lee F. Tuttle, pastor of the church. "The Old Rugged Cross" was then rendered as an organ solo by Mrs. H. M. Allen, after which hymn, "My Jesus, I Love Thee," was sung by the congregation.

Mrs. W. A. Ridenhour welcomed the visitors, and a response was given by Mrs. Lura Welborn and was followed by a vocal solo by Craig Stratford.

The program for the day was based primarily on "The Aldersgate Commemoration" and speakers included Mrs. C. N. Clark of Salisbury and Rev. and Mrs. W. L. Hutchins of Yadkinville, and Rev. Lee F. Tuttle.

In the afternoon an open forum on spiritual life was conducted by Mrs. Z. V. Moss of Albemarle, secretary of the Salisbury district.

Reports given by the various societies represented evidenced the fact that good work was being done throughout the zone.

The Forest Hill ladies served a delectable plate lunch to the 75 ladies present.

ZONE MEETING AT LENOIR

By Mrs. George D. Greer

Meeting of zone No. 1 of the Marion district missionary societies was held at the First Methodist church in Lenoir recently, with Mrs. W. I. Pitts, zone leader, presiding, and Miss Mary Goforth as secretary.

The meeting opened with the song, "I Love Thy Kingdom, Lord," followed by prayer by Mrs. A. D. Abernethy of Granite Falls. Mrs. G. G. McGimsey sang a solo, "How Lovely Are Thy Dwellings," accompanied by Mrs. N. H. Gwyn.

The worship service was led by Mrs. Abernethy, who used the 23rd Psalm as her scripture lesson, taking for her subject, "The Child of a King," closing the service with "Jesus, Saviour Pilot Me," sung by the congregation.

Greetings were extended by Mrs. J. S. Hiatt, with Rev. J. S. Hiatt adding appropriate words of welcome. Mrs. E. S. Billups of Granite Falls responded briefly.

Mrs. Arthur Harrill, secretary of the Marion district, gave a very interesting talk in which she stressed many of the different phases of the work of the district and made the pleasing announcement that the missionary pledge for the district for 1937 was overpaid and that a pledge of $3,150 had been assumed for 1938. "God of Grace and God of Glory" was sung by the entire congregation.

"Beautification of Rural Churches" was the subject of an interesting talk by Miss Mary Goforth, with Mrs. C. V. Lail of Glen Alpine adding a few remarks.

An inspirational Aldersgate message was given by Mrs. W. H. Myers, president of the local auxiliary, and was followed by hymn "My Faith Looks Up to Thee" sung softly. Interesting reports were heard from the 11 societies composing the zone. A short musical program was given by Mrs. N. H. Gwyn, church organist, who played several hymns, using the recently installed organ chimes. The meeting closed with benediction by Rev. J. W. Parker of Henson's Chapel near Valle Crucis.

At the close of the meeting an informal reception was held in the ladies' parlor, and at a beautifully appointed table, decorated in pretty spring flowers, Mrs. W. H. Myers and Mrs. J. S. Hiatt poured tea, and refreshments were served by Mrs. J. G. Ballew and her local work committee.

ZONE MEETING, ASHEVILLE DISTRICT

Mrs. L. P. Sims of Hendersonville sends us the following account of interesting zone meeting in Asheville district:

"Zone one of the Asheville district held its spring meeting at Fletcher during March, with Miss Bessie Jordan of Hendersonville, zone leader, presiding. After song 'Revive Us Again' prayer was offered by Miss Amy Hackney, Asheville district secretary.

Opening devotionals were in charge of Mrs. S. M. Garren of Hendersonville, using as a scripture part of Matthew 25, and closing her talk with a fervent prayer. As the roll of the auxiliaries of the zone was called the presidents gave the outstanding achievements of the past six months. A report of exceptional interest was given by Mrs. H. C. Jones of Mills River. It was encouraging to note a 100 per cent attendance of the churches in the zone. Miss Amy Hackney outlined the program of work to be done and urged the societies to watch their weak points. She also gave excerpts from letters form her sister, Miss Kate Hackney, missionary to China, telling of the conditions of war there.

Miss Hackney announced the dates of the annual conference to be held in Monroe, and of the district meeting at Asbury Memorial church May 3.

A collection with money on hand ($8) was turned over to Miss Hackney for subscriptions to World Outlook for the weaker societies in the zone.

Three splendid talks on stewardship were given: "Stewardship of Money" by Mrs. S. H. Jackson of East Flat Rock; "Stewardship of Time" by Mrs. M. A. Lewis of Tryon; "Stewardship of Service" by Mrs. A. W. Barr of Fayetteville.

Mrs. J. H. West closed the meeting with a most impressive consecration service. The ladies of Fletcher served a delicious plate lunch."

Children's Storyland



ELLEN'S MEMORY BOOK

By Grace Helen Davis

Ellen and Marjorie were at Grandmother Mason's again for a visit, and now on this first evening they were gathered about her in the cozy sitting room, Marjorie on the arm of grandmother's big chair and Ellen seated at her feet on a cushion.

"Doesn't this seem like old times?" said Marjorie reminiscently. "Do you remember last summer when Cousin Ruth was here, too, and we all went on a picnic?"

"Yes," put in Ellen, "and the cream was sour, and you got a bad case of poison-ivy, Marjorie."

Marjorie laughed merrily. "So I did," she said, "but it was a jolly picnic!"

Thoughts were stirring in grandmother's mind, too. "I remember so well when you three were little girls, all visiting me at once," she said. "You did enjoy yourselves then."

But Ellen was staring moodily at grandmother's bear rug. "Whenever I think of Ruth when we were little girls I remember how she put mud in my doll's hair because I wouldn't play house with her one day," she said.

"Oh, Ellen!" cried Marjorie. "Why, I think what I remember oftenest is one time when I had a hurt ankle and had to lie all day in the swing, and Ruthie picked me a lot of strawberries. Her fingers were all stained red, and she was so sympathetic."

But Ellen went on, "And then I remember, too, when we were older and were going to a party, and grandmother said we could each wear a pretty pin or some beads of hers. Ruth chose just the pin I wanted to wear, and she said it looked better with her dress than with mine."

"Ellen, you would remember that!" chided Marjorie. "Ellen always remembers the unpleasant things, grandmother."

"But those things happened, too, just like the ones you think of!" defended Ellen.

Grandmother Mason was silent, a thoughtful look on her usually bright face. She was recalling now that she had at often times noticed this tendency of Ellen's to call to mind the less cheerful things. Now suddenly the grandmother's eyes sparkled, as a scheme popped into her head.

In the next two days brisk little Mrs. Mason was quite busy in assembling her materials, and then the completed project was ready. When the two sisters came into the sitting room that evening, Ellen spied a new photograph album lying on the small center table.

"My Memory Book," she read off the title. "Oh, grandma, another photograph book? I do so enjoy looking through yours! Come, Marge."

Marjorie, with a twinkling glance at her grandmother, obeyed, and the two girls seated themselves on the sofa. Ellen opened the album eagerly, and then her look turned to dismay.

"Why, grandmother, this first photograph is only a negative! And—the second is so dull it can't be made out! Grandmother, they're all negatives or dull photographs and I don't see that it makes a nice memory book"; Ellen's face was comical in its puzzled bewilderment.

"Why doesn't it make a memory book?" warmly asked grandmother. "Those negatives and poor pictures were really taken!"

For a moment Ellen's face looked still more astonished and bewildered, and then slowly a red flush suffused her face. "I see!" she said. "That's just what I said the other day about remembering things," and suddenly Ellen sprang up and threw her arms around Mrs. Mason's neck.

"Thanks for showing me, grandmother," she said. "Hereafter I'm going to put only positive and happy pictures in the memory book of my mind. I don't want a mind-album made up of negatives and gloomy things as this one is."—Junior World.

THE LITTLEST LEAF

The little leaves were all whispering in the wind.

"Isn't a fine world we've come into?" one little elm-leaf whispered to the others. "I'm going to have a lot of fun! I will play with the breezes and the sunbeams! I will grow to be the biggest leaf on my bough and get the best place in the light!"

"I'm going to dance all spring and summer, and hop and turn somersaults!" another little leaf whispered. "And when autumn comes I will fly right away! I'll fly in through Robbie's window and tickle his nose when he's asleep."

"I'm going to be the most beautiful leaf on the whole tree," a third little leaf said. "I will have the finest green color and the prettiest scalloped edges and the most graceful veins. I will be so beautiful that even the people on the ground under me will look up and admire me."

The wind laughed as he ran past. He gave the littlest leaf of all a little shake. "What are you going to do, you funny little bit of a leaf?" he asked.

"I'm going to try to make people happy," the little leaf whispered. "I will grow so nice that I make nice shade for children to play in on hot days."

"You! You little bit of green foolishness!" And all the other young elm leaves laughed a rusty little laugh. "You aren't big enough to make shade! You couldn't shelter even a mouse from the sun!"

The little leaf gave a rustly little sigh. "I'm going to try, anyhow!" it said.

Every day the littlest leaf did its best to grow. It didn't spend time playing with the breezes or frolicking with the moonbeams. It didn't bother about whether its edges were perfectly scalloped, or whether its veins were the most graceful. It just tried to grow big and shady for little children.

But it was so high up on the tree that nobody ever noticed it. Robbie played in the yard below, but he didn't need the littlest leaf's shade. There were plenty of bigger leaves on the maple tree to shade him on a hot day. The littlest leaf gave a rustly little sigh. It wanted so much to be kind to somebody—and there was nobody who wanted it to be kind to him. It felt very bad indeed.

"I wonder if there's any use trying to be good," the littlest leaf sighed. "Anyhow, I suppose I'll have to keep on trying—it's grown to be a habit now."

Just as he was saying it, the littlest leaf heard a chirping little voice in the tree. It was Mrs. Brown Wren, and she was looking for a good place to build her tiny nest.

"Just the leaf to build it under," Mrs. Wren chirped, when she caught sight of the littlest leaf. "It's so green and shady. It will keep the hot sun off my eggs and the rain off my babies." And she went to work at once building under the leaf—which wasn't really a little leaf at all any more, but a fine big shady leaf.

And the leaf whispered to himself—"Think of a family of baby wrens—all my own!"—Our Little Ones.

Sambo had joined a debating society, and the day after his first meeting he was being questioned by friends.

"What was de subject of de debate, Sambo?"

"De subject were, 'What is de most benefit to mankind, de sun or de moon?' " replied Sambo.

"And what side did you take?"

"De moon's," said Sambo. "I argued dat de sun shines by day when we doan' need de light, but de moon shines by night, when dat light mos' certainly am needed. An' dey couldn't answer dat, sah!"—Tid-Bits.

HOW TO LIVE

Worry less and work more,
Ride less and walk more.
Frown less and smile more,
Talk less and think more.
Eat less and chew more,
Waste less and save more,
Preach less and do more.

—Rotary Letter.

In Memoriam

SMITH—November 13, 1937, Mrs. Adelia Sanderlin Smith went to her eternal home at the age of 72. Two sons, two daughters, two step-sons, nine grandchildren, three great-grandchildren and one brother survive. Her husband preceded her to the grave. She was a faithful member of Perkins M. E. church. Born in Currituck county, she lived here until last few years in Norfolk, Va. We were made sad by her going. She was a friend in time of trouble. Funeral service was conducted in Perkins M. E. church, and her body laid to rest at her old home.

Mrs. W. R. Berry.

CORNELIUS—On January 26 God called to his eternal reward one of his choice saints. James Preston Cornelius was a devoted and loyal Methodist. He had been a member of Trinity church for six years, having moved from Rehobeth church in Catawba county, where he had spent the greater part of his 69 years. In 1892 he married Miss Mary Beatty, who survives him, together with 12 children: Van of Catawba county; Rev. H. R. of Ruffin; Fred, Belmont; Carl, J. Luke and Miss Dessie Cornelius of Charlotte; Carr of Newton; Mrs. F. P. Troutman, Mrs. Glynn Watts, Charlotte; Mrs. John Kiser, Mooresville; Mrs. Clint Sigmon, Catawba county, and Mrs. Jack McGee, Greensboro. Four brothers also survive: J. B., Junius, Guy of Catawba county, and C. F. Cornelius of Charlotte. Funeral services were held at Rehobeth church and burial in the church cemetery. J. E. Yountz.

GRADY—John L. Grady was born April 21, 1865, the son of the late Timothy and Anne Grady of Brogdon township, Wayne county, N. C. Died at his home in Duplin county December 26, 1937. He was born of sturdy ancestry and raised by parents well grounded in Christian citizenship. Therefore his home reflected genial hospitality and good will. He was of a retiring nature, quiet and friendly in disposition. His leadership at Rones Chapel Methodist church will long be remembered. He married Miss Emma Newton Hines, who preceded him to the grave several years. To this union were born three daughters: Mrs. Annie Grady Hudson, Mrs. Mabel Grady Faulk, and Miss Belle Grady. These together with five granddaughters and two grandsons survive him.

W. C. Benson.

JOHNSON—Mrs. C. H. Johnson of Bunn, N. C., finished her earthly pilgrimage March 6, 1938, after a prolonged illness of several months which rendered her a semi-invalid. She was born at Ingold in Sampson county 79 years ago, and spent the major part of her life there.

In 1912, her husband, the late C. H. Johnson, passed away. Seven children came to bless the home of Sister Johnson, and six of them still survive—E. C. of Ingold, Dr. B. C. and R. H. of Bunn, Mrs. F. A. Cason of Clinton, Mrs. R. V. Harris of Bunn, and Miss Lucile Johnson who teaches school at Bunn.

The life of this good woman was an abundantly fruitful one. During her active life she entered whole-heartedly into the work of the church, and even while her sickness prevented her from taking much of an active part in the program of the church, it still shared in a large way her interest and prayers. "Her home was the preacher's home"—a standing welcome was always extended to the ministers.

The funeral was conducted, at her request, by A. L. Thompson, a former pastor, of Faison, assisted by M. W. Warren, pastor, and W. B. Cotton, pastor of Garland charge. The service was held in the Methodist church of Ingold, which was taxed to its capacity by old friends and relatives. The body was laid to rest in the family cemetery at Ingold.

Her pastor, M. W. Warren.

HOOPER—Mrs. Grace Gray Hooper, born May 26, 1910, departed this life March 21, 1938, age 26 years and 10 months. Mrs. Hooper was a loyal and active member in Stumpy Point church from childhood. Of her it can be said, she was a good woman. In 1918 she married Alfred B. Hooper. To this union were born three children, two daughters and a son. Her tragic death has cast a gloom over this community. With others she was en route to the Aldersgate meeting held in Washington, N. C., February 28. A car door opened and she fell out. Her injuries caused her death. She lingered three weeks in a Washington hospital and passed away March 21. More than 300 people attended her funeral, which was held in the home. She is gone but not forgotten by those who loved her.

"I cannot say, and I will not say,
That she is dead—she is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land."

Her Pastor.

RESOLUTIONS OF RESPECT

Whereas, on March 24, 1938, Brother L. C. Palmer, president of the men's Bible class, steward of Polkville Methodist church, a district steward, and a Christian man and faithful worker, was called by death; therefore be it resolved:

First, That we bow in humble submission to God's will, who doeth all things well.

Second, That in the passing of Brother Palmer this church has lost one of its most useful and valuable members, a brother beloved, a guiding star to this church and community, and a friend to all whom he met.

Third, That we express to his family our deepest sympathy in their bereavement.

Fourth, That a copy of these resolutions be sent to the family, a copy to be sent to the North Carolina Christian Advocate for publication, a copy to be kept in our own files, and a copy be placed in the minutes of the quarterly conference.

C. T. Stamey,
J. A. Kiser,
W. J. Bridges.

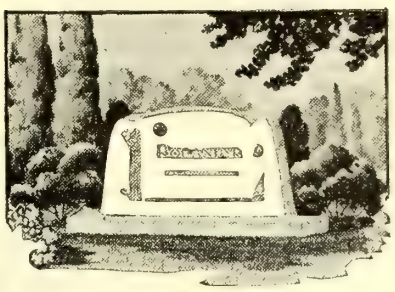
RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called our brother and fellow steward, Mr. A. F. Weaver, from time to eternity;

And whereas, this quarterly conference will greatly miss his friendly personality, his brotherly counsel and valuable services;

And whereas, his passing is a distinct loss not only to his home church and the Gilkey charge, but to Methodism in general;

Now therefore be it resolved by this quarterly conference these facts be spread upon its minutes, a copy be sent to Mrs. A. F. Weaver and a copy be sent to the North Carolina Christian Advocate. C. F. Cline.



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Christian Advocate

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M. T. PLYLER } ..... Managers

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District Conference Directory

Fayetteville, Carthage ..... May 11
Asheville, Acton Church, Acton Charge ..... May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 20
Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

April 24-May 8—Union, Freeport, Pa.
May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Thomasville, Bethany ..... April 18-May 1
West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Whittier, N. C. ..... April 17-31
Clyde, N. C. ..... May 1-15
Statesville ..... May 18-29
Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

May
Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

May
Plymouth, Jamesville, night 8
Gates, Harrell's, 11 and 1 14
Williamston, night 15
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

May
Mt. Gilead Ct., Ophir, 11 1
Hemp, Pleasant Hill, 3:30 1
Red Springs, 8 1
Fayetteville Ct., Parsonage, 8 3
Rowland, 11 8
Parkton, Sandy Ridge, 3:30 8
Aberdeen-Vass, Vass, 8 8
Carthage, District Conference, 10 a.m. 11
Glendon, High Falls, 3:30 15
Maxton, 11 22
Hamlet, 3:30 22
Raeford, 8 22
Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
THIRD ROUND

May
Liberty, White's Chapel, 11 15
Asheboro Ct., Pisgah, 3 15
Randleman, Naomi, 8 15
Gibsonville, Whitsett, 8 18
Coleridge, Mt. Olivet, 3 21
Ramseur-Franklinville, Franklinville, 11 22
Farmer, Center, 3 22
Highlands, 8 22
Bessemer, 8 25
Reidsville Ct., Mt. Carmel, 11 28
Spray, 11 29
Draper, 3 29
Leaksville, 8 29
Summerfield, Gethsemane, 8 30

June
Reidsville, Main Street, 11 5
Ruffin, Hickory Grove, 3 5
Ward Street-Archdale, 8 8
Lee's Chapel-Grace, Lee's Chapel, 11 12
Carraway Memorial, 8 12
Centenary, 8 13
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29

July
Asheboro, First Church, 11 3
College Place, 8 3
Oak Ridge, 8 4
Battle Ground Road, Joyner, 8 6
Madison, 11 10
Stoneville-Mayodan, Price, 3 10
West Greensboro, Friendship, 8 10
Pleasant Garden, Bethlehem, 8 13
Glenwood, 11 17
Mt. Pleasant, 3 17
Wesley Memorial, 8 18

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

May
Laymen's day in every church in district 15
Ocracoke-Portsmouth, Portsmouth, 7:30 16
Greenville, Jarvis Memorial, 11 22
Grimesland, Wharton, 3 22
Vanceboro, Chapman, 8 22
ALDERSGATE COMMEMMORATION DAY 24
Goldsboro Ct., Ebenezer, 11 29
Fremont, Yelverton, 3 29
Mt. Olive-Calypso, Mt. Olive, 8 29

June
Mt. Olive Ct., Smith's, 11 1
Straits-Harlowe, Tuttle Grove, 11 5
Beaufort, North River, 3 5
Atlantic, Atlantic, 8 5
DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Ayden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26

July
Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

August
Morehead City, 11 7

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

Creedmoor, Bullocks, 11 30

May
Fuquay, Kipling, 11 1
Garner, Mt. Zion, 11 1
Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

May
Clinton, Keener, 11 1
Warsaw-Magonlia, Carlton, 3 1
Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May
Kenly, Lucama, 7:30 1
Northampton, Jackson, 11 8
Rich Square, Woodland, 7:30 8
McKendree, McKendree, 11 15
Halifax, Tabor, 3 15
Elm City, 7:30 15
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24
District conference at Bethel, May 26-27.

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

May
Skyland, 11 1
Fairview Ct., 3 1
Asheville District Conference 17

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May
Lilesville, Savannah, 10 1
Prospect, Midway, 2 1
First Church, Charlotte, 7:30 1
Homestead-Pleasant Grove, Pleasant Grove, 11 8
Spencer Memorial, 7:30 8
Chadwick, 7:30 9
Matthews, 7:30 11
Peikton, Wightman, 11 15
Weddington, Hebron, 3 15
Mt. Zion, 7:30 15
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 24
Monroe Ct., Mill Grove, 3 24
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June
Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5:30 19
Marshville, Center, 11 26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May
Mount Holly, 11 15
McAdenville, night 15
Gastonia, Main Street, 11 22
Gastonia, West End, night 22
Belmont, Park Street, 11 29
Bradley Memorial, Myrtle, night 29

June
Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Maylo, night 26

July
Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3 10

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

May
Connelly Springs, Mt. Harmony, 11 15
Lenoir Ct., Gamewell, 3 15
Marion, First, 7:30 15
North Forest, North Morganton, 11 22
Whitnell, Mt. Zion, 3 22
Grace Chapel, 7:30 22
Glen Alpine, 11 29
Morganton, Ct., Gilboa, 2:30 29
Pleasant Grove, 7:30 29

June
Rutherfordton, 11 5
Gilkey, Mt. Hebron, 3 5
Marion Mills, Clinchfield, 7:30 5
Watauga Ct., Henson's, 11 12
Boone, 7:30 12
McDowell Ct., Trinity, 11 19
Rutheford College, Warlick's, 2:30 19
Valdese, 7:30 19
Spindale, 11 26
Sunshine, Centennial, 3 26
Broad River, Tanner's Grove, 7:30 26

July
Henrietta-Caroleen, Alexander, 11 3
Mill Spring, Gray's Chapel, 3 3
Forest City, 7:30 3
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort Station, 7:30 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 7:30 17

Elk Park, Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Dudley Shoals-Hudson, Colliers, 11 31
Table Rock Ct., Fairview, 3 31
Granite Falls, 7:30 31

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May
Andrews, 11 15
Murphy Ct., Bellview, 3 15
Murphy, night 15
Webster, East La Porte, 11 22
Clyde, Harmony Grove, 3 22
Junaluska, night 22
Canton, 11 29
Jonathan, Hemphill, 3 29
Waynesville, night 29

June
Franklin, 11 5
Bethel, Pisgah, 3 5
Dellwood, Maple Grove, night 5
Bryson City, 11 12
Robbinsville, night 12
Highlands, Cashiers, 11 19
Macon, Dryman's, 3 19
Hayesville, Myers Chapel, 3 26

July
Brevard, 11 3
Brevard Ct., Selica, night 3
Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Pines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, 3 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

A GENTLEMAN OF THE OLD NATCHEZ REGION: BENJAMIN L. C. WAILES

By Charles Sackett Sydnor

This fine biographical study centers about Benjamin Wailes, whose diary affords the significant facts and picturesque detail which make it a volume appealing to an intelligent public keenly curious about life in the Old South, as well as to students of Southern culture and history.

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The author, with the poised understanding and sympathy of the trained historian, treats actions, forces, personalities with the grace of a straightforward style, adding humor and lightness of touch where these are appropriate. An honest and interesting book about the deep South.

Pp. xii, 337. Maps and illustrations. $3.00. Duke University Press, Durham, N. C.

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Grand totals **1124.33**
Ch. 179.85; Y. P. 227.51; A. 716.97

(Continued next week)

N. C. WOMAN'S PAGE

(Continued from page 18)

member of the missionary society; a member of the church since early girlhood. She leaves to the world and the church a family of high faith. She nurtured the spiritual life of her children with prayer. Since God has taken her we yield her to him with full certainty of her appearance over there.

Servant of God, well done;
Rest from thy loved employ.
Thy battle fought, thy victory won,
Enter thy Master's joy.

Mrs. Calvin Payne,
Mrs. Calvin Hooper,
Mrs. Ranzy Hooper.

PRAYER

O God our Father, give to the women of Southern Methodism love like thine that they may see the world with the same vision that was always before thy Son. Then give them more love that they may feel for the world as Christ felt, with a great compassion. Then give them more love that they may serve the world as he served, with a great sacrifice. Then, if faith fail not, give them still a fuller measure of love that some may even die for the world. Thou has given them talents, and time, and money, and opportunity. They lack only love, and love is everything; therefore, we beseech thee to bestow this miracle-working gift without measure upon thy hand-maidens.—Rev. George H. Detwiler.

Officer (to autoist): "Don't you see the sign 'Fine for Parking'?"

Autoist: "Yes, officer, I see the sign and heartily agree with it."—Exchange.

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and he calls in behalf of the Chinese people and the Church for

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In this most serious hour—in this hour of great need in China—
Let us respond as befits Christians!

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			$ 80.20
Previously acknowledged			2994.93
Total contributions to April 26, 1938			3075.13

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

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NORTH CAROLINA
Christian Advocate

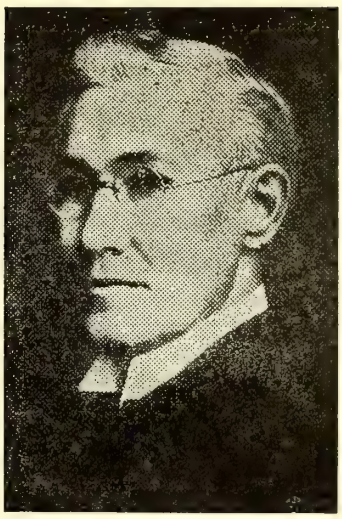
Volume 83 GREENSBORO, N. C., THURSDAY, MAY 5, 193 Number 18

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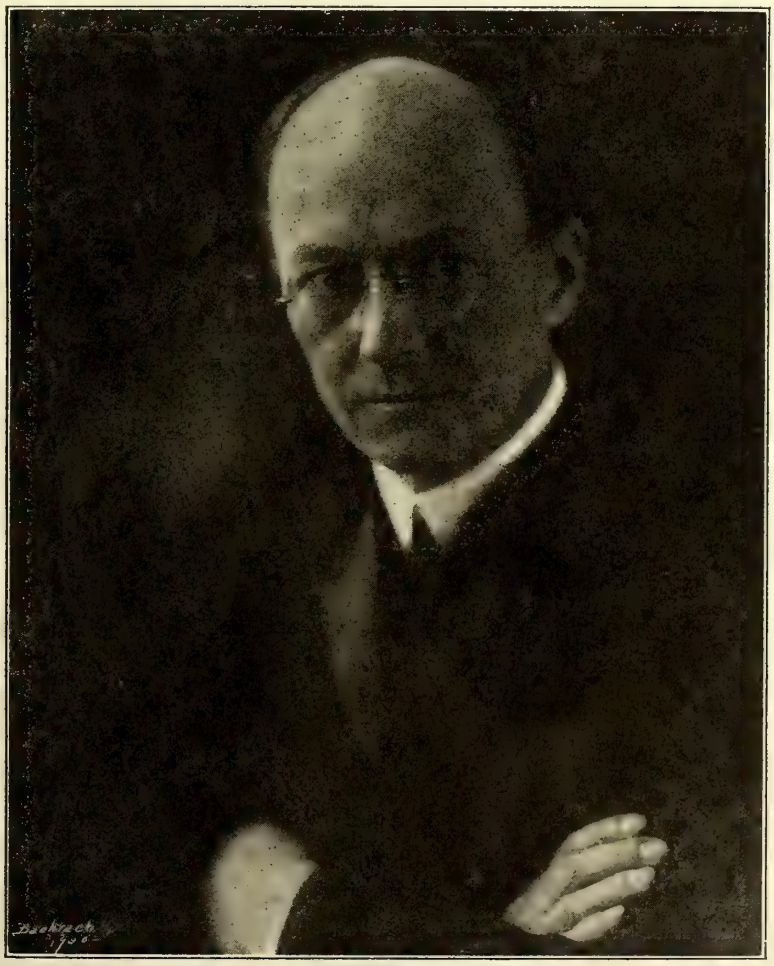


BISHOP EDWIN H. HUGHES

The General Conference session Friday evening, April 29, when Dr. J. H. Straughn, president of the Methodist Protestant Church, delivered an address that appeared perfect in every particular proved to be a love feast, and Bishop Hughes added to everything that Dr. Straughn had set going. The climax of these holy hours came when Dr. J. M. Moore, who presided, joined hands with Bishop Hughes and Dr. Straughn as the conference and the great congregation joined in singing "Blest Be the Tie." The benediction was pronounced by Moore and Hughes and Straughn in concert as they stood with clasped hands.



BISHOP JOHN M. MOORE



REV. JAMES H. STRAUGHN, D.D.

NO BLOT ON OUR ESCUTCHEON

New subscribers to the Advocate from every charge will keep clean our escutcheon this Aldersgate year

31 charges have fewer than 200 members—the average for the state is 540. What a prospect!

No one need fail to report a fine list of subscribers

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Go After the Favorable Prospects

BRIEF SKETCH OF WILLIAM WALTER PEELE, NEWLY ELECTED BISHOP

William Walter Peele was born at Gibson, North Carolina, in November, 1881, being the son of Andrew H. Peele and Mora Jane Gibson Peele, devoted Methodists and noble citizens of the commonwealth. He was prepared for college at Gibson high school and graduated from Trinity College (now Duke University) with A.B. in 1903; D.D. 1928. He was professor of mathematics, Rutherford College, North Carolina, from 1903-06 and became president of Rutherford College 1906-09. He was head master of Trinity Park School, Durham, North Carolina, 1915-18.

Dr. Peele was ordained minister of the M. E. Church, South, 1906. He has served the following pastorates: St. John's and Gibson; Aberdeen and Biscoe; Edenton Street, Raleigh; Trinity, Durham; First church, Charlotte, and is now in his second year as presiding elder of the Greensboro district. He has been a member of General Conference M. E. Church, South, 1926, 1934, 1938, and he is a member of the board of trustees, Duke University, also a member of the board of trustees of the Children's Home, Winston-Salem, North Carolina. He is a member of the Phi Beta Kappa and Theta Phi and a member of the General Conference Commission on Interdenominational Relations and Church Union.

This successful pastor and experienced educator has served during his entire ministry in North Carolina. Rarely does a man enjoy more outstanding pastorates than did he at Edenton Street, Raleigh; Trinity church, Durham; and the First church, Charlotte. The present beautiful Trinity church was erected during his ministry. Dr. Peele was the first pastor of the First church, Charlotte, formed by the union of Tryon Street and Trinity church. The major part of an indebtedness of near one-half million dollars was paid during his pastorate, 1927-1936. Eleven hundred, sixty-six additions on profession of faith was the record within the Greensboro district last year under the wise and inspiring leadership of this successful pastor and educator.

Dr. Peele was married to Elizabeth Lytch of Laurinburg, North Carolina, August 2, 1911. They have no children.

IF JEW CAN BE HATED, SO CAN ANY GROUP

The persecution of the Jew is symptomatic of the hatreds with which the world is festering. It would be blindness not to see that the attack upon the Jews everywhere is the beginning of the attack upon democratic liberties; that if today discrimination against the Jew or any other group is allowed, tomorrow that discrimination may be extended to all other groups. What has happened in Germany is a tragic example of how whole peoples may become enslaved.—Senator Arthur Capper.

NEW BERN DISTRICT DELEGATES ELECTED TO ANNUAL CONFERENCE

The following persons were elected delegates to the North Carolina annual conference from New Bern district conference held at Ayden April 22: W. C. Chadwick, C. S. Wallace, Judge J. Paul Frizzelle, Dr. M. T. Frizzelle, J. H. Waldrop, G. L. Jordan, Dr. W. H. Cobb, W. H. Ormond, N. F. Eure, Sam Spence, Mrs. E. L. Hillman, Mrs. Gertie Matthews, Mrs. H. B. Lewis, J. B. Exum Mrs. F. B. McKennie, K. W. Cobb, G. Cobb, B. C. Langston, G. J. Sullivan, R. R. Johnson, R. L. Edwards, W. B. Becton.

Alternates: J. B. Frizzelle, G. S. Porter, R. L. Stallings, L. B. Smith, W. I. Austin, Dr. W. B. Sutton, R. M. Harris, Mrs. T. Haywood.

W. A. Crow, Secretary.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The Evening of a Wonderful Day

NOT once in a hundred years comes there a day as April 29, 1938, when the action of the General Conference in Birmingham, Alabama, made one American Methodism. This is the largest group of the followers of the Nazarene that ever united at any one time in any one land. What might eight million devoted followers of the Christ do for the saving of a distraught and disturbed world! Not all of these Methodists are even respectable and decent citizens much less men and women who are willing to let Jesus have a chance in their lives, but they are perhaps as good as the Christ has ever known in the larger groups of his followers.

What thrilling hours were those at the close of Unification Day in Birmingham! Dr. J. H. Straughn, fraternal messenger from the Methodist Protestant Church, and Bishop Edwin H. Hughes, messenger from the Methodist Episcopal Church, were in their most charming mood and they brought messages that will long be remembered and talked of to children and children's children.

Following the vote of the afternoon that vast crowd assembled in the evening with a vivid sense of victory and coming conquest. All thoughtful followers of Wesley were mindful of the two centuries gone and they rejoiced to face the future with a new sense of fellowship and brotherhood. We were all Methodists together with many eager to do something more than ever before in spreading scriptural holiness over these lands and beyond the seas. It seemed that J. H. Straughn and Edwin Holt Hughes were messengers sent from God to cheer us on at the close of this epochal day. We dreamed dreams and saw visions of the coming decades as united Methodism moved to the conquest. How that congregation did sing! And all about through the crowd as these men of God talked were those who almost unconsciously reached for their handkerchiefs to brush away the tears of joy. All felt that this was indeed the climax of an almost perfect day in Methodist annals.

For this Methodist preacher who for thirty years since Thomas Hamilton Lewis, the Methodist Protestant prophet of Methodist union, stirred new visions in his soul, it was indeed a rare privilege to watch from the press gallery the achievements of this glorious day. Better still, is it to have had some little part for the past fifteen years in making possible the favorable conditions for real union in North Carolina. Perhaps we Methodists are better favored in this respect than the people of any other state. Surely we will give our youth and every forward looking person among us a chance to count for more than ever before. The challenge that went out from Birmingham on April 29 is a call to the world. This is indeed our Aldersgate for real conquest.

The General Conference at Birmingham

By A. W. PLYLER, Editorial Correspondent

AT 9:30 o'clock Thursday morning, April 28, the bishops of the Methodist Episcopal Church, South, marched in solemn file upon the stage of the huge Municipal Auditorium of Birmingham while the members of the General Conference stood in their respective places on the conference floor. This was the only ceremonial connected with the opening of this conference that promises to become historic.

The opening of conference had been preceded by an observance of the sacrament of the Lord's Supper at 8:45 o'clock in the First Methodist church two blocks away. When Bishop John M. Moore, senior active bishop and the presiding officer of the day, announced that the conference is now in session the auditorium which is reported to seat 12,000 was approximately half filled and in a little while more than 100 additional visitors helped swell the number. This immense congregation that patiently sat through the long morning session appeared to be greatly interested in every part of the proceedings.

The order of the devotional services as given in the Daily Advocate was as follows:

Bishop Moore: The General Conference will now be in session.

We will sing hymn No. 164, "All Hail the Power of Jesus' Name," singing the entire hymn. . . . The conference joined in singing hymn No. 164. . . .

Bishop Moore: Read with me, all standing and reading together, not responsively but in unison, the Twenty-third Psalm. . . . The conference joined in the reading of the Twenty-third Psalm, which was followed by the singing of the Gloria Patri, followed by the recitation of the Apostles' Creed. . . .

Bishop Moore: Now we will be seated. The Rev. Dr. H. C. Morrison of the Kentucky conference, will lead us in prayer.

Rev. H. C. Morrison: Our Father who art in heaven and in this place, we worship thee. We adore and praise and give thee thanks. Thy compassion and mercies have been innumerable, and we bow in thy presence and lift up our hearts in adoration and praise.

We thank thee for the gift of thy Son, Jesus. He meets all of our needs. He satisfies all of our longings. His presence would make prisons into palaces; Siberia would bloom in beauty, and the cries of hell would cease.

O God of infinite love, how wonderful the gift of this Christ, embracing humanity to suffer with us and for us, and to save us. How great a high priest who can be touched with the feelings of our infirmities, who can forgive our sins, cleanse our hearts, heal our bodies, and give us heaven in our souls!

We adore and praise thee for the gift of Jesus, and we claim him as our Redeemer, and trust in him in thy presence for intercession and salvation. O grant that our hearts may be strangely warm with the sense of his presence, his brooding over us. He who brought order out of chaos, may bring holy order in his midst, and guidance in this conference, so that thou shalt be glorified, so that peace shall come on earth, so that salvation shall come to the people, so that wars shall cease, and the Son shall bring glory to God and the highest, peace on earth, and good will among men.

We thank thee for John Wesley, for his wonderful life, his heart-warming, his divine guidance, his wonderful contribution to awakening faith, leading to repentance and all-converting love.

O God, we give thee praise for Aldersgate and for those who have led us through the years, and we pray that thou wilt not be far but that thy spirit and great power may rest upon our church.

Bless our bishops and those who shall be chosen for that high and holy office, with its great responsibilities that must be met in the day of judgment. Guide us in all of our deliberations and, whatever comes, may there be brotherly love, may there be peace. Whether we shall agree or disagree, may we love one another as brothers in Jesus Christ.

O Spirit of God, come down upon Birmingham. Come down upon the churches and the people. Come and may the people feel that the servants of God are in their midst, that Jesus is visiting the city. May our hearts be warmed and gladdened with his presence and the assurance of his guidance and salvation.

Bless our nation. Guide those who are in authority and leadership. Put the fear of God and the love of humanity in their hearts. And save us from confusion and strife and hatred. Bring into us a great spiritual awakening, a wonderful revival. May it be not merely a word, or a pastime, or the gathering of groups to celebrate a great event so far behind, but may it be an open gate that leads us into new fields of enterprise, into high altitudes of consecration, and faith, and service.

Come into our midst. Reveal thyself. Bring peace out of our confusion. Bring love out of our hatred. Bring heaven out of our hades of torment.

May thy spirit be poured out upon our officials and our ministers and our laity and our young people. And for those of us who are old and hastening to heaven and judgment, may our glad eyes see a mighty movement among thy people before we shall close them here to open them in heaven.

Reveal thyself to save our institutions and our liberties, and our faith, and our churches, and our children. O thou compassionate God, come down in power into the earth, and bless the suffering and lost multitudes. And so guide us that by and by those of us who meet here in holy brotherhood shall meet at the feet of Jesus and all the glory and the praise shall be to the Father, Son, and Holy Ghost forever and ever, and all our prayers and all our longings, and all our lifted up hands and hearts to thee are in the name of Jesus Christ, thy Son, our redeemer, Amen and Amen.

The conference joined in singing hymn No. 162, "O for a Thousand Tongues to Sing My Great Redeemer's Praises."

Bishop Moore: The secretary of the last General Conference called the roll and was re-elected.

Among the first business transacted by the conference after its organization had been completed was to adopt the following resolution which fixed as the order of the day

for Friday to consider the Plan of Church Union. The resolution was introduced by Dr. T. R. Ellis and reads as follows:

"Resolved, (1) that we request the Commission on Interdenominational Relations and Church Union to make its report tomorrow morning immediately after the approval of the journal. (2) That the Plan of Union of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, when presented tomorrow morning, be the continuing order of business until disposed of by the General Conference."

Methodism's Supreme Court

All who watched the four hour contest before the Judicial Council to determine the validity of the merger of Methodism voted by the General Conference Friday, April 29, knew that Methodism has at last a Supreme Court to pass upon constitutional questions. The session had every appearance of our Supreme Court room in Raleigh. On the bench sat the nine "justices" who constitute the Judicial Council.

At the Council table on one side were Bishop Collins Denny and Collins Denny, Jr., on the other side at the Council table sat an imposing array of legal and ecclesiastical talent in the person of Bishop John M. Moore, J. T. Ellison, attorney of Centreville, Ala., Nathan A. Newby, attorney of California, Judge Huch A. Locke, attorney of Birmingham, and others.

The "justices" on the bench are Martin E. Lawsin, J. W. Johnson, R. L. Flowers, O. A. Park, J. Stewart French, A. C. Millar, A. J. Weeks, M. A. Childers, and W. J. Henry. The procedure is similar to that of the state supreme courts of our commonwealths.

The appeal taken by the College of Bishops immediately following the vote on union was to test the constitutionality of the act of the General Conference. The decision of the Council will doubtless be known before this reaches our readers.

This test made of a momentous constitutional question on Saturday, April 30, and the vote on union April 29, make these two of the epochal days of our American Methodist history. We would do well to mark these with a white stone.

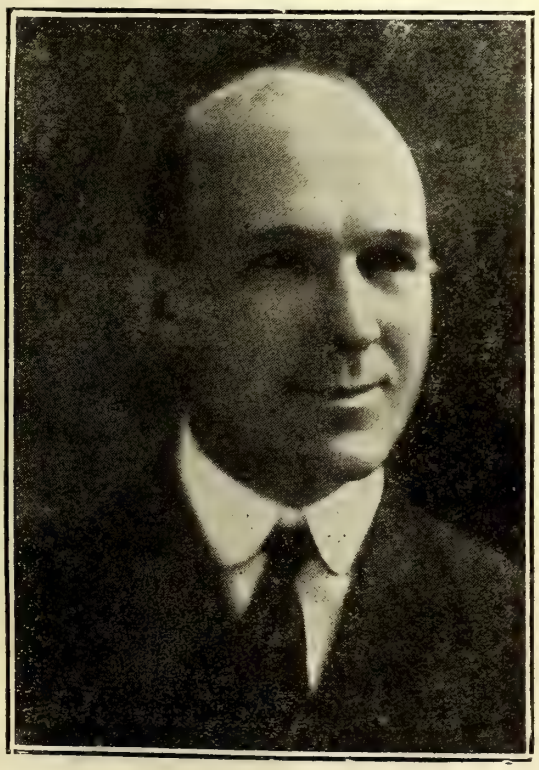
Sunday at Conference

The one big event of the day was the Aldersgate Commemoration session at 3 o'clock p. m. in the Municipal Auditorium. A great concourse of people attended and appeared to be greatly interested. Bishop John M. Moore presided and Bishops Arthur J. Moore, Sam R. Hay, A. Frank Smith, Paul B. Kern and Hoyt M. Dobbs had a part in the services.

A feature of special interest was the rendering by a great choir the same anthem that John Wesley heard in St. Paul's cathedral, London, Sunday afternoon, May 24, 1738, just before he attended the Aldersgate prayer meeting when his heart was "strangely warmed." Dr. Lynn Harold Hough delivered a truly great address, which will appear in a later issue of this Advocate.

The churches of the city with few exceptions had guest preachers from out of the membership of the General Conference.

DR. W. W. PEELE ELECTED BISHOP



Dr. W. W. Peele, presiding elder of the Greensboro district, who was elected Bishop on the first ballot Tuesday morning, May 3

Only the Forward Looking Count

The all day discussion of Methodist union at Birmingham disclosed many phases of the present situation in religious conquest, but nothing was more evident than the helplessness of those who would live in old prejudices and want of faith in one's fellowman, to say nothing of faith in God. The one note sounded again and again by the opponents of union was a surrender to the demands of the past with all that this requires. On the contrary, the proponents of union had a call to go forward for saving a crushed and broken humanity. The one was the attitude of gray hairs; the other had the ring of youth and the call to advance with Him who is going on before.

We are wondering how well we can catch up this reform in every village and country church and then rally our youth to the call. Those who serve to save themselves or to take care of the achievements already made, content to loiter with the crowd, certainly are of little service in this marvelous day.

One clear call comes from Aldersgate—the more urgent with Methodist union—for us to make these May days the gateway to glory and the vestibule to high and glorious endeavor. This whole year we in this Advocate have been sounding the note to advance. As a matter of fact, we have hardly yet made a good start. Up and on!

Surely the last man of us will catch the vision and set ourselves to the task so that we may pass the 24th of May with a vision and an impulse divine that will send us on to a glorious conquest.

People and Things

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Brother J. A. Jones reports that their official board decided last Friday night to pay off the $43,500 debt on Dilworth church, Charlotte. This is certainly good news. That is a wonderfully fine piece of property. Such a good deed will delight that congregation and be pleasing to Methodism.

First church, Rocky Mount, has received 53 new members by profession of faith since conference and almost as many by certificate. On Easter Sunday duplicate morning services were held, one at nine and the other at 11 o'clock. Rev. R. Dwight Ware is in the second year of a successful pastorate.

"We have had a great meeting at Highland Methodist church. Rev. A. C. Gibbs of Broad Street, Statesville, did the preaching and did it in a very fine way. We have really had an Aldersgate experience. Four fine young ladies have already joined the church and there will be others to join." H. M. Wellman, Pastor.

The threat of war and strife and the manifestation of hate and bitterness is traceable to a failure of individuals and nations to apply the teachings of the Master in human relations, and in all the affairs of life. There is great need for the submission of the Christian message with increasing emphasis during the troubled days throughout the world.—William Green, president A. F. of L.

Joseph F. Curry, 41, of Lowell, owed his freedom from jail recently to Judge John E. Swift's ruling that he was innocent of manslaughter in the automobile deaths of two persons because "he was so drunk he was not in a position to form a judgment or exercise his will." Judge Swift explained the charge must be based on "wilful, wanton, and reckless conduct."—A. P. dispatch from Cambridge, Mass.

"The new Rainbow Methodist church on the Hookerton charge will be opened for service next Sunday, May 8, at 11 a. m. The congregation has done a most unusual thing in building a beautiful church and Sunday school building completely furnished and equipped at a cost of $12,000, and are prepared to enter it without one cent of debt on anything. All former pastors and friends are invited to be present for this service."—J. Herbert Miller.

The local Methodist church under the leadership of Dr. S. A. Maxwell has had a most fruitful participation in the Aldersgate Commemoration. As a result of this intensive program they have received 31 new members, issued 60 leadership training credits and have paid all benevolent claims in full by Easter Sunday. This is a commendable record in view of the fact they accepted a ten per cent increase in connectional claims and gave their minister a 20 per cent increase in salary.—Williamston Enterprise.

"So far this year things have gone well on the Kenly charge. Two revivals have been held with the pastor doing the preaching. We have had 12 additions to the church. At Buckhorn we have repainted the church inside and outside and have done some remodeling inside at a cost of nearly $500, all paid. We will later in the year arrange for more Sunday school class rooms there. Sunday was a big day at Kenly. A 17-year-old mortgage against the church was burned before a capacity audience. The church has recently been redecorated inside and outside wood work repainted and other improvements made. It is now our plan to dedicate the church the 26th of June."—P. F. Newton.

My mind has adhered to the idea of immortality, and I think the idea has grown more rational as I have grown older. I am very far from sure that death is an immediate translation into a refined sort of immortality, and I am equally far from knowing very much about what kind of immortality it is to be. But somewhere or somehow our spiritual content in the life of this world gains too much to be sacrificed, and I am very sure that God in his wisdom has some plan which perfects our spirits for participation in a higher kind of life.—From a letter written by Newton D. Baker just before his death.

Sunday, May 1, was a crowning day for the city of Coleridge. Governor Hoey came to speak to the citizenship of this section on a theme near and dear to his heart, taking as his text and central theme, 'The earth is the Lord's and the fullness thereof, the world and they that dwell therein.' It was a great address, a sermon from a great layman. The church was packed with an interested crowd that listened with rapt attention to a master of eloquent speech and a moral and spiritual teacher. Over a thousand people from many points were present. For the glory and gladness of this great day this little town of Deep River and all Randolph county and neighboring sections are due their thanks to Dr. R. L. Caveness and his appointed aides, who set the stage in royal style for this happy hour."—O. P. Ader.

"Revival services began in the Morehead City church on the third Sunday in April. The pastor held the Easter services at the morning hour. In the evening Rev. E. L. Hillman, presiding elder, presented a stirring message on "The Warm Heart." Monday evening Rev. S. A. Maxwell of Williamston came to be with us, and for two weeks preached twice daily. A crowded church each evening heard the thought provoking messages delivered by our visiting evangelist. The sermons throughout were directed to church members and dealt with the fundamentals of the Christian faith. Christ was exalted and the church magnified, and as a result we had the best revival in many years. The church was revived, faith strengthened and the work of the church set forward. Last Sunday morning was a joyful occasion in our church. An inspiring sight it was to see 33 persons gathered at the altar. Eight of these were received by letter and 25 on profession of faith."—B. H. Houston.

"Following a period of several weeks preparation in which our needs were studied and evangelism emphasized and after pre-Easter union services in the various churches of the town, we began our revival services on Easter Sunday. These services continued for eight days. Rev. A. C. ('Jinks') Waggoner did most of the preaching and did it unusually well. Our people were highly pleased with his sermons and fell in love with him. Members of other churches came in large numbers. The attendance and interest was very good. Some of our officials said that they had not seen so many people at church in five years. Others said the interest and response was the best they had seen in many years. One of our leading officials said to the pastor: 'Preacher, we have had a wonderful meeting. Our church is functioning as a church once more.' Revival fires started in the young people's division several weeks ago when they began having prayer meetings in the homes. We had almost 100 at some of these meetings. The revival was a blessing to our entire community. We have taken into the church this year 24 by vows and 12 by certificates, at total of 36, and expect to add many more soon. Aldersgate has come to our gate in 1938."—A. A. Kyles.

Souls aflame and presses humming are essential to our Aldersgate Advance

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference convened in the Denton Methodist church, Denton, on Tuesday morning, April 26, at 9:15 a. m., with Dr. W. A. Lambeth, presiding elder, in the chair. The devotional message was given by Rev. H. G. Allen of First church, Lexington.

The conference organized by electing Rev. Wilson O. Weldon, associate minister of Centenary church, Winston-Salem, secretary and Miss Imogene Miles, assistant.

Reports made by the 35 pastors indicated excellent progress in many phases of the church program. Centenary church showed that 62.2 per cent of the financial claims had been paid. Forsyth circuit had 55.9 per cent; Walkertown 55.5 per cent; Main Street, Thomasville, 52.8 per cent; and Dobson 52 per cent. The average paid by the entire district was approximately 47.2 per cent.

Dr. G. Ray Jordan gave not only an interesting but also a very inspiring message on the Aldersgate Commemoration. He indicated that "the experience of John Wesley accounts for our being here today. It is easy to be familiar with words and not know the experience itself. It is possible for us to be living on the spiritual bank account of Wesley without having the heart warming experience in our own lives. . . . Can you and I reproduce Aldersgate? Unless we can, the church is lost!"

Norman V. Stockton of Winston-Salem was chosen to fill the vacancy on the board of trustees of the district parsonage. The conference voted to sell the old Mt. Airy district parsonage at Mt. Airy as soon as practicable.

The following were present and gave interesting talks for their respective interests: President E. J. Coltrane, Brevard College; Miss Elizabeth Oliver, conference director of children's work; Dr. H. E. Myers, Duke University; Dr. Raymond Smith, Greensboro College; Rev. Carl H. King, executive secretary of board of Christian education; Rev. L. B. Abernethy, Hugh Chatham Memorial Hospital; Mrs. J. L. Woltz, Golden Cross; Miss Blanche Gluck, district director of young people's work; Mrs. J. G. Sterling, district director of woman's missionary society; Dr. A. E. Brannock, district director of adult work; and Rev. J. L. Ingram and Rev. H. G. Allen, Conference Brotherhood.

The finding committee, headed by Rev. C. M. Pickens, presented a report, which was read by Rev. C. C. Herbert, Jr., that indicated 307 persons in the district had been received on profession of faith and 321 on certificate. There was a notable increase in church school attendance.

The following resolution was adopted after being presented to the findings committee:

"In view of the fact that our state legislature meets in January, 1939, it is highly important that our people should take a keen, intelligent, and moral interest in the election of such men to be members of that body as will give to us as a state such laws as will put the liquor business legally out of our state. From observation and experience we are coming more and more to know that there can be no compromise by the church on this important issue."

Paul F. Evans, superintendent of public education in Davidson county, was unanimously re-elected district lay leader.

During a part of the afternoon session, in the absence of Dr. Lambeth, who attended the funeral service of his uncle, Mr. D. T. Lambeth, Dr. Jordan presided over the conference.

Rev. W. M. Rathburn, host pastor, and his fine people of the Denton charge, entertained the conference in a most hospitable and efficient manner. A very enjoyable dinner was served, being characteristic of the Denton people.

The conference voted to accept the invitation of Rev. Walter J. Miller to meet next year at Central church, Mt. Airy.

The following were elected delegates to the 1939 annual conference in Charlotte:

Winston-Salem zone—M. D. Stockton, O. V. Woosley, T. H. Redmon, Ira G. Shamel, Mrs. M. E. Wolfe, Jesse G. Pfaff, Frank A. Stith, Victor Payne, L. A. Reynolds, C. V. Pegram, R. B. Miller, Mrs. P. Frank Hanes, J. W. McCorkle. Alternates: Miss Blanche Gluck, Mrs. A. L. Smith, Mrs. J. G. Sterling, Mrs. C. C. Ausband.

Lexington zone—Adam Smith, George Finch, Bob Rapp, Mrs. Carl Brinkley, J. V. Moffitt, C. L. Nifong, Dr. P. L. Feezor, Bob Little, Paul F. Evans. Alternates: Dr. F. L. Mock, Raymond Rothrock, M. E. Bryant, Mrs. R. L. Reynolds.

Mt. Airy zone—E. C. Foy, G. C. Hauser, Mrs. J. L. Woltz, Miss Sarah Oakley, J. R. Pendry, Hugh L. Atkinson, Dr. R. A. Frye. Alternates: W. R. Kiger, L. T. Rhodaker, Mrs. Jessie Christian, L. F. Amburn.

Wilson O. Weldon, Secretary.

GREENSBORO COLLEGE NOTES

The Greensboro College May Day, based on the first May Day held at Greensboro College during the 1850's, will be presented on the west front campus Saturday afternoon, May 7, at 5, and Miss Margaret Ford of Shelby will, "with song and flowers," be crowned queen of the May. This event, an example of an historic southern May Day, will be incorporated also in the college centennial pageant to be presented Friday, May 13; and Saturday, May 21, in Odell Auditorium. The May court includes: Misses Polly Brewster of Cedartown, Ga., maid of honor; Evelyn Lyles of Thomasville and Mary Starr Martin of Winston-Salem, senior attendants; Nancy Byrd Miles and Evelyn Troxler of Greensboro, junior attendants; Kathryn West of Asheville and Grace Clare Taylor of Morehead City, sophomore attendants; and Helene Vail of Pikeville and Eloise Rhoades of Winston-Salem, freshmen attendants.

The May Day program includes three dances: The Children's Singing Games, the May Pole Dance, and the Dance of Flowers, all three being done by members of the freshman, sophomore, and junior classes; songs by the Greensboro College sextette, and songs by the Greensboro College glee club. The event is being directed by Miss Agnes Jeter, head of the department of physical education.

Miss Beulah Bradley of Zebulon was presented in her senior piano recital Wednesday evening, May 4, in Odell Auditorium. Miss Bradley is president of the senior class.

Miss Ellen Singleton of Bailey will be presented in her senior piano recital Monday, May 9, at 8 p. m. in Odell Auditorium. Miss Singleton is an accompanist in the music department and is business manager and accompanist for the Greensboro College glee club.

Miss Josephine Andoe of Greensboro was presented in her junior piano recital Wednesday afternoon, May 4.

Miss Margaret Rives of Richmond, Va., was elected president of the Irving Society in a meeting held Monday night, May 3. The other officers elected are: Misses Clara Meade Smith of Edenton, vice president; Rebecca Fulghum of Kenly, secretary; Grace Clare Taylor of Morehead City, treasurer; Anne Worth of West Jefferson, critic; Kathryn Marley of Siler City, chaplain; Whitmel Gurley of Windsor, pianist; and Kathryn Thompson of Aurora, Vincent Schenck of Guilford College, Mary Raysor of Asheville, and Eloise Rhoades of Winston-Salem, marshalls.

THE ROMAN CATHOLIC IDEA OF WORK MAKES IT RELIGIOUS

Even among certain Catholics it has sometimes been said that the worker has not the right to anything beyond his labor; that it is more important that a social system should be efficient than it should be equitable; or even that the condition of the workers today leaves nothing to be desired. On the other hand, as a reaction to the ignorance of human rights betrayed by such thoughtless utterances, equally shallow assertions are sometimes made on behalf of workers, as that "they want justice and not charity"—whereas in fact both are necessary; or that "capital is robbery," or that "private ownership has led to all abuses."

Work should be the normal means of serving God, not as it so often is, a positive obstacle to his service. No Catholic, therefore, can regard with indifference a state of affairs in which work is considered as a commodity and the worker merely as a "hand," and not, as he primarily is, an immortal soul. He must want those conditions to be changed into something Christian, and he must do what he can to bring about the change. He must not apathetically acquiesce in them.—Most Rev. Arthur Hinsley, Archbishop of Westminster.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will be held at Acton Tuesday, May 17, and will convene in Sandhill school auditorium, which is hard by the church. Visiting brethren representing boards or causes will be heartily welcome.

This church is just off the Asheville-Waynesville highway at the overhead bridge which crosses the highway about eight miles west of Asheville. M. T. Smathers.

WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference will be held at Cullowhee May 18. The first session will begin at 9:30 a. m. All pastors and delegates are urged to be on hand for the opening session. Visitors welcome. W. A. Rollins.

Final Speech in Debate on Church Union

By T. D. ELLIS

This is a question of Church Union. The other questions which have been brought in are incidental to the one fundamental fact which we are striving to bring about in American Methodism.

The churches to be united are all Methodist churches. They had a common origin. They had a common history for a number of years. There have been no fundamental changes, even since the division of 1828 in doctrine on any of those matters which would change Methodist features and Methodist polity.

We ought to keep in mind the fact that we are speaking about a union of branches of the same family. These are not bodies of alien origin or different origin. Certainly they can come together again to do their work as one body in America, as they started out to do before the unfortunate division.

I am afraid we are not thinking about the Plan like we ought to. The Plan preserves our historic Episcopacy and the Episcopacy in our church is one of the most essential features in it.

We declare in the Plan that we are preserving, we are putting into it the historic Episcopacy of Methodism. We declare that we are preserving the historic doctrines of the church. The historic doctrines of the church are not recent doctrines that were passed by us or anybody else. The historic doctrines of Methodism were the doctrines that John Wesley sent over and were adopted in 1784 and brought down until this day. We say that there is no essential change in any of the historic features in polity or doctrine in the Plan.

I regret I feel that it is necessary for me to speak just a word about the Negro question. It should not be necessary. Our church has always been friendly to the Negro as a church.

Some one has mentioned Capers, and I would put alongside of him the name of Haygood who stood in a storm and weathered it for the benefit of this race that needs us still. I would stand up with them Lambuth and a thousand other true men and women who have given themselves for the Negro race.

We haven't done all that we ought to have done, God forgive us! We haven't done all that we are going to do, God help us! (Applause). It is our greatest responsibility today. We ought to unite with every religious force in America to discharge that responsibility in a religious way. (Applause).

We are in this Plan, brethren, preserving every essential ideal that we have in the South on the Negro question. At the same time, we are setting up the Negro with a large degree of autonomy, with his own bishop, in his own jurisdiction, in a way that will never embarrass him (and if it would embarrass him I would not be in favor of it), so that he may make in his own way, in his own jurisdiction, his contribution to the religious life of America and never embarrass us and we will not embarrass him. (Applause).

They have been mentioning the fact that it is possible to change the boundaries of jurisdictions. I think nearly everything in the world is changeable on or above the world except God Almighty. So far as I know He is the one unchangeable thing in the whole of the universe and I hope he will remain so.

But I want to say that it is more difficult to change the boundaries of jurisdictions than it is to get a constitutional change in the Methodist Episcopal Church, South, today. If it were possible, if it had been placed in the General Conference and there alone, they might use the argument, which I am going to prove false, that they would not outvote us. But the General Conference can't even act on the question until the jurisdictions themselves have acted upon it and asked for it.

Does anybody here believe that Virginia will ask for a Negro jurisdiction to be placed with them? Or North Caroline? Or South Carolina? Or Georgia? (And I am a Georgian). Or Alabama? Or Mississippi? Or Tennessee? Or Kentucky? You will never have it unless you ask for it and if you ask for it you ought to get it. (Laughter and applause).

It has been said by some that you would have—not here today, thank God, not here—you might have a Negro bishop to preside over your conferences.

It is put in the Plan that bishops stay within their jurisdictions. You can't get a bishop out of another jurisdiction into your jurisdiction until you ask for him. If that isn't protection enough, nobody can vote it on you or over you or force you to it. It is within your own hands.

I think the time has come when we ought to be big enough and religious enough to place God Almighty's problems in America upon a higher plane than has been in some of the literature put out in this fight. (Applause).

They have stated, my brethren, that they would out-vote us. Did you know that if you take the two jurisdictions in the old north—and one of them is not really in the old north—the Northeastern Jurisdiction and the North Central Jurisdiction and add the votes together, then you take the Southeastern Jurisdiction and the South Central Jurisdiction and add them together for the old South, you will find that the two northern jurisdictions have exactly 38,650 more church member than the other two jurisdictions? If you elected members to the General Conference according to church membership they would have two delegates and one-half more than the old southern jurisdictions.

Well, the west has a more serious racial question than we have and it isn't a Negro question and I am glad it isn't. They have the Filipino represented, and the Chinese, and the Japanese, and the Koreans, and the Mexicans in the west; and the west will never vote to over-ride you on that question. (Applause). We will out-vote them a hundred to one if they bring up any old question, and God forbid that they should ever do it.

It is said that Bishop Moore and Bishop Hughes differ. I am afraid some of you have lost the power to read and interpret. I have in my hands a statement over the signature of Edwin H. Hughes—that is Bishop Edwin H. Hughes—the man that they have been stating said that this was not constitutional and did not have constitutional protection.

Article 3—and that is in reference to "this boundaries question—is of the essence of the contract and a church constitution is nothing in the world but a fundamental contract and a fundamental contract is a constitution. Article 3 itself is of the essence of the contract and could be changed only by regular constitutional procedure from first to last so far as I know. No other view has been held by any other member of the Joint Commission." (Applause). If that isn't true, Bishop Edwin Hughes is in the house. Let him stand up and deny it. And if it is true, every voice should be silenced on that point for ever more. (Applause).

They have been asking us to let them vote by congregations. No great matter in the Methodist Church has ever been submitted to local congregations for final or legal determination.

They never asked the churches if they might organize the Methodist Church at Lovely Lane Chapel in 1784. They never asked the congregations whether they could set up a delegated General Conference in 1808. They never asked the congregations whether they could change the constitution, taking out of the annual conference the right to initiate matters and make it either in the General Conference or annual conferences in 1828 to 1832.

You know, after the division in 1844 there were people who got excited and began to make excited utterances and the fathers of our church, the ones who had stood for what they believed to be right in 1844, published this to the world: "It is by the official action of the Southern Annual Conferences and not by the excited expressions of individuals or unofficial assemblies that the true temper of the South at the time of the acting on the question of division should be judged." That might have been written yesterday: "Excited expressions of individuals," resolutions passed by unofficial assemblies; telegrams coming in by the handful in the face of the action of the annual conferences of the South, the only body in the church charged with this responsibility and the one that must be held accountable.

Brethren, when you advocate that, you are digging under the very foundations of Episcopal Methodism. (Applause). If you get our church to become a congregational church, your Episcopacy is dead; your General Conference is dead; your itineracy is dead; your annual conferences are gone. When you have advocated that, you have been digging under the very foundations of Episcopal Methodism in this country.

The issues which divide us are dead and thank God for it. My father was a Confederate soldier. When I reached my young manhood I joined the organization known as the Sons of the Confederacy. He put his hand upon my shoulder and said, "Boy, I am glad you did it."

But that good old father, before he left this world in his 81st year, said to me, "Do your best but be guided by your religion and never be guided by your prejudices." (Applause).

Henry B. Bascom needs no defense from me. The great fathers of Methodism met the issues of their day bravely, grandly, gloriously and we are proud of them. We can add nothing to their glory; we desire to take nothing from it. They met the issues of their day, finished the job and did it well.

But we have come to a time of new issues. I think our children are going to turn toward us some day and say, "Did my father meet the issues, not of 1844, but did he meet

the issues of 1937 and make a world for his own children to live in worthily?"

Today they are challenging the right of the church to exist. Hear me for a moment. Not the right of the Methodist Episcopal Church to exist, but the right of the Church of the Living God to exist anywhere, any time, in all of God Almighty's world. (Applause).

How are you going to meet that? They have even denied the existence of God. They have organized atheism over an entire nation and are invading even your own shores. How are you going to meet that? They have gone so far as to say homes are outmoded; marriage is out of date; purity is a thing that ought to be abandoned. Let every man do as he pleases.

Now we face the issues of communism, of Nazism, of atheism, of immorality. These are the issues that are before us in America today in a young world with its hands outstretched to us, wondering what we are going to do this good afternoon in Birmingham; wondering whether we are going to stay with the old dead issues or whether we are going to meet them like men of God ought to meet the great issues which are ours now and will be theirs tomorrow.

I have confidence in you, my brethren, to believe that you are going to meet the issues like men of God. I have confidence to believe that when you have the chance to vote you are going to vote like you would pray if Jesus Christ were present and the issue of the life of your church was the issue upon which you were voting. (Applause).

A CHINESE CREED

By Samson S. Ding

What is the attitude of Chinese Christians toward Japanese aggression in the present situation?

In general, the convictions of Chinese Christian workers may be summed up as follows:

1. We should continue to preach the love of God and the redemptive power of Jesus Christ. Changing conditions can never permanently interfere with the work of God's servants.

2. God is loving and righteous, and he will save the weak from the yoke of the strong.

3. This is the time to preach faith—faith in God and in the eventual emergence of the kingdom of God on earth.

4. We believe that the Christian people are in greater need of the Christian religion in this dark hour than ever before. Many of our national leaders in the government are finding strength and courage in their fellowship with God.

5. Because we believe that the present aggressive policy of the Japanese militarists to conquer not only China but the whole world does not represent the attitude of the Japanese people, we are willing to co-operate with the common people of Japan, especially the Christians, to resist Japanese militarism.

6. We are calling on Christians throughout the world to unite in the use of moral strength to fight against militarism in general and Japanese militarism in particular so as to save the world from its menace.

7. We believe that this is the time to reveal Christian love by self-denial and sacrifice in doing our utmost to help the war refugees.

8. We are unanimous in following our Christian leaders in the government in resisting this invasion to the last ditch, and we share their strong conviction regarding our final triumph.

9. We believe in the real significance of the cross of Christ: thus we believe in resistance and sacrifice.

10. We believe that justice and righteousness are non-defeatable; so the spirit of China is indomitable and her cause will have the favor of God as it prevails in the end.—Zions Herald.

Contentment consists not in heaping more fuel, but in taking away some fire.—Fuller.

IF A MAN FROM MARS WERE LOOKING AT THE MEN OF EARTH

Dr. Nicholas Murray Butler in making public last week his annual report on the activities of the division of intercourse and education of the Carnegie Endowment for International Peace considered the kind of impression our civilization would make upon a man from Mars if a dweller in that neighboring planet should make the earth an unexpected visit. Such a visitor would get the most tremendous jolt mentally and spiritually that he ever received in all his various dimensions of his planetary experiences. He doubtless would return to Mars at last wholly disillusioned and dejected. Dr. Butler said the man from Mars "would see an unbelievable incompetence and an unparalleled public immorality in regard to practically everything which has to do with national and international life and relations. He would hear vigorous, emphatic and oft-repeated declarations in favor of prosperity and peace, accompanied almost day by day by acts and policies the effect of which is to make both prosperity and peace, whether national or international, wholly impossible. He would see every constructive step toward the improvement of social, economic and political conditions and relationships fought by empty and barren formulas and by a spirit of self-interest, of immediate gain-seeking at the price of permanent satisfaction and happiness, and by zest in getting something for nothing. He would see work, which is one of the greatest human blessings, frowned upon and treated as if it were itself an evil thing to be reduced to the lowest possible limitations." In the thick gloom, however, Dr. Butler wanted the man from Mars to see a big illuminator, the Cargengie Endowment for International Peace, as it journeyed around the world endlessly lighting torches and breaking down barricades. —The United Presbyterian.

THE GASTONIA DISTRICT CONFERENCE

The forty-seventh session of the Gastonia district conference met April 21 at Clover Hill church on the Polkville charge in a one day session. The presiding elder, Claude H. Moser, was in charge. The reports of the pastors were encouraging. Finances including salaries and collections were 40 per cent to date. Several good meetings were reported with large number of members received on profession of faith. The general interests of the conference were represented by representatives of the boards, or some one designated by them.

The following delegates were elected to the annual conference: Dr. McG. Anders, S. J. Durham, Marshall Dilling, L. S. Rankin, J. H. Separk, H. C. Sisk, C. Fred Stowe, Karl E. Sherrill, F. C. Todd, C. B. Armstrong, L. Berge Beam, Giles Goodson, C. A. Jonas, Joe R. Nixon, M. L. Sigmon, Lawton Blanton, W. C. Edwards, Thad Ford, Horace Grigg, George Hoyle, J. R. Lee, B. S. Neill, Mrs. Wilbur Baber. Alternates: J. L. Beam, J. J. Holland, E. D. Maynard, D. H. Whitner, Fred Phillips, Grier L. Whitesides, Carmie Boyles, and E. L. Dillingham.

The report of the committee on findings gathered this information from the pastors' reports from the 31 charges: Church School Day observed by 15 charges, plans for observance by 15 more. Sixteen charges observed Missionary Day in the church school with an offering. That there are 489 subscribers to the Advocate; that there are 47 woman's missionary societies; mission study classes were held in 21 of the charges; to date there have been 261 members received on profession of faith and 257 by certificate; eight charges increased salaries over last year; three increased acceptances on benevolences. The report showed that six charges have paid their budget up to date; 12 have paid the Children's Home assessment in full and ten others have paid 50 per cent or one-half. Salaries were 80 per cent paid for the first half of the year; benevolences were 67 per cent paid for the half year. The Children's Home for the year was 68 per cent paid.

The conference accepted Rev. R. C. Goforth's invitation to meet next year with Palm Tree church on the Belwood charge.

C. O. Kennerly, Secretary.

Fraternal Addresses Friday Evening

Delivered at the General Conference, Birmingham, Ala., April 29

The conference session Friday evening when Dr. J. H. Straughn, president of the Methodist Protestant Church, delivered an address that appeared perfect in every particular proved to be a love feast, and Bishop Hughes added to everything that Dr. Straughn had set going. The climax of these holy hours came when Dr. J. M. Moore, who presided, joined hands with Bishop Hughes and Dr. Straughn as the conference and the great congregation joined in singing "Blest Be the Tie." The benediction was pronounced by Moore and Hughes and Straughn in concert as they stood with clasped hands.

Fraternal Address of Bishop Edwin H. Hughes

Mr. Chairman and My Dear Methodist Brothers and Sisters:

I am present with you as a guest charged with a very special message. My own people have sent me as a fraternal delegate to tell you that nine-tenths of them have voted after our regular constitutional procedure, and after full opportunity for consideration, to join with you in unity of organized life, as they have long been joined with you in unity of purposeful hearts. This is the time to change the saying of a disappointed Saviour, "Where are the nine?" to "Here are the nine." In that background of desire only the one halts. If along the way of agitation he cries out rather noticeably I charge you not to mistake the volume of sound for the census of our church's conscience. There cannot be two correct interpretations of the voice that you hear from the Northern heavens. The debate may evoke the comment, "Some of them also who stood by and heard it, said it thundered; others said an angel spoke." But the ninety per cent of our elected electors are not at all willing to ascribe a monopoly of angelic tone to the group of dissidents. We are here to assure you that in the largest vote for a union ever given in the history of Protestantism the better angel of our church has spoken its verdict. We believe most devoutly that its voice joins the voice of God. Your vote, sealing that same faith, brings to us an unspeakable joy, piously expressed by the great word—Hallelujah!

But how shall I determine the spirit of my address? How shall I arrange its form? Will a matrimonial figure of speech assist me? Suppose that a young man has proposed marriage and comes to visit the proposee? Or make it vice versa—in this day of equality! Only let me continue in the masculine verbiage. Suppose on his announced visit he says nothing in pursuit of his hitherto ardent proposal! Will he not leave the other party in a state of perplexity? Again suppose that his young man is to have a critical evening in the parlor, following immediately upon her gentle acceptance. Suppose, too, that this evening is to be spent in the presence of some good relatives who have opposed the union and have expressed doubts as to his eligibility! Would not these conditions interfere with the pressure of his suit, and the pressure of her hand? Suppose, again, that some of his own relatives rushed into the room and declared that when the marriage took place, they would on the first anniversary insist on changing the marriage contract, whether the bride and groom desired it or not! Suppose, further, that the wooer and the wooed were sitting there not only in the presence of relations but of relations-in-law! Suppose, still further, that the grandparents and great-grandparents were present in sedate severity! Under such circumstances who could be an efficient courter? If he were not even bolder than brave Myles Standish he would quickly summon a John Alden. Even so, I am not without hope that the bride, or the groom, would say, "Speak for yourself." So here I am to utter my heart in all frankness, and say, I affectionately renew, confirm, press and bless the proposal!

Even if tonight this messenger should put grave reserve upon his lips, the whole history of his relation to the union of our Methodism would contend against any withheld speech. Every man here knows where your fraternal visitor has always stood. More than fifty years have sifted snowflakes on his once dark head since a Methodist conference received him into its fold. Out of that blessed half century of attempted service no one can quote a phrase from him calculated to continue the severance of our Methodism. The prophet's description applies—the young man saw visions: and the old man dreams dreams. The visions and the dreams have been the same.

This individual statement may be made corporate. Whenever we have had the chance in this generation we have sent our shuttle of love southward. We have eagerly caught every shuttle that often carried northward threads of southern affection, so that all strands might be woven into the fabric of our hopes. In all this we have truly felt that we were working at the loom of God, trying to weave a divine pattern.. Now our hearts cannot reject that conviction. At times, if we may change the figure of speech, we have thought in terms of the old problem of an irresistible force coming against an immovable object! Even then we have prayed that God would increase the irresistibility and decrease the immovability. Our impossible had now become his possible, and his wonderful actual.

Speaking personally again, I shall never regret on earth or in heaven that I have reached at least a semi-centennial in this crusade of love. For almost twenty years, as I have worked on these commissions, the prayer for the reunion of my people has been a constant ritual of my heart. The goal has become, not my fanaticism, but my passion. I engage in no mere bravado when I declare that, though many tender ties and alluring duties hold me to earth, I would have gladly and solemnly given my life for this longed-for consummation. Within the temple and at the altar of a reunited Methodism, I repeat the trembling accents of Simon: "Lord, now thou lettest thy servant depart in peace; for mine eyes have seen thy salvation."

Thus, my dear brothers and sisters, we are coming to you not with concealed minds but with open hearts. We speak not in a corner but on a housetop. Once in a while we meet men who do not exactly tell falsehoods but whose terminology is flexible! We do not now need any diplomacy which reveals verbiage and hides spirit. We would be glad to have our Southern colleagues know all that has been said in the inner counsels of our church. If our words go before us to judgment, propelled by some infinite radio out of the far atmosphere, we shall not fear their revelation on the day of destiny. We say it gratefully before God that if you tune in on our spirits, you cannot misunderstand our affectionate urgency. Here I come then not as a messenger of evasion, but as an ambassador from the court of my beloved people's hearts, to say how gladly we walk with you to take the vows of union at the altar of the Lord.

II.

But the matrimonial figure of speech comes to one gracious inconsistency. So far as we know this marriage is the only legitimate triangular affair ever offered in America within the law of God! It is holy bigamy, or sanctified trigamy! We have a case where more than twain shall become one flesh! You of the South are familiar with that mighty address which Dr. T. H. Lewis gave to our General Conference in 1908, as representing the Methodist Protestant Church. I can still hear his voice with its call to unity. The War of 1861-1865 had divided his church; but the peace of God had united it again. The third member of this proposed merger has been through this problem of reunion within itself. Northern and Southern Methodists did once actually unite! Dire prophesies of disaster, made by specialists in foreboding, were never fulfilled. The evil spirit of cleavage went out, walking through dry places, seeking rest and finding none; nor did he discover the seven other evil spirits which certain doleful guardians of the garnished house expected. Again I hear the tones of President Lewis as he said for our Methodist Protestant comrades, "When we think of going back home the question will recur insistently and painfully, 'Which home?' . . . We are like children whose parents have been separated. Do not force us to separate from each other in order that we may rejoin the family. We want to unite with a united home. You who know so well how to reach the heart, will you not speak to them as you have spoken to us? You who love Christ more than any Christian denomination, do you not love Methodism more than any section of it?" Dr. Lewis, being dead, yet speaketh. It was his little tribe of Benjamin that led our larger tribes to negotiation. We halted amid our formulated plans of union because we did not want to push again into your territory; and because we considered it neither just nor sportsmanlike to ask them to split in order that they might in halves join an already split Methodism! I thank God that it is not necessary to ask them to divide in behalf of a division! In the Plan of Union we will have Jurisdictional Conferences largely composed of our old life. So also will you. But the Methodist Protestants will have no Jurisdiction. They sing without a trace into our double area. Dr. Lewis' address closed with these words: "We dare not ask it as an honor, but if it be required of us we bring all our treasure and lay all our identity upon the altar as a sacrifice: if we may but beat a drum or carry a flag, while Judah and Ephraim once more march to the same music of peace, joyfully will we say, Amen, God wills it." That lovely prophecy is now waiting for utter fulfilment. For the first time in the years of the Christian faith on this continent three major churches have agreed to become one church. As God has not withheld his blessing from the prayerful negotiations, so will he give his benediction to the consummated union.

III.

Coming now again to this mission to you, we can affirm with gentle and unafraid dogmatism that our Methodist people in America are the best prepared people in Christendom for a unified life, based on the deeper unities. Canadian Methodism united. English Methodism united. Japanese Methodism united. Mexican Methodism united. Korean Methodism united. Our sister, known as the Lady of the Snows, showed us the first path. Our mother, in the home over the seas, asked us to choose the merging road. Our children in the mission lands followed the example of the grandmother and the aunt; and they are now trying to bring us up in the way in which we should go! Over the world Methodism has shown a genius for union. Basing the religious life not primarily upon an intellect that argued, or a logic that formulated, or a psychology that researched, but upon an experience that felt and rejoiced her sons have melted toward each other in unifying testimony. In no land has a serious movement for Methodist unity failed. In the cases of our children we parent churches helped in the plan. We are now doing in the mother churches what we succeeded in doing with our filial households. We were not ready to admit the distrust of union was the distrust of ourselves, to say that elsewhere our people were to be joined by marriage while in the homeland we were to be wedded by separation. What are our deeper unities?

1. God has given to us in this country the deeper unity of a shared history. The streams of our churches have for years flowed down different sides of a long, long island—a figure of speech which applies to our two separations. The island, though lengthy, was not so wide as to keep us from speaking across its acres. The cleaving power did not reach back to make two rivers out of our old and common flow of life. John Wesley's sermons and Charles Wesley's hymns remained as our mutual heritages. We did not have a divided glory in the ecumenical hearts of our earliest bishops. You might triple our organizations; you could not make our memories fractional by dividing them by three. In the severest days of our separation there were still wide fields of history over which we could walk hand in hand. We might move away from each other in Atlanta or Philadelphia; but we came together in Aldersgate Street, our perpetual rendezvous. Two surveyors, named Mason and Dixon, were not as powerful as two horsemen named Coke and Asbury. As the tumult and shouting of a tragic record died, and its splendid captains departed, we found our allegiances renewed in the experiences of those other camp grounds where the Lord of Hosts had built the altar for humble and contrite hearts. Our ancient worthies lifted before us their "white shields of expectation," and called upon their successors to make them whiter and to lift them higher. We were the sharing partners of great forgiveness, great love, great sacrifice. All the joys given to us, by the edict of Jesus, remained as our permanent possession. It was hidden within us so deeply that no man could take it from us.

So, resuming the figure of the water course, we took our three ways down the same channel. The river never ceased to confess Itasca in spite of its islands. The Methodist Mississippi clung to its name. Again and again we looked for a floodtide that would carry the thin separating lands down into the unified stream. Yet they were persistent. When we thought we saw the broadening river below, the isles remained—so long, so long! But down the continent of time the waters began to flow into oneness. The Wisconsin came in; the Iowa came in; the Wabash came in; the Illinois came in; the Ohio came in; the Missouri came in; the Arkansas came in; the Tennessee came in; all these collected the rivulets and swept them toward the majesty of the Father of Waters. God through the tiny Minnesota Lake provided the slight initial gateway. God through the full length of a continent made possible the wide Delta and furnished the warm meeting place in the Gulf of his own love.

We will not turn back that flow to its separations. The unified river will carry more commerce, turn more millwheels, hold the cup to the lips of more thirsty cities, irrigate more acreage, and benefit more millions. Nor will it allow even the Mexico basin to keep it in prison. It will flow around the curves of Key West and Florida; merge itself into the Gulf Stream which blesses Savannah, Norfolk, New York and Philadelphia, and modifies the rigors of Boston; go southward still, pressing through the Panama Canal; move around Cape Horn; and curve westward that it may more abundantly leave California's shores and contribute to her glorious climate! In ever-widening ministry it will touch all the northwest, wash the borders of Alaska, seek the coast of Japan, China, India, resist all stubborn geography, and become the providential benefactor of the whole world of God because it is the River of God.

2. We have had, also, the deeper unity of a shared theology. Other great bodies have had creedal separations. New England Congregationalism went into two doctrinal camps. The Cumberland Presbyterians exercised their Arminian volition in an exodus. The Free Baptists marched out of their denominational home and waited until the parent body discovered that God was a Parent too! But Methodism has never known a theological separation. We have disagreed about bishops, but not about God! We have quarreled over earthly rulers, but not over the King of Kings. We have not been unanimous in admiration of military leaders, but we have been as one in our love of the Captain of our salvation. We differed with James O'Kelley about bishops, but not about "the Bishop of our souls." We disagreed with Nicholas Sneden about elders, but not about our Elder Brother.

The doctrines of the free will of man and the free grace of God in Christ have enthralled our people and have held them in a double rapture. When Jesse Lee went to preach in New England he faced audiences that knew only an electing God. We must often wonder how his "Whosoever will" gospel must at first have impressed the people so long indoctrinated against its attractive heresy! Our friends of other creedal lineages will allow us to speak of our achievement—not for purposes of debate but for purposes of record. The theory of an electing an repudiating God may occasionally be revived for the study of speculation; but it does not easily return to the pulpit of proclamation. You recall the story of the Kentucky mountaineer who heard a preacher declare explicitly for a decreeing God who saved and damned solely on the basis of a naked authority. The rough interruptor spoke for the popular heart when he arose and said publicly to the surprised minister, "The people will never stand for that, parson." Once the Ptolemaic astronomy was accepted—night and winter came because the sun turned away from the earth. Now the Copernican theory lives in victory. Night and winter come because the earth turns away from the sun! Always the central luminary abides in the kindly heavens. Always its warmth travels generously toward the regions of cold and darkness. The Ptolemaic theologian is lonely; the Copernican theologian is almost as universal as the grace of God. If we have not wholly rescued the Lord from the private theorist, we have at any rate given Him a good public reputation! No branch of Methodism has ever had a tribal God. Whenever any Northern or Southern Jacob has slept for a time on a foreign hillside the Spirit has given him a holy dream wherein the ladder with the ascending and descending angels has taught the impartiality of heaven. We have reached the uttermost assurance that Bethel, "the house of God," was not geographical. Doctrinally there have been no Northern Methodist; no Southern Methodists; and at the point of God's infinite love no Protestant Methodists. Though the bases of the separating churches seemed for a long time to be far apart on earth, we always found that, when we explored its the heights, we discovered the uniting arch in the sky of God.

So has it been with the other angles of theology. A visitor to Savannah or Chicago in our recent Aldersgate meetings would have determined his whereabouts not by a difference in doctrinal idioms but by a distinction in linguistic brogues! It is always hard to unite the theologies of intellect. The variances are fatal to union. But the theologies of experience find an easier fusion. One of the miracles of Christian history has been that a Methodism, torn organizationally, has never been torn theologically. A false liberalism has not thrived for long among us. Those who have gone much throughout the borders of the three churches have found the overdone laxity in about equal proportions. Yet the distinct minorities who appeared to be making undue yields to a monarchistic intellect soon discovered that they could not keep a full theology unless they achieved it with all of themselves. If they were to love God utterly, they must love Him with the mind, the heart, the soul, and the strength. They found, too, that the world now, as in all Christian history, had assured doubt concerning an alleged gospel that offered no Redeemer. The John the Baptists lost their following who failed to say, "Behold the Lamb of God that taketh away the sin of the world."

For more than a hundred years in one case, and for more than ninety years in the other case, the Holy Spirit has kept three separated churches in an unseparated theology. Our real articles of spiritual faith have been preserved for us, not only in the printed pages of our disciplines, but in the living tablets of experiencing hearts. For this glorious fact there may now reverently come from our altars the united shout of praise, "Glory be to God."

We have had, in addition, the deeper unity of a shared character. It is simply inconceivable that the Methodist theology, experience and regime have worked to produce Northern saints and Southern rascals, or Southern saints and Northern rascals! When years ago, in the tradition of an angry feeling, a Northern Methodist intimated that the former results had been achieved, I told him gently that his remark was too childishly foolish to be classified as slanderous. Influences that are not of the essence of eternal life may train us differently; but the deeper influences work into the central heart the everlasting tokens of salvation. The grace of God is not sectional. The love of Christ is not determined by the compass. The persuasion and comfort of the Spirit defy geography. It would be pharisaical beyond measure for the Methodist Episcopal Church to declare that it had achieved even a modified monopoly of holiness! The statement would be a proof that somebody else, not often named in polite society, had won a collection of braggarts! If a Northern skeptic may say, "Union cannot succeed, hu-

man nature being what it is," we make confident reply, "Union can succeed, the divine nature being what it is." It can scarcely be called a worthy and great faith which introduces man and exiles God.

Doubtless all of us are at times devoutly grateful for the lessons of family life. God has kindly given to this fraternal delegate a domestic approach to our problems. You will grant me full and quick pardon if, at some length, and with real apology, I concrete our situation in this dear way. On those old questions which separated our people my grandparents were in different camps. My mother's father died 'ere I was born; my father's father, though a good man, never quite trembled across the threshold of the church. But my two grandmothers lived into a beautiful old age. In the fearful controversies of the last century they were as far apart as the poles. After the separation in 1944, one lived and died in the Methodist Episcopal Church; the other lived and died in the Methodist Episcopal Church, South. One was so Northern that she anticipated Peary! The other was so Southern that she flew with Byrd! Doubtless it was a wise providence on God's part that they never met in this world! Their rendezvous was fixed, on earth, in the mediatorial offices of their children and grandchildren; it was fixed, in heaven, not by a line drawn eastward and westward over the celestial plains, but in the unity of a land where the North Star became the Star of Bethlehem, and the Southern Cross became universalized for our redemption into the Cross of Calvary.

Well for me that I was not tied to my two grandmothers' apron strings! The result would have been disastrous either for the child or for the wardrobe! I was myself wise enough not to be born until the war was past. The rest of my countrymen had laid down their arms ere I was up in arms! I was a product of the early days of reconstruction! Here were my grandmothers! Ecclesiastically one was mine! One was yours! Both were ours! And both were Christ's! I think of them sometimes in terms of St. Paul's word to Timothy, as if some unsectionalized apostle said, "I call to mind the unfeigned faith" . . . "that dwelt in thy mother Louisa, and in thy grandmothers, Abigail and Nancy." Then I come near to prayer that he may add—"and I am persuaded that in thee also."

Who may irreverently say to me that, differing politically, they differed religiously so as to make it good to thrust their differentials into another quarter century of modern life? Are we to say that the past will not allow us to come together to fight a contemporaneous foe, but will demand that we remain apart because of an ancestral enemy? If any Northerner may decide that my Southern Methodist grandmother failed of the genuine grace of God, I fear that I will fall from grace He will fall somewhere else! Or shall any Southern reverse the statement and apply it to my Northern grandmother? That, also, would be like blasphemy within the human realm. I see both of those women now, their faces touched by heavenly wrinkles, and making men think of the phrase—"the beauty of holiness." They both clasped me in arms of faith and committed me to Christ. They both sang me to sleep with lullabies of God. They both testified before men of the matchless grace of our Redeemer. They both stood in the sanctuaries as with quavering accents they sang—

"Fade, fade each earthly joy
Jesus is mine!
Break every tender tie,
Jesus is mine."

They both make me think of heaven when I think of them. Well do I know that now they would both adjure me that their graves should not be made an Armageddon. When some day I unloose my sandals at the end of my earthly journey, and lay my beloved burden down beside a gate of beauty, I shall find them waiting for me on the side of joy; two hands clasped in reconciliation, and their other two hands stretched out in welcome—as they call me by some celestial diminutive and love me more for all my endeavors to bring their churches to the unified life which they themselves long since reached. When I speak to them of our good consummation I think that I shall complete the story with glad exclamations—"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

In the next generation my tiny mother had entirely too good a memory. She was an expert as an inheritor of feelings. As a young woman she lived in an invaded territory, and such a region always has a "candid camera." She had seen troops from the South, regulars and guerillas, sweep over her country. She had witnessed the burning of her father's house, and of her own parsonage home. She had fled with my father in the dark night over the desolate hills. Those two conflagrations made Moses' burning bush look like a brevity! They blazed for sixty years and were not consumed! She would not have been an expert in framing a Plan of Union. The historian in her would have destroyed the prophetess!

My father had a different background. Those Southern ancestors resided in his nature. Though his conviction moved to the North, his love never left the South. He gloried in your leaders. He hung in rapture upon the messages of Bishops Wilson, Keener, and Galloway. His name belonged to one Methodist Church; his heart belonged to three! The past was his binding love, it was not his forcing law. He listened with amusement, tolerant but not scornful, to any bitter tales of ecclesiastical and civil strife. I recall no word of his that would have added fuel to old fires or would have encouraged children to use the weapons or vocabularies of their grandfathers. If he was like Lincoln in his views, he was like Lee in his spirit. He was a Christian re-constructor. I remember his joy when President Hayes brought in a more kindly and just regime for a smitten South. It has all been so beautiful to think about through these years. He lived long enough to see his son in the inner councils that prayed and worked for union and to give, when asked, his gentle advices. Sometimes in these later days I have felt like calling up to him in the heights which God was under obligation to give as his dwelling place, "O father of mine, did you know that your son was to have a little part in this glorious responsibility; the son who waited on the fencetop for you at the edge of town; the son that saw afar your itinerant horse as he splashed his way homeward; the son who rode behind you and clung to your sides; the son who listened eagerly to your reports of sinners saved and saints confirmed over your presiding elder's district? You wait for me now near the borders of another city; but I send by an advance messenger the word that I have done my prayerful best to join in love and work the churches of our two families. You made me a mediator. You calmed the fierce feelings of young hearts. You fostered a love of our twin peoples. You have been partner in the efforts to unite them. Ere long I shall report to you again, and in person." My brethren, pardon the biography. It belongs right here. My father derived his fatherhood from that fatherhood from which every fatherhood in heaven and in earth is named. I shall be well content, when I meet him next, to tell him that the torn robe of Methodism has once more become like that taken from our Lord on Calvary, of one piece, woven throughout from top to bottom; worthy to be the symbol of a unified Methodist priesthood in the eternal order of Christ.

4. Considerations, based on these three mutual emphases, appear to me to melt inevitably, ethically, and spiritually, into a fourth emphasis: The shared history, the shared theology, and the shared character all point toward our shared government. **The three major Methodisms in America are the best prepared people on the planet for an organically unified life.** Our mutual records and creeds, and experiences are triple proofs that we can trust each the other, in a mutual future. We may thank God that the doubters, on all three sides of the triangle, are not many. The man from my church who does not believe in your sportsmanship is as lonesome as was Crusoe before Friday arrived! We will turn over to predominantly Southern Jurisdictions about 600,000 or nearly 150,000 more members than were enrolled in the Church, South, after the separation in 1846. You will be fair with them, as we will be fair with your 150,000 who come to our jurisdictions. Within statutory realms, allowed by our Plan, we will not seek speedy changes that violate consciences, or outrage customs, or oppress hearts. If the Protestant brother of the house of Israel journey with us, we bigger sons of Wesley will not cast Joseph into a pit, or stain his garments with deceit, or sell him into an ecclesiastical Egypt! Should we be wicked enough to do so, God would overrule our iniquity, would transform the cheating clothes into a princely wardrobe, and would make the pit, and the prisons, stations on the way to a place! Union is not the fiery furnace that frightened ones describe; but if it be such a thing, three children will go into the flames accompanied by the form of the fourth! The fourth One is the God and father of our Lord Jesus Christ. But we do not enter the fiery furnace; we enter the promised land. It is well that our effort comes to its climax in 1938 rather than in 1944. The two hundredth anniversary of the warmed heart offers a better atmosphere than the one hundredth anniversary of an excited spirit.

In Bishop Candler's life of Thomas Coke, he records that the Irish Conference, when Coke was sailing to America, sang—

"Blest be the dear uniting love
That will not let us part."

But by a peculiar typographical error the words appear in Bishop Candler's lovely book as—

"Blest be the dear untiring love
That will not let us part."

We must all rejoice that the uniting love is the untiring love. That love has guided us to where our separated ways unite in one path of light. The God, patient and unwearied through all our years, now tells us that we are not come, as some say, into "the Mount that might be touched, and that burned with fire, nor into blackness, and darkness, and tempest, and the sound of trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken unto them any more. But we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born which are written in heaven, and to God (Continued on page 23)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

DURHAM DISTRICT MEETS AT CONCORD

Thursday, May 26, is the time set for the Durham district meeting. The place is at Concord Church, Person county. The secretary says that a good program is being prepared and urges all women of the district to come for the entire day. Mrs. E. L. Hillman, the new president, will attend. Miss Euline Smith, Mrs. A. M. Gates, Mrs. B. F. Boone and other speakers will have a place on the program.

The new superintendent of literature is Mrs. R. H. Broom, Ayden, N. C. If the presidents of the auxiliaries do not receive their monthly literature, let Mrs. Broom know about this.

All district secretaries will please give attention to the historical scrapbooks of auxiliaries at their district meetings.

THE ANNUAL MEETING: HONORS, GIFTS AND ACHIEVEMENTS

Twelve years had gone by since the conference assembled again at Jarvis Memorial church, and during those years there was something said about "the depression" but now it seems to have passed.

The treasurer, Mrs. F. B. McKinne, looked altogether pleased in reading her report. The grand total for the year was $93,705.37. The amount remitted to the Council treasurer was $39,400; of this amount $2719.17 was week of prayer money.

The Durham district led in amount of money raised, the largest amount on baby specials, and in week of prayer money.

The New Bern district made the largest increase over 1936, paying a deficit from the preceding year. Who ever heard of church people paying back dues? But Mrs. Matthews raised the deficit and her district made Mrs. A. M. Gates an honorary life member and, you know, it takes three hundred dollars to do this.

The Korean Urn was presented to Miss Florine Robertson by Miss Ida Haskins, who is at home on furlough from Korea, the Durham district having the largest number of auxiliaries attaining the Efficiency Aim. Incidentally, this handsome brass urn was presented to the North Carolina conference in 1910 by Miss Mattie Ivey, who served many years as missionary in Korea.

The Lillie Moore Everett Jubilee Jewel was also won by Miss Robertson, the Durham district having the largest number of auxiliaries holding three study classes.

The department of study is rapidly developing under the leadership of Mrs. Boone. Last year there were 122 reading circles reported and 140 missionary libraries. The number of class members in mission and Bible study reached some over ten thousand, an increase of 977.

Mrs. W. L. Knight is much encouraged over the response made in the department of supplies. The Raleigh district led, contributing $162.23. The total amount of all districts is $648.97. The largest number of gifts were for Chinese Relief.

Our women should be thinking of funds for Chinese rehabilitation, for our buildings in China have been burned and looted.

The president's annual message, in contrasting the achievements of the sixtieth year of organized effort, deplored the decrease in per capita giving although the sum total bulked large. She declared the greatest contribution of the woman's missionary society to the world has been the pouring out of prayer and service. She stressed the fact that there is great demand for workers on the home base as well as on the mission fields. The North Carolina conference is supporting a Korean woman at Scarritt College and a negro woman at Paine College. To recapture the spirit of the Wesleys in their regenerative power to an immoral generation is the best preparation for conference work.

Yes, "the depression is over." Money was put into the collection plates quietly and quickly so that there was enough to buy love gifts for the retiring officers—a life membership certificate for Mrs. C. M. Earley and two baby life memberships certificates. Mrs. Gates was presented with a handsome silver pitcher; Mrs. Patten received a silver syrup pot; Miss Bessie Harding was not present, so her gift was not displayed.

It is seldom that a conference has the pleasure of having three missionaries on the same program, yet Miss Ida Hankins of Mary Helm School, Songdo, Korea, Miss Euline Smith, evangelist of the Chulwun district, and Mrs. Virginia Parker, some time missionary to India, all spoke concerning the great work being done in these two countries.

Mrs. Henry J. Faison wanted the next annual meeting at Faison but withdrew her invitation in favor of Washington, since she wants to go there so very much; so the vote was unanimous for Washington.

DUPLIN-SAMPSON ZONE MEETING

The woman's auxiliaries of the Methodist churches of Duplin and Sampson counties held a joint meeting in the Methodist church at Faison on April 26, with Mrs. W. F. Murphy of Wallace, chairman of the Durham county zone, presiding, and Mrs. McLamb of Roseboro, chairman of the Sampson zone, assisting. Mrs. Charles F. Carroll of Warsaw was secretary for the Duplin zone and Mrs. Mattie Edins of Roseboro for the Sampson zone.

Rev. A. L. Thompson of the Faison church conducted the devotional, using as the opening hymn, "My Faith Looks Up to Thee," and reading the first 17 verses of the third chapter of John for the basis of a few remarks explaining "Aldersgate."

In the absence of Mrs. W. D. Clifton, the words of welcome were spoken by Mrs. H. J. Faison, to which Mrs. Murphy responded.

Several conference officers were then presented. These included Mrs. F. B. McKinne of Goldsboro, treasurer; Mrs. H. J. Faison of Faison, vice president; Mrs. J. C. Wooten, Mrs. Walter Patten, Mrs. H. L. Rivers; also Miss Zoe Anna Davis, director of the Methodist Student Center at Greenville.

Mrs. McKinne spoke interestingly of finances. She stated that for the first quarter of the year there was an increase by every auxiliary, and urged the use of prayers as well as dollars.

Mrs. Faison read the recommendations for supply work.

Plans for children's work were outlined by Mrs. Wooten, superintendent. These included the promotion of friendship with foreign children, the use of the Friendship Bulletin, also the use of posters and pictures.

Requisites for a model executive meeting were given by Mrs. Patten. She stated that each officer should be present and make out a report there and receive what help she needed from others present.

Mrs. A. J. Cavenaugh read a message for Mrs. H. L. Rivers, which Mrs. Rivers, chairman of Christian social relations, supplemented with a few remarks relative to co-operation with other agencies which tend to better inter-racial relations, to a movement for world peace that we help with welfare work, social security and civic improvement. Miss Davis explained the work that was being carried on at the Methodist Student Center at Greenville for Methodist boys and girls attending the college at that place.

Mrs. J. C. Moore spoke of the necessity for spiritual life groups, and Mrs. Claud Best of Warsaw gave points on conducting a mission study class.

Reports showed that all auxiliaries of Duplin were present with one exception and only a few absent from Sampson.

A high light of the meeting was the presentation of a life membership pin to Mrs. W. F. Murphy of Wallace, zone chairman, whose father, the late Mr. Westbrook, helped to found the Faison Methodist church and whose mother was one of the leaders in the church work there.

Mrs. Park Pridgen, chairman, read the report of the courtesy committee.

Through the kindness of the ladies of the Faison church, a bountiful and appetizing lunch was served on the church grounds at the noon hour.

Mrs. Chas. Carroll,
Sec. Duplin Co. Zone.

The greatest safeguard for the church and the greatest contribution that it can make is to so reorganize as to eliminate its own provincialism, its narrowness of creed, its internal strife, its selfishness, its ambitions for property. Let it get a stronger grip on its original charter, to save humanity from itself and stress the Christian virtues which stabilizes society and bring abiding happiness.—Daniel C. Roper, Secretary of Commerce.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

ALDERSGATE DAY

We are rapidly approaching the day which we commemorate as the two hundredth anniversary of John Wesley's "heart warming experience." Through the weeks and months that that have passed much has been said and written about this day and the meaning of the day for Methodism. Whatever may have gone before, these first few weeks will determine whether Aldersgate will really have meaning in the life of our local churches. If some individual or some group of individuals in each local church have caught a vision of what Aldersgate may mean we are sure they will want to make this day meaningful for others. We are, therefore, listing some suggestions of things that can be done by leaders in each local church to make the next days leading up to Aldersgate Day great days in the lives of the members of these local churches. These suggestions have been given by Dr. Schisler, and a full statement by him concerning the Aldersgate Commemoration will be found in the May issue of the Church School Magazine, page 248.

What are some specific things to do in prepartion for Aldersgate Day? The following are suggested:

1. Secure a copy of the program by May 1. (Write Aldersgate Commemoration, Doctors' Building, Nashville, Tenn., for free copy).

2. Study this program with the pastor and prepare to carry it out, or change it according to the needs of your church.

3. Begin to announce Aldersgate Day in every class and department of the church school on the first Sunday in May, and announce it on the second, third, and fourth Sundays also.

4. Become saturated with the idea of Aldersgate by reading the literature provided. (See the superintendent's guide book for suggestions).

5. Create an air of expectancy for Aldersgate Day.

6. Meet with the pastor and go over plans for the conservation of the program. What forward steps need to be taken for our church? This is a question which should engage the careful consideration of the pastor, the church school superintendent, the president of the board of stewards, and the president of the woman's missionary society.

FALL TRAINING PROGRAM

September and October are good months in which to have some training work carried on in the local churches. We are beginning now to arrange our schedule for the fall and will be glad to hear from any pastors or superintendents who wish to have training schools in these two months. Staff members and other instructors will be available for these schools and if they are planned in advance courses that are desired can probably be arranged.

We suggest that in many cases one-teacher schools be held with some general course that will be helpful to all church school workers. The cost of such a school is very small and any church in the conference can well afford to plan for one. If two- or three-teacher schools are desired, we shall be glad to secure the best instructors available for the courses wanted.

HOME AND FOREIGN MISSIONARY ENTERPRISE

We are glad to report that the receipts on our Home and Foreign Missionary Enterprise exceeded those of last year and this makes it possible to continue in the group which has never failed to show an increase each year in the amount raised for this purpose. We wish to express appreciation to the 271 churches that have made this good record possible.

We are hoping that many of the 400 and more churches which are not yet contributing to this enterprise will join the group that is supporting it in such a fine way and thus help this phase of our work to keep moving upward. We feel sure that when our leaders really understand the purpose of this enterprise and realize that it is one of the regular phases of our church-wide program, more and more of them will see that their local churches have a part in the enterprise.

LAKE JUNALUSKA PROGRAM

The summer program for Lake Junaluska has just been announced, and we want to call special attention to some of the conferences to be held there.

Leadership School, July 25-August 5

A well rounded program is being offered this year, with an outstanding group of instructors. Dr. Georgia Harkness is to be one of the leaders of the chapel hour, and in addition teach the course "God in Modern Life." Dr. Harry C. Munro, Dr. J. V. Thompson, Miss Ruby Van Hooser, and Mrs. Clay E. Smith are leaders for the school. Several members of the general board staff are also to offer courses. Miss Frances C McLester whose book, "Achieving Christian Character," was published last fall, will teach a course entitled, "How Christian Growth Takes Place." The board of missions is cooperating in the leadership school, so that several missionary courses will be available, some of them taught by members of the staff of the board of missions.

Last year there was an increase in the number of people from the North Carolina conference who attended the leadership school, and this year we hope that even more of our people can take advantage of the opportunities for study and fellowship which this school affords. Already several of the district directors are planning to go. Complete information about courses, instructors, and rates can be secured from the conference office.

There have been several inquiries about the approximate cost of staying at the Lake during the 12 days of the leadership school. Room and board are very reasonable, and $20 should cover all expenses except travel. If groups can go together in cars, the cost of transportation can be kept at a minimum.

Young People's Leadership Conference, August 9-20

This year the program for the young people's conference offers a rich array of opportunities. In additoin to the daily classes there will be unusually interesting hobby groups, lectures, forums, and fellowship with youth leaders from other conferences. Specific training will be offered for leaders in the various tasks, such as conference officers, district directors of young people's work, officers and counselors of unions, Wesley Foundation directors and local church officers.

Unions are being urged to send their presidents to this leadership conference. The Durham and Earnhardt unions sent representatives last summer, and the training they received has been reflected in the work of the unions this year.

Camp Cheonda, July 4-August 3

Camp Cheonda is a camp for intermediate girls, ages 12-15. Many parents want to send their daughters to a good camp, and Cheonda is meeting that need. There is one period a day with interesting discussions for personal enrichment. Crafts, dramatics, and music occupy places of importance in the program. Morning devotions, vespers and other services provide worship moments long to be remembered. Cheonda is within the assembly grounds at Lake Junaluska, and is under the direction of Miss Elizabeth Brown, director of intermediate work for our general board of Christian education.

Missionary Conference, August 1-7

The annual missionary conference will be held August 1-7 under the direction of the general board of missions. For many years Lake Junaluska has been a center of missionary interest, and again this year a fine program is being planned.

Pastors' Conference, August 9-14

Distinguished leaders will be present to deliver addresses on topics of vital importance to ministers and laymen and conduct open forums. Bishop Ralph S. Cushman and Dr. E. S. Homrighausen are the leaders.

For further details about any of the programs for the summer may be obtained from the conference office.

FREE LEAFLETS—NEW OR REVISED

The Pastor and His Young People.

The Church School Teacher as an Evangelist.

Evangelism in the Church School.

Plan Now for Your Vacation Church School.

Vacation Church School Materials for 1938.

The Meaning of Aldersgate for Parents and Teachers of Children.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

Concluded from last week

Marion District

Glen Alpine 1.60
Ch. —; Y. P. —; A. 1.60
Wesley's Chapel 1.80
Ch. —; Y. P. —; A. 1.80
Bethlehem (Mill Spring) 3.00
Ch. .27; Y. P. 1.35; A. 1.38
Nebo 4.10
Ch. .43; Y. P. .90; A. 2.77
Whitnel 8.00
Ch. 1.00; Y. P. 1.00; A. 6.00
Salem (Bostic) 9.92
Ch. 1.53; Y. P. 3.01; A. 5.38
First Church, Marion 10.00
Ch. —; Y. P. —; A. 10.00
Hudson 11.72
Ch. 2.33; Y. P. 2.15; A. 7.24
Forest City 13.06
Ch. 13.06; Y. P. —; A. —
Pleasant Grove 13.09
Ch. —; Y. P. 3.62; A. 9.47
Rutherfordton 16.64
Ch. 4.14; Y. P. 4.83; A. 7.67
Littlejohn 17.38
Ch. —; Y. P. —; A. 17.38
Connelly Springs 18.00
Ch. —; Y. P. —; A. 18.00
Oak Grove 20.91
Ch. 1.64; Y. P. 11.27; A. 7.50
Spindale 39.82
Ch. 6.58; Y. P. 11.58; A. 21.66
Lenoir 45.03
Ch. 2.96; Y. P. 3.57; A. 38.50
Morganton 78.18
Ch. 29.64; Y. P. 21.50; A. 27.04
Grand totals 312.25
Ch. 63.58; Y. P. 65.28; A. 183.39

Salisbury District

Harmony 1.00
Ch. —; Y. P. —; A. 1.00
Bethel (Pfeiffer) 1.25
Ch. .08; Y. P. .14; A. 1.03
South River 1.72
Ch. .25; Y. P. .72; A. .75
Bethpage 2.00
Ch. —; Y. P. —; A. 2.00
Friendship 2.85
Ch. —; Y. P. —; A. 2.85
Mount Tabor (Pfeiffer) 3.02
Ch. .34; Y. P. .58; A. 2.10
Wesley Chapel 3.02
Ch. .50; Y. P. .85; A. 1.67
Rocky Ridge 4.04
Ch. —; Y. P. —; A. 4.04
Cooleemee 4.45
Ch. —; Y. P. —; A. 4.45
China Grove 4.52
Ch. 4.52; Y. P. —; A. —
New London 5.00
Ch. 5.00; Y. P. —; A. —
Mount Pleasant 5.41
Ch. .87; Y. P. 1.74; A. 2.80
Advance 6.00
Ch. 1.37; A. P. 1.43; A. 3.20
Smith Grove 6.68
Ch. 1.16; Y. P. 1.58; A. 3.94
Farmington 7.94
Ch. 1.63; Y. P. 1.61; A. 4.70
Liberty 8.41
Ch. 2.78; Y. P. 2.50; A. 3.18
Badin 9.00
Ch. 3.00; Y. P. 3.00; A. 3.00
Woodleaf 9.44
Ch. 1.65; Y. P. 2.83; A. 4.96
Kerr Street 15.57
Ch. 2.38; Y. P. 4.56; A. 8.63
Bethlehem 20.51
Ch. 3.44; Y. P. 3.42; A. 13.65
Mocksville 21.21
Ch. 8.46; Y. P. 5.99; A. 6.76
Spencer 39.82
Ch. 5.98; Y. P. 14.56; A. 19.28
Central, Concord 48.31
Ch. 10.49; Y. P. 10.76; A. 27.06
Norwood 49.30
Ch. 10.82; Y. P. 13.71; A. 24.77
Forest Hill 50.39
Ch. 11.50; Y. P. 16.09; A. 22.80
Central, Albemarle 50.66
Ch. 21.69; Y. P. 15.87; A. 13.10
Mount Alivet 58.22
Ch. 5.83; Y. P. 4.79; A. 47.60
First, Salisbury 64.14
Ch. 15.09; Y. P. 23.69; A. 25.36
Park Avenue 65.25
Ch. 17.30; Y. P. 14.84; A. 33.11
Coburn Memorial 83.53
Ch. 19.99; Y. P. 17.48; A. 46.06
Trinity, Kannapolis 94.18
Ch. 24.76; Y. P. 32.56; A. 36.86
Totals 746.84
Ch. 180.83; Y. P. 195.30; A. 370.71

Statesville District

West Jefferson ..... .52
Ch. —; Y. P. .52; A. —
McKendree 1.19
Ch. —; Y. P. —; A. 1.19
Bethel 1.25
Ch. —; Y. P. —; A. 1.25
Jefferson 1.30
Ch. —; Y. P. 1.30; A. —
Warrensville 1.75
Ch. .83; Y. P. .13; A. .79
Smithport 2.00
Ch. —; Y. P. —; A. 2.00
Concord 3.00
Ch. .40; Y. P. 1.65; A. .95
Grassy Creek (Helton) 4.68
Ch. .11; Y. P. 3.07; A. 1.50
St. Johns 5.72
Ch. —; Y. P. —; A. 5.72
Centenary 6.00
Ch. 1.99; Y. P. 1.98; A. 2.03
Bethlehem (Catawba) 6.00
Ch. 1.20; Y. P. 2.40; A. 2.40
Broad Street, Mooresville 6.00
Ch. —; Y. P. —; A. 6.00
Williamson Chapel 6.21
Ch. .47; Y. P. 1.00; A. 4.74
Wesley's Chapel 6.45
Ch. 1.32; Y. P. 1.69; A. 3.44
Mariah's Chapel 6.89
Ch. .36; Y. P. 2.03; A. 4.50
Trinity 7.50
Ch. .80; Y. P. 1.50; A. 5.20
Maiden 7.75
Ch. 4.15; Y. P. 1.80; A. 1.80
New Salem 10.15
Ch. 1.58; Y. P. 4.48; A. 4.09
Hopewell 12.50
Ch. 2.00; Y. P. 4.00; A. 6.50
Race Street 14.56
Ch. —; Y. P. 14.56; A. —
Catawba 16.40
Ch. 3.43; Y. P. 4.77; A. 8.20
Rose Chapel 16.97
Ch. 2.47; Y. P. 5.98; A. 8.52
Cool Springs 18.00
Ch. 1.72; Y. P. 9.32; A. 6.96
Stony Point 19.13
Ch. 3.45; Y. P. 3.97; A. 11.71
Triplette 19.72
Ch. 2.30; Y. P. 5.12; A. 12.30
Central, Mooresville 24.00
Ch. 7.00; Y. P. 6.00; A. 11.00
Vanderburg 25.68
Ch. 2.68; Y. P. 6.06; A. 16.94
North Wilkesboro 33.50
Ch. 3.50; Y. P. —; A. 30.00
Elkin 39.92
Ch. 11.66; Y. P. 8.71; A. 19.55
Totals 324.74
Ch. 53.42; Y. P. 92.04; A. 179.28

Waynesville District

Bethel (Hayesville) ..... .25
Ch. —; Y. P. —; A. .25
Franklin 2.00
Ch. 2.00; Y. P. —; A. —
Cullowhee 2.10
Ch. .40; Y. P. .60; A. 1.10
Clark's Chapel 3.00
Ch. —; Y. P. —; A. 3.00
Highlands 6.00
Ch. —; Y. P. —; A. 6.00
Sylva 14.00
Ch. —; Y. P. —; A. 14.00
Bryson City 16.10
Ch. 2.82; Y. P. 3.27; A. 10.01
Long's Chapel 19.04
Ch. 2.68; Y. P. 2.01; A. 14.35
Waynesville 38.64
Ch. 2.19; Y. P. 1.29; A. 35.16
Canton 58.40
Ch. 17.49; Y. P. 17.64; A. 23.27
Totals 159.53
Ch. 27.57; Y. P. 24.81; A. 107.14

Winston-Salem District

Shiloh 1.50
Ch. .50; Y. P. .50; A. .50
Hanes 2.29
Ch. .59; Y. P. .85; A. .85
Thomasville 2.78
Ch. —; Y. P. —; A. 2.78
East Bend 3.00
Ch. —; Y. P. —; A. 3.00
Prospect 5.00
Ch. 1.00; Y. P. 1.00; A. 3.00
Pleasant Hill 5.40
Ch. .55; Y. P. .75; A. 4.10
Grace 8.00
Ch. —; Y. P. —; A. 8.00
Fairgrove 11.27
Ch. —; Y. P. —; A. 11.27
Linwood 11.29
Ch. —; Y. P. —; A. 11.29
Rural Hall 12.00
Ch. —; Y. P. —; A. 12.00
Palmyra 12.43
Ch. —; Y. P. —; A. 12.43
Green Street 12.72
Ch. —; Y. P. 12.72; A. —
Mt. Pleasant (Rural Hall) 13.64
Ch. —; Y. P. —; A. 13.64
Mt. Tabor 22.94
Ch. 3.82; Y. P. 5.26; A. 13.86
Rockford Street 24.37
Ch. 5.81; Y. P. 5.68; A. 12.88
Brookstown 26.40
Ch. —; Y. P. —; A. 26.40
Midway 32.11
Ch. 8.22; Y. P. 5.41; A. 18.48
Welcome Ct. 32.70
Ch. —; Y. P. —; A. 32.70
Crews 38.71
Ch. 7.36; Y. P. 8.90; A. 22.45
Mt. Olivet 42.40
Ch. —; Y. P. —; A. 42.40

Continued on page 23

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW SOCIETIES ON SALISBURY DISTRICT

South River on the Woodleaf circuit has a new society recently organized by Mrs. O. E. Croy, wife of the pastor. The officers are: President, Mrs. Rebecca Brown, Cleveland; recording secretary, Mrs. T. D. Steele, Rt. 1, Woodleaf; corresponding secretary, Mrs. Josh Cranford, Woodleaf; treasurer, Mrs. S. F. Brown, Cleveland; Supt. local work, Mrs. James Cartner, Rt. 1, Woodleaf.

Another woman's missionary society organization is Union Chapel, Albemarle circuit, with Rev. G. L. Wilkinson, pastor, and Mrs. Wilkinson responsible for the organization. The officers are: President, Mrs. Rossie Moose, Albemarle, Rt. 1; vice president, Mrs. Grady Holt, Rt. 1, Albemarle; secretary and treasurer, Mrs. Frank Smith, Rt. 1, Albemarle.

Mrs. Z. V. Moss, secretary of the district, writes that these new societies are much interested in their work and we hope that they will be most successful with their new organizations.

OUR SUE BENNETT GIRLS

We are greatly interested to know that three of our Western North Carolina conference girls, Misses Jean Clarke, Alberta Lowder and Sara Smith are members of the senior class, and are looking forward to graduation from Sue Bennett College within the next few weeks. Our congratulations and good wishes are extended to them.

Among the honors coming to one of these girls, Miss Sara Smith, and to another of our W. N. C. conference girls, Miss Billie Beam, who has been there for only one year, was their election as representatives to the student conference in Louisville, Ky., several months ago. We extend to all of these students from our conference our very best wishes.

ZONE MEETING AT RUTHERFORD COLLEGE

In the beautiful Abernethy Memorial church, surrounded by well cared for shrubbery and great pines, the zone meeting for Burke and McDowell counties of the Marion district was held on Tuesday, March 22, with a large number of ladies from the two counties in attendance.

Following closely the Aldersgate Commemoration meeting held a few days before in Marion, the spiritual atmosphere was in evidence and everyone expressed themselves as having been greatly benefited by the meeting. The zone leader, Mrs. A. T. Abernethy of Rutherford College, opened the meeting with a few moments of silent prayer, followed by the song, "Sweet Hour of Prayer," softly sung. "I Love to Tell the Story" was sung with great feeling. Portions of an editorial recently appearing in the Charlotte Observer on "John Wesley and the Social Order" was read by Mrs. Abernethy. The devotional service was in charge of Rev. J. W. Moore, P. E. of the district, who had for his subject, "Why I Should Be a Christian," emphasizing the reality of our religion and stressing the fact that we are witnesses for Christ. Voluntary prayers were offered, as many knelt around the altar to pray for our missionaries in China, and an offering for Chinese Relief amounting to $10 was secured.

Mrs. J. P. Morris, president of the local auxiliary, extended a cordial welcome to the visiting societies, with Mrs. V. R. Masters of Oak Hill responding.

Deaconess Sarah Lowder, from the fields of West Virginia, was presented and spoke interestingly of her work there. Miss Elizabeth Oliver, secretary of children's work of the board of Christian education, gave a helpful talk on the work of her department.

Mrs. W. A. Newell of Morganton, an honored visitor of the day, made a talk on the work of the Christian social relations committee, stressing the fact that there is much to do in every community, and spoke of the needs and the opportunity presented the missionary women through this great department of our woman's work.

At the calling of the roll each auxiliary representative mentioned the chief object of her group. The Glen Alpine auxiliary had the largest number present and received a year's subscription to the World Outlook. Following these reports a vocal duet, "Whispering Hope," was rendered by Miss Dorothy Cornwall and Miss Juanita Peake.

Mrs. C. V. Neal talked on rural development, stressing especially the marking of our churches, or putting signs on the highway pointing to the rural churches. Mrs. Outz of Marion district, spiritual life leader, announced a retreat to be held in May at the James Lodge.

After the closing hymn and benediction by the pastor, Rev. J. P. Morris, all were invited to the social room.

ZONE MEETING AT FARMINGTON

Mrs. J. F. Johnson, Secretary

The Davie county zone in the Salisbury district held an all day session at Farmington Methodist church March 30, with representatives from eight societies present.

Rev. H. C. Freeman conducted the morning devotions, using as the basis of his talk "Building a Kingdom," and closed his service with prayer.

Mrs. Minnie T. Bryson of Advance, zone leader, presided and her well planned program was effectively carried out. To the welcome extended from the hostess group, Mrs. J. G. McCulloch of Center graciously responded.

Mrs. C. N. Clark emphasized the importance of the World Outlook. Mrs. J. Frank Clement representing the Mocksville organization, made an informative talk on "What Does a Missionary Society Mean to Me?" "Our civilized nation today is a result of missions," she said. She presented forcible facts concerning the advance information available through mission study and the World Outlook, as compared with that of secular magazines, using as examples "Life" and "Time."

A quartette composed of Mrs. M. H. Hoyle, Mrs. J. G. Crawford, Mrs. E. W. Junkin and Mrs. A. A. Kyles, with Mrs. Arnold Kirk, accompanist, of Cooleemee, sang "Can the World See Jesus in You?" Dr. C. N. Clark, P. E. of Salisbury district, dismissed the morning session.

The afternoon session opened with a hymn, "Sweet Hour of Prayer," followed by a deeply spiritual message on prayer by Mrs. W. P. Moore, district spiritual life leader, closing with a sincere and touching prayer.

Mrs. C. N. Clark, superintendent of study, clarified the work of her department in a direct talk, encouraging and answering questions.

Mrs. Z. V. Moss, district secretary, reported a considerable gain over last year in membership, week of prayer observances and offerings. She announced that Mocksville made the largest week of prayer donation. She emphasized the importance of striving to attain the Efficiency Aim, and also stressed the great importance of quarterly executive meetings.

Five subscriptions to the World Outlook were given to the societies having the best attendance. Mocks church was selected as the place of meeting for the fall meeting. Mrs. Arnold Kirk expressed thanks to the hostess groups, after which the closing prayer was offered by Rev. A. A. Lyerly of Advance.

ZONE MEETING AT MT. PISGAH

We are indebted to Mrs. R. O. Lee, secretary, for the following account of zone meeting on Greensboro district:

"Zone No. 1 of Greensboro district met at Mt. Pisgah church recently. Mrs. H. P. Winchester was the presiding officer, and the devotional period was in charge of Mrs. J. W. Crews of Summerfield, with prayer by Mrs. Woosley. A solo was sung by Miss Dora Goode of Summerfield. A welcome was extended the visitors by Mrs. A. K. Gordon, president of Pisgah society, with response by Mrs. H. P. Winchester. Roll call showed 100 per cent of representatives present.

Mrs. W. T. Powell of High Point, district secretary, discussed mission and Bible study, urged organization of young women's societies and baby specials, and announced the Greensboro district meeting to be held in Asheboro May 18.

Mrs. Lee Smith gave an interesting talk on beautifying our church yards. Mrs. C. N. Clapp represented the World Outlook and urged special effort to reach the goal of 550 subscribers for the district in 1938. Mrs. O. D. Nelson discussed the work of the children and emphasized the observance of the fourth Sunday as missionary day, with collections for missions. Mrs. J. H. Armbrust gave a most inspiring talk from 1 Kings 19, and stressed the value of private and group worship. Officers' training groups were led by Mrs. W. T. Powell, Mrs. O. D. Nelson, Mrs. J. H. Armbrust and Mrs. A. L. Thompson. Pledge service was conducted by Mrs.M.R. Banner, closing the program."

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

In the passing of Justice George W. Connor, North Carolina loses one of her greatest judges and best citizens. Occasionally he visited the Methodist Orphanage, and was always deeply interested in our children. I have known him from my earliest recollection, and I shall miss his friendship.

* * * *

Louise Bradshaw, one of our junior girls who works in the kitchen, informed me the other day that during the Easter reunion she made and cooked 885 biscuits for one meal. I wonder if there is anyone else in the state who has such a record for biscuit making and cooking! I can testify personally that the biscuits Louise made were well prepared and cooked. Our girls and boys are being taught how to do many things, both on the farm and in the home, which is a fine accomplishment.

* * * *

On Saturday night, April 23, our juniors gave the seniors a banquet in our dining hall. The juniors prepared and served a delicious menu. The different members of the high school faculty were called upon to say a few words, and they responded very interestingly. During the banquet there were a number of songs and interesting talks by both the juniors and the seniors. There are 21 in the senior class this year, and it is hoped that they will all pass their examinations. The dining hall was beautifully decorated, and everybody had a delightful time together. I do not know when I have looked upon a finer group of young people than the juniors and seniors who gathered for the junior-senior banquet. These young people are receiving the very best training, not only in school, but in many other branches of actvities. They are gentlemen and lady-like, and deport themselves in a most becoming manner.

* * * *

From time to time I have written notes for the Orphanage page in the Advocate, calling the attention of our people to the need of a larger endowment to help carry on our activities. It is gratifying to know that several have remembered the Orphanage in their wills. There are hundreds of Methodists throughout the North Carolina conference who could do likewise. Our preachers have a fine opportunity as they mingle with their church members to call their attention to this method of helping the Methodist Orphanage to meet its financial obligations. Just a word from the pulpits occasionally, or when making pastoral visits, would turn hundreds of thousands of dollars into our endowment fund. I have also suggested that pastors and laymen call my attention to parties who would be glad to remember the Orphanage in their wills, so that I may keep in touch with them in a friendly, diplomatic way. There are great possibilities in the above suggestions.

* * * *

Mrs. Nellie B. Rives gives the following account of the visit of our singing class to the Battleboro charge on Sunday, April 24: "We quote from Drummond, 'The greatest thing a man can do for his heavenly Father is to be kind to some of his other children.' In our concert work we find this so beautifully demonstrated. Rev. A. C. Thompson of Battleboro invited the class to go to his charge for three services Sunday. Battleboro, York and Red Oak were the churches in which we worshipped. We were received in a most gracious manner at each place, and found loyal friends expressing in many ways their fellowship to the Home. Mr. Thompson is entering his first year's work on this charge and making friends as he goes along. Mr. J. J. Hathaway, superintendent of the Sunday school at Battleboro for 36 years, is improving his part of the church work. The writer was the guest of Mr. and Mrs. Joe Powell for dinner. Our first visit to York church was pleasant. Mrs. W. F. Woodruff is the successful superintendent of the Sunday school. The evening service was at Red Oak church. We had excellent congregations in each church, many following us up for the three services. I was in the home of Dr. and Mrs. Martin for supper. We will think of this as a delightful and profitable day on this charge."

OPEN LETTER TO A DRUNKEN DRIVER

"Sure, you can drive home a'right. Don't let 'em feed you any of that bunk about letting somebody else take the wheel. Any time old Pete can stand on his two feet he can drive an automobile, drunk or sober. Whatsh a few drinks between friends, anyway. You show 'em who's going to drive.

"Pile 'em into the car. That sweet little wife of yours, who's such a swell kid even if she does nag you about driving when you're drunk. And that funny couple with you who want to take a taxicab home. Imagine! Wanting to take a cab! Pile 'em in. Step on the gas. Whoopee! Go places. . . .

"Brother, you're not the big shot you think you are. You're just a fuzzy-brained, liquored-up, obstinate ass with about as much right to drive an automobile on the public highway as a monkey from the zoo would have.

"I won't appeal to your reason because it's obvious that you haven't any. I won't appeal to your emotions because they're pickled."—Selected.

The only person who benefits by the seventy-mile-an-hour driver is the undertaker.—Exchange.

Truth is truth to the end of reckoning.—Shakespeare.

SICK HEADACHE?

It may be due to constipation!

Every headache doesn't come from constipation—but many of them do! If your tongue is coated, if you're bilious and upset, if you have that dull, low feeling —*how are your bowels?*

Thousands get real relief from "constipation-headaches" by taking Ex-Lax, the laxative that tastes like delicious chocolate. Try Ex-Lax yourself the next time you're troubled that way!

For more than 30 years Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved.* It's actually better than ever. Ex-Lax now TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

As effective for children as it is for grown-ups. Available in 10¢ and 25¢ boxes at your druggist's.

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Run-Down People Regain Healthy Vitality

Many weak, frail men, women and children have gained new life and vigor, sound flesh and strength by taking Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers. Excellent tonic to build up resistance against colds and other infections. Ask your druggist for

YERKES

Palatable PREPARATION

SPRAINS

are quickly relieved with Yager's Liniment. A Doctor writes that he uses it for backaches, sprains and rheumatic pains. Buy Yager's Liniment today. Let it help you rub aches and pains away. In use over 50 years. 25c and 50c bottles.

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W. N. C. Conference Report Collections for General and Conference Work

First column shows amount paid to April 25, 1938, second column May 1, 1937. The deficit on April 25 is $6419.81. List of payments for remaining days of April will be published next week.

Asheville District

	$	$
Acton		
Asheville:		
Asbury Memorial	42.00	51.35
Biltmore		
Central	1000.00	500.00
Haywood St.		185.00
Hillside St.		
Oakley		
West Asheville	200.00	100.00
Asheville Ct.	5.00	
Bald Creek	65.00	7.50
Black Mountain		50.00
Burnsville		65.80
Candler	167.56	286.07
Fairview		
Flat Rock	18.00	25.00
Fletcher-Mills River		40.00
Hendersonville		
Hot Springs		55.00
Laurel		5.00
Leicester		
Marshall	38.00	50.00
Micaville	135.00	15.00
Saluda-Tryon		40.00
Sandy		27.00
Skyland		
Spruce Pine		
Swannanoa		44.50
Weaverville	320.00	296.35
Weaverville Ct.		
Totals	1990.56	1963.57

Charlotte District

Ansonville		28.86
Bethel-Bogers		150.00
Charlotte:		
Belmont Park	200.00	300.00
Big Spring		
Brevard St.	104.30	25.00
Calvary	350.00	500.00
Chadwick		187.00
Dilworth	100.00	440.20
Duncan Memorial		
First Church	775.00	1000.00
Hawthorne Lane		625.00
Homestead-Pleas. G.		
Myers Park		
Oakhurst		
Spencer Memorial		55.00
Wesley Heights		
Hickory Grove	167.45	248.00
Lilesville		
Marshville	15.00	74.00
Matthews		
Monroe, Central	375.00	
Monroe Ct.		
Morven	100.00	
Mt. Zion	100.00	175.00
New Hope-Bethel		
N. Monroe-Grave	50.00	100.00
Peachland		340.00
Pineville		500.00
Polkton		46.00
Prospect	135.00	350.00
Thrift-Moores	112.00	
Trinity		
Wadesboro	400.00	400.00
Waxhaw		
Weddington		50.00
Totals	2984.25	5594.06

Gastonia District

Main St., Belmont	325.00	156.25
Park St., Belmont	125.00	165.00
Belwood		
Bessemer City	50.00	166.00
Boger City	150.00	100.00
Cherryville		104.00
Cherryville Ct.		30.00
Cramerton		100.00
Crouse	149.81	159.47
Dallas		
Gastonia:		
Bradley Memorial	165.00	226 40
East End	135.00	64.00
Main Street		687.50
Maylo	125.00	86.00
Smyre	175.00	218.00
Trinity		
West End		202.00
King's Mountain		62.50
Lincolnton	100.00	425.00
Lincoln Ct.		
Lowell		
Lowesville		
McAdenville	55.00	100.00
Mt. Holly		225.00
Polkville	50.00	
Rock Springs		
Central, Shelby	500.00	
Lafayette St.	146.50	293.00
Shelby Ct.		
South Fork		
Stanley		
Totals	2251.31	3570.12

Greensboro District

Asheboro, First Ch.		
Asheboro Ct.	19.50	
Coleridge	81.00	77.10
Draper		
Farmer		
Gibsonville	50.00	
Greensboro:		
Bessemer		87.50
Battle Ground Road		10.00
Lee's Chapel-Grace		25.00
Carraway Memorial		
Centenary	375.00	375.00
College Place		
Glenwood		
Proximity		
West Market St.		
West Greensboro		
High Point:		
Calvary		
Highlands	32.50	32.50
Main Street		100.00
Ward St.-Archdale	106.25	112.50
Wesley Memorial	2900.00	3950.00
Jamestown-Oakdale	25.00	
Leaksville		
Liberty		
Madison		127.00
Mt. Pleasant		150.00
Oak Ridge	37.50	75.00
Pleasant Garden	175.00	
Ramseur-Franklinv'l	150.00	
Randleman	56.50	34.20
Randolph		
Stoneville-Mayodan		100.00
Reidsville, Main St.	425.00	837.50
Reidsville Ct.		62.00
Ruffin	24.50	32.51
Spray		200.00
Stokesdale	32.50	39.00
Summerfield	85.00	75.00
Trinity		
Totals	4575.25	6501.81

Marion District

Avery	25.00	120.00
Boone	50.00	120.00
Bostic		49.00
Broad River	20.25	62.00
Cliffside-Avondale	233.75	293.75
Connelly Springs	100.00	
Dudley Shoals-Hudson	6.00	27.50
Elk Park	50.00	
Forest City	125.00	
Gilkey	25.75	
Glen Alpine		
Grace Chapel	50.00	
Granite Falls		150.00
Henrietta-Caroleen	36.25	
Lenoir, First Ch.	250.00	187.50
Lenoir Ct.		21.17
Marion, First Ch.	375.00	750.00
Cross Mill		55.50
Marion Mills		190.00
Marion Ct.	150.00	
Mill Spring	24.00	
McDowell Ct.		
Morganton, First Ch.	700.00	
North Forest	23.30	113.00
Morganton Ct.	145.00	195.00
Old Fort		
Old Fort Ct.		
Pleasant Grove		
Rutherford College		
Rutherfordton		238.71
Spindale	250.00	112.50
Sunshine		
Table Rock	21.75	25.00
Valdese		
Watauga		
Whitnell		
Totals	2661.05	2590.63

Salisbury District

Advance		37.50
Albemarle, Central		425.00
First Street		60.00
Tabernacle	43.75	62.50
Albemarle Ct.		
Badin-New London	60.00	112.50
China Grove		
Concord, Central	200.00	
Epworth		
Forest Hill	662.50	900.00
Harmony		34.00
Kerr Street	50.00	50.00
Rocky Ridge	69.00	
Westford	106.00	30.08
Cooleemee		
Davie Ct.		52.91
E. Spencer-Yadkin	50.00	60.85
Farmington	75.00	70.00
Gold Hill	50.00	40.00
Granite Quarry		
Kannapolis-Trinity		
Landis		13.50
Mocksville	100.00	100.00
Mount Pleasant		100.00
Norwood		137.50
Norwood Ct.		75.00
Mt. Olivet	125.00	204.34
Pfeiffer Ct.		
Salem		30.00
Salisbury, First Ch.		425.00
Coburn Memorial		
Main St.		
Park Avenue	160.00	250.00
Rowan		
Spencer, Central		
Woodleaf		54.75
Totals	1751.25	3325.43

Statesville District

Balls Creek		
Bethel-Fairgrove		98.50
Catawba	233.75	331.31
Cool Spring		116.70
Creston		
Davidson-Fairview		20.00
Elkin		
Elkin Ct.		
Elmwood	60.00	
Helton		
Hickory, First Ch.		
Highlands-Rhodhiss		25.00
Westview		
Hiddenite		230.00
Jefferson	65.00	30.38
Jonesville		5.00
Laurel Springs		
Maiden	65.00	100.00
Mooresville, Broad St.		42.75
Central	206.25	200.00
Mooresville Ct.	60.00	125.00
Moravian Falls	64.00	
Newton	150.00	83.33
N. Wilkesboro	250.00	
Olin	100.00	
Shepherd		
South Iredell		
Sparta		
Statesville, Broad St.		1200.00
Race St.		100.00
Statesville Ct.	62.00	16.00
Stony Point		
Taylorsville		61.00
Todd	21.00	
Troutman	88.00	
Warrensville		30.07
West Jefferson	40.00	35.00
Wilkesboro		
Totals	1465.00	2852.04

Waynesville District

Andrews		
Bethel		
Brevard		
Brevard Ct.	15.00	
Bryson City	40.00	75.00
Canton		500.00
Clyde		90.00
Cullowhee		50.00
Crabtree		
Delwood	20.00	20.00
Fines Creek		25.00
Franklin		
Franklin Ct.		17.00
Hayesville	50.00	
Highlands		
Jonathan		
Junaluska	62.50	50.50
Macon Ct.		
Murphy		10.00
Murphy Ct.		
Robbinsville		
Sylva		
Waynesville		100.00
Webster		
Whittier		8.00
Totals	187.50	945.50

Winston-Salem District

Ararat	25.00	10.00
Danbury		
Davidson	125.00	100.00
Denton	82.00	88.00
Dobson	90.00	
Doubs	24.50	10.00
Forsyth		
Hanes		
Kernersville		
Lewisville		
Erlanger		
First Church	500.00	
Linwood		150.00
Mt. Airy, Central	250.00	
Rockford St.		75.00
Mt. Airy Ct.		32.50
Pilot Mountain		
Reeds	13.75	13.75
Rural Hall	82.25	40.00
Sandy Ridge	12.00	
Thomasville, Main St.	500.00	500.00
Trinity-Bethel		
Thomasville Ct.		
Walkertown	125.00	113.03
Walnut Cove	67.50	
Welcome	162.50	212.30
Winston-Sal., Ardmore		
Burkhead		
Centenary	4000.00	4000.00
Central Terrace	87.50	87.50
Grace		
Green St.	105.00	175.00
Hiatt Memorial		
Ogburn Memorial		80.00
Yadkinville		
Totals	6252.00	5687.08

Changes in charges and district lines are not reconciled in second column.

Grand total to April 25, 1937, $30,537.98
Grand total to April 25, 1938, 24,118.17

Decrease ..... $ 6,419.81

Additional Payments for General and Conference Work, April 26 to May 1

Randleman	68.50
Davidson Ct.	33.00
Ramseur-Franklinville	60.00
Asheboro, First Church	900.00
Lexington, First Church	500.00
Stoneville-Mayodan	37.50
Belwood	300.00
High Point, Calvary	136.00
Troutman	87.00
Summerfield	65.00
High Point: Ward St.-Archdale	25.00
Doubs	24.00
Lewisville	40.00
High Point, Main St.	100.00
Mt. Airy, Central	660.00
West Greensboro	150.00
Walkertown	125.00
Madison	118.62
Hayesville	21.25
High Point, Wesley Memorial	2900.00
Marion Ct.	30.00
Broad River	45.00
Cliffside-Avondale	18.75
Statesville, Broad St.	1050.00
Crabtree	50.00
Glen Alpine	50.00
Gibsonville	50.00
Valdese	63.00
Pleasant Garden	175.00
Bostic	25.00
Prospect	110.00
Asheboro Ct.	24.00
West Greensboro	60.00
Rutherfordton	50.00
Dobson	78.00
Draper	62.50
Forest City	125.00
Sunshine	19.00
Winston-Salem, Grace	50.00
Pleasant Grove	150.00
Marion, First Church	375.00
Reidsville	425.00
Old Fort Ct.	37.50
Winston-Salem, Burkhead	519.00
Bethel-Fairgrove Ct.	57.00

E. O. Cole, Treas.

RESOLUTIONS CONCERNING BROTHER D. B. COLTRANE

Daniel Branson Coltrane was born in Randolph county, N. C., December 25, 1842, and died at his home in Concord, N. C., January 16, 1937.

Following valiant service in the War Between the States, Brother Coltrane, after spending a number of years in Missouri, returned to his native state, becoming a resident of Concord in 1888.

During his long career as churchman, banker and manufacturer, he was an exponent of high ideals indicated in sterling character and in valuable service.

Brother Coltrane served as chairman of the Methodist Board of Publication, Inc., Greensboro, N. C., from 1901 till his death. He was punctual in attending the meetings of the board, and was zealous in seeking to promote the success of the North Carolina Christian Advocate. He advocated good literature as essential to the religious, moral and educational welfare of the people.

Be it resolved, therefore:

That the Methodist Board of Publication express high appreciation of the long and worthy service which our esteemed Brother Coltrane rendered in his unwavering efforts to promote the success of the North Carolina Christian Advocate.

That his fidelity to the cause of wholesome literature be an incentive for us to make our Advocate a still greater agency for truth and righteousness by urging all our people to support and read the same.

That sympathy be extended the family of Brother Coltrane in their bereavement.

That these resolutions be incorporated in the minutes of the meeting of the Methodist Board of Publication.

S. B. Turrentine,
Thos. C. Hoyle,
Committee.

Greensboro, N. C., April 5, 1938.

ADS YOU MAY SEE SOME DAY

One apartment, cheap. Outside the shrapnel area. One auto, free, in return for care until owner can return. One flat, cheap. Observation to detect air bombers. One bungalow, bargain. American Marines within easy reach. One house, cheap. Bombproof cellar. —From classified advertisement in a Shanghai newspaper.

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Has Always Been the Standby of Many Families of the South

Two and even three generations ago, the grandmothers of our best Southern families were reading about Palmer's "SKIN SUCCESS" OINTMENT in *their* religious papers, just as you are now reading about it. They knew there was nothing better for skin and scalp irritations, itches, and for surface pimples, blackheads, bumps, and blotches.

You can't do better than to keep a supply of this fine OINTMENT in *your* medicine chest. Be prepared by having this 98-year-old reliable standby always on hand. 25¢ at drug counters everywhere. Ask for the genuine.

New York Doctor Lowers HIGH BLOOD PRESSURE in 22 out of 26 cases

Dr. Frederic Damrau, eminent physician of New York City, recently lowered the blood pressure in 22 out of 26 cases with ALLIMIN Essence of Garlic-Parsley Tablets. Not only did the blood pressure come down and stay down with the use of ALLIMIN, but dizziness and headaches were completely relieved in almost every case. To get the selfsame tablets used by Dr. Damrau, ask your druggist for ALLIMIN Essence of Garlic-Parsley Tablets and take no substitutes or imitations. For FREE sample and valuable booklet by doctor, address, Van Patten Co., 54 W. Illinois, Chicago.

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If you want to be rich—
Give!
If you want to be poor—
Grasp!
If you want abundance—
Scatter!
If you want to be needy—
Hoard!

THE HOMING PIGEON

Homing pigeons have been used for carrying messages ever since the time of Solomon. But it is only of comparatively late years that they have been used extensively in our own United States. In 1875 they were first brought to our country from Belgium, which country has been developing and training the racing pigeons since 1818.

When only four months old, baby pigeons receive their first training. They are taken from their loft in an enclosed basket and liberated a short distance away. Each time they are taken out for a flight the distance is increased. After a one-mile flight is accomplished the distance is increased rapidly—usually from one to two miles, then five, ten, fifteen, and twenty mile flights. Several days of rest are given between flights. All are made in the same line of direction from the loft. This done in order that the bird will always have to fly the same general direction on its return home.

When a bird is released for a trip it flies in circles until it evidently spies a familiar landmark on the horizon and then it flies swiftly and straight toward it. Homing pigeons fly about 100 miles in their first season, and in five years are fully trained.

The rate of speed of homing pigeons varies with conditions. So many things affect it. The direction of the wind, a heavy fog, or generally bad weather will keep a pigeon from doing its best. But they have made wonderful records. Three hundred miles at the rate of about 71 miles an hour is not an unusual record. The first of a group released at Dallas, Texas, recently made the trip to Kansas City, Mo., a distance of about 600 miles, in eight hours and four minutes.

These wonderful little creatures are absolutely reliable. They will keep on flying without food or drink until near exhaustion. Many instances are known of birds who kept on toward home when wounded and, in spite of pain and hunger, eventually arrived after twenty or thirty days on the way. Many are victims of hunters when on their flights, but so long as they are able to fly at all, they will keep on toward their destination. Could humans do any better?

A seamless metal ring marked with the owner's name is slipped over the foot of those pigeons when only a few days old. During their racing career their records are stamped on their larger wing feathers.

The ordinary homing pigeon travels only in the daytime, but the U. S. Navy is now successfully training them to be night-fliers. The birds being trained in this way are kept in their loft all day and not released for exercise until after sundown. Each day they are given their freedom a little later until finally they are liberated only in the dark. Thus they learn to fly only in darkness. For this training they are taken from the loft when hungry and naturally they go back to the loft for their food in spite of darkness. It is said that even moonlight spoils the effectiveness of some of these night-fliers.—Christian Youth.

TWO DOG STORIES

Not long since I heard what I consider a really good dog story. It was told by a minister friend of mine and he vouched for its truth. I feel sure that you boys and girls in the big Methodist family will enjoy it.

It is about "Doctor Bob," a dog that could not be satisfied when the baby in the home was made to cry by a physician's examination.

The baby had a cold. The doctor was called. When he looked in the baby's ear, that did not hurt, and the baby did not cry. When the doctor looked in the baby's throat, that did not hurt and the baby did not cry. But when the careful physician looked into the baby's nose, it burst out crying, and instantly the dog came rushing at the doctor. The baby's father caught the dog; but even after the doctor was gone the dog was restless until the baby was put down near him and he licked its feet and looked baby over. It was after "Doctor Bob," the pet dog, made his examination and had satisfied himself that baby was all right that he quieted down and was happy again.

But now I have another dog story for you. It is also vouched for as true, though I do not personally know the reported facts.

The account is given of an old lady who rented a furnished cottage for the summer. With the cottage a large dog also went. In the sitting room of the cottage there was a very comfortable armchair. The old lady liked this chair better than any other in the house. She always made for it the first thing.

But alas! she nearly always found the chair occupied by the large dog. Being somewhat afraid of the dog, she never bade it harshly to get out of the chair, but instead she would go to the window and call "Cats;" Then the dog would rush to the window and bark, and the old lady would slip quietly into the vacant chair.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited, and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter, and the dog quickly climbed into the chair!—which suggests at least this lesson, that the deceits we practice on others are likely, sooner or later, to be repaid against ourselves.—Selected.

Spring!
Nature is awake
. . . are you?

That logy feeling you call "spring fever" may be just constipation. If it is, try the remedy that comes from Nature's own laboratory—purely vegetable Black-Draught.

Black-Draught sets the lazy colon to work again and brings prompt, thorough relief. More, it tends to leave the colon working regularly.

Depend on Black-Draught, the "laxative of the South."

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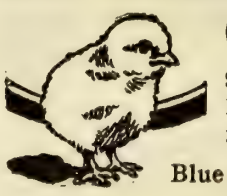
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In Memoriam

IN MEMORIAM

In loving memory of Mrs. O. R. Mann, who left us February 24, 1938.

There are mysteries in this life
Through which we cannot see,
And but for a trusting faith
How full of sorrows our lives would be.

God, in his infinite wisdom,
Though it caused us to wonder why,
Took from our midst a loved one
Whom we felt was too young to die.

She bore the name of wife and mother
With loyalty, love, and pride.
A neighborly deed was a joy to her,
A light she could not hide.

A loyal member of the Sunday school,
A valued singer in the choir,
Her soul, through beautiful music,
Was often lifted higher.

We love to feel that even now,
In that celestial choir above,
Lifted in song her voice is heard
By dwellers in that realm of love.

While many kind words of sympathy
Were spoken by friends from every part,
'Tis only God and time can heal
The aching loneliness in the heart.

And though her passing seemed untimely,
And filled so many hearts with pain,
There is a joy still in knowing
Her life was never lived in vain.

A friend, Mrs. Earl J. Dark.

IN MEMORIAM

On March 7, 1938, Miss Mary Sawyer passed into eternity. Her earthly life is ended, but her spiritual life will long shed an influence for good among her beloved relatives and her many friends.

To know Miss Mary was to love her. Though physically handicapped, there was a quiet dignity about her that commanded admiration.. "We shall meet but we shall miss her" is very true, for whenever possible she was always in her place, whether at church service, Sunday school or her beloved missionary society—a devoted member and a noble Christian.

May we memorialize her life by emulating her fine example of Christian fortitude.

To her family connection we express our sympathy and gratitude for her life.

Mrs. G. R. Barrow,
Mrs. Robert S. Fearing,
Mr.s M. Leigh Sheep.

RESOLUTIONS OF RESPECT

We, the board of stewards of Hay Street church, record with deep sorrow the passing of our loved co-worker, Dr. William S. Jordan. He came to Fayetteville as a young man and made for himself a splendid reputation as a specialist in ear, eye, nose and throat and even a more splendid reputation as a friend to the needy and unfortunate. He was by nature a man of genial, happy disposition and old and young loved him.

Dr. Jordan united with Hay Street church soon after coming to Fayetteville and for a number of years has served his church as steward and trustee. Therefore be it resolved:

First, That while we shall miss our brother from his accustomed place among us that we bow in humble submission to the will of Him who doeth all things well.

Second, That we express to his family our sincere sympathy in the sorrow that his going has brought to them and pray God's richest blessings upon them.

Third, That a copy of these resolutions be sent to his family, a copy sent to the North Carolina Christian Advocate for publication and a copy spread on the minutes of our board.

Dr. J. H. Dudd, Cham.
Miss Lizzie Dell Sutton,
Albert Stewart.

RESOLUTIONS OF RESPECT

On March 25, 1938, our church and men's Bible class of Broad Street Methodist church lost a leader of men in the person of our beloved brother, James L. Sloan. We miss him especially as a leader in song. Jim was a Christ-like, tender hearted man, and as he would ask us to turn to the beautiful hymns of Zion, such as "There Is Power in the Blood," and other songs of promise, we can still hear him say, "Everybody sing this grand old hymn right out of your heart, and now everybody on the chorus." Yes, we sincerely believe he is singing and praising God with the angels because of his wonderful love in sacrificing his beloved Son for the redemption of a lost world.

Whereas, realizing fully how much we will miss Brother Sloan and his council and presence Sunday after Sunday, and that we have sustained a great loss because he was a faithful member and song leader of our men's Bible class and church for more than 50 years.

Whereas, further realizing that mere words are totally insufficient to convey to you in your bereavement, Margaret, Glenn and little daughter, and other beloved ones and friends, we want you to know that we do feel deeply for you; therefore be it

Resolved, That the men's Bible class extend you its deepest sympathy and love in your most trying hour, and mourns with you in your troubled experience.

Resolved further, That life is but a story after all when it is written, but your life and the lives of those with whom Brother Sloan came in contact, was made sweeter and better in Christ Jesus for his having lived and enacted the many kind deeds in his beautiful Christian life. There is sweet consolation after all, after rehearsing some of the beautiful traits of Jim's life.

That we weep with you in your troubled time and mourn with you in this temporary separation. Jim will never return to us in the flesh, but there is a great joy in the knowledge that by the grace of God we can reunite with him, and well may we say, "He leadeth me, O blessed thought, O words with heavenly comfort fraught; Whate'er I do, where'er I be, still 'tis God's hand that leadeth me."

That in our reminiscences of the joy and comfort he brought us, we must realize that it is not all of life to live here, nor of death to die. It is not for us to question this dispensation from God, but may we say, "Lord, I would place my hand in thine, nor ever murmer nor repine; Content, whatever lot I see, since 'tis my God that leadeth me."

That a copy of these resolutions be presented to Margaret, Glenn and little daughter, a copy placed on the records of the men's Bible class, and a copy to the North Carolina Christian Advocate for publication.

F. B. Bunch,
T. M. Crowell,
Roy Sherrill.



HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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Christian Advocate

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District Conference Directory

Fayetteville, Carthage ..... May 11
Asheville, Acton Church, Acton Charge ..... May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 20
Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

April 24-May 8—Union, Freeport, Pa.
May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Clyde, N. C. ..... May 1-15
Statesville ..... May 18-29
Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

May

Bynum, Ebenezer, 11 7
Person, Lea's Chapel, 11 8
Calvary, 7:30 8
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

May

Plymouth, Jamesville, night 8
Gates, Harrell's, 11 and 1 14
Williamston, night 15
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

May

Rowland, 11 8
Parkton, Sandy Ridge, 3:30 8
Aberdeen-Vass, Vass, 8 8
Carthage, District Conference, 10 a.m. 11
Glendon, High Falls, 3:30 15
Maxton, 11 22
Hamlet, 3:30 22
Raeford, 8 22
Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

May

Laymen's day in every church in district 15
Ocracoke-Portsmouth, Portsmouth, 7:30 16
Greenville, Jarvis Memorial, 11 22
Grimesland, Wharton, 3 22
Vanceboro, Chapman, 8 22
ALDERSGATE COMMEMMORATION DAY 24
Goldsboro Ct., Ebenezer, 11 29
Fremont, Yelverton, 3 29
Mt. Olive-Calypso, Mt. Olive, 8 29

June

Mt. Olive Ct., Smith's, 11 1
Straits-Harlowe, Tuttle Grove, 11 5
Beaufort, North River, 3 5
Atlantic, Atlantic, 8 5
DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Ayden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springe, Beston, 3 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

Creedmoor, Bullocks, 11 30

May

Benson, 11 8
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

May

Southport, 11 8
Town Creek, Piney Grove, 3 8
Wilmington, Trinity, night 8
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May

Northampton, Jackson, 11 8
Rich Square, Woodland, 7:30 8
McKendree, McKendree, 11 15
Halifax, Tabor, 3 15
Elm City, 7:30 15
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24
District conference at Bethel, May 26-27.

Western North Carolina Conference

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May

Homestead-Plasant Grove, Pleasant Grove, 11 8
Spencer Memorial, 7:30 8
Chadwick, 7:30 9
Matthews, 7:30 11
Peikton, Wightman, 11 15
Weddington, Hebron, 3 15
Mt. Zion, 7:30 15
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 24
Monroe Ct., Mill Grove, 3 2
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June

Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5:30 19
Marshville, Center, 11 26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May

Mount Holly, 11 15
McAdenville, night 15
Gastonia, Main Street, 11 22
Gastonia, West End, night 22
Belmont, Park Street, 11 29
Bradley Memorial, Myrtle, night 29

June

Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Maylo, night 26

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
THIRD ROUND

May

Liberty, White's Chapel, 11 15
Ashebora Ct., Pisgah, 3 15
Randleman, Naomi, 8 15
Gibsonville, Whitsett, 8 18
Coleridge, Mt. Olivet, 3 21
Ramseur-Franklinville, Franklinville, 11 22
Farmer, Center, 3 22
Highlands, 8 22
Bessemer, 8 25
Reidsville Ct., Mt. Carmel, 11 28
Spray, 11 29
Draper, 3 29
Leaksville, 8 29
Summerfield, Gethsemane, 8 30

June

Reidsville, Main Street, 11 5
Ruffin, Hickory Grove, 3 5
Ward Street-Archdale, 8 8
Lee's Chapel-Grace, Lee's Chapel, 11 12
Carraway Memorial, 8 12
Centenary, 8 13
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

May

Connelly Springs, Mt. Harmony, 11 15
Lenoir Ct., Gamewell, 3 15
Marion, First, 7:30 15
North Forest, North Morganton, 11 22
Whitnell, Mt. Zion, 3 22
Grace Chapel, 7:30 22
Glen Alpine, 11 29
Morganton, Ct., Gilboa, 2:30 29
Pleasant Grove, 7:30 29

June

Rutherfordton, 11 5
Gilkey, Mt. Hebron, 3 5
Marion Mills, Clinchfield, 7:30 5
Watauga Ct., Henson's, 11 12
Boone, 7:30 12
McDowell Ct., Trinity, 11 19
Rutheford College, Warlick's, 2:30 19
Valdese, 7:30 19
Spindale, 11 26
Sunshine, Centennial, 3 26
Broad River, Tanner's Grove, 7:30 26

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

May

Warrensville, Ashley, 11 8
Creston, Thomas Chapel, 3 8
Helton, Greenwood, night 8
Mooresville, Broad Street, 11 15
South Iredell, McKendree, 3 15
Jones Memorial, night 15
Todd, Fairview, 11 22
Jefferson, Zion, 3 22
West Jefferson, night 22
Elkin, 11 29
Elkin Ct., Grassy Creek, 3 29
Jonesville, Hanes Grove, night 29

June

Catawba, Hopewell, 11 5
Troutman, Ct. John, 3 5
Hickory, First Church, night 5
Malden, May's Chapel, 11 12
Ball's Creek, Center, 3 12
Hickory, Westview, night 12
Newton, 11 19
Bethel-Fairgrove, Fairgrove, 3 19
Highland-Rhodhiss, Highland, night 19
Statesville, Broad Street, 11 26
Taylorsville, Carson, 3 26
Stony Point, night 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May

Andrews, 11 15
Murphy Ct., Bellview, 3 15
Murphy, night 15
Webster, East La Porte, 11 22
Clyde, Harmony Grove, 3 22
Junaluska, night 22
Canton, 11 29
Jonathan, Hemphill, 3 29
Waynesville, night 29

June

Franklin, 11 5
Bethel, Pisgah, 3 5
Dellwood, Maple Grove, night 5
Bryson City, 11 12
Robbinsville, night 12
Highlands, Cashiers, 11 19
Macon, Dryman's, 3 19
Hayesville, Myers Chapel, 3 26

July

Brevard, 11 3
Brevard Ct., Selica, night 3
Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ... 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

FRATERNAL ADDRESS
Continued from page 12

the Judge of all, and to the spirits of just men made perfect." We will remake our larger Jerusalem. On its loveliest height we will rebuild the statelier temple for our merged hearts. **We will proclaim to the world that we have at last achieved the largest reunion of Christ's people that has ever been accomplished in the long history of Christendom.** We will give to the separated believers an example of conciliation that ends in consolidation—telling them that Columbus and Birmingham are way stations to the divine Edinburgh. We will send word to Wesley and Asbury and Coke, Simpson and Wilson, Cranston and Hendrix, Jesse Lee and Nicholas Suethen, Ward, and Mouzon and McDowell, that a long reunited land now sees a reunited Methodism. Our severed dominions shall make an empire. Our three colonies shall become a spiritual nation.

Do you say that we shall have our difficulties? Certainly we shall. But God is mightier than all our obstacles. Red Seas cannot defeat Him. Anticipating our difficulties but promising our deliverances, He will commission an Isaiah to say for Him—

"When thou passeth through the waters I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through fire, thou shalt not be burned: neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour; since thou wast precious in my sight, thou hast been honorable, and I loved thee; therefore will I give men for thee, and people for thy life. Fear not, for I am with thee: I will bring thy seed from the East, and gather them from the West. I will say to the North, give up: and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth." This is God's prayer offered to us: and we will not deny Him. At this merging point toward which the millions of our flocks have come the Good Shepherd, who is also the Door, bids us enter into the peace and joy and service of the One fold.

W. N. C. BOARD OF EDUCATION
Continued from page 15

Unity	**47.13**
Ch. —; Y. P. 9.64; A. 37.49	
Lexington	**50.00**
Ch. —; Y. P. —; A. 50.00	
Love's Chapel	**61.16**
Ch. 7.94; Y. P. 18.92; A. 34.30	
Mt. Airy, Central	**64.75**
Ch. 16.33; Y. P. 30.22; A. 18.20	
Cedge Garden	**65.78**
Ch. —; Y. P. —; A. 65.78	
Burkhead	**82.83**
Ch. 9.58; Y. P. 25.55; A. 47.70	
Centenary	**210.70**
Ch. 42.48; Y. P. 42.64; A. 125.58	
Totals	**903.30**
Ch. 104.18; Y. P. 168.04; A. 631.08	
Grand total	**5763.67**
Ch. 993.63; Y. P. 1160.42; A. 3431.27	

(The grand total for the young people includes $178.05 sent by them to their conference treasurer, Billy Burke, and is not included in the itemized statement by churches).

THE MACEDONIAN CALL

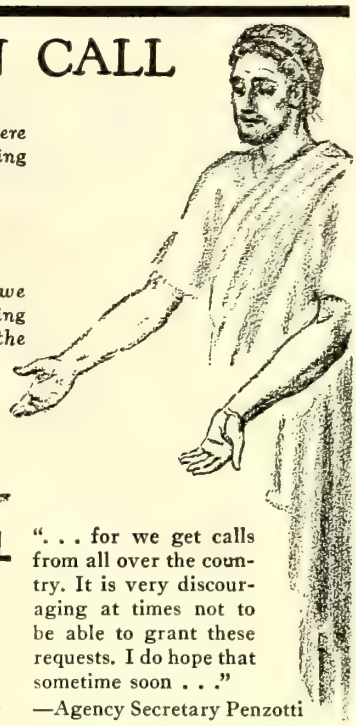
ACTS 16:9

And a vision appeared to Paul in the night . . . there stood a man of Macedonia and prayed him . . . saying come over into Macedonia and help us.

THE RESPONSE

ACTS 16:10

And after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for to preach the gospel unto them.





"The circulation of the Scriptures in Brazil would be trebled if we were in a position to fill all calls."
—Agency Secretary Turner

". . . for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that sometime soon . . ."
—Agency Secretary Penzotti

WHAT IS YOUR RESPONSE?

American Bible Society, Dept. NA Bible House, New York, N. Y.

Conscious of the great opportunity and need confronting the American Bible Society, and eager to respond to this modern Macedonian call, I gladly send herewith the amount checked.

*Name*_____

*Address*_____

$500□ $250□ $100□ $75□ $50□ $25□ $10□ $5□ $1□

QUEENS-CHICORA COLLEGE

A Christian Institution facing the demands of the times; meeting the challenge for genuine Christian womanhood; serving the Church and society with its splendid product. Climate ideal; social and religious environment unexcelled.

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CARDUI Has Helped Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

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Do false teeth annoy and bother by dropping and slipping when you eat, talk or laugh? Just sprinkle a little FASTEETH on your plates. This new, tasteless alkaline powder holds teeth firm and comfortable all day. No gummy, gooey, pasty taste. Makes breath pleasant. Get FASTEETH today at any good drug store. Accept no substitute.

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Ten bloodtested varieties from Virginia's Blue Grass farms. 18 years experience breeding best strains. Write for FREE catalog.

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(Postpaid)

NORTH CAROLINA CHRISTIAN ADVOCATE

BISHOP ARTHUR MOORE

Has Seen the Need in China

and he calls in behalf of the Chinese people and the Church for

Help From You!

In this most serious hour—in this hour of great need in China—
Let us respond as befits Christians!

CONTRIBUTIONS FOR CHINESE RELIEF

Name	*Charge*	*District*	*Amount*
A Friend	Rural Hall	Winston-Salem	$ 1.00
G. C. Graham	Lewisville	Winston-Salem	1.00
Mrs. Thomas Hauser	Lewisville	Winston-Salem	1.00
Lafayette St. Church	Lafayette Street	Gastonia	8.12
Jas. H. Burrus	Rutherford College	Marion	8.50
Burkhead Church	Winston-Salem	Winston-Salem	4.70
Friendship Church	Balls Creek	Statesville	20.00
H. L. LaFevers	Jonathan	Waynesville	4.00
Maiden Missionary Society	Maiden	Statesville	3.44
Providence S. S.	Mt. Olive	New Bern	5.00
Macon S. S.	Warrenton Charge	Rocky Mount	5.00
Pine Wood Church	Thomasville Ct.	Winston-Salem	2.00
Rev. W. F. Keeler	West End	Fayetteville	4.57
Jacksonville Church	Jacksonville-Richlands	Wilmington	8.00
Mt. Vernon Church	Welcome Ct.	Winston-Salem	7.59
			$ 83.92
Previously acknowledged			3075.13
Total contributions to May 3, 1938			$3159.05

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Enclosed please find check for Chinese Relief.

$..... Name of Sender .....

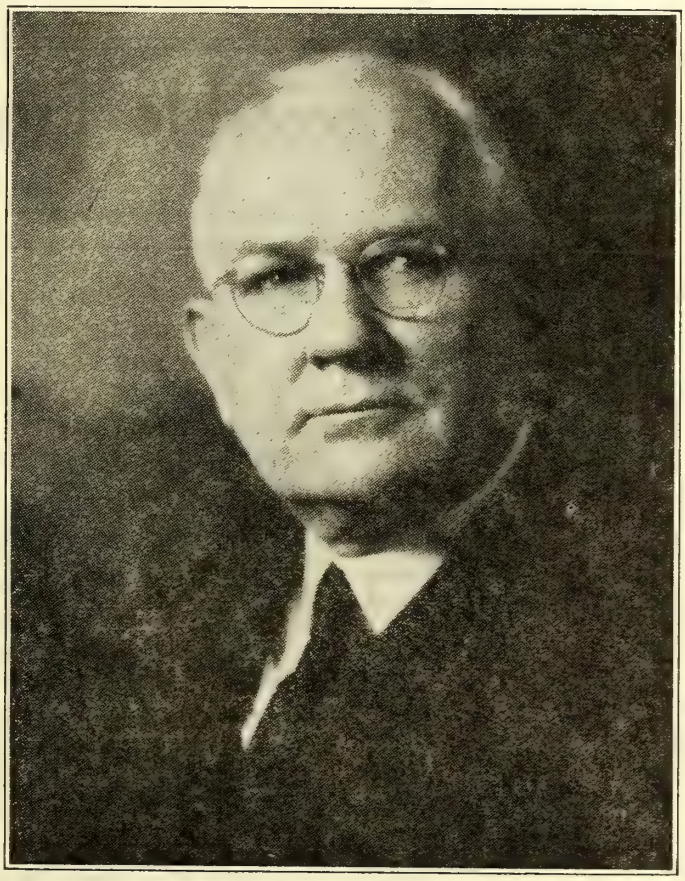
Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MAY 12, 193[illegible] Number 19

Duke Univ Library
15Oct38



BISHOP CLARE PURCELL

Our new bishop who will preside over the two North Carolina conferences and also the two South Carolina conferences

NO BLOT ON OUR ESCUTCHEON

New subscribers to the Advocate from every charge will keep clean our escutcheon this Aldersgate year

31 charges have fewer than 200 members—the average for the state is 540. What a prospect!

No one need fail to report a fine list of subscribers

John Wesley Lives Again

Scores of new books, with papers filled to the brim about him, enables John to walk among us. **Use the printing press to put him in every home!**

Some Methodists can be counted on at every turn. The faithful pastor knows his people. So a real drive gets results and keeps the escutcheon clean

Go After the Favorable Prospects

LET NO ONE BE LEFT OUT

With May our special Aldersgate Campaign will end and then a full exhibit will be made of the new subscribers reported from each charge as well as of the official boards 100 per cent. Even though many have made no report, not one need be left out if only a little time is given by each pastor to forward the interests of the church paper. New subscribers have come from some of the hardest fields. Why not the same be true of others?

The Aldersgate period should close with an advance along every line. Will any be content with less? Then, too, we are facing the great days of Methodist union. All our people should keep themselves informed. A special call for the next few weeks comes to every pas- to do his best and to keep his escutcheon clean.

Let's close this campaign with a great rally during the rapidly passing days of May. It has thus far been gratifyingly successful. May it be best at the last.

THE ADVOCATE AND UNION

With the coming of Methodist union many problems will arise in connection with our church papers. We in North Carolina have much property involved that should enlist the interest of all our people. For more than thirty years we have been building up a paper and a printing plant superior to that owned by any other conference or group of conferences. Really we have more property than all the other papers of Southern Methodism. So when the adjustments come we should be prepared to care for and protect our own.

Our present call is for all our preachers and laymen to rally to this great interest and let the church at large know the estimate we place upon the North Carolina Christian Advocate and the work it is doing. The church paper in this state is essential to the promotion and welfare of our every interest. This present year we have striven to magnify the place of the printing press in the work of the church. The time has come for every Methodist in the state to manifest a new interest in the North Carolina Christian Advocate. This present year is most important for the present and the years ahead.

BOARD OF MISSIONS RETURN THANKS TO CONTRIBUTORS TO CHINESE RELIEF

Bishop Arthur J. Moore, the China missionaries, the Chinese leaders and members of our church in China and the secretaries of the Board of Missions have been deeply gratified for the full response that has been given to the church-wide appeal for China relief. Nearly $60,000 has been received and it has relieved untold suffering. We are definitely closing the appeal on June the first and wish again to express our deep appreciation.

W. G. Cram, General Secretary.

N. B.—Amounts coming in after June the first may be sent to J. F. Rawls, Treasurer, Nashville, Tenn.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
Preachers, $1

Volume 83 | GREENSBORO, N. C., THURSDAY, MAY 12, 1938 | Number 19

What happens to us is not so important as what happens in us. Yet it is difficult to persuade many people that this is an actual fact. In other words what we are is more important than what we have.

* * *

The many expressions of interested Methodist concerning the recent action of the General Conference at Birmingham are most refreshing. Some are genuinely enthusiastic. We have been wondering whether the hosts of our American Methodism will see this our day of opportunity and use to full advantage the years immediately ahead. Shall we go over and possess the land?

* * *

All that was done in the historic General Conference at Birmingham gathers about the vote on Methodist Union, the Aldersgate Celebration, the pronouncement of the Judicial Council and the election of seven bishops. What more was needed to make notable such an assembly? The whole earth and centuries of the Wesleyan movement were involved in this last General Conference of Southern Methodism.

* * *

North Carolina Methodists are greatly pleased with their new bishop because all reports coming this way from Alabama where Bishop Purcell has lived and labored as pastor and presiding elder are exceedingly favorable. And on behalf of these Tar Heel Methodists the North Carolina Christian Advocate extends cordial greetings to our new leader while we assure him that these Methodists will gladly join him in the promotion of the kingdom of God. Bishop Purcell will find in North Carolina a superior type of Methodism. It is characterized by a sound conservativism, but its face is to the future and progress is the watchword. Its ministry is of an unusually high standard and its country churches are among the best in all the land. The new bishop may expect nothing but good treatment from these North Carolina Methodists.

Today, as in Wesley's day, the great need is for the spiritual power that comes from a first-hand experience of the saving grace of God. There are plenty of good causes to work for, but the good causes go limping for lack of an adequate spiritual dynamic. There are plenty of men of superficial altruism who say they are ready to give themselves for the sake of mankind but who do not stop to ask what kind of a self they have to give. Make sure that your self is worth giving.

* * *

Edwards Davis says in "Lovers of Life":

"All Social Schemes, all Planned Economies,
All specious blue-prints of man's Ideal States,
All vain attempts at just Democracies,
Utopias, or Cities of High God
Have failed—and must for long time fail—for lack
Of only one essential thing: enough
Just men and true to make Peace possible."

* * *

The old railroad man talks most interestingly in the following which we select from the columns of the Living Church. Read what the old hero says: "It won't be long now till they give me my pension. Forty-five years I've worked for this one road. They changed her name twice, and once she was in hands of receiver. But I've hung on, clear from the times when the engineer used to whistle for brakes and us young bucks would hustle out of the caboose and string along over the box cars and haul hard with a hickory stick on the brake wheels. Them was the days when a feller could lose a hand quick as lightin' a-couplin' up with link and pin. But I didn't lose mine. No sir; too smart for that. Got to watch myself now or some of these here motor cars will run me down yet on my own crossin'. They don't seem to know the meaning of STOP when I raise up my tin sign. I 'low to get me a little place 'way out past the sooburbs and raise a few chickens. It won't be long now."

Union All Along the Line

SPEAKING generally, Methodist union means the merger of the three Methodisms so that there will remain no general lines of division such as we have known for a century. This is true, but much more awaits us. A process of union should extend all the way to the least and last society in city mission and country place. The process of union, with great patience and good common sense, should be fostered by bishops, presiding elders, pastors, laymen and lay women of all the churches. At the heart of the individual, filled with the spirit of Christ, all real unity abides. A real Aldersgate experience does the impossible within and makes over all that is without. The spiritual conquests and social reforms in Methodism for two hundred years hark back to the glowing souls found in every land without regard "to border or breed or birth." So the unexpected is always happening. Blessed are all they who have come into this blessed experience and have been made partners of the good and great of earth.

Methodist union in city and town and country place will come most effectively where Christ is enthroned and earnest prayer continues for the indwelling spirit. Youth crusades to rally young men and women for spiritual conquest will do more for real union than all the plans and schemes of grey heads. The power from above is far more effective in securing real unity than all the wisdom of this world. The songs of Zion and the enthusiasm of youth is our first and greatest need for making effective Methodist union all along the line north, south, east and west.

In every nation the youth movement is to the front. Just now our Methodism is prepared for a religious youth movement such as this republic has not known. Are we ready to make effective at once the plans of the General Conference? What a ringing challenge this!

Sometimes we find ourselves stirred, yea, we are thrilled by the story of the young chivalry of central and southern Europe in the days of the Crusades as they hastened away to rescue the tomb of the Saviour from the hands of the infidels. How much more thrilling in this day would it be for the young chivalry of this age to enter into a crusade to make regnant the living Christ! Cry up and on!

Furthermore, we will not profit by waiting until the Uniting Conference has made its pronouncements and set up its boundaries. The soul is more than the body. So the coming months should be given over to making alert and vigorous the soul of the Methodist Church. The spiritual unity of American Methodism should break forth into rapturous song with the days and weeks and months that follow the Aldersgate hour. O Methodists, arise from your knees and tell what a Saviour you have found!

Advocate Number 1

EIGHTY-THREE years ago the North Carolina Christian Advocate began in Raleigh its checkered career. The Methodist Episcopal Church, South, was then ten years old, having been set up in 1845. During more than eight decades the Advocate has been issued under different names—for nearly two years during the Civil War it suspended publication altogether—but never has it ceased to be. Through the years a few families have given the Advocate their continuous support, these now being in the third generation. A number of our present subscribers have been getting the paper for fifty years and they continue to renew regularly. The North Carolina Christian Advocate has a record of which the Methodists of the state may well be proud.

Though this is Number 19 of Volume 83 of the North Carolina Christian Advocate, it is in fact Number 1 in The Methodist Church. The action of the General Conference last week made the three Methodist communions one, viz: The Methodist Church. Now we have The Methodist Church even though all the formal adjustments remain to be made. This is certainly an event of high import. We all should rejoice to have lived to see this eventful year. From this day forth we should see to it that our church paper is able to live a larger and fuller life so as to meet the momentous issues of the years ahead. Would that we might be able to sound a stirring bugle call to advance.

The Methodist Church! How sweet the sound and how glorious the challenge! More than thirty years ago, then a pastor, we caught a vision of a united Methodism and then suggested the name which is ours. Freed of the limitations and reminders of an ancient order we can advance to the conquest. Surely this will give an unusual glow and radiance to the heart of Methodism this Aldersgate year as we hope for the crowning day that is coming by and by.

BISHOP AINSWORTH RETIRES

Bishop Ainsworth being unable on account of ill health to attend the General Conference, dispatched the following message to Bishop Arthur J. Moore, which was read early in the session of the first day:

"To the General Conference of the Methodist Episcopal Church, South, Birmingham, Alabama.

"My Dear Brethren:

"The church has been good enough to give me a place in its service from tender childhood up to sixty-six years of age. I have served as janitor, Sunday school teacher, steward, pastor, college president, and general superintendent. In every relation, I have given the church without reserve, all that I had to give. Would that it might have been better!

"I was entrusted with license to preach forty-seven years ago this month, and was appointed to my first pastorate forty-seven years ago next month. It so happens that this is the exact period of time that my father occupied the effective relation in the itinerant ranks.

"Serious break in my physical health makes it unwise for me any longer to subject myself to any severe strain of work or responsibility. I must ask you, therefore, to release me from the active duties of the Episcopal Office in which I have done my best for twenty years.

"With abiding love for the church and all of my dear brethren, I am, sincerely your servant, for Christ's sake,

"William N. Ainsworth."

The Episcopal Address Read

The Quadrennial Episcopal Address had been prepared by Bishop W. N. Ainsworth, but he was unable to be present and read it. In consequence thereof the secretary of the College of Bishops, Hoyt M. Dobbs, read the address, which required the remainder of the morning session of the first day.

Second Day of Conference

Friday, April 29, 1938, was the great day of the conference because the Plan of Union was adopted by the overwhelming majority of 432 to 26. It is also destined to become one of the great historic days of American Methodism and even of world Methodism. Methodist union has come after a separation of 94 years of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and more than a hundred years separation of the Methodist Protestant Church.

Bishop Edwin H. Hughes in his fraternal address this same Friday evening, with timely emphasis, declared: **"We will proclaim to the world that we have at last achieved the largest reunion of Christ's people that has ever been accomplished in the long history of Christendom."**

The memorable hours of this historic Friday from morning till evening were devoted to Methodist union. Conference convened at 9 a. m., and after a brief devotional service followed by the usual notices for the day, the Plan of Union was presented by Dr. J. L. Decell, secretary of the Commission on Church Union. The will of the conference was that all members of the body who desired to discuss the measure should be allowed to do so. The speakers, as was to be expected, promptly entered into the debate. Fortunately, there were no dramatics, there was no excitement, and with a few exceptions mediocrity characterized the discussion. Yet everybody remained to see what would happen and on account of a desire to be present through these history making hours. The debate continued till noon, when Dr. T. D. Ellis, floor leader, moved that when the conference adjourned it do so to meet at 2:30 in the afternoon to complete the discussion and take the vote. At 12:30 recess was taken till 2:30.

At 2:30 the afternoon session met and the discussion continued until Dr. Ellis closed with a most effective address just before the vote was taken. The vote that required about one hour began at 4:55. And at the conclusion of the voting the conference adjourned to meet at 7:30 p. m., to hear the fraternal addresses of Dr. J. H. Straughn of the Methodist Protestant Church and Bishop Edwin H. Hughes of the Methodist Episcopal Church.

This closed the most memorable day ever known to a General Conference of the M. E. Church, South.

CLARE PURCELL

Clare Purcell was born at Columbia, Alabama, on November 17, 1884. He received his early education in the public schools of Alabama, his A.B. from Birmingham-Southern College, his B.D. from Vanderbilt University. He received his honorary D.D. from Birmingham-Southern in 1929.

Bishop Purcell joined the North Alabama conference at Gadsden in November, 1906. He has served the following charges: Wedowee circuit; Madison circuit; Owenton (now McCoy Memorial, Birmingham); Sylacauga, First church; Hartselle; Talladega, First church; Tuscaloosa, First church; Jasper district; Gadsden, First church, where he has served for nearly seven years.

He served as chaplain in the A.E.F. in 1918 and 1919.

Bishop Purcell has been a member of the General Conferences of 1930, 1934, and 1938. He is a member of the Commission on Interdenominationl Relations and Church Union. He is a Rotarian and a Mason.

It is interesting to note that the same town where Bishop Purcell was received into the Methodist ministry he was serving when elected by his brethren to serve in this high office.

FIRST BALLOT FOR BISHOPS

Total number of votes cast	458
Defective ballots	4
Total number of ballots counted	454
Necessary to a choice	228
Ivan Lee Holt	264 votes
W. W. Peele	251 votes
Clare Purcell	221 votes
C. C. Selecman	215 votes
W. C. Martin	193 votes
J. L. Decell	193 votes
W. T. Watkins	163 votes
W. A. Smart	159 votes
R. P. Shuler	135 votes
Forney Hutchinson	133 votes
W. Angie Smith	119 votes
W. F. Quillian	113 votes
J. N. R. Score	89 votes
T. D. Ellis	56 votes
J. M. Potts	50 votes
John W. Frazer	41 votes
J. Q. Schisler	33 votes
W. G. Henry	33 votes
Nolan B. Harmon, Jr.	28 votes
W. G. Cram	25 votes
Lud M. Spivey	24 votes
Costen J. Harrell	23 votes
Paul W. Quillian	23 votes
J. S. French	23 votes
J. W. Mills	18 votes
Lud H. Estes	18 votes
M. A. Franklin	17 votes
J. Emerson Ford	16 votes

People and Things

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

At the recent district conference, Wesley Memorial church of High Point paid in full for the conference year its apportionment of $5300 for general and conference work.

Rev. and Mrs. Clarance E. Williams, who have been on a world tour of missions and travel, will arrive in San Francisco May 12. They will proceed at once to North Carolina.

We gratefully acknowledge the following invitation: "Lenoir Class 1938. Hillsboro High School commencement exercises Friday evening, May 6, 8 o'clock, Hillsboro High School."

"The Statesville district conference, meeting at North Wilkesboro May 17-18, will convene at 10 o'clock. Delegates planning to spend the night please communicate with Rev. A. L. Aycock. All the connectional brethren are welcome." —John Hoyle, Jr.

Some days ago Bishop Paul B. Kern authorized the appointment of Rev. J. Max Brandon, Jr., to the Fairview charge to succeed Rev. R. A. Swaringen. This appointment to become effective immediately following commencement at Duke University or on June 15, 1938.—M. T. Smathers, P. E.

"Our pastor, Rev. J. C. Reichard of the Bynum charge has asked the members of the W. M. S. of Cedar Grove church, Chatham county, to solicit funds for rebuilding the church. Any former member, friend or 'foe' who will help us in this undertaking will receive our very grateful thanks. Any amount will be gladly accepted. Please write us at once."—Mrs. R. W. Morgan, Pres. W. M. S., Chapel Hill, N. C.

Rev. E. M. Avett, pastor at Mocksville, is a good fisherman. Listen to this: "While waiting for the fishing season to open I decided to cast for new subscribers. I pulled every time the cork moved; some are nibbles, but I am sending you the whole string as follows: three renewals and nine new." Avett, you are a true disciple of the Gallilean even if you never fished in the Sea of Gallilee. Thank you.

"Rainbow church was opened for service last Sunday. The presence of Dr. E. L. Hillman and Prof. J. M. Ormond, an overflow congregation, the dedication of 100 new hymnals, the reception of six new members, the sacrament and the cornerstone laying all went to make it a very happy occasion, and one that will be long remembered by those present."—J. Herbert Miller.

"Mrs. Cody and I have just come from the Northern New York annual conference which was in session at Rome, N. Y. At which time I was ordained and appointed for my second year as pastor of the First Methodist church of Oswego Center, New York, Ontario district, Northern New York conference. We are happy in God's work and look forward to a great year in his vineyard."—Ray Spencer Cody.

Catholics are saving the saved and convincing the convinced. Wherever there is trouble we should go. We should have sent delegates to Scottsboro. Instead we did nothing. The Communists, they sent the most capable lawyers they could find down into Alabama. Go down into the shipyards in time of strikes and talk to the men, go to the cellars as the Communists do, go to Harlem, where the Communists have corners and we have none.—The Rev. James M. Gillis, editor of the Catholic World.

Main Street, High Point, has put new furniture in the parsonage and is now painting it inside and outside. Entire cost is $1000. Thirty-five new members, mostly on profession of faith, have joined the church this year. Rev. N. C. Williams, the pastor, is greatly pleased with the progress of the church at this time.

"At Kerr Street, Concord, we received into the church Easter Sunday morning 27 young people and adults. Twenty-four came on profession of faith and three by letter. Never have I had such splendid work by teachers, stewards and others as during our pre-Easter revival. In fact, unusual co-operation has been given during the entire year. To date this year 45 have been received on profession of faith and 14 otherwise, making a total of 59. More than 150 have been added to our church school enrollment and the average attendance has broken all previous records."—C. E. Murray.

If Japan succeeds in the conquest of another section of China, her difficulties will have just begun. If the government of China breaks down, and she has to finance China and rule China against the wishes of that great people, stirred to constant opposition by Communist agitators, she will find herself utterly unequal to the task. She will not be preparing, as some propagandists say, for world conquest. Italy is entirely unequal to the task of developing Ethiopia with the rapidity needed to meet her own financial problems. Germany is in no condition to attack the British Empire plus France. Reasonable adjustments in Europe, such as Hitler is supposed to want, are surely possible without a general war.—Frederick J. Libby.

"I feel compelled to make a written report of the interest and spirit of my people on the Bladen charge. There are all indications that we are catching the spirit of Aldersgate. The preacher has actually caught whispers that he is preaching better sermons than ever before. Many of the members have already received a new and definite heart warming experience. Members who had grown careless and indifferent are again taking their places in the pews and activities of the church. Three of the churches have already paid one half of their benevolence and the other three are well on their way toward that mark. 'Out of Aldersgate' classes have been taught in five of the six churches with a great deal of interest and response from many of the members. Services were held in all the churches Easter Sunday with most all the members within reach of the church present. We are now conducting our second Aldersgate revival with an indication of fine results. We have recently closed a ten-day Aldersgate revival at Love Oak with Brother J. W. Dimmette of Aurora doing the preaching. Our church was greatly strengthened within and every member in the community reached with many of them being won for Christ. Many of the church members made the profession of a new experience of Jesus Christ. It is most evident that the church did have a definite heart warming. Nine members were added to the church by profession of faith and four by transfer. One thing that the pastor would not dare fail to mention is that on the last night of the revival these people gave him and his family one of the finest poundings he has received since he has been in the ministry. Throughout this charge this year ten people have been added to the church by profession of faith and six by transfer. We are well on our way to Aldersgate on the Bladen charge."—W. R. Stevens.

Souls aflame and presses humming are essential to our Aldersgate Advance

GENERAL CARR CLASS OBSERVES MOTHER'S DAY

The General Julian S. Carr Bible Class of Trinity church, Durham, which regularly gives attention to special occasions, last Sunday celebrated Mother's Day. Mrs. M. T. Plyler was guest speaker, using the theme "Mother Love." She spoke in part as follows:

"It is fitting that a day should be set apart to honor those women who have blessed the race through their gifts of sons and daughters; and, I think, Mother's Day is not associated with all women who have borne children, but it is a memorial to those mothers who have embodied certain qualities that lift men and women out of the sordid and baser elements of human existence. It is a tribute to mother-love that takes the race in its helpless infancy and nourishes it and gives it strength and courage and faith and love.

One of the most sacred spots on American soil is a knoll on the outskirts of old Fredericksburg, Virginia, from which arises a simple shaft of marble not more than 20 feet in height. Upon this monument is inscribed: 'Mary, the Mother of Washington.' Standing on this scene the mind instinctively flashes to that favorite painting of George Washington at Valley Forge, where you see him kneeling in the snow praying God's blessings upon the cause of American independence. While her son was trying to lead his army to victory, Mary Washington would retire to this obscure spot to read her Bible, to meditate and to pray. It was her request to be buried on this knoll, for here she received the strength that she imparted to her son who established the beginnings of our great country.

The true mother follows her children through infancy, childhood and youth with a devotion that supplies a sympathetic understanding through the period of their development.

How many mothers there are who, like Hannah of Hebrew history, dedicate their sons and daughters to the Lord in their early infancy! And how many there are who, like Hannah, stitch little garments, from year to year, and pray to the heavenly Father that their children may be clothed with righteousness!

How deftly Hannah sewed "the little coat" that, once a year, she brought to her little son who was serving in the temple!

The mother love of Hannah denied her the privilege of keeping her little son near her. She could bear the pain of separation and refuse the pleasure of ministering to her child's needs because she was realizing her ambition for her child to be trained for the Lord's service in the temple.

Mother love follows through years of toil, of pain and suffering, making real a great ideal for her children.

Not only the Methodists but the world pays homage to Susanna Wesley, for it was her personality ruling in the life of her favorite child that brought about the Wesleyan Movement. Of her nineteen children, John Wesley partook most largely of the native ability of his mother and, therefore, she could develop him after her heart's desire. With a mother's intuition, she sensed that God had a great destiny for 'Jackie.' For this reason, she reminded herself: 'I must be more careful of the soul of this child.' Mother love following her child in his development gave her an awareness of her responsibility in preparing him for his great task. She taught him to love learning, to reason out his course of conduct, to be systematic and methodical in his daily habits, to begin and end every day with God. She warned him that there were Delilahs in the way of life. And so John Wesley rode on; rode on until he had girded the globe ten times. He rode through the cold and through the rain, mostly on horseback, preaching and organizing societies and calling his congregation to repentance. His heart was 'strangely warmed' at Aldersgate, but there was also that potent power of Susanna that was ever present and demanding his daily activities until in extreme age he threw his exhausted body on his dying couch.

Mother love that follows through and fights through is embodied in many types of mothers whom we have known through the years.

Abraham Lincoln's mother was a plain woman of the frontier, yet there surged within her soul great ideals for her son as she urged him onward, saying 'Abe, be somebody.'

Love following through and fighting through finds many ways to bless the race.

Mother love rose to its greatest height when it was intrusted with the care of the boy Jesus—following him as he talked with the teachers in the temple, standing by when he was at the marriage feast and changed the water into wine, keeping with him a sympathetic understanding whether he received the adulation of the multitude or the bitter opposition of his enemies. Following him through, never failing him, she stood by at the cross and suffered with him. From the cross she followed Joseph of Aramathea as he wrapped the body in fine linen and spices and laid it away in the new tomb. Mary knew just how much of the myrrh and aloes that Nicodemus had brought and thanked God for the tender care that gave him an honored burial.

Mary 'kept all these things and pondered them in her heart,' but she lived on in her faith that from henceforth all generations should call her blessed."

BISHOP PURCELL TO MEET THE PRESIDING ELDERS

Bishop Purcell writes as follows:

"Kindly announce that I wish to meet the presiding elders of the Western North Carolina conference at Charlotte, Monday, May 23, at 11 a. m.

"I expect to be in Greensboro Sunday, May 22, for the commencement service."

LAYMEN'S DAY AT MT. ZION

Laymen's Day at Mount Zion church on the Garner circuit, Rev. B. F. Black, pastor, proved to be a notable occasion. Brother R. F. Coats is lay leader and was in charge of the morning service. Mr. Mack Jernigan of Dunn was the principal speaker, who gave a fine address.

In the afternoon Mr. R. F. Coats presided, at which time Mrs. Wood of the Angier school spoke on the value of church music. She brought with her a chorus of boys and girls from Angier school who greatly delighted the people. Mrs. Wells of Smithfield also gave a talk. She was followed by Mrs. P. K. Banks of Garner, who discussed the "Value of the Church School."

The abundant dinner at the noon hour contributed to the delight and success of the day.

CHARLOTTE DISTRICT CONFERENCE

The Charlotte district conference will be held in Myers Park church, Charlotte, May 26. Conference will begin at 9 a. m. All pastors and delegates are requested to be present for the opening service. Visiting brethren representing various causes will be cordially welcome. G. T. Bond.

MESSAGE FROM KOREA

(Closing paragraphs of Fraternal Address by Ju Sam Ryang, General Superintendent of Korean Methodist Church)

In laying the foundation of a great church that should be permanent and lasting, our pioneer missionaries recognized the need for adequate educational opportunities for the rising generations. So they started many kinds of institutions of learning in Korea. In these institutions there is a student body of 27,781 boys and girls who are under the influence of our Methodist Church, and we hope all of them may become church members in the future. We have several hospitals and social-evangelistic centers through which about half a million men, women, and children are served every year.

I am very happy to inform you that the whole church in Korea today is in the mood of a great revival. We have been commemorating the 200th anniversary of Wesley's Aldersgate experience throughout the church with a special program. Recognizing a great revival as the greatest of all our needs, we have designated this year as "Revival Year" for our church. For this revival, ten thousand people have pledged to pray every day. At the same time we have set some definite objectives to accomplish: To get ten thousand new believers in our church by emphasizing personal evangelism; to get ten thousand subscribers to our church organ, and to enlist ten thousand members in our "Evangelistic Fellowship," each member to pay a special fee of one yen per year for the work of extending the kingdom of God on earth. Through activities, as well as in prayers, the entire membership of the church is in a mood of a great revival. We earnestly ask you to pray for us now more than ever before.

Now, although I have not mentioned our needs at all, I want you to understand that in spite of the fact that we have made great success in our work, only the surface of an enormous task has been scratched. There are only about five hundred thousand Christians in Korea, while the population of the country is more than twenty-three millions of people who have no Christian background whatever. This fact alone will convine you that we need an aggressive missionary work for many years yet to come. I am sure you will agree with me also that the next ten years may be the most difficult period in the history of the Christian church in the Orient. As you know the situation very well, I do not need to explain. There is a question, whether the Christians in the Orient can stand the pressure of difficult circumstances under which they have to live and labor and remain firm in these difficult years. To my mind, it is one of the most important questions which the mother churches in the West cannot afford to ignore or disregard, because of the obvious consequences. During these difficult years we shall need your help more than ever before. The Christian forces in the Orient are too weak to meet these problems alone, and we trust that you will not desert us in such a time as this, but help us to your utmost. So, on behalf of the Christians in the Orient, especially in Korea, I appeal to you to strengthen your missionary work, so that you can help the native Christians to stand for Jesus Christ, the only hope of the world.

To this end, I most earnesly hope that this General Conference may adopt some plan whereby many more missionaries may be sent to our mission fields in the Far East. I am not a prophet, nor a son of a prophet, but I can say with confidence, believing in the ultimate triumph of righteousness and in the wonderful love of God, that the present difficulties may soon be turned into great opportunities to bring many a soul to the feet of Jesus Christ. Methodism must be true to her peculiar responsibility of evangelizing the world and be prepared for the coming opportunities.

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore
Till moons shall wax and wane no more.

"MOTHER O' MINE"

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine:
I know whose love would follow me still,
Mother o' mine, O mother o' mine."

Thus sang Kipling, and the sentiment finds a sympathetic response in the human heart everywhere. It would be a sad heart and a bad heart, indeed, that would be an exception. Mothers are human. They are not perfect, and some may be lacking in desirable qualities, but there is one thing they all have in common. It is mother love, the most redemptive influence in the world, outside the love of God. It is the one sort of human love that most nearly reflects the divine love, for, as Kipling well suggests, it is not dependent upon the character, attitude, or worth of its object. It follows the son or daughter, with no abatement, up the highest heights or into the lowest depths. It is without the taint of selfishness, for, though the mother remains obscure and lowly, she rejoices in every honor and every good fortune that comes to her child. Who ever heard of a mother envying a son or daughter?

Her love resembles the divine love, also, in its sacrificial quality. Her ministry is associated with our earliest recollections. Naturally we did not understand it or appreciate it in those days of children or even of youth, before intelligence was sufficiently advanced to comprehend the higher and finer things that a gracious Providence had thrown about us. Mother knew the limitations of her child and did not expect then an intelligent response to her ministry. She sought compensation only in the joy of serving, for love's natural expression is in spending itself for others. Hence, mother never counts the cost of her devotion to those committed to her care. Weariness, pain, anxiety, the sacrifice of personal comfort, and, if need be, the yielding of life itself, all are included within the range of her love-created obligations. Such is mother love—the purest and nearest divine of all human loves. Whatever may be her shortcomings in other respects, we say with Coleridge:

"A mother is a mother still,
The holiest thing alive."

No other influence approaches, in depth and breadth and persistence, that of a mother. That must be true in the very nature of things, for the child is dependent upon her and subject to her more than to anyone else during that plastic age when character is taking form. Consciously or unconsciously she starts the life in the way of blessing or in the other direction, and it would be difficult for any other person to deflect its course. What tremendous power she wields! What a tremendous responsibility rests upon her shoulders! She has in her power the making or the breaking of the nation. So long as we have good mothers to order the home life and to give the rising generation the right ideals, the country is safe. But no power can save it if the mother abdicates her throne and proves untrue to her trust.—Religious Tele-

Aldersgate Graphics

By W. L. Hutchins

Found: Dr. J. Benjamin Wesley

"And the angels echoed around the throne:
Rejoice for the Lord brings back his own."

The greatest achievement so far in this Aldersgate Commemoration is the emergence of John Wesley. Saints can be lost as well as sinners. Even the Saviour of men can be lost while his uninformed and fanatical followers cry out, "Lord, Lord!" Somewhere back in the decades Methodism took a detour. These improvised roads, usually marked with yellow, seem to be necessary sometimes, but they are never quite so good as the main line. Wesley was great for keeping on the main road. As Wesley, from battlements on high, has looked down upon his Methodism, he doubtless has had strange misgivings as to the outcome. While in the flesh he expressed a fear that we might become a dead sect. Other religious bodies have become lifeless, so might we and he knew it. He like his Master might have said: "It is not every one who sayeth, Wesley, Wesley shall have a strangely warmed heart but he that loves, works and preaches as I do shall know my achievements."

It has been unfortunate that young preachers have met Mr. Wesley in the very few doctrinal sermons he preached. Not a few of us got the idea that he was a doctrinaire, and a dry one at that, in our early ministry. We have wondered how a great church could grow out of the dry dust of a cloistered scholasticism coupled with theological essays. Well, it did not. Butler's Analogy had no more to do with building a Methodist Church than Webster's Blue Back Speller. Nor did Peter Bohler's soft, easy going piety, nor Molther's quiet waiting on the Lord. Many years ago while sitting in the office of Colonel Hix, superintendent of the Oxford Orphanage, I read these words on the walls of his office:

" 'Tis neither birth nor rank nor state
But git up and git that makes men great."

If any man ever lived who got up and got that man was John Wesley. I think it was Elbert Hubbard who said of him: "He was never a moment idle until his death in 1791." From a life so active you would expect a corresponding practical ministry, and that is what you find as you follow him for 53 years. I do not know whether he believed in supralapsarianism or sublapsarianism; it is not clear in my mind whether he was a premillinarian or a postmillinarian, but I do know that he was a hard worker each day for humanity. He was always a humanitarian whether in the pulpit preaching or on the streets begging for his numerous benevolent enterprises. And it is the humanitarian Wesley that we have discovered, and if we keep on investigating we will discover eventually that the all-impelling humanitarian love that John Wesley had for our common humanity became the origin of our Methodism and occasioned its growth till now. From now on, what? O my soul, remember! From now on we can move toward a dead sect and at last arrive burning incense and mumbling prayers, deaf to the cries of human need. Or we can build in our lives a burning love for people and labor zealously for their well-being and thus arrive at the full stature of a church against which the gates of hell shall not be able to stand.

BIG ATTENDANCE EXPECTED AT DUKE INSTITUTES

The North Carolina Pastors' School and the Rural Church Institute will be held at Duke University June 6-11. Since announcing that the school would be reduced to five days this year instead of ten as formerly, and also because of the attractive program that has been arranged, we are expecting an unsually large attendance. Already preachers and lay workers are beginning to register. We should have ample room in dormitories for the accommodation of every one who comes because the opening of the Duke summer school has been postponed until June 13, leaving sufficient room for those who attend the institutes.

Some of the outstanding speakers are: Dr. Edwin Mims, Vanderbilt University; Dr. Charles Clayton Morrison, editor of the Christian Century; Dr. Grace Sloan Overton, Ann Arbor, Michigan; Dr. E. G. Homrighausen, Theological Seminary, Princeton, N. J.; Dr. Charles T. Holman, The Divinity School, University of Chicago; Dr. Hornell Hart, Hartford Theological Seminary, Hartford, Conn., but next year will be at Duke University; Bishop Clare Purcell, who has been assigned to the Carolina conferences; Dr. Paul L. Vogt, U. S. Dept. of Agriculture, Washington, D. C.; Dr. Arthur Raper, Commission on Interracial Co-operation, Atlanta, Ga.; Dr. M. A. Dawber, Secretary Home Missions Council, New York; and a number of instructors, who will offer courses during the five days.

The board of managers af the Pastors' School has provided scholarships for 32 men, chosen by the several presiding elders in the two conferences, provided each man takes one course for credit.

The board of Missions of the North Carolina Conference will provide the actual expense money, amounting to $6, for all preachers in the conference whose salaries are less than $1500 and who receive credit for one course.

The institutes will be held on the West Campus and the prospect is that a larger number of ministers and laymen will attend than ever before. J. M. Ormond.

GREENSBORO COLLEGE NOTES

The Greensboro College Glee Club, under the direction of Walter Vassar, presented its final sacred concert at the 11 o'clock service at West Market Street Methodist church Sunday, May 8. The club appeared in Durham and Burlington Sunday, May 1, thus completing its series of out of town concerts which has included an eight-day trip in eastern North Carolina, Virginia, and Washington, D. C., and concerts in Raleigh, High Point, Reidsville, Asheboro and other North Carolina towns.

As well as taking an active part in all other programs of the Centennial celebration and commencement, the club will join with the Meistersingers in a presentation of "The Holy City" (Gaul) on Sunday afternoon, May 22, at 4 on the Greensboro College campus.

A pageant, commemorating 100 years of higher education of women, will constitute the featured event in Greensboro College's celebration of its 100th anniversary. Arrangements have been made for a preliminary showing on Friday evening, May 13, at 8:30, and the final presentation will be at 4:30 Saturday afternoon, May 21, both performances being presented in Odell Auditorium.

Music, costume and dramatic scene will be combined to depict the founding of the college in 1838 and important events in its history during the subsequent century. At the same time significant facts in the development of the community, state and nation will be shown. The pageant is under the direction of Misses Elba Henninger and Frances Willard of the dramatic art department.

The pageant was written by students and faculty under the direction of Miss Henninger, and is based on historical facts compiled from research done during the past two years in the various departments and college classes. There are also incorporated in the pageant two full scenes and some historical data from a pageant written by Mrs. S. L. Alderman, and produced at the college in 1916 under her direction.

Aldersgate Once More

An Address to the General Conference, Methodist Episcopal Church, South, at Birmingham, May 1

By LYNN HAROLD HOUGH

Mr. Chairman, Members of the General Conference and Sharers in the Common Hope:

The extraordinary thing about eighteenth century Methodism was that it could not possibly happen and yet it did happen. The extraordinary thing about Aldersgate—if you know a great deal about John Wesley, his family tradition and his personal qualities—the extraordinary thing about Aldersgate is that it simply could not have happened. And yet it did happen.

The most extraordinary thing of all, of course, is that Aldersgate was not an event, not even the beginning of something, but the sudden flashing out in one time, in one century, of something which had been before, something which would be again; something that is very easy to forget, and forgetting, to be plunged into futility; something that is always possible to rediscover and go forth glowing with power; the bursting out of something as profound as the very genius of the relation of the life of God to the lives of men.

I feel just a little of the kind of anxiety this afternoon that Gilbert Chesterson once described when he said, "If you look at a thing nine hundred and ninety-nine times, you are perfectly safe"—because about the first hundred times you will look without seing it at all—"but if you should happen to look at it the thousandth time, you may really see it."

We have been saying so much about Aldersgate that perhaps that has happened to some of us. We have gotten tucked into those nine hundred and ninety-nine times, before the thousandth time, and need, perhaps more poignantly than we are personally aware, the experience of seeing the thousandth time. We need Aldersgate as a church more profoundly than we have understood. We need it, not as a watchword, but as a revelation. That is what it comes to.

Aldersgate as a watchword isn't worth the breath it requires to pronounce the syllable. Aldersgate as a revelation might transform our personal lives and transform the life of our church, the life of the republic and the life of the world.

Well, let us see it again, then, just as if we had not been looking so much.

This England to which Aldersgate came—of course, you see what was the matter. It was an England that had all the watchwords and none of the vitalities.

Oh, those apostolic leaders of the first century had a terrific advantage over every century since. The words were new, they were golden with the first spring splendor of their preliminary enunciation.

What an advantage they had! For the first time to set the human voice tingling with the wonder of the incarnation! For the first time to set the human heart beating with the splendor of the life of God and Jesus Christ! For the first time to make the living drama of the cross poignant in the minds and hearts and consciousness of men; to look out at a world that had never heard it and to say it, every word cutting like the cut of the sword; every word singing like the music of a great anthem! What an advantage they had!

But let centuries go by and say the same words over and over again until you have the words without the meanings. Let centuries go by until all sorts of men of acute mind and brilliant powers and exposition say a thousand marvelous things about it all and these thousand things are rubbed shiny with the passing usage of conventional men until they have lost their cutting edge and their creative power. Have all the words and none of the meanings. Let that kind of a century come and then try to speak for God. How difficult it will be!

We are all like that, of course. All the words and none of the meanings! You know what we do when we come to such a time. We say the meanings have lost their power because the words have become conventional and that is the outstanding sign of contemporary Christianity the world over with its favorite indoor sport is to throw out the baby with the bath; to be so tired of the mere soiled water of the bath that we throw out the living child that ought to be sent cleansed and glowing with shining eyes and bright new garments to grow up into full power in the life of the world.

But the very genius of the Wesleyan revival is not, not, not that John Wesley found a new meaning, but that he set an old meaning on fire until it became incandescent in men's minds, glowing and potent in their wills, fiery in every energy of their ongoing activity. He set the truth that had become conventional blazing with the sheer conflagration of a fresh perception. And it might happen that you and I could do that today. Nothing, nothing, would then be impossible.

We will look at that England of his. It had been grimly and ironically and sardonically tired and heavily grown over with the sense of futility and folly and failure. When in this very century the most corrosive bitter irony was the irony of a great ecclesiastic, when if you wanted to find a man who thought so poorly of humanity that he wrote a brilliant irony in which horses had the human qualites and men had beastly qualities and he called the horses "whinims"; when that was the best Swift could say about human kind, you begin to probe the dark depths of a deep disillusion. Regarding which, you might say that it would be impossible to kindle it into any fresh breath of confidence, any new glow of hope, any energy of high expectation.

The whole world was sick with the awful taste of the morning after of centuries of untamed vices, uncured depths of sensuality, uncured diseases of desperate selfishness, until the awful sinking depths of that thing, when men were worse than beasts—for a beast simply acknowledges the rush of biological desire when it comes, but a man uses his brains to dramatize his body—and when that thing had gone on century after century until the world was sick of its own sensuality and sick of its own dreary, hard, sordid selfishness, it looked out as Dean Swift had looked out, hating itself.

How can you have the spring song of a bird if the spirit is dead? How inevitable it will be that any noble voice will be greeted with raucous mirth, any idealistic voice will be greeted with hard, grim anger. For when a man's idealism is dead, the one man he can't forgive is the idealist.

Oh, there was no chance for Wesley in the eighteenth century! It is perfectly clear. Or suppose you look at it from the standpoint of the vivid, not animality of Tom Jones. Henry Fielding had every gift which came from classical training and the very best he knew about life was to dramatize it in such a way that a kind-hearted beast was the ideal man. Or suppose on the other hand you take the gushing, undisciplined sentimentality of Richardson. People wept literally buckets of tears, they said, appealed to by the unutterable sentimentality of the typical writing of Richardson.

Animality and good nature—that is Fielding. Undisciplined, endless emotion—that is Richardson.

What hope was there in such a time of speaking in the name of ethical religion? Or suppose you touch for a moment the intellectual life of the world on more thoughtful levels? What were men saying? Dreading above everything creative passion, enthusiasm, as they called it. The very pronunciation of the word was enough to drive anybody mad.

It was a world which had possessed all the idealism and had sinned against them until the decayed words were lying all about; the rotting carcasses of words which had once expressed a living idealism. And if your very vocabulary is a series of rotting carcasses, of decaying idealisms, how can you use such a vocabulary to make the will of God luminous to a decade and age?

Of course, you see, the thing was quite impossible and I think it is tremendously important to see that, because anybody who analyzes our age with equal frankness will come upon an equal sense of impossibility. It is perfectly impossible. And yet—

Well, take the Wesleys. When the Duke of Wellington won the Battle of Waterloo, he was just an example of how England cannot really get along without a Wesley, for, of course, Sir Arthur Wellesley was a Wesley. Back in the century before one of the Irish cousins had invited Sam Wesley to send one of his sons over to be adopted and there was some talk of Charles going, as I remember it. It is rather diverting to think what would have happened if Charles had gone. He didn't, though, and the man who did go represents the process of biological development out of which Sir Arthur Wellesley and then the Duke of Wellington came.

That meant, of course, a family which had exposed itself to most of the kinds of experience which characterized the life of the time. They had been Puritans and then they had gone back to the Anglican tradition. They had gone back a little farther and, of course, you find them with a part of the life of the old church. Socially they had that easy self-confidence which belongs to men who never assert themselves in certain ways because they don't need to. They expect to be taken seriously.

When old Sam wrote his poem on Job and left it behind, of course, it was presented to the Queen. She did rather make a faux pas by praising the binding. (Laughter). But they were that sort of a family, with easy access to all the distinguished people socially. Sam was always leaving Epworth and going to meet His Grace, the Duke of This, His Grace, the Duke of That. The chances of the boys came from this friendliness with men in high position, with a certain shrewd practicality gained from centuries of life as a

part of that tradition of squiredom, that ruling tradition of interior England.

Now, in all honesty, that tradition was quite likely to produce another Henry Fielding, but it wasn't likely to produce a great religious leader. It was likely to produce a man who woudl follow the hounds with enthusiasm, a man who would be a great fox hunter; a man who would be a very marvelous man at any one of the county occasions and would be a little more than a country cousin at court.

But that out of that family should come a passion so profound, a luminous enthusiasm so creattive that all England would be shaken to the very center! Quite incredible; quite impossible.

John Wesley wasn't the kind of a man to have that experience. What kind of a man was he? A logician, first and last. When they made him Fellow of Lincoln College they put him in charge of the logical disputations. Every week he presided several days while men said all that could be said on every side of every subject and then he showed them how they were wrong and how they could say something more clever.

You all know that a debater never becomes a prophet. He becomes a United States Senator. (Laughter). The idea that a glorified debating society should produce a prophet to remake England! The thing is too silly to think about. It doesn't happen.

This John Wesley who was always analyzing everything from the standpoint of a cold and detached mental process—why, he couldn't even propose to a woman without putting down seventeen reasons for it and nineteen against and then deciding not to. (Laughter).

You see the whole thing is set for failure. That is the thing I am trying to say. The thing couldn't happen. Well, ecclesiastically the stage is set for failure. Look at your England. Now, the old church had a glorious history even in England, but the old church had simply lost any power to keep the soul alive in England. The old church was gone, and the new church hadn't quite recovered from the matrimonial adventures of Henry VIII. A state church always is likely to be so busy making diplomatic adjustments that sometimes the particular adjustments are much more in the mind of great ecclesiastics than the will of God.

What about the great non-conformist groups? Well, the Presbyterians had gotten so hard and cold and icy that even Cromwell said to some of them about the time of the Westminster confession, "In the name of God, do stop and think. In the name of the bowels of Christ, ask yourself if you might not be mistaken."

This hard and rigid reformed type of life had simply made no large appeal to the imagination of England. The independents had been magnificent under Cromwell but they had become, most of them, deistic rationalists by the time the eighteenth century had come. The Baptists had lost any real, tremendous glow. The Quakers had ceased to be very impressive. There was a little tendency to become too pantheistic anyway and a tendency to think so much of the inner voice that they got mixed up about the outer responsibility. There wasn't any promise in any ecclesiastic life in England during the period and it is quite obvious, you see, that for the next hundred years or so religion was to be in a bad way.

And then this meticulous little Oxford scholar, so much of a gentleman that after a mob had been endangering his life he looked to see if there was a little mud on his gown and he was more troubled by the mud than he was by the danger to his life; always carrying an unmistakable Oxford accent even when he talked to the miners. This little man, not much bigger than your thumb! Everybody looked down on John Wesley physically. You know what an awful disadvantage that is. Most of you could walk beside him and he would reach to your shoulder. That was John Wesley.

Suppose you follow him to Georgia. This is before his adventure had ended with a discovery of the meaning of the love of God. He is still what he later called a servant in his Father's house. Like the eighteenth century romanticist that he is, he has a rather fascinating love affair, but the rationalist in him goes so slowly that the young woman, in sheer annoyance, marries another man; and the whole situation become so complicated that after refusing the sacrament to this young woman now married, Wesley runs off from the colony in the night and the whole adventure seems to end in frustration.

This does not seem to be the man of whom Macaulay is to write that he had a genius for government not inferior to that of Richeliu. How can this meticulous logician, this sentimental eighteenth century rationalist, this half Puritan, half Anglican ecclesiastic, this queer combination of diversified incongruities called John Wesley—how can this man change the life of England? The answer is plain.

At this time I want to say several disagreeable things. I have read with thorough annoyance the attempts to discredit Aldersgate which have been published in the last few years. I read these with annoyance because it ought to be so easy to see through them.

Take, for instance, the life of Wesley by Father Piette. From the start I am inclined to be with Father Piette because he is a Franciscan and the Franciscans have helped to keep love alive in the world. It is little less than a miracle that Father Piette should have given all the time he gave to the study of Wesley and should have written a biography which, on the whole, is so full of kindliness, so full of friendliness, so full of sympathy and of understanding. Then comes this depreciation of Aldersgate. Why? Well, you can't suppose that even the most gracious Franciscan would enjoy having the eighteenth century revival begin by an experience which Martin Luther made possible to John Wesley.

The Aldersgate experience came after Wesley had listened to Martin Luther's exposition of Paul's interpretation of the grace of God. That was too much for a devout Catholic.

It is curious that some Protestants who have been greatly impressed by Father Piette's depreciation of Aldergate have never noticed this. Then, a man must abide by the creed he sincerely believes and Father Piette, of course, is committed to the position that in Baptism and in the Eucharist tremendous things happen to us in the way of reception of the grace of God. So Aldersgate, apart from any one of the seven sacraments of the church, as an inner experience, was sure to puzzle our genial Franciscan writer. I am a bit surprised that his Methodist readers have not seen how inevitable this was. The truth of the matter is that anybody with eyes in his head ought to see clearly enough that up to Aldersgate there was an incompetent Wesley with a divided personality. After Aldersgate you have an increasingly focused, harmoniously organized personality, changing the life of the English people and Aldersgate is the thing that is between the two periods.

I really do not think we are going to gain very much by the depreciation of Aldersgate. That is a fact. But there is something else. I wonder if we realize that the thing which happened to John Wesley at Aldersgate is the thing that has happened to every great Christian who came to an evangelical experience ever since the days of Paul? That is the setting in which you have to see Aldersgate. Paul's experience on the Damascan road, when his sudden vision came, was Paul's Aldersgate. Wesley at Aldersgate took Paul's Damascan journey. The two things belong together.

When you begin to see the interrelationships of these things, moving about from century to century, from life to life and from heart to heart, it is then that you begin really to understand them.

(To be continued)

ASSIGNMENTS OF BISHOPS

First Episcopal district: Bishop U. V. W. Darlington, Louisville, Kentucky, Illinois.

Second Episcopal district: Bishop Hoyt M. Dobbs, Memphis, Mississippi, North Mississippi.

Third Episcopal district: Bishop Arthur J. Moore, Belgium, Poland, Czechoslovakia, Korea, China, Japan, Africa.

Fourth Episcopal district: Bishop Paul B. Kern, Tennessee, Holston, Florida, Latin Mission, Cuba, Brazil.

Fifth Episcopal district: Bishop A. Frank Smith, Louisiana, Texas, West Texas, Texas Mexican, Indian Mission.

Sixth Episcopal district: Bishop Ivan Lee Holt, Central Texas, North Texas, Northwest Texas, New Mexico.

Seventh Episcopal district: Bishop W. W. Peele, Baltimore, Virginia, Western Virginia.

Eighth Episcopal district: Bishop Clare Purcell, North Carolina, Western North Carolina, South Carolina, Upper South Carolina.

Ninth Episcopal district: Bishop C. C. Selecman, Oklahoma, Little Rock, North Arkansas.

Tenth Episcopal district: Bishop D. L. Decell, Alabama, North Alabama, North Georgia, South Georgia.

Eleventh Episcopal district: Bishop W. C. Martin, Pacific, Northwest, Arizona, Western Mexican, California Oriental Mission.

Twelfth Episcopal district: Bishop W. T. Watkins, Missouri, Southwest Missouri, St. Louis, Mexico.

LOUISBURG COLLEGE IN PICTURES

In presenting the work and the future of Louisburg College to the conference and the congregations a stereopticon lecture has been prepared on the more general theme of education with a special emphasis upon the opportunity that Louisburg College offers for a particular type of service.

There are four groups of pictures, namely, a group illustrating the power of the mind, a group revealing the value of a trained hand and mind, a group illustrating how men have willed their money to the education of youth, and a group portraying Louisburg College, its buildings, student groups, activities, and financial conditions.

This series present an inspirational atmosphere for high school graduates, and especially for those who desire to go on with their educational development; also the facts about Louisburg College, its future work, and its financial position.

Those interested in an opportunity for the determined young man or young woman to achieve an advanced power for service through a better trained hand and mind will be pleased to see this series of charts, graphs and pictures.

Walter Patten.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 10
Asheville, E. H. Nease 7
Fairview, T. A. Groce 5
Candler, Byron Shankle 3
*Saluda-Tryon, M. A. Lewis 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
Bald Creek, C. M. Smith 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
Haywood St., W. G. McFarland ... 1

Charlotte District

Hawthorne Lane, L. B. Hayes 40
*Marshville, J. E. McSwain 8
Waxhaw, W. T. Albright 6
Wesley Heights, Frank Jordan 6
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 5
Morven, G. N. Dulin 5
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Calvary, T. F. Higgins 3
Ansonville, L. F. Strader 3
Matthews, G. G. Adams 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Prospect, P. T. Dixon 2
Duncan Mem.-Derita, J. S. Folger.. 1
Mt. Zion, H. C. Sprinkle 1
First Church, C. C. Weaver 1
Myers Park, R. L. Ownbey..... 1
Peachland, J. B. Fitzgerald 1
Monroe Ct., D. B. Mullis 1

Gastonia District

Bessemer City, J. O. Ervin 13
Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Lincoln St., W. B. Shinn 4
Bradley Memorial, H. F. Duncan.. 4
Cramerton, C. F. Womble 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Belwood, R. C. Goforth 2
Kings Mountain, E. W. Fox 2
McAdenville, H. E. Jones 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 12
Stoneville- Mayodan, R. M. Hardee 9
Asheboro, H P. Powell 8
Wesley Memorial, E. H. Blackard.. 6
College Place, B. C. Reavis 5
Draper, P. R. Rayle 5
Centenary, C. S. Kirkpatrick 4
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 2
Oak View, J. W. Groce 2
*Calvary, D. V. Howell 2
*Reidsville Ct., T. V. Crouse 2
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Gilkey, B. A. Sisk 13
Lenoir, First Church, J. S. Hiatt... 12
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Spindale, F. J. Stough 5
Pleasant Grove, R. G. Tuttle 4
Forest City, Fletcher Nelson 4
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Broad River, V. P. Crowder 3
Glen Alpine, M. F. Moores 3
Elk Park, J. D. Pyatt 2
Table Rock, V. R. Masters 2
Watauga, J. W. Parker 2
Dudley Shoals-Hudson, O. L. Robinson 1
Granite Falls, E. P. Billups 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Cliffside-Avondale, H. E. Stimson.. 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 9
Spencer, W. O. Goode 9
Cooleemee, A. A. Kyles 4
Albemarle, Central, G. B. Clemmer 4
Albemarle Ct., G. L. Wilkinson ... 4
Kerr Street, C. E. Murray 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 9
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Catawba, Reid Wall 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1
Shepherds, A. G. Lackey 1

Waynesville District

Murphy, W. A. Barber 6
Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Whittier, McRae Crawford 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 19
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 6
Thomasville, Main St., C.M.Pickens 4
Walkertown, C. C. Herbert, Jr. 4
Grace, O. B. Mitchell 3
Kernersville, T. R. Wolfe 3
Rural Hall. W. R. Harris 2
Burkhead. W. B. Davis 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1
Lewisville, G. C. Graham 1
Sandy Ridge, A. C. Williams 1
Yadkinville, J. H. Green 1

Durham District

Cedar Grove, S. F. Nicks 11
Front Street, H. I. Glass 11
West Durham, M. Y. Self 11
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Siler City, C. F. Heath 4
Person, M. W. Lawrence 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Carr, C. P. Womack 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Milton, A. M. Williams 2
Calvary, Daniel Lane 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Eno, H. T. Coley 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Wanchese, J. W. Sneeden 3
Perquimans, W. G. Lowe 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Swan Quarter-Fairfield, R.Z.Newton 2
Hertford, D. M. Sharpe 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
***Jonesboro, P. H. Fields 20
*Aberdeen-Vass, S. J. Starnes 18
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 12
Parkton, M. C. Ellerbe 5
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
Roberdel, F. A. Lupton 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Goldston, W. J. Underwood 3
Fayetteville Ct., J. C. Williams.... 3
Stedman, I. J. Strawbridge 2
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1
Laurinburg, H. L. Hendricks 1
Hay Street, W. C. Martin 1
Glendon, L. W. Hewitt 1
West End, W. F. Keeler 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Pikeville-Elm St., J. J. Rooks 4
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 3
Kinston, A. S. Parker 3
*Hookerton, J. H. Miller 3
New Bern, L. C. Larkin 2
Snow Hill, B. D. Critcher 2
*Aurora, J. W. Dimmette 2
Presiding Elder, E. L. Hillman 1
Riverside-Bridgeton, W. F. Elliott.. 1
La Grange, J. C. Humble 1
Grimesland, F. R. Davis 1
Grifton, G. B. Starling 1
Greenville, T. M. Grant 1
Pamlico, W. A. Tew 1
Fremont, C. W. Robbins 1

Raleigh District

Henderson (First), R. E. Brown .. 8
*Franklinton, S. E. Mercer 8

Newton Grove, J. A. Dailey	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	3
Fairmont, O. L. Hardwick	3
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
*Benson, J. C. Whedbee	1
Bailey, L. T. Singleton	1
Creedmoor, E. C. Durham	1
Zebulon-Wendell, J. W. Bradley	1

Rocky Mount District

*Weldon, B. P. Robinson	14
*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1
Conway, L. V. Harris	1
Stantonsburg, P. D. Woodall	1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	5
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Bladen, W. R. Stevens	3
Swansboro, C. B. Long	3
Southport, E. M. Hall	2
Town Creek, J. C. Harmon	2
Wallace-Rose Hill, E. C. Maness	2
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Greensboro	**25**
Fayetteville	**26**
Marion	**25**
Charlotte	**22**
Durham	**20**
Winston-Salem	**18**
Raleigh	**18**
New Bern	**17**
Salisbury	**17**
Wilmington	**16**
Elizabeth City	**16**
Asheville	**15**
Gastonia	**14**
Statesville	**12**
Rocky Mount	**12**
Waynesville	**10**

Of the 529 pastoral charges in the two conferences 273 have made a report. Where are the 262? Do these nearly 300 pastors feel quite comforable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

N. C. CONFERENCE TREASURER'S REPORT, APRIL 1-MAY 1, 1938

Durham District

Durham, West Durham	$ 325.00
Leasburg	100.00
Siler City	15.33
Yanceyville	144.34
Total	584.67

Elizabeth City District

Hatteras	90.00
Manteo	162.00
South Mills	153.00
Swanquarter-Fairfield	20.00
Washington	1000.00
Williamston	35.00
Total	1460.00

Fayetteville District

Carthage	127.47
Fayetteville, Hay St.	127.50
Hamlet	275.00
Parkton	55.00
Sanford	750.00
Total	1334.97

New Bern District

Beaufort	138.00
Goldsboro, St. Paul	200.00
Goldsboro Ct.	201.85
Greenville, Jarvis Memorial	287.50
Grimesland	19.00
Hookerton	200.00
Mt. Olive-Calypso	75.00
New Bern, Centenary	200.00
Newport	20.50
Ocracoke-Portsmouth	17.77
Pamlico	27.06
Pikeville-Elm Street	10.00
Snow Hill	50.00
Total	1446.68

Raleigh District

Cary-Apex	117.90
Erwin	4.72
Four Oaks	66.04
Franklinton	210.00
Garner	100.00
Lillington	25.00
Oxford	231.42
Raleigh, Edenton St.	750.00
Tar River	30.50
Total	1535.58

Rocky Mount District

Bethel	175.00
Elm City	66.50
Nashville	62.50
Spring Hope	10.00
Stantonsburg	37.26
Wilson	300.00
Total	651.26

Wilmington District

Bladen	65.00
Burgaw	50.00
Chadbourn	25.00
Elizabeth	10.00
Jacksonville-Richlands	15.00
Shallotte	15.00
Southport	50.00
Tabor City	53.50
Town Creek	42.00
Wilmington, Trinity	75.00
Total	400.50
Grand total	$7413.66

C. A. Dillon, Treas.

A BOWL OF RICE

Hundreds of thousands of dollars will be necessary to meet China's most urgent needs. The raising of the needed amount is possible if all Christians everywhere give as they can, over and above their regular church obligations. As a Southern Methodist group we are responsible for 25,000 hungry, homeless, sick refugees in Shanghai alone. Some of us can give a thousand dollars, some a hundred, some ten, some only one dollar, some still less.

A mixture of rice and ground soy bean and cabbage or turnip soup is served twice a day at the best organized refugee camps. Ninety cents will buy this food for one person for a month. Sixty cents will buy the necessary materials for a cotton-padded suit. One dollar will buy a heavy quilt (to be used by six people). What shall be our response?

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—RELAXES MY NERVES

says CLYDE KITTELL
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Do HEADACHES make you TENSE and JUMPY? When they do, your NERVES need help—same as your HEAD. They'll get it, too, with Bromo-Seltzer.

This famous remedy eases headache PAIN speedily, and it also soothes your NERVES. That's why people who must keep fit for the job take this world-famous remedy. It does more for them—things many remedies can't do.

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MISS NETTA COOK ROBERTSON, Associate Director of Young People's Work-Office Secretary
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

VACATION CHURCH SCHOOL INSTITUTES MAY 16-20

Monday, May 16, 8 p. m.—Durham, Calvary church.

Tuesday, May 17, 3 p. m.—Raleigh, Edenton Street church; 7:30 p. m., Henderson, First church.

Wednesday, May 18, 10 a. m.—Weldon; 3 p. m., Williamston; 7:30 p. m., New Bern, Centenary church.

Thursday, May 19, 10 a. m.—Morehead City; 3 p. m., Kinston, Queen St. church; 7:30 p. m., Goldsboro, St. Paul church.

Friday, May 20, 10 a. m.—Fayetteville, Hay Street church; 3 p. m., Laurinburg; 7:30 p. m., Sanford, Steele Street church.

Much interest has been manifested in the series of vacation school institutes planned for our conference since announcement has been made concerning them. We trust that every pastor and children's division superintendent will make every effort to see that there is a good attendance of children's workers from their churches. The meetings will last for two hours each, and in the course of that time Miss Barnett Spratt, director of vacation school work for our church, will go into every detail concerning vacation school work in the local church. Those who have already made plans for their schools are urged to bring their materials to the institute in order that detailed help may be given in regard to the specific courses that are to be used. Those who have not planned schools will do well to have Miss Spratt's assistance in setting up their schools. All pastors and children's workers are invited to the institute in their area.

ASSEMBLY DATES

Young People's Assembly

(For young people 16-25 years of age). Louisburg College, June 27-July 1.

Intermerdiate Assemblies

(For young people 12-15 years of age).

Louisburg College (First), June 23-27.

Louisburg College (Second), July 1-5.

Murfreesboro-Chowan College, July 11-15.

ASSEMBLY NOTES

Assembly bulletins are being mailed this week to each pastor, general superintendent, young people's division superintandent, and adult counselor in the conference. These bulletins contain full information concerning every detail of our summer assembly program. They contain, also, application blanks for delegates to use in registering for the assembly. We urge our young people to register as early as possible. Those churches desiring to send more delegates than their original quotas allow can probably send their other delegates if their registrations are sent in early.

As indicated in a recent issue of the Advocate we plan to have two intermediate assemblies at Louisburg College this summer instead of an assembly at White Lake as we have had in recent years. Each assembly will be limited to 75 delegates since we feel that is the number for an intermediate group with which the most effective work can be done. Any intermediate in the conference is eligible to attend any one of the intermediate assemblies, but we are suggesting certain district groupings that will tend to divide our attendance into more or less equal groups. The Murfreesboro Assembly is for the Elizabeth City district and the upper part of the Rocky Mount district. We are suggesting that intermediates in the Raleigh and Durham districts and lower part of the Rocky Mount district attend the First Louisburg Assembly, and the New Bern, Fayetteville, and Wilmington district intermediates attend the Second Louisburg Assembly. These divisions are not arbitrary, however, and as stated above any intermediate can attend any one of the three assemblies that suits him best.

The cost of the Young People's Assembly this year is $7, one dollar of which is to be sent in with the application. The cost of the Intermediate assemblies is $6.50, and one dollar of this is to be sent with the application.

YOUR YOUNG PEOPLE

Our summer assmbly program is designed to be more than simply a recreational period for our young people, although this phase of a young person's life is well provided for in each assembly and those who come do seem to enjoy that side of the assembly life. It is to a more important interest that we would have our summer program contribute, and that is the interest in individual Christian growth and in preparation for Christian leadership. Because this is our chief purpose, we are very anxious to have in our assemblies those who can receive the greatest benefit from this kind of program and those who can take back into their local churches the inspiration and practical help to be secured from it. We hope no church will pass up this opportunity of providing that some of its young people have a share in this summer program. And we hope that care will be taken to select those to whom such a program can have the most meaning.

THE GENERAL SUPERINTENDENT

"Getting, Keeping, Reporting New Members"

"One of the objectives of our bishops in the Aldersgate Commemoration is **a substantial increase in church school enrollment and attendance this year.** There are many reasons why this objective should be achieved. The people need the blessings which the church school can give. The church school needs new members. The multitudes of unchurched people in the South need the gospel. The church school has been the chief feeder for church membrship for many pears. We must keep the church school strong and keep up its membership and attendance or the church itself will suffer.

"The General Board of Christian Education, through its department of the local church, is co-operating with the bishops in achieving the objective they have set for increasing church school enrollment and attendance. The conference boards of Christian education are also co-operating. They have inaugurated a church-wide campaign for membership increase under the slogan, 'Send our pastor to conference with a better report this year.'

"The pastor is the chief officer of the church school, but he has many other things to do. His leadership and sympathtic co-operation are needed and should be readily given in this momentous movement which bids fair to give him the best report he has had on his church school within a quadrennium.

"The person upon whose shoulders the success of this movement really rests is the general superintendent. If he is interested and works with his fellow officers and teachers for new members and a better report, success is sure to crown his efforts."

The Immediate Task

The paragraphs quoted above are the opening paragraphs of a leaflet, "The General Superintendent—Getting, Keeping, and Reporting New Mem-Members," which has gone this week to each general superintendent in our conference. We trust that each general superintendent will read this leaflet through very carefully, and will have a meeting with his pastor and fellow-workers in the church school to consider all the details that are suggested in the leaflet.

For some time now we have stressed the importance of each church school taking thought for those in their areas who should be brought into the membership of the school. Many of our leaders have been working on this impartant matter and we were able to report an increase in church school members last year for the first time in several years. Already this year some of our schools have set definite objectives for their own membership and are taking steps to reach these objectives. It is time for every general superintendent in the conference to join in the effort to increase the effectiveness of the work of his school and to reach more people through the school. We hope that the next few months will find all our general superintendents and other workers engaged intensively in this effort. That is our immediate task.

"SOMETHING DEFINITE TO WORK TOWARDS"

On the inside of the back page of the leaflet that has gone to our superintendents is a blank on which the superintendent is asked to report to the executive secretary the definite goal he and his workers have set for increase in church school enrollment this year. We hope that every group of workers will consider this matter and that each superintendent will fill out the blank and return it to the conference office.

LET'S PLAN OUR VACATION SCHOOLS

PASTORS
CHILDREN'S WORKERS
INTERMEDIATE WORKERS
VACATION SCHOOL WORKERS

COME

TO THE MEETING NEAREST YOU

LAKE JUNALUSKA	Wednesday, May 11, 9:30 A. M.
ASHEVILLE, Central Church	Wednesday, May 11, 3:00 P. M.
HENDERSONVILLE	Wednesday, May 11, 7:30 P. M.
GASTONIA, Main Street Church	Thursday, May 12, 2:00 P. M.
ALBEMARLE	Thursday, May 12, 7:30 P. M.
ASHEBORO	Friday, May 13, 9:30 A. M.
REIDSVILLE	Friday, May 13, 3:00 P. M.
GREENSBORO	Saturday, May 14, 9:30 A. M.
WADESBORO	Monday, May 16, 10:00 A. M.
MONROE	Tuesday, May 17, 9:30 A. M.
CHARLOTTE, Spencer Memorial	Tuesday, May 17, 3:00 P. M.
FAIRGROVE, Thomasville Circuit	Wednesday, May 18, 3:00 P. M.
MARVIN CHAPEL, Forsyth Circuit	Thursday, May 19, 3:00 P. M.
DOBSON	Friday, May 20, 3:00 P. M.
BRYSON CITY	Wednesday, May 25, 3:00 P. M.
ANDREWS	Wednesday, May 25, 7:30 P. M.
HAYESVILLE	Thursday, May 26, 10:30 A. M.
FRANKLIN	Thursday, May 26, 3:00 P. M.
SYLVA	Friday May 27. 2:00 P. M.

WESTERN NORTH CAROLINA CONFERENCE BOARD OF CHRISTIAN EDUCATION

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HOW'S THE FAMILY?

To those who are interested in knowing how the Children's Home family is getting along let it be said that practically all of the youngsters are well and are busily engaged in their learning processes and in their work projects. The one exception to this happy situation is the serious illness of Clifton Weaver, a 12-year-old lad. Clifton has been in the Baptist Hospital, Winston-Salem, for over a month with a serious stomach annoyance now diagnosed as being brought on by ulcers. We have had different specialists treating him but so far without any appreciable effect. Four hundred of our children are well but one is seriously sick.

FROM GENERAL TO SPECIFIC

One has to make quite an adjustment in changing from General Conference scenes to specific family scenes. The effect from this cause is much further removed in the former as compared with the latter. One can't generalize with very much effectiveness in dealing with the unification of the temperaments of an adolescent youngster. We were very happy to assume a small part of the great challenge which came to one of the greatest General Conferences in the history of Methodism. We are now finding some joy as well as anxiety in dealing with challenges of one of the largest families in the history of Methodism. We are trying to use some of the good will and Christian fervor secured at the General Conference in dealing with problems an opportunities connected with some of the finest boys and girls who ever lived.

BISHOP PURCELL

Our people are going to like our new leader of the four conferences in North and South Carolina, Bishop Clare Purcell. Our new bishop is a man of pleasing appearance and of attractive delivery. He appears to be of a judicial temperament. His tone of voice and general bearing would indicate that he would think deliberately and cautiously before making any important decision. Coming directly from a successful pastorate, he naturally will have a warm regard for the problems of Methodist preachers and their congregations. We were very favorably impressed with all the new bishops. Certainly the one assigned to our area does not suffer in comparison with any of them.

SPRING GAMES

Athletic teams representing the Children's Home usually win so many more games than they lose that the loss of a game becomes a matter of rare news. This spring the baseball teams have lost more games than they have won so that the winning of a game is now a matter of news. Our teams—varsity boys, junior boys and varsity girls—are composed of young and somewhat inexperienced players. Naturally they get somewhat confused and excited in close games so that errors accumulate quite as fast as runs are scored. But they can take it, that is they can take it until they can learn not to have to take it. No Children's Home bunch of youngsters particularly enjoys being beaten. The will to win is quite manifest and will in the run of time bring a co-ordination of mental and physical endeavor in such way that the win will follow the will. In another week our baseball season will have closed and then will come the summer's work days.



Two of the Johnson boys

HONOR SOCIETY

We are not getting much money these days but, thank goodness, we are getting some. Congregations having joined the Children's Home honor society during the past two weeks are First church, Asheboro, where Rev. H. P. Powell leads, and First church, Newton, where Rev. W. M. Smith directs things. Both of these congregations and both these pastors are among the choicest of the Children's Home's friends. We are glad to have them join the 1938 edition of our honor society.

RALPH'S FRIENDS

"After seeing Ralph Linder's picture in the Advocate Sunday we decided he needed a new suit of clothes. As he is the boy that this class is sponsoring we are greatly interested in him. Have him write me a letter stating what his hobby is and things that he is interested in so that I may read it to the class. We are sending $10 for a new suit of clothes for him and it is not to apply on the regular allowance we send for him." So writes James B. Kivett, secretary of the Young Men's Bible Class of First church, Asheboro. On looking at the picture we agreed with Mr. Kivett that Ralph did need a new suit. Not that Ralph's suit was worn out, but that he had shown a tendency to grow out of it. Ralph will write Mr. Kivett that he would rather have a baseball glove than anything else except a baseball glove and a bat and a ball.

MAY DAY

May brings plenty of fine days, but so far as the Children's Home is concerned the biggest May day is the fifth Sunday in May. At that time all our church schools will have an opportunity to contribute to the needs of our boys and girls. It will be Children's Home Sunday, one of the four Sundays in the year when our friends can give a free will offering over and above the ten per cent apportionment to the sustenance of over 400 members of our family. We trust our friends will begin to make plans for a liberal outpouring of helpfulness at this time. We have not had a fifth Sunday since January. What a long time to wait!

THE JOHNSON BOYS

A number of our sponsoring friends are urging that we secure pictures of the children they are sponsoring so that they may have them enlarged for placement in their class rooms. We are also anxious to secure some pictures of these children for decorating this page of the Advocate. We have a sort of feeling that many people are not much interested in what we write but are interested in the pictures appearing on this page. The picture this week presents Rudolph and Carlton Johnson, two fine little Greensboro boys. Rudolph, who will be six years old the 16th of June, is sponsored by Circle No. 6, Woman's Missionary Society, First Church, Asheboro, and Carlton, who was four years old the 31st of March, is sponsored by the Cleveland County Young People's Union.

THE WEATHER

The weather continues dry here at the Children's Home. Coming back from Birmingham the other day we followed good rains all the way through Alabama, Georgia, South Carolina and well into North Carolina, but the supply gave out before it reached our area. The weather we have had has aided us mighty well in harvesting a fine hay crop. Our first mowing of alfalfa was housed without any rain, as has been true of our heavy mowings of a mixture of oats, vetch and Austrian peas. Our strawberries are not materializing this year and our spring vegetables are not amounting to much. Doubtless in the run of time some copious showers will be coming down upon our hillsides. Some rain would serve us mighty well.

City Girl: "And I suppose at dusk, when the sun is stealing over the Rockies in purple splendor, you cowboys are huddled around the campfire broiling venison and listening to the weird, eerie, unnatural howlings of the coyotes."

Rattlesnake Gus: "Well, ma'am, not ezzackly. Usually we go inside and listen to Amos and Andy."—Pitt Panther.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Practically all of our children have received their spring and summer clothes, for which I am deeply grateful. I feel confident that the few who have not yet received their clothes will get them at a very early date, since the weather is warm and they need them so badly.

* * * *

The golden wedding anniversary of Hon. and Mrs. Josephus Daniels was quite a social event in Raleigh last week. They number their friends by the thousands in and out of Raleigh. The day following the anniversary Mrs. Daniels sent our children 12 gallons of ice cream. Mr. and Mrs. Daniels have always been deeply interested in the welfare and happiness of our children and are always doing something for their pleasure.

* * * *

On last Tuesday Brother W. C. Chauncey of Grifton, assisted by some of the men of the Methodist church, brought a number of the Sunday school boys up to visit the Orphanage. They had dinner on our lawn and visited a number of the cottages, and were present at our noon meal, when they saw nearly all of our children in the dining room. Brother Chauncey is lay leader of the New Bern district and is doing a great work among the laymen of that district.

* * * *

For several weeks this spring our boys did not play baseball, due to the fact that we had a siege of measles. Since the quarantine has been lifted, and the boys have fully recovered, they are now playing three or four games each week in order to catch up with their schedule. Our team is made up largely of inexperienced players, but the coaching of Prof. J. O. Sanderson, principal of our school, and who was a star baseball pitcher on the Duke University team, our squad is developing into a very good team. Our boys were very happy to come off victorious over the Children's Home baseball team recently. The contest was close and hard and the result was a tie at the end of the ninth inning, but in the tenth inning our boys won. We are organizing our boys and girls now into a city-wide soft ball league, and they will derive much pleasure from this wholesome pastime.

* * * *

While Dr. J. H| Banhardt, presiding elder of the Raleigh district, was attending the General Conference in Birmingham I held two of his quarterly conferences—one in the Creedmoor charge and one on the Fuquay Springs charge. The Creedmoor quarterly conference was held at Bullock's church on Saturday, and after preaching at the 11 o'clock hour we had a sumptuous dinner on the church grounds. Following dinner the quarterly conference was held. Brother E. C. Durham and his good wife have walked right into the hearts of their people. I found the work progressing in every direction. The reports from the various churches of the charge were unusually good. Judging from the way things have started on the Creedmoor charge, I predict a most successful pastorate for Brother Durham among those elect people of his charge. Creedmoor charge paid me $75 on its Orphanage apportionment.

A large congregation was present at Kipling on the Fuquay Springs charge on the first Sunday morning in May, and I considered it a great privilege to preach to the congregation at the 11 o'clock hour. Following the preaching service we went directly into the quarterly conference. Brother E. B. Craven made splendid reports from his charge, and I was glad to see the work going forward under his leadership. A sumptuous dinner was served in the church basement immediately after the adjournment of the quarterly conference. The Orphanage has many staunch friends at Kipling and throughout the Fuquay Springs charge who count it a privilege to minister to our 300 boys and girls. I was glad to visit Brother and Sister Craven at the parsonage in Fuquay Springs on my way home. I also had the privilege of visiting Brother and Sister E. C. Durham at the parsonage in Creedmoor on the Saturday before, and was glad to see these two parsonages in good repair and so nicely furnished.

* * * *

Mrs. Nellie B. Rives gives the following account of the visit of our singing class to Jarvis Memorial church, Greenville, and the Farmville Methodist church: "Rev. T. M. Grant was attending the General Conference in Birmingham and our singing class held his 11 o'clock service in Jarvis Memorial church on May 1. The church and Sunday school room were filled with interested listeners, and everything went off nicely. Upon our arrival Mrs. J. B. Kittrell met us and assigned us homes for dinner. Mrs. George Hadley had charge of the opening music, which was beautifully rendered. Prof. June Rose and Mr. Waldrop had the minister's place in the first part of our service. Rev. R. A. Bruton dismissed us with an effective prayer. All was planned nicely, I should say, by the secretary, Miss Ellington. We were glad to be with our many friends again in this church. It was my pleasure to have dinner with my nephew and his wife, Mr. C. B. Bynum, who is a druggist of Greenville.

We were in Farmville for the evening service. Rev. D. A. Clark, the pastor, was called out in a service, so Mr. J. T. Thorne had the minister's part of this service. I was very happy to be in the home of our friends, Mr. and Mrs. A. Q. Roebuck. Mrs. Roebuck was once music teacher at the Methodist Orphanage and endeared herself to our home. This was a very pleasant evening with friends in Farmville, and a delightful day for the class."

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"HANG-OVER"?

Over-action in a laxative is even worse than under-action. It leaves you feeling weak and dragged down—thoroughly miserable!

Ex-Lax acts "just right." It's not too mild—it's not too strong. There is no "hang-over" when you take Ex-Lax. It works smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains.

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FIFTEEN YEARS IN ONE FAMILY

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Warner's Safe Remedies Co., Rochester, N.Y.

NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City..	3:02 p.m.
Arrive Norfolk	4:50 p.m.

Ride the Economical Way for
2c Per Mile
SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

A feature of the recent annual meeting was the presentation of five life membership certificates to babies by Mrs. N. H. D. Wilson. Following "Aunt Lizzie" as superintendent of children's work, Mrs. Wilson was a familiar figure at various group meetings for many years urging the women not to neglect the training of the children. Her interest is not abated. Her consecrated life and her winsome personality make her a welcomed visitor and an honored guest anywhere within the bounds of the North Carolina conference.

The esteem and confidence of the conference still abides with Mrs. A. M. Gates, who served our missionary cause as leader for the past 11 years. Knowing her loyalty and devotion our women will still call upon her for her assistance and inspiration.

The historical committee is exceedingly anxious that conference records and church history be preserved. Every auxiliary should make a scrap book. These should be taken to the zone meetings and district meetings and submitted to a committee for inspection. Your conference historical committee expects to publish pamphlets at intervals, preserving historical data in convenient form. Will the entire membership of the woman's missionary society co-operate in preserving valued historical information? Cultivate a reverence for your historical records.

ACTIVITIES IN THE DISTRICTS

Mrs. C. J. Lytch arranged a profitable service at Maxton which we give below:

Members of the white missionary society met with the missionary society of A. M. Zion church on Monday evening, March 5, and all those who attended the meeting felt that they were well repaid, both spiritually and intellectually.

The scripture reading from St. Matthew, 25th chapter, was inspiring and the leader emphasized the latter part of the 40th verse, "In so much as ye have done it unto the least of these my brethren, ye have done it unto me," and gave us a wonderful lesson in service.

"The House by the Side of the Road," Sam Walter Foss' most loved and quoted poem, and several poems by Paul Lawrence Dunbar were read at the close of the president's remarks. A lovely solo, "God Watches Over the Sparrow," was sung.

Of special interest were the reports which were given of the missionary work of Miss Sallie Lou McKinnon in Africa.

The members of St. Paul's missionary society not only brought words of encouragement and understanding, but also brought substantial packages that we might use in having a rummage sale for the benefit of the church.

The pastor, who speaks to the congregation in closing, emphasized the need of Christ in the hearts of men, saying that if we are ever to have a world of peace, free from strife, envy and selfishness, it must come through the efforts of large hearted men and women, who live the gospel of the Christ they preach.

We wish to thank those good people who came to us because they felt our need. Our doors are always open in welcome to all Christian worshippers. (Signed) Mrs. Janie Bethea, president, and Mrs. Maggie Cain Malloy.

As a direct outgrowth of the study, "Rebuilding Rural America," in Jarvis Memorial church the health officer of Pitt county, Dr. Emmett, was asked to name some specific ways that missionary women could co-operate in improving rural conditions.

Mrs. Wyatt Brown is superintendent of Christian Social Relations and directed the following project:

Through Mrs. Wyatt Brown, supervisor of the Thrift Shop, voluntary workers have been secured for the Greenville City Maternal and Infant and Well Baby Clinics. Some of these volunteer workers have done clerical work such as taking histories, and others have made up a motor corps for the purpose of transporting the patients to and from the clinics.

Among the clerical workers have been Mrs. J. Herbert Waldrop and Mrs. Roy Harris; among the motor corps have been Mrs. P. W. Pickelsimer, Mrs. Iverson Skinner, Mrs. E. C. Wilkerson, Mrs. Carol Waldrop, Mrs. D. E. Baugham, and Mrs. Tyson Bilbro.

It is understood from the health officer that this voluntary help has been of great service in the successful operation of these clinics. He expressed his appreciation for the fine co-operation given by this splendid group of public spirited women. He stated that he was hopeful that this was just the beginning of an aroused public interest in the various types of clinic service offered poor people by the health department. He further stated that with the limited personnel of the health department it was almost essential that the department have voluntary helpers.

RALEIGH DISTRICT MEETING

The Raleigh district meeting of the woman's missionary society of the Methodist church was held in Clayton Friday, April 29, with Mrs. Gurney P. Hood, district secretary, presiding.

Around 200 women, representing a large per cent of the 53 societies in the district, were present to hear the many inspirational talks which were given. The "cut and dried" reports which mar many such gatherings were omitted and the time given to the discussion of interesting topics.

Mrs. M. T. Lambert of the hostess church gave a short but impressive welcome address, which was responded to by Mrs. W. I. Wellons of Raleigh.

"How We Can Promote the Work Through the Zone Meetings" was ably discussed by Mrs. T. R. Smith of Plank Chapel, leader of the northern zone of the district. Mrs. A. W. Hoffman of Edenton Street, Raleigh, talked on "Securing New Members."

Several interesting reports on different phases of the conference recently held at Greenville were made. Mrs. W. L. Spencer of Hayes Barton, Raleigh, talked on "Social Activities," especially stressing the benefits derived from the Student Center maintained at Greenville. Mrs. O. L. Hardwick of the new Fairmont church in Raleigh told of the spiritual life as stressed by representatives at conference, and Mrs. E. B. Craven of Fuquay Springs read a letter from Wanson, Korea, and told of the activities of some of our missionaries there, as given by Miss Euline Smith and Miss Ida Hankins, returned missionaries.

Mrs. W. J. Massey of Smithfield made an interesting talk on "How to Keep the Meetings Balanced," and Mrs. Leon Hall of Dunn talked on "The Spiritual Life." Christian Social Relations was ably discussed by Mrs. H. B. Baum of Four Oaks, who expressed the desire that we might have a Secretary of Peace, rather than a Secretary of War.

Mrs. F. B. Boone of Cary, conference superintendent of study, presented 23 Council certificates, 17 conference "honorable mention" certificates and three Efficiency Aim certificates to the societies that won them by holding study classes.

The noon hour devotional was conducted by the conference vice president, Mrs. H. J. Faison of Faison, who made a very impressive missionary talk, in which she named various excuses rendered for not giving more to missions, then told the real reasons why so little was done and the reasons why more should be done.

During the afternoon session, which followed a bountiful dinner served at the Woman's Club, little Stella Henrietta Lambert, daughter of Mr. and Mrs. M. T. Lambert of Clayton, was made a life member of the society. The fee was paid from contributions made at the meeting.

Other features of the afternoon session included a talk by Mrs. E. H. Williford of Raleigh on the benefits received from having young women groups in the societies; one by Miss Mary Gardner of Raleigh on the importance of the children's work, in which she told of the Korean banner won by Edenton Street and Duke Memorial, who tied for the honor; and a talk by Mrs. E. C. Few of Edenton Street, Raleigh, on the recommendations that had been adopted for the advancement of the work.

An invitation from the Fuquay Springs church to meet with them next year was accepted, and after the report of the hospitality committee, which was made by Mrs. Forest Heddin, and the reading of the minutes by Mrs. A. W. Hoffman, who had been appointed secretary, the meeting adjourned. Floy Leach.

The greatest homage we can pay to truth is to use it.—Emerson.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DEATH OF MRS. T. J. COPELAND

In the death of Mrs. T. J. Copeland of Baltimore, formerly of North Carolina, the Methodist Episcopal Church, South, loses one of its most widely known and active lay women. Mrs. Copeland died in the Johns Hopkins Hopital of her adopted city during the past week, following an illness of several months.

Mrs. Copeland was born in Randolph county, in this state, and lived in Greensboro for a number of years, moving to Baltimore in 1807. She was for years a member of the Woman's Missionary Council, as president of the Baltimore woman's missionary conference, resigning her position only a few years ago because of her ill health. She was a woman of brilliant mental attainments, a most magnetic speaker, and possessor of a charming personality. She was a most consecrated Christian, serving most faithfully and efficiently in various offices in the church she loved, not only in the Council, but in the organizations of the cities in which she had lived. At the time of her death she was editor of the Woman's Department of the Baltimore Southern Methodist and a member of the board of missions of her denomination.

She is survived by two sons, three brothers, Messrs. Clark Marsh of Randleman, Julius and Arthur Marsh of High Point, and one sister, Mrs. Pearl Welborn of High Point.

To know Mrs. Copeland was to love her and we shall miss her. Her Christian character, her love and devotion for her church and friends have been a benediction to us and we are grateful for her beautiful, consecrated life.

ZONE MEETING AT BALD CREEK

The Bald Creek auxiliary was hostess to zone 5 of the Asheville district in March, with a good representation from the societies composing the zone. Miss Jennie Proffitt, chairman, presided over the meeting, which opened with a worship service conducted by Rev. H. E. Bolick, followed by a vocal duet, "Tell Me His Name Again," sung by Mr. and Mrs. Bolick.

The welcome was extended by Mrs. Gus Hensley of Bald Crek, with response by Mrs. J. C. Lynn of Bakersville.

Miss Amy Hackney, secretary of the district, gave an interesting talk on "The Plan of Work," bringing out much that was informing and interesting.

Stewardship was the topic for the day's program and was discussed as follows: "Stewardship and Money" by Mrs. Blanche Green; "Stewardship of Time and Service" by Mrs. Steidley of High Point, who closed the morning session with a most impressive dedication service.

The afternoon session opened with prayer by Rev. C. M. Smith of Bald Creek, followed by reports of presidents of auxiliaries represented, and with a round table discussion period.

Letters from Miss Kate Hackney, missionary in China, were read by Miss Amy Hackney and were listened to with great interest.

Reports of the committee and benediction by the zone leader closed the day's program. Fall meeting will be held in Spruce Pine.

ASHEVILLE DISTRICT MEETING

Four hundred or more representatives of the woman's missionary societies of the Asheville district met at Asbury Memorial church on Tuesday of the past week for the annual district meeting.

Miss Amy Hackney presided over the meeting, which opened with an impressive worship service by Mrs. F. A. Walton, district chairman of spiritual life, who had for her topic "Love," as one of the foundation stones used in building Christ's kingdom. A pretty and appropriate vocal solo was rendered by Mrs. B. H. Cole of Acton, with her sister, Mrs. Carl Thrash, as accompanist.

Mrs. Virginia C. Airey of Asheville was elected secretary, and after the appointment of committees a service of remembrance, honoring the fifteen members of the district's societies, who had passed away within the past year, was held. After a responsive service of scriptural quotations, appropriate to the occasion, and in which the entire congregation took part, the five zone chairmen came to the chancel and as the names of their zone members were called placed white carnations in a basket of green, which was afterwards taken to the grave of Mrs. Ralston, mother of the president of the Asbury Memorial auxiliary. "One Sweetly Solemn Thought" was sung as a duet by Mrs. M. B. Tilson and Mrs. Ledwell.

The reports of the zone chairmen were given through the representation of a flower garden, each zone being a plot of the garden with the missionary societies the plants. Reports of the progress of these gardens for the past year were encouraging and showed an advance along many lines.

Miss Hackney, district secretary, under the title, "The Garden Beautiful," gave a most gratifying report of the district work for 1937, in which advance was made in all departments, and at the close as the representatives of the auxiliaries came to the altar with their pledges, each placed a red rose in a silver bowl as a sign of faith in the love and loyalty of her co-workers in meeting the obligatin, even if it had to be done through sacrifice, remembering the atonement made for us by the Saviour of the world. A vocal solo, "Spirit of God Descend," sung by Mrs. Eugene Biddix, was a feature of the morning program.

The message of the Woman's Missionary Council for 1938 was brought by Mrs. W. R. Harris, who in conclusion of her message gave as conference goals for 1938 an increase in membership and finances, larger per capita gifts, a greater number of baby specials (100 per cent), enlistment of young women in missionary circles, life memberships, attainment of Efficiency Aim and co-operation in the new order of reporting recently adopted.

Miss Leila Tuttle of Lenoir, missionary to China, was presented, and in a most interesting manner spoke of her work in China, and of the conditions there now, urging the women to do all in their power to establish peace and harmony in those warring nations.

After lunch had been served by the ladies of Asbury Memorial, the afternoon session convened and after a hymn, "A Charge to Keep I Have," Mrs. F. O. Dryman read a scriptural selection, Mark 4:22-25, and offered a fervent prayer.

Mission study was presented by Mrs. W. G. McFarland of Haywood Street in a most enthusiastic manner, using as her subject, "Cultivating the Plants in the Study Groups," and certificates for study were presented.

"Nurturing the Young Plant Life" was the subject of an interesting message by Mrs. George A .Hoyle of Shelby, conference secretary of children's work, stressing the importance of co-operation in this department of the work.

Mrs. J. W. Harrison, conference superintendent of supplies, answered the question, "Why a Department of Supplies?" stressing the value of this department in our work and urging a greater co-operation by the auxiliaries in helping it to meet its aims and purposes.

"The Christian Social Relations Flower Bed" was presented by Mrs. L. P. Sims of Hendersonville, district chairman of this department, who brought out much interesting information as to accomplishments in the department by the district auxiliaries.

The impressions of the annual meeting by Mrs. M. W. Willingham of Weaverville showed that she had gained much inspiration from her recent visit to the meeting at Monroe. The World Outlook was presented by Mrs. E. F. Magruder of West Asheville as "up-to-the-minute news," and Mrs. Frank Smathers of Weaverville discussed Scarritt College Associate Memberships, urging each auxiliary to secure these memberships during the year.

A vocal solo by Mrs. Ray Arledge of Hendersonville, "O Dry Those Tears," was greatly enjoyed.

An inspiring talk by Dr. W. A. Stanbury of Central church, Asheville, closed the day's program.

THE TESTIMONY OF GREAT MEN

The work of Christianizing the world can only be done by a united church.—Norman McLean, Scotland.

I would do little to make a man a Baptist and much to make him a Christian.—E. T. Ruth (Baptist), Liverpool, England.

In the missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christians.—Theodore Roosevelt.

Children's Storyland

"PART POLISH"

By Etta W. Schlichter

Ducks to roast for Christmas and a great mince pie from the baker's!

All the Pelaski children wanted a real American Christmas such as their schoolmates in the big city were planning for. They had been born in Poland, Anton and Moritz, Edouard and Marcelline. Only the little Clara was a real American, named for a lady whose picture mother had seen.

But they were all Americans at heart. Only their mother sometimes grew homesick for Poland and told them stories of when she was a child there.

"We might have a Polish Christmas," she said one day. "Then you could see how we did in the old home."

"No, sir!" said Moritz, clenching his fists. "We don't want any old Polish Christmas. We're Americans now."

"It's a great deal better here," said Anton. "Father says so. We have the big school to go to and the movies and baseball—"

"Ah, baseball," jeered Moritz. "You think you can play baseball, but you can't. I could do better myself if those school guys 'd let me on the team."

"I'd like to see you," said Anton angrily. "And, say! I'd like to know who took my roller skates. Did you, Ed?"

"No," said Edouard, but he looked guilty.

"You did, too, and you can just take that," said Anton, giving him a kick.

"Mother," cried Marcelline, "just look at my clean dress. Clara put her sticky fingers on it and made a big chocolate spot. 'I'll slap you for that, missy." And Marcelline, before her mother could stop her, boxed little Clara's ears.

"You're a mean old thing," screamed Clara, "and I don't like you."

"Crosspatch, crosspatch!" teased Edouard, pinching Clara's ear till she shrieked again and tried to kick him on the shins.

"Hi, hi!" cried Mrs. Pelaski. "This is a fine way to behave the very day before Christmas. You may put the fat candle in the window and the lights on the Christmas tree, but why should the Christ Child want to come to a home where there is quarreling and angry words with kicks and blows?"

The children were silent and very much shamed.

"Tomorrow," said Mrs. Pelaski, "we have a Polish Christmas. That will teach you to behave."

"Oh, no, mother," cried Edouard and Marcelline. "We want an American Christmas."

"A real Polish Christmas you cannot have," said Mrs. Pelaski sadly. "But part Polish it must be or you cannot have your American gifts for dinner."

"Part Polish? How can that be?" asked Anton.

"You will see," said Mrs. Pelaski firmly.

That evening the children were allowed to light the fat candle in the window and the string of gay electric lights on the little tree.

The gifts were to wait till the morrow. "And mind!" warned Mrs. Pelaski, "a Polish Christmas first or no kifts." And Mr. Pelaski smiled at his wife, then nodded gravely at the children.

A Polish Christmas first! What ever did their mother mean?

But mother's word was law when she spoke that way. They knew that.

Very quietly the children came downstairs on Christmas morning. They were anxious, not knowing what to expect. They started back in surprise as they reached the dining room. The table was laid for breakfast, and at every plate were packages that set them wondering.

But the biggest surprise was mother —mother, who always wore in the morning a simple American frock, now arrayed in the strangest looking costume. There was a gay waist with puffy sleeves, very beautiful, the children thought. But the strangest part was the skirt, so very full that it looked as though it had a hoop beneath. There were tucks in the skirt and many gathers.

When Mrs. Pelaski saw the children's astonishment, she laughed and told them to look at her dress very carefully. The skirt her mother had made for her when she was only seven years old. She had woven the cloth herself, had the mother, and it was very, very strong. Then she had tucked the skirt from the hem clear to the waist and had put as many gathers in as she possibly could before sewing it on the little band.

That was so that, as the little girl grew, a tuck or two could be let out each year as the skirt needed lengthening, and the gathers loosened as the belt was made larger.

Of course, new waists had to be made to the fine skirt, but mother had worn the skirt for her best until she had come to America. "And see," she said proudly, "it is still as good as new. My mother wore her skirt for nearly forty years."

The children gasped in amazement.

"Is your dress the Polish part of our Christmas, mother?" asked Marcelline.

"Only a little part," answered her mother. "In Poland, before we had our Christmas feast, all the members of our family kissed one another on the cheek and forgave any wrongs done one to another, and also asked forgiveness from one another for right things they had failed to do."

As mother looked at them gravely but lovingly, and father waited to see what they would do, all the children dropped their eyes.

"I guess," said Moritz, the quickest of the children, "I shouldn't have called it an old Polish Christmas. I guess it was a very good kind of Christmas. He looked at his mother.

"Anything else, Moritz?" she asked gently.

Moritz hung his head. "Well, of course I know Anton can play ball all right. I was jealous."

Continued on page 23

"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable Black-Draught for prompt, refreshing relief. My advice is—try Black-Draught tonight!"



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In Memoriam

BOONE—One's life consisteth not in the abundance of their possessions or length of days, but in the good they do and the service rendered in helping others along life's journey. Measured by this rule, Mrs. Bettie Boone's life was a great success, spent in loving humanity. Relatives and friends grieve the passing of this quiet, noble woman, yet rejoice in the assurance that she has gone home to live eternally with her Lord.

Sending back her tireless blessing
O'er the pathway she has trod;
Helping friends and loved ones
Travel homeward and to God.

Mrs. Mae Campbell.

MAUNEY—After living for 72 years the life of the righteous, Mrs. N. Z. Mauney of Stony Point peacefully died the death of the righteous on Easter Sunday. Mrs. Mauney leaves behind, among other things, a Christian home, a life well lived, and six children who by the quality of their lives are rising up to call her blessed. While our hearts have known sorrow and sympathy in this hour, they have also been gladdened with the joyous gladness of the Easter message. Those who love her most can say in their hearts:

So I looked up to God,
And while I held my breath
I saw him slowly nod;
And knew—as I had never known
aught else,
With certainty sublime and passionate,
Shot through and through with unutterable bliss,
I knew there was no death but this,
God's kiss—
And then the waking to an everlasting
love.

HUTSON—John Percy Hutson, Jr., was born in Lake City, S. C., in 1892. He was the son of John and Ora Hutson. Percy Hutson died in Parkton in the early morning of April 23, 1938. He is survived by his wife, one child, Lewis, his brother Robert of Parkton and one sister, Mrs. W. T. Moody of Greensboro. Funeral services were conducted in Hamlet, N. C., at the home of Mrs. Ted Polk on Sunday afternoon, April 24. A great congregation attended—friends from various sections of the country, and so many beautiful flowers. Burial was in Hamlet cemetery. Percy Hutson was a merchant. He was honest and square with all. He was a church member and was faithful, liberal and kind; a Mason, a good citizen and a friend to man. Our prayers and sympathies are with the family and friends.

M. C. Ellerbe, Pastor.

BEASLEY—Mrs. Belton (Ethel McFayden) Beasley was the daughter of Archie K. and Cornelia McFayden. She was born in Hoke county, near Sandy Grove Methodist church, on October 2, 1902. In childhood she united with Sandy Grove church on the Parkton charge. In 1925 she married Belton Beasley. Mr. Beasley is now a steward of Sandy Grove. They have three children buried at Sandy Grove. Mrs. Beasley is survived by her husband, two children, Belton, Jr., and Aline; and six sisters and one brother. Her sudden death was a great shock to her community, church and county. Funeral service was in her church on Friday afternoon, April 22. A great congregation assembled and most beautiful flowers in expression. A true wife, a faithful mother, a loyal friend, a good citizen, an active church member and a Christian indeed. May we live to see her again.

M. C. Ellerbe, Pastor.

CARDWELL—Mrs. Frank Cardwell, the former Marian Vashti Davis of Draper, passed to her reward April 23, 1938, at the home of her brother-in-law and sister, Mr. and Mrs. Nelson Barrow of Charlotte. After an attack of pneumonia in the winter she was never able to return to her new home near Danville. A courageous, patient sufferer, whose unwavering faith in prayer to bring healing was strong to the end, and many earnest petitions went to the throne of grace; yet God seemed to answer, "Not your will but mine be done. Weary child, come up higher; leave earth's pain, and rest." Interment was in Green Hill cemetery, Greensboro. The husband, sister, uncle and friends from Charlotte, Danville, Washington, Draper and Salisbury attending. Mrs. Garr of Dr. Garr's Tabernacle was in charge of the impressive service.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from our midst our beloved Rev. J. W. Williams, pastor of Glenwood M. E. church, Greensboro, N. C.

Whereas, we, the official members, realizing fully how much we will miss him and his wise counsel and advice, not only on Sundays but every day, in our homes, on the street or wherever he happened to see us, we know that we have sustained a great loss, for he was a faithful pastor and friend.

Whereas, further realizing Mrs. Williams, your son and daughter, that words are totally insufficient to convey to you our real feeling for you in your bereavement, and we want you to know that we do feel deeply for you, for we too loved Mr. Williams.

Resolved, that a copy of these resolutions be presented to the family of Brother Williams, a copy sent to the North Carolina Christian Advocate for publication and a copy be recorded in our minutes as a permanent expression of our love and esteem for Brother Williams.

W. C. Lambert,
Mrs. W. T. Purgerson,
D. F. Harwell.

IN MEMORIAM

In memory of my dear father, J. T. Williford, who departed this life four years ago today, April 18.

Oh, how I've missed you, dear papa,
And I can't understand why you went;
But I hope in heaven I'll meet you
When my days on earth are spent.

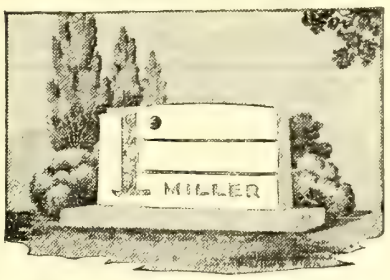
You suffered long, you murmured not;
I watched you day by day
Until at last with broken heart
I saw you pass away.

More and more each day I miss you;
Some may think the wound is healed,
But little they know of the sorrow
That's within my heart concealed.

No more your kind and loving face
Shall light the gloom of home;
Yet in love I see you,
While in sorrow we are alone.

It was so hard to part with you,
Oh, so hard to see you die;
But I hope some day to meet you,
Some sweet day, bye and bye.

Sallie.



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District Conference Directory

Asheville, Acton Church, Acton Charge.....May 17
Statesville, North Wilkesboro ..... May 17-18
Waynesville, Cullowhee ..... May 18
Raleigh, Louisburg ..... May 20
Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 1

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Clyde, N. C. ..... May 1-15
Statesville ..... May 18-29
Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

May
Moncure, Jones Chapel, 11 14
Mt. Tirzah, Mt. Zion, 11 15
Rougemont, 7:30 15
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

May
Gates, Harrell's, 11 and 1 14
Williamston, night 15
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

May
Clendon, High Falls, 3:30 15
Maxton, 11 22
Hamlet, 3:30 22
Raeford, 8 22
Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

May
Laymen's day in every church in district 15
Ocracoke-Portsmouth, Portsmouth, 7:30 16
Greenville, Jarvis Memorial, 11 22
Grimesland, Wharton, 3 22
Vanceboro, Chapman, 8 22
ALDERSGATE COMMEMMORATION DAY 24
Goldsboro Ct., Ebenezer, 11 29
Fremont, Yelverton, 3 29
Mt. Olive-Calypso, Mt. Olive, 8 29

June
Mt. Olive Ct., Smith's, 11 1
Straits-Harlowe, Tuttle Grove, 11 5
Beaufort, North River, 3 5
Atlantic, Atlantic, 8 5
DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Arden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26

July
Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

August
Morehead City, 11 7

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND—IN PART

May
Oxford Ct., Herman, 11 15
Louisburg, night 15
Lillington, Parker's Grove, 11 22

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

May
Faison-Kenansville, Goshen, 11 15
Roseboro, Beulah, 3 15
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22
Wilmington, Trinity, 11 29
Wilmington, Epworth-Wesley, night 29

June
Jacksonville-Richlands, Richlands, 11 5
Maysville, Hopewell, afternoon 5
Swansboro, Swansboro, night 5
Wilmington, Grace, 11 12
Fairmont, Bethesda, afternoon 12
Lumberton, night 12
Wilmington, Fifth Ave., 11 19
Burgaw, Trinity, afternoon 19
Carver's Creek, Council, night 19
Elizabeth, Singletary, 11 26
Bladen, afternoon 26
Garland, Centenary, night 26

July
Chadbourn, Chadbourn, 11 3
Tabor City, Zion, afternoon 3
Whiteville, night 3
Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Kelleboro, Halls, afternoon 17
Faison-Kenansville, night 17
Lumberton Ct., Bules, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace Rose Hill, afternoon 31
Scott's Hill, night 31

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May
McKendree, McKendree, 11 15
Halifax, Tabor, 3 15
Elm City, 7:30 15
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24
District conference at Bethel, May 26-27.

Western North Carolina Conference

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May
Peikton, Wightman, 11 15
Weddington, Hebron, 3 15
Mt. Zion, 7:30 15
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 21
Monroe Ct., Mill Grove, 3 2
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June
Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 3:30 19
Marshville, Center, 11 26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May
Mount Holly, 11 15
McAdenville, night 15
Gastonia, Main Street, 11 22
Gastonia, West End, night 22
Belmont, Park Street, 11 29
Bradley Memorial, Myrtle, night 29

June
Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Mayle, night 26

July
Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3..... 10
Gastonia, Smyre, night 10
Pelkville, Rehobeth, 11 16
Belmont, Main Street, 11 17
Belwood, Kadesh, 3 17
Cramerton, night 17
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
THIRD ROUND

May
Liberty, White's Chapel, 11 15
Asheboro Ct., Pisgah, 3 15
Randleman, Naomi, 8 15
Gibsonville, Whitsett, 8 18
Coleridge, Mt. Olivet, 3 21
Ramseur-Franklinville, Franklinville, 11 22
Farmer, Center, 3 22
Highlands, 8 22
Bessemer, 8 25
Reidsville Ct., Mt. Carmel, 11 28
Spray, 11 29
Draper, 3 29
Leaksville, 8 29
Summerfield, Gethsemane, 8 30

June
Reidsville, Main Street, 11 5
Ruffin, Hickory Grove, 3 5
Ward Street-Archdale, 8 8
Lee's Chapel-Grace, Lee's Chapel, 11 12
Carraway Memorial, 8 12
Centenary, 8 13
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29

July
Asheboro, First Church, 11 3
College Place, 8 3
Oak Ridge, 8 4
Battle Ground Road, Joyner, 8 6
Madison, 11 10
Stoneville-Mayodan, Price, 3 10
West Greensboro, Friendship, 8 10
Pleasant Garden, Bethlehem, 8 13
Glenwood, 11 17
Mt. Pleasant, 3 17
Wesley Memorial, 8 18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

May
Connelly Springs, Mt. Harmony, 11 15
Lenoir Ct., Gamewell, 3 15
Marion, First, 7:30 15
North Forest, North Morganton, 11 22
Whitnell, Mt. Zion, 3 22
Grace Chapel, 7:30 22
Glen Alpine, 11 29
Morganton, Ct., Gilboa, 2:30 29
Pleasant Grove, 7:30 29

June
Rutherfordton, 11 5
Glikey, Mt. Hebron, 3 5
Marion Mills, Clinchfield, 7:30 5
Watauga Ct., Henson's, 11 12
Boone, 7:30 12
McDowell Ct., Trinity, 11 19
Rutherford College, Warlick's, 2:30 19
Valdese, 7:30 19
Spindale, 11 26
Sunshine, Centennial, 3 26
Broad River, Tanner's Grove, 7:30 26

July
Henrietta-Caroleen, Alexander, 11 3
Mill Spring, Gray's Chapel, 3 3
Forest City, 7:30 3
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort Station, 7:30 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 7:30 17
Elk Park, Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Dudley Shoals-Hudson, Colliers, 11 31
Table Rock Ct., Fairview, 3 31
Granite Falls, 7:30 31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	May
Mooresville, Broad Street, 11	15
South Iredell, McKendree, 3	15
Jones Memorial, night	15
Todd, Fairview, 11	22
Jefferson, Zion, 3	22
West Jefferson, night	22
Elkin, 11	29
Elkin Ct., Grassy Creek, 3	29
Jonesville, Hanes Grove, night	29
	June
Catawba, Hopewell, 11	5
Troutman, Ct. John, 3	5
Hickory, First Church, night	5
Maiden, May's Chapel, 11	12
Ball's Creek, Center, 3	12
Hickory, Westview, night	12
Newton, 11	19
Bethel-Fairgrove, Fairgrove, 3	19
Highland-Rhodhiss, Highland, night	19
Statesville, Broad Street, 11	26
Taylorsville, Carson, 3	26
Stony Point, night	26
	July
Mooresville Ct., Triplett, 11	3
Statesville Ct., Bethel, 3	3
Cool Springs, Rose Chapel, night	3
Olin, Macedonia, 11	10
Hiddenite, Liberty, 3	10
Elmwood, Elmwood, night	10
North Wilkesboro, 11	17
Moravian Falls, Miller's Creek, 3	17
Wilkesboro, Roaring River, night	17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	May
Andrews, 11	15
Murphy Ct., Bellview, 3	15
Murphy, night	15
Webster, East La Porte, 11	22
Clyde, Harmony Grove, 3	22
Junaluska, night	22
Canton, 11	29
Jonathan, Hemphill, 3	29
Waynesville, night	29
	June
Franklin, 11	5
Bethel, Pisgah, 3	5
Dellwood, Maple Grove, night	5
Bryson City, 11	12
Robbinsville, night	12
Highlands, Cashiers, 11	19
Macon, Dryman's, 3	19
Hayesville, Myers Chapel, 3	26
	July
Brevard, 11	3
Brevard Ct., Selica, night	3
Franklin, Snow Hill, 11	10
Cullowhee, Speedwell, night	10
Pines Creek, Laurel Hill, 11 and 11	16-17
Crabtree, Davis Chapel,	17
Whittier, Olivet, 3	24
Sylva, Dillsboro, night	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	May
Ardmore, 11	15
Sandy Ridge, Snow Hill, 3	15
Forsyth, Marvin Chapel, 7:30	18
Welcome, Center, 11	22
Walnut Cove, Palmyra, 3	22
Hiatt Memorial, Hiatt, 8	22
Lewisville, Union, 7:30	25
Yadkinville, Prospect, 7:30	28
Centenary, 11	29
Lexington, First Church, 8	29
	June
Thomasville, Trinity-Bethel, Johnsontown, 7:45	1
Rural Hall, Antioch, 11:15	5
Danbury, Forest Chapel, 3	5
Central Terrace, 7:30	8
Dobson, Siloam, 11	12
Ararat, Chestnut Grove, 3	12
Burkhead, 7:30	13
Mt. Airy, Rockford St., 7:30	15
Mt. Airy Ct., Zion, 11	19
Thomasville Ct., Unity, 7:30	19
Hanes, Bethel, 7:30	21
Walkertown, Love's, 7:30	22
Mt. Airy, Central, 11	26
Pilot Mountain, Fairview, 3	26
Ogburn Memorial, Shiloh, 6:30	26
Grace, 7:30	28
Green Street, 7:30	29
	July
Denton, Siloam, 11	3
Linwood, Tyro, 3	3
Erlanger, Ebenezer, 7:30	3
Doub's, New Hope, 7:30	5
Kernersville, Shady Grove, 7:30	6
Thomasville, Main Street, 8	8
Reeds, Bunker Hill, 11	10
Davidson, Arcadia, 3	10

W. N. C. CONFERENCE GENERAL AND CONFERENCE WORK

Additional receipts from May 1 to May 10:

Salisbury, First church	$ 625.00
Webster	7.00
Henrietta-Caroleen	22.50
Smyre	75.00
Prospect	130.00
Asheville Ct.	5.00
Shelby, Lafayette St.	146.50
Hickory Grove	46.39
Grensboro, Centenary	375.00
Morganton Ct.	35.00
Black Mountain	200.00
Pfeiffer Ct.	26.00
North Forest	101 60
Battle Ground Road	80.50
Newton	175.00
Mt. Olivet Ct.	125.00
Gilkey	25.00
Greensboro, Glenwood	162.50
Lincolton, First church	150.00
Candler	119.22
Polkton	30.00
Rural Hall	29.96
Bryson City	42.50
Reeds	13.75
Winston-Salem, Centenary	1000.00
Albemarle, Central	500.00
Gastonia, Main St.	687.50
North Wilkesboro	250.00
Asheville, Haywood St.	318.00
Gastonia, Bradley Memorial	13.00
Acton	150.00
Greensboro, West Market	2300.00
Pineville	250.00
Grand total to May 10, 1938	$42,384.71
Grand total to May 19, 1937	40,786.33
Increase	$ 1,598.38

E. O. Cole Treas.

CHILDREN'S STORYLAND

Continued from page 20

"Good, son," said Mr. Pelaski.

"I didn't mean to kick Ed," said Anton, as his mother looked at him. "I was just mad about my skates."

"I—I took 'em, Anton," said Edouard with a lump in his throat. "I'm sorry, and I'm sorry I pinched Clara."

"That's all right," said Anton sheepishly.

Mother looked at Marcelline. "I'm sorry I slapped Clara," said Marcelline in a low voice.

"And is our little Clara sorry she screamed and kicked?" asked Mrs. Pelaski.

"I won't if Ed pinches me again," promised Clara.

"Now," said mother, "each one of you must kiss the rest on the cheek as a sign of forgiveness and love, and then we'll all have the right spirit for our Christmas feast."

The children looked a little shy. Moritz and Anton and Edouard hoped the other boys at school wouldn't find it out. They'd never seen American boys kiss each other. But there were the packages on the table. And there in the kitchen were the ducks all stuffed for roasting. Better get it over. Shamefacedly they went from one to another, each one implanting shy kisses on the cheeks of the rest.

And then everybody was happy. The lovely Polish custom had made their hearts ready for the best kind of American Christmas, one on which the Christ Child could be the unseen, welcome guest.—Zions Herald.

Old Farmer—Are you going to plant potatoes in your garden?

New Farmer—I want to, but the book says they should be planted in hills, and my garden is perfectly level. —Selected.

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Name	*Charge*	*District*	*Amount*
C. A. Garner	Linden	Raleigh	6.50
Levi T. Rhodacker	Mt. Airy, Central	Winston-Salem	5.00
N. F. Steppe	First Church	Marion	1.50
			$ 13.00
Previously acknowledged			3159.05
Total contributions to May 10, 1938			$3172.05

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

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NORTH CAROLINA
Christian Advocate

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Volume 83 GREENSBORO, N. C., THURSDAY, MAY 19, 1938 Number 20

Speaking Home to the Heart

WE are moving close to the climax of Aldersgate which was a crisis in evangelical religion two centuries ago. Are we getting close to the hearts of our people? Have they been made aware of the primacy of the inner life in religion? Have we been able to get away from the fringe of things into the central core of spiritual reality? We are now in the crisis of the celebration—truly Aldersgate is in every crisis of evangelical Christianity. It is a continuing experience that brings victory in every spiritual advance. Failure in life and in religion lurks on the edge of reality.

"The England to which Aldersgate came," observes Lynn Harold Hough, "was an England that had all the watchwords and none of the vitalities. We are all like that, of course. All the words and none of the meanings! You know what we do when we come to such a time. We say the meanings have lost their power because the words have become conventional and that is the outstanding sign of contemporary Christianity the world over. But the very genius of the Wesleyan revival is not that John Wesley found a new meaning but that he set an old meaning on fire until it became incandescent in men's minds, glowing and potent in their wills, fiery in every energy of their ongoing activity. He set the truth that had become conventional blazing with the sheer conflagration of a fresh perception. And it might happen that you and I could do that today. Nothing, nothing would be impossible."

Get into the center of things and get God in the center of you. Jesus made a child the type of the kingdom and then he set a child in their midst. Jesus always worked from within outward—that is the significance of the mustard seed and the growing child and the good tree. Such is our Aldersgate. It made the impossible happen in England two hundred years ago and it will do the same for us in America today. Surely these coming weeks should be made memorable in the life of every church and of every community.

It remains for the pastors and the leaders in every church to devise the most effective way in which to make the finest use of all that gathers about May 24. Let this become an ongoing into fresh experiences for many souls.

"ABOUT A QUARTER BEFORE NINE"
(MAY 24, 1738)

Deep Spiritual Experiences Are Never Forgotten

The Upper Room

JULY - AUGUST
SEPTEMBER

John Wesley remembered the very day, the very hour, and the very minute of his experience at Aldersgate. Deep spiritual experiences are always remembered.

Wesley's experience of a "Warmed Heart" came as Martin Luther's "Preface to the Epistle to the Romans" was being read. The reading led him in mind and spirit to a revelation that changed his whole life.

Such is the inestimable value of a devotional guide to any Christian's daily life. SUCH HAS PROVED TO BE THE VALUE OF THE UPPER ROOM TO MORE THAN A MILLION EARNEST-MINDED PEOPLE.

It is now time to place your order for the July, August, September issue. The cover of this issue is a reproduction of Taylor's "Beside Still Waters," with Albert E. Bailey's usual helpful and inspiring interpretation. You and your people love the Twenty-Third Psalm, so be sure you get an adequate supply of THE UPPER ROOM for July, August, September.

EL APOSENTO ALTO, Spanish edition of THE UPPER ROOM, is available at the same price as the regular English edition. Use one of the order forms below.

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NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Volume 83 | GREENSBORO, N. C., THURSDAY, MAY 19, 1938 | Number 20

A prominent Presbyterian pastor of North Carolina whose four sons had turned out unusually well, when asked by a friend of his how he managed to raise his boys so well, promptly replied, "I taught them the Shorter Catechism and did not let them run about at night." This answer will do for parents to think about.

"The Printed Page," says Claudius B. Spencer, "is the Golden Vase in Life's real Temple —out of it blossoms hope, knowledge, faith, beauty, the faces of heroes, the dreams, the upward and outward look to a better, a nobler life in a better world." With this Golden Vase in one's hand there need be no poverty, no isolation, no loneliness, but instead a royal fellowship with the past and the present.

An old man was being shown through the new home of a young couple and after surveying all the rooms of the house brusquely said: "There is nothing in here to show whether this house belongs to God or the devil." The old man evidently thought that a motto on the wall which read, "God bless our home," or "Christ is head of this house," would act like a benediction from heaven. In this the stern old counselor was in error. But the question will not down, what is there in our homes to show that thy really belong to God?

Have you read and reread and studied Lynn Harold Hough's "ALDERSGATE ONCE MORE" which has appeared in last week's and this week's Advocate? If not, be sure to give it your most thoughtful attention. It is truly a great utterance as he relates Aldersgate with Christian doctrine, Christian history and the religious experiences of the great leaders of Christendom. A man who knows the deeper meaning of what occurred two hundred years ago in that London prayer meeting will never flippantly say we are having too much of Aldersgate.

We would not in the least discount the value of such utterances as that of the Archbishop of York last summer at Edinburgh, but everyone knows that the entire Anglican family will have to throw overboard many of their contentions before we can even face up on a union of Protestants to say nothing of the Eastern and the Western Catholics. The differences are too fundamental.

A prayer for Rural Life Sunday, May 22: "Give, O Lord, to all who till the ground the wisdom to understand thy laws, and to co-operate with thy wise ordering of the world. Give to men of science the power to discover the secrets of nature. Give to our statesmen the will to make just laws. Give to farmers and laborers the desire to work together in the spirit of justice and good will. And grant that the fruits of thy bountiful earth may not be hoarded by selfish men or squandered by foolish men, but that all who work may share abundantly in the harvest of thy soil, according to thy will, revealed to us in Jesus Christ our Lord. Amen."

The British Weekly, not in a thirty minutes sermon, but in a one minute sermon has given instructions which, if followed, would make life a new experience for many. Listen to this:

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moments whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach "your" duty and be more concerned with mine.

How Will Methodist Union Affect the Rank and File of Its Members?

SEVERAL devoted Methodists have asked us to answer the above question in the Advocate. And one loyal layman writes saying that he should, but does not know, what has been the status of the negro in the Methodist Episcopal Church. This he would like to know, and also, what will be his status in the united church.

In plain every day language and as briefly as possible, we will attempt to answer these questions.

In extensive sections of the North where there is only one Methodism—namely, the Methodist Episcopal Church—and in large sections of the South occupied wholly by the Methodist Episcopal Church, South, the only change will be a change of name. It will be simply The Methodist Church. In the vernacular of the common people and the practice of the secular press this change of name has already taken place.

In those parts of the country where there is an overlapping of the Methodist Episcopal Church and the Methodist Episcopal Church, South, as is the situation in Maryland, West Virginia, Kentucky, East Tennessee, Missouri and Oklahoma there will be gradual readjustments such as the local churches may agree upon. None of these adjustments will be forced from the outside. This same rule will be observed where the three churches overlap, which is notably true in Maryland and the District of Columbia. In North Carolina there is an overlapping of the Methodist Protestants and the Southern Methodists. For example, in the counties of Rockingham, Guilford and Randolph, there are approximately as many local congregations of Methodist Protestants as of Southern Methodists. But there is no prospect of the least friction in making all needed adjustments as the years go by. In fact one and all are looking with enthusiasm to the days that lie just ahead.

Now a word in regard to the status of the negro in the Methodist Episcopal Church. In this great body of Methodists the negro has his own churches, quarterly, district, and annual conferences and representation in the General Conference the same as the white conferences. These negro conferences were presided over and superintended by white bishops till 1920 when the General Conference elected two negro bishops who have been able to superintend the greater number of these conferences since then. They have been assisted by white bishops when the work was unduly heavy for the two.

According to the plan of union which has been adopted these negro annual conferences will constitute the Central Jurisdiction, which will have equal rights with the other jurisdictions into which the united church has been divided. That is, they will elect their own bishops, administer their own affairs and have representation in the General Conference just as the other jurisdictions have. There are six of these jurisdictions as follows: Northeastern, Southeastern, Central, North Central, South Central, and Western.

We North Carolinians are in the Southeastern Jurisdiction, which is constituted of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, and Cuba. It was really amusing to hear some of our friends in South Carolina, Georgia and Mississippi objecting to union, when our jurisdiction composed almost wholly of the "Old South" is more distinctly southern than the present Southern Church that extends into the District of Columbia, Maryland, West Virginia, Illinois, Missouri, Oklahoma, Texas and the golden west which were settled largely by people from the north country.

Five Brothers

IN Westminster Abbey amid the memorials to Great Britain's illustrious dead is a tablet with this name in bas-relief, WALTER HINES PAGE, followed by the simple tribute, "Britain's friend in the time of her sorest need." It is an abiding testimonial to the American ambassador's valuable services to the Empire during the World War.

Walter Hines Page was the eldest of five illustrious brothers. This friend of Britain and thereby of the world came home to die and his mortal remains rest amid the pines of his beloved North Carolina. And last Saturday, May 7, the youngest of these brothers, Junius Page, was laid to rest in the Page cemetery near Aberdeen where all the Pages are buried, he being the last of the five brothers.

Mr. "Chris," as they called him, "was the best of all the Pages," so the other Pages and his neighbors also were accustomed to say, and no higher tribute could have been bestowed upon him. Like his Lord and Master whom he served devotedly, "Chris" Page never held a public office and seldom went beyond the

bounds of his home community, but he was the brother and friend of everybody, as well as banker, business man, and farmer.

The other three brothers were Robert N. Page, for years one of the ablest members of the national House of Representatives, Henry A. Page of keen intellect, railroad builder, and food commissioner for North Carolina during the World War, and Frank Page, the builder of the highways of North Carolina. He spent more than $100,000,000 for these highways and no dishonest dollar ever touched his fingers. The highways of North Carolina have become the monument to Frank Page.

These five brothers were illustrious each in his sphere, and when shall we see their like again? North Carolina has been greatly enriched by their lives.

Why Waste Energy Over a World Church?

FIVE thousand Southern Baptists rose en masse at the convention in Richmond last week to disapprove the proposal of a world church. Why waste time and energy at this time over such? The unity of denominational families such as that now going on in Methodism is a practical proposition which all the denominations might follow, but it is a long, long way to even a serious consideration of world-wide Christian union. The action of our Baptist brethren is entirely in accord with the mental reservations of some not so outspoken who are writing much about the idea that came out of Oxford and Edinburgh last summer.

Federations of Christians and the organic union taking place in the same ecclesiastical households make for real advance. Truly it is far better to move along these lines than to contend over the differences that at the present are irreconcilable—and are apt to continue until some far off day.

The suggestion made at Richmond that the Baptists and the Methodists join in an evangelistic campaign in church and hall and the open spaces has real value and might be made most effective except in those places where too much stress is placed upon stringing the fish. As it was with a quaint old Baptist brother many years ago in eastern North Carolina who was accustomed to advise his young brethren in the Baptist ministry after this fashion: "Brethren, don't hold meetings with the Methodists. If you do, they will take all the shad and leave you all the minnows."

Methodist Bishops Are Itinerants

BISHOP CLARE PURCELL, the new bishop of the Carolinas, will arrive in Greensboro toward the end of this week to begin his new duties. His first sermon will be the commencement sermon for Greensboro College next Sunday morning. Then he will hasten to Charlotte, where he meets the presiding elders of the Western North Carolina conference next Monday morning at 11 o'clock. He will also take a look at the city which he expects to make his home during his stay in the Carolinas. The Methodists of North Carolina are looking forward with delightful anticipation to the coming of their new bishop.

This coming of Bishop Purcell will mark the departure of Bishop Paul B. Kern, who for four years has been the faithful and zealous leader of Carolina Methodists. Without stint he has given himself to the work. His capacity for hard work is next to that of John Wesley. If he ever gets tired no one has discovered it. A Virginian steeped in its traditions, the son of a great father, trained in the best schools of the country, he is wondrously well equipped for high service. He has already given eight years of devoted episcopal service, four of these in the foreign field, and a great future appears to be ahead of him. As Bishop Kern takes up his work at Nashville, Tenn., North Carolinians will follow him with their prayers and good wishes.

Bishop Peele's First Sermon

LAST Sunday morning in West Market Street church, Greensboro, Bishop W. W. Peele delivered his first sermon since his election to the Episcopacy. A great concourse of people with all parts of the Greensboro district represented assembled for this service. The congregation was a beautiful tribute to the man who for eighteen months has rendered such effective service as presiding elder of this district.

Wherever W. W. Peele lives and serves the people love him and delight to follow his leadership. And we are confident that this will be true in Virginia and Maryland and West Virginia, where he has been sent to serve as bishop of that great section of our Methodism. North Carolina, however, expects to have him back some day.

People and Things

"I am indebted to the good people of my charge for a delightful and profitable trip to the General Conference in Birmingham."—S. J. Starnes.

Rev. H. G. Allen, pastor of First church, Lexington, is in revival services this week in Burkhead church, Winston-Salem. Rev. W. B. Davis, the pastor, expects these services to continue ten days.

Mrs. W. L. Hutchins has been elected president of the Preachers' Wives' Association of the Western North Carolina conference. Mrs. Hutchins had much to do with the origin of this association and the honor is worthily bestowed.

"The meeting at Camp Free will be held July 31 to August 7, inclusive. Meals will be served cafeteria style. All campers will make their own arrangements for sleeping quarters. Workers to be announced later."—Jim H. Green.

Reports indicate this to be the best quarter this church has experienced in some years. Some of the visible achievements are: 58 new members, church school continues to grow, young men's Bible class has outgrown their class room, definite steps taken to build additional equipment, interest growing in all organizations and church attendance excellent. Received this year 101 members, 22 profession of faith, 79 certificate.—Bulletin Hay Street, Fayetteville.

First church, Salisbury, has recently had a special meeting which continued for a week with the pastor, Rev. Walter B. West, doing the preaching. Rev. James McLarty of Winston-Salem, led the singing. Attendance was good throughout the meeting. Evangelistic efforts begun several weeks ago and culminating in the meeting resulted in the addition of 13 young people and 11 adults by profession of faith. A number of new members were received by transfer. The total number of additions to First church since Mr. West came as pastor last November is 88.

"Reverend and Mrs. Oscar Lester Brown announce the marriage of their daughter, Emma Virginia, to Mr. William Howard Brown on Saturday, May the seventh, nineteen hundred and thirty-eight, Charlotte, North Carolina." The wedding took place at the community house at Homestead. The bride's father performed the ceremony. Mr. and Mrs. Brown will make their home at Oakdale near Charlotte, where Mr. Brown is principal of the school. He will have charge of the athletic and recreational program at the Leaksville Woolen Mills of Homestead during the summer. He is a graduate of the University of North Carolina. Mrs. Brown is a graduate of A. S. T. C. at Boone and has been teaching for two years.—O. L. Brown.

Rev. J. H. Fitzgerald, a member of the West Mexican conference, was a greatly appreciated visitor at the Advocate office last Monday afternoon. Rev. J. H. Fitzgerald is a Tar Heel born, and a Tar Heel bred, who went years ago as a missionary to Mexico. He was at Trinity College with the editors of the Advocate and was one of that student body in its trek from Randolph county to Durham in the fall of 1892. He is greatly appreciated by that generation of fellow students. His postoffice address is Huntington Park, California. He stopped at Birmingham as he came east and looked in on the General Conference. His return to California will begin next Monday and he expects to stop at several points on the way. Revs. J. W. Fitzgerald and J. B. Fitzgerald, honored members of the Western North Carolina conference, are nephews of his. They are all natives of Davidson county.

"We are in the midst of our revival services with the pastor preaching and Mr. John Bashford of Raleigh conducting the singing. We will end the present series on Sunday, May 22. Otherwise we are having a fine year and the prospects are good that we will finish up strong."—M. S. Robertson, Pastor Jenkins Memorial Church.

"The Durham District Ministers' Wives' Association will meet during the lunch hour of the district meeting of the woman's missionary society to be held Thursday, May 26, at Concord church near Roxboro. All members are urged to be present. At the appointed time on the program of the day the three baby life memberships, given by the ministers' wives of the Durham district, will be presented."—Mrs. C. D. Barclift, Sec.

"Rev. J. W. Parker of the Watauga charge held a series of meetings at Blackburn's Chapel on the Todd circuit beginning Sunday, May 1, and closing May 11. The messages that Brother Parker brought were deeply spiritual and very inspiring. Both the day and night services were attended by large crowds and practically the whole membership of the church can testify as did John Wesley, 'I felt my heart strangely warmed.' "—H. O. Huss, Pastor.

Members of Dilworth Methodist church, Charlotte, raised $25,200 last Sunday toward removing the entire building debt of $47,500, and the current campaign will be carried on through the week with final reports next Sunday. The church has decided to raise the full amount, or call off the campaign. O. N. Hutchinson, chairman of the finance committee of the church, is directing the canvass. The next reports will be made Friday night at a meeting of the finance committee at 7 o'clock, and the final reports will be made Sunday.

All of the Southern Methodist and Methodist Protestant churches of High Point are joining in a city-wide union Aldersgate consecration service at 7:45 p. m. on May 24 at Wesley Memorial church. The glee club from High Point College and the choirs of the churches will form a chorus of 150 voices. Dr. G. I. Humphreys, president of High Point College, will make the main address. A number of other ministers will participate. The service will close with a period of dedication at the altar. The auditorium will be lighted with candles and rays from the illuminated cross.

"The ministers' wives of the Elizabeth City district met for lunch at the district missionary conference held at City Road church in Elizabeth City, Thursday, May 5. A most enjoyable lunch was served and an hour of delightful fellowship followed. After lunch the president, Mrs. H. K. King, called the meeting to order. The minutes were read and approved. The treasurer's report was given, showing a balance of $1.23. An offering was taken at this time amounting to 85 cents. The president asked what progress had been made on the round robin letter's trip from parsonage to parsonage. The minister's wife now holding the letter was instructed to send it on to the parsonage nearest her. There was much discussion about a plan to make all new 'parsonage babies' life members of the missionary society. The association decided by a unanimous vote to put this plan into effect. It was suggested that our same officers serve for another year's term. The president surrendered the chair to Mrs. Vaughn and the same officers were re-elected by a unanimous vote. The meeting adjourned to meet again at district conference."—Mrs. H. K. King, Pres. Mrs. John R. Poe, Sec.

Souls aflame and presses humming are essential to our Aldersgate Advance



Rev. D. A. Oakley



Providence Church, to be dedicated Sunday, May 22. Rev. D. A. Oakley will preach the sermon.

Providence Church, Cool Springs charge, was organized in 1814. A brush arbor was the first structure. In a few years a log building was constructed. In 1839 a frame structure, with a gallery for slaves, took the place of the log building. In 1886, during the pastorate of Rev. W. M. Bagby, a more commodious building was erected and dedicated. This building sufficed until 1932, when the present building was erected during the pastorate of Rev. D. A. Oakley, who toiled untiringly to make his vision real. Rev. R. E. Hunt is the present pastor.

"The ministers' wives of Charlotte district held a business and social meeting at the home of Mrs. J. E. Yountz, Beatty's Ford road, Thursday, May 12, from 3 to 5 o'clock. Officers for the new year were elected. Mrs. L. D. Thompson was made president and Mrs. L. P. Barnett secretary. The home was graced with large bowls of flowers. After some contests Mrs. Yountz and Mrs. C. M. Short, joint hostesses, served an ice cream course."—Mrs. C. M. Short, Sec.

"On the fifth Sunday in May we are having a home coming at Delta church on the Sandy Ridge charge and are extending to all former pastors and members a most cordial invitation to come. Please make a special effort to attend. Everybody is invited to come and bring a well filled basket. We plan to begin at 11 o'clock and spend the day in worship and fellowship. A program will be arranged later, possibly featuring some special music."—I. J. Terrell, S. R. Ward, Mrs. H. E. Carter, Committee.

"Evangelistic services in Hope Mills Methodist church start May 23 at 7:30 p. m. to continue through the fifth Sunday. Pastor preaches; pastor's wife directs the singing. Evangelistic services in Parkton church start June 12, continuing through June 19. June 19 is charter member Sunday. A pint of example is worth a gallon of advice—hence this request: Each official of each church is asked to bring his family to each service of each revival and official families sit near the front of the church."

"Brother Editors: I noticed that your People and Things columns in the Advocate last week were just a bit shorter than usual. I enjoy reading these brief reports but seldom send any in. Maybe I ought. Perhaps others will enjoy hearing from Central, Albemarle. We are making progress here, nothing sensational, just steady progress. All debts have been liquidated, repairs and improvements made and paid for, amounting in all to more than $7000. We have received 185 into the church, 41 since conference. Our acceptances on benevolences have increased $718, with a number of other increases in our regular church budget. Interest in and attendance upon all regular worship services increased. Church School Day observed last Sunday. 'The Warm Heart' was presented to an overflowing congregation—a most excellent program. Plans are being perfected for vacation church school, June 6-17. Special Aldersgate anniversary program for the evening of the 24th, led by laymen —hoping the preacher's heart will be 'strangely warmed.' Most of us hereabouts are pleased with what happened at General Conference—we are even pleased with the 'looks' of our new bishop. A fine spirit is making itself felt in all the branches of our uniting Methodism here in Stanly county. And now, what wait we for? Is not the light 'green?'" —George B. Clemmer, Central Methodist Church, Albemarle.

COMMENCEMENT EXERCISES LOUISBURG COLLEGE

The administration of Louisburg College announces that the commencement exercises for the present scholastic year will take place as follows:

Friday, May 20, 8 p. m.—Recital by the Department of Music.

Saturday, May 21, 6:30 p. m.—Alumni banquet.

Sunday, May 22, 11 a. m.—Baccalaureate sermon by the Rev. Dr. S. A. Maxwell, former head of the Department of Religious Education, Asbury College; pastor First Methodist church, Williamston, N. C.

Sunday, May 22, 8 p. m.—Sermon to the religious organizations of Louisburg College. Rev. D. E. Earnhardt, president of Louisburg College.

Monday, May 23, 2 to 6 p. m.—Exhibit by the Home Economics Department in the Home Economics rooms, Franklin building, first floor.

Monday, May 23, 5 p. m.—Class Day exercises of the class of 1938.

Monday, May 23, 8:30 p. m.—Commencement plays by the Department of Speech and Dramatic Art.

Tuesday, May 24, 10 a. m.—Commencement exercises:

Baccalaureate address, Dr. J. Henry Highsmith, State Department of Education of North Carolina, Raleigh, N. C.

Presentation of diplomas and certificates.

Presentation of oil portrait of former President A. D. Wilcox.

Presentation of medals, prizes, etc.

THE MINISTERS' WIVES OF FAYETTEVILLE DISTRICT MEET

The ministers' wives of the Fayetteville district met in the dining room of the parsonage at Carthage Wednesday, May 1, for lunch together. Mrs. P. O. Lee, president of the association, presided.

Mrs. W. C. Martin led the group in the new collect. Mrs. Watts, the hostess, gave a few words of welcome, to which Mrs. J. B. Hurley responded in behalf of the 20 other wives present.

After lunch the president asked for a report of the nominating committee. The following officers were elected: President, Mrs. L. A. Watts; vice president, Mrs. J. B. Hurley; secretary and treasurer, Mrs. I. J. Strawbridge.

Mrs. Watts, the new president, then took charge and the following business was transacted:

Mrs. Lemuel Clegg from the Rocky Mount district was introduced to the group and spoke a few words of interest.

Plans were made for a summer meeting of the ministers and their families at Lakeview on Monday after the third Sunday in July.

Plans for grouping the ministers and their wives in small groups for monthly meetings for purposes of fellowship and enjoyment were discussed. It was decided that the new president, Mrs. Watts, working with a committee which she will appoint would prepare an arrangement of groups to be submitted to the association for their approval at the July meeting.

A collection of $1.12 was taken and the secretary instructed to buy a new secretary's book. The meeting then adjourned. Mrs. I. J. Strawbridge, Sec.-Treas.

Methodism's New Leaders

IVAN LEE HOLT

Ivan Lee Holt was born in DeWitt, Arkansas, and was graduated from the Training School in the town of Fordyce. He took his A.B. degree from Vanderbilt University and his Ph.D. from the University of Chicago. He was professor of Latin and Greek in the Training School at Stuttgart, Ark., from 1907 to 1909, and was ordained a minister of the Methodist Episcopal Church, South, in 1909.

Bishop Holt's first appointment was at University church, St. Louis, which he served from 1909 to 1911. Then to Centenary church, Cape Girardeau, from 1911 to 1915. In 1915 he went to Southern Methodist University as professor of Old Testament Literature and chaplain of the university. In 1918 he went to St. John's church at St. Louis, and has been pastor there for 20 years. Bishop Holt has served his church in many ways. He has been a member of the General Epworth League Board, the General Board of Education, the board of trustees of Central College, and the board of trustees of Southern Methodist University. He has been fraternal messenger to many sister denominations, and has rendered magnificent service on a number of major commissions.

Outside of his own church he is best known as the former President of the Federal Council, where he was official head of the Preaching Mission and appeared before many groups in all parts of the world as American Protestantism's representative.

WILLIAM WALTER PEELE

William Walter Peele was born in Gibson, North Carolina, on November 26, 1881. He received his A.B. and D.D. degrees from Duke University. He was made professor of mathematics at Rutherford College in 1903, and in 1906 he was made president of the same institution. He served in this capacity until 1909. He was ordained a minister in the Methodist Episcopal Church, South, in 1906.

Bishop Peele's appointments have been as follows: St. John's and Gibson, 1909; Aberdeen and Biscoe, 1910-11; Edenton Street church, Raleigh, 1918-23; Trinity church, Durham, 1924-28; First church, Charlotte, 1928-36; presiding elder of the Greensboro district from 1936 until present.

He was professor of Biblical Literature in Trinity College from 1915 to 1918.

Bishop Peele has been a member of the General Conferences of 1926 and 1934 in addition to this one. He was a member of the Commission on Interdenominational Relations and Church Union, and of the General Commission on College Policy. He is also a trustee of Duke University and a member of Phi Beta Kappa.

In 1911 he married Elizabeth Lyth of Laurinburg, N. C.

Both Bishop Holt and Bishop Peele were elected, without much room for doubt, on the first ballot that was cast on Monday afternoon and announced to the conference Tuesday morning.

JOHN LLOYD DECELL

John Lloyd Decell was born at Brookhaven, Mississippi, on August 12, 1887. He received his education at Union College, Barboursville, Kentucky. His D.D. was secured at Millsaps College, Jackson, Mississippi. On August 16, 1910, he married Bertha Whitley of San Antnnio.

Bishop Decell was licensed to preach in 1906 and was admitted to the Mississippi conference in 1910. His pastorates have been as follows: Osyka, Mt. Olive, Waynesboro, McComb—then to Fresno, California in 1919 and 1920. He returned to Mississippi in 1920 to answer a call from Central church, Meridian. He was made presiding elder of the Jackson district in 1925 and served until 1928. From 1929 to 1931 he was presiding elder of the Brookhaven district.

He comes to the Episcopacy from Galloway Memorial church, Jackson, one of the finest churches in Southern Methodism. He has been pastor there since 1932.

Galloway Memorial was host to the General Conference of 1934 and some of Methodism's greatest names have been associated with this church.

Bishop Decell has served his church ably. He is a member of the General Board of Christian Education, and has given of his time and ability as secretary of the General Conference Commission on Church Union. He has been a member of the following General Conferences: 1926, 1930, 1934, and 1938.

CHARLES CLAUDE SELECMAN

Charles C. Selecman was born in Savannah, Missouri, October 13, 1874. He was a student at Central College in Fayette, Missouri, from 1892 until 1898. He holds the following degrees: D.D. from Central College, also from the University of Southern California and Kentucky Wesleyan; LL.D. from Centenary College, Austin College, and Baylor University.

Bishop Selecman married Bessie Kyle Beckner in 1899. He entered the ministry of the Methodist Episcopal Church, South, on a rural charge which he continued for ten years. He entered Social Service work at Kingdom House in St. Louis and later in New Orleans.

He has served as pastor in many leading churches, including Trinity Auditorium, Los Angeles, and the First Methodist church, Dallas, Texas. He has been president of Southern Methodist University since 1923. Under his leadership Southern Methodist University has grown to be regarded as one of the outstanding universities in the Southwest.

Bishop Selecman is a member of the General Hospital Board; also founder of the Golden Cross Society, an adjunct of the General Hospital Board. He served with the Y. M. C. A. in the United States, England, and France during the World War. He was field secretary of the War Work Commission of the Methodist Episcopal Church, South, in 1918. He also served as delegate to the World Conference on Faith and Order in Lausanne, Switzerland, in 1927, and served in the same capacity in 1937 at Edinburgh, Scotland.

WILLIAM C. MARTIN

William C. Martin was born at Randolph, Tennessee, on July 28, 1893. He was educated in the public schools of Arkansas and Texas. He holds his acadamic degrees from Hendrix College, Conway, and his B.D. from Southern Methodist University.

Bishop Martin was pastor of Grace Methodist church, Houston, Texas, from 1921 to 1925. He went from there to Port Arthur where he remained as pastor of First church until 1928, and then to Little Rock, First church, from 1928 to 1931. For the last seven years he has been pastor of First church, Dallas, Texas.

Bishop Martin was married to Sallie Katherine Beene of Blevins, Arkansas. They have two sons, 17 and 14 years of age, and a daughter of 16.

W. T. WATKINS

W. T. Watkins, our youngest bishop, was born at Maysville, Georgia, in 1895. He was educated at Emory University, Yale, and Edinburgh. He has served various pastorates in the North Georgia conference which he joined in 1914.

Bishop Watkins has been professor of Church History, Candler School of Theology, Emory University, since 1930. He was editor of the Wesleyan Christian Advocate from 1932 to 1936. He has been a frequent contributor to religious publications and is the author of "Out of Aldersgate."

He is married to Frances Edith Hancock and they have five sons.

GOOD MEETINGS AT MAYSVILLE

Three meetings have been held to date on the Maysville charge. Rev. J. G. Johnson of Laurinburg, a beloved superannuate of the North Carolina conference, preached for us daily at Lee's Chapel during the week of April 10-17. In his quiet, characteristic manner Brother Johnson brought deeply spiritual and helpful messages to the people. It is interesting to note that he preached in this church 50 years ago when he was just commencing his ministry. Some of the people who heard him at that time were present to hear him again after the lapse of the years. The people and church were helped. A Sunday school has been organized and the pastor is more encouraged.

Dr. Jordan W. Carter, Wilmore, Ky., one of the general evangelists of our church, was with us April 24 to May 8. The first week at Maysville, the second week at Pollocksville. He delivered strong and inspiring messages to our people. The attendance throughout the meetings was unusally good as was attested by some of the older members of the church. The spiritual tone of our work has been greatly improved as a result of Dr. Carter's work in our midst.

On Saturday morning, May 1, at 11 o'clock he preached the baccalaureate sermon to the graduating class of the Maysville high school. A large number of the patrons and friends of the school heard him with pleasure and profit.

There have been several additins to the church.

H. LeRoy Harris.

THREE HOURS AT CARTHAGE

The Fayetteville district conference assembled Wednesday of last week at Carthage with Presiding Elder W. V. McRae in the chair and Rev. S. J. Starnes at the table to keep the record. We—Dr. W. K. Green, Prof. F. S. Aldridge, both of Duke, and this editor—reached the church as the crowd assembled for the afternoon session.

The morning hours went well, so did the noon hour around the table. Crowded was the afternoon with elections and reports and lay activities before the body. But the elder kept passing on and the work was ended by five o'clock.

Dr. W .K. Green in his usual fine way gave the leading address for the laymen. Incidentally, it is interesting to note that he is to speak more than a dozen times before colleges, district conferences and clubs during the next four weeks.

Professor Aldridge used the following, written by Dean S. F. Mordecai, so long dean of the law school of Trinity College, as a text for his Golden Cross plea:

NEAR TO GOD

(Dedicated to my son, Alfred Mordecai)

The child's that's neglected and downcast and sad,
The poor little waif whose heart's never glad,
The outcast's forced smile, when you know the heart's broken,
The appeal from the eye, with not a word spoken;
The cringing and slinking of a starving stray cur,
A poor castaway cat with its pitiful purr;
The man who's lost out in the battle of life,
The woman passed by in the hurry and strife;
The pains and the sorrows of the weak and downtrod,
To feel for and help these is to be near to God!

S. F. Mordecai, 1913, Dec. 22.

From all indications gathered during our brief stay, the district is moving on well.

The record up to the present indicates that the Fayetteville district will lead every other district in both conferences in the Aldersgate Advocate campaign. The check-up on June 1 will tell the story.

MRS. T. J. COPELAND PASSES

For twenty years Mrs. Copeland was president of the woman's missionary society of the Baltimore conference. She had served as vice president and acting president of the Women's Literary Club of Baltimore, was president of the Southern Club and also of the Women's North Carolina Society of Baltimore. During the past decade she has annually conducted mission study courses in Greensboro, N. C.

The foregoing positions of trust and leadership held by Mrs. Copeland does nothing more than indicate the scope of her activities during a long and useful life. To even enumerate what she did and the positions that she held would in itself be a long story. She was born to lead and into whatever sphere she entered this right was accorded this peculiarly gifted and versatile woman.

Mrs. Copeland before her marriage was Miss Allie Marsh of Randolph county, where she spent her early life. Two sons survive her departure which occurred April 21, 1938. These sons are Thomas J. Copeland, Jr., and Hal M- Copeland of Baltimore.

The funeral services were held April 23 in Centenary Methodist church, Baltimore, being conducted by Dr. H. K. Cockrell, pastor, and Dr. William H. Best, the presiding elder. Interment was in Druid Ridge cemetery, Baltimore.

GREENSBORO COLLEGE CENTENNIAL MAY 19-23, 1938

Thursday, May 19

8:30 p. m. Centennial Pageant (first performance).

Friday, May 20

10:00 a. m. Senior breakfast. Jefferson Roof Restaurant.
4:00 p. m. Centennial exhibits. Library and Art Studio.
5:00 p. m. Class Day exercises. Front campus.
*7:00 p. m. Greensboro banquet for distinguished guests. Hosts, Greensboro civic clubs. Address, Dr. William Preston Few, president Duke University. King Cotton Hotel.
9:00 p. m. Reception by Dr. and Mrs. Luther Lafayette Gobbel. President's home, 106 Fisher Park Circle.

Saturday, May 21

10:00 a. m. Centennial ceremonies. Greetings, the Hon. Clyde R. Hoey, Governor of North Carolina. Address, Dr. Marion Edwards Park, president Bryn Mawr College. Odell Memorial Hall.
11:30 a. m. Unveiling of portrait of Nancy Witcher Keen. Lea Center, Main Building.
*1:00 p. m. Greensboro College luncheon for distinguished guests. Sedgefield Inn.
4:00 p. m. Centennial Pageant. Odell Memorial Hall.
*6:30 p. m. Alumnae-Student buffet supper. Campus.
7:00 p. m. Centennial exhibits. Library and Art Studio.
8:00 p. m. Annual meeting of the Greensboro College Alumnae Association. Chapel of Main Building.

Sunday, May 22

11:00 a. m. Baccalaureate sermon: Bishop Clare Purcell. West Market Street Methodist church.
2:00 p. m. Centennial exhibits. Library and Art Studio.
4:00 p. m. "The Holy City." Greensboro College Glee Club and Meistersingers.
7:30 p. m. Anniversary service. Bishop W. W. Peele, presiding. Sermon, Bishop Paul B. Kern. Odell Memorial Hall.

Monday, May 23

10:30 a. m. Graduating exercises. Address, Dr. Lynn Harold Hough, dean Drew Theological Seminary. Odell Memorial Hall.

*Admission by ticket.

GARBER'S PLAN OF UNION

Dr. Paul N. Garber did a valuable pieec of work in giving to the church at an opportune hour the historical and legal aspects of Methodist union as set forth in his "The Legal and Historical Aspects of the Plan of Unification of the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South."

To the members of the General Conference of the Methodist Episcopal Church, South, to the bishops, to the Judicial Council, and to others of influence went 1000 copies. This wide distribution was made possible by the volunteer contributions of 16 delegates of the North Carolina conference and 17 of the Western North Carolina conference. The efforts of the Advocate Company, the contribution of the state's delegation and the excellent work done by this Duke professor put North Carolina in the front rank in making secure Methodist union at Birmingham.

Some are yet getting this pamphlet for their libraries; others, also, for the background it gives to the noted decision rendered by the Judicial Council at Birmingham. A few copies remain that may be had for 25 cents a copy by ordering of the N. C. Christian Advocate, Greensboro, N. C.

Aldersgate Once More

An Address to the General Conference, Methodist Episcopal Church, South, at Birmingham, May 1

By LYNN HAROLD HOUGH

Concluded from last week

I advise you to re-read Paul's writings in the New Testament if you haven't done so in recent years. They are very helpful in understanding Aldersgate.

If you got under the skin of Galatians and reached the core of Romans, what is there? Simply a dramatization of the Roman journey; that spiritual awakening, that discovery of the peace of God.

Up to the time of the Damascan journey, this hard-headed young Pharisee was trying to do so well that by the end of the day God would hand him a check and say that he had not done so badly. After the Damascan journey he looked upon the glory of the incoming grace of God and called himself utterly worthless. Apart from the renewing of this mighty faith by him who bore the name of Saul of Tarsus, that mighty active faith in the living Christ, in which the cool Pharisaic heart of Paul was strangely warmed, we may be sure there might have been no evangelical Christianity.

Christ has never been a power in the world, simply because people have been trying to obey the rules Jesus gave. I don't know anything more intricate than merely to talk about the Jesus way of life. That leads to a baptized Judaism, a baptized Phariseeism.

As a matter of fact—and long before the time of Jesus—men knew more than they could do. What the world waited for was not new light or responsibility, but new spiritual power. That is the thing that made this curiously nervous, energetic young Pharisee a man who blazed the way and set going a new movement. It was the Aldersgate of the first century. Well, you can find it everywhere.

Take Tertullian, the most impatient man in the world. I am always fascinated by him because he was the most impatient man in the world and he wrote a treatise about patience. We always like to recommend the virtues we do not possess.

Did you ever notice that quality in preachers? When they become specially good in praising a virtue, you can usually be sure it is one they are trying to attain. I throw that suggestion in without extra charge!

This impatient Tertullian came to the moment when he trusted his past and present and future to the grace of God in Jesus Christ. This was his Aldersgate—if I may continue my anachronistic usage. The thing happened to him which was later to happen to Wesley.

Take Augustine; a great scholar and a great philosopher. You cannot write the history of philosophy without referring to the contribution of Augustine. He was a majestic thinker and altogether a magnificent person in every way but one. He outran every man of his age in brains, but every small Christian around the corner outran him in character. That was the thing that Augustine could not tolerate—to be superior to other men in brains and inferior to them in character. So he went on struggling, subtly unhappy, and at last there came that tremendous time when he heard the voice in the garden and opened the New Testament and Augustine, too, surrendered past, present, and future in a great leaping act of commitment of everything he was or could be, to the God whose mighty grace came to him in Jesus Christ.

In that time the only thing Augustine cared to talk about was the grace of God and we can see clearly enough that his heart was strangely warmed. You see, the thing I am trying to say is this: Aldersgate is not an isolated, growing place of light, unprophesied in the past and leading to nothing in the future. Every time anything has ever happened in the Christian Church spiritually, something has happened which you could call the Aldersgate of that period. That is why it is important for us to be thinking about Aldersgate today.

Then, there is Luther. Luther was a peasant, the son of a peasant, the grandson of a peasant. He was anything but sophisticated. In a sense, to the end of his life he always smelled of the barnyard. In characteristic moods, his enemies would say that he found it difficult to use German with dignity and sometimes with decency. Even his friends were embarrassed by some of his characteristics. But this vivid, vigorous, red-blooded peasant, Martin Luther, turned into a scholar without ceasing to be a red-blooded peasant, came upon the same experience. He entered the Augustian monastery. He fought to be his own man, doing God's will, so that God would have to pay him at the end of the day. He utterly failed; he was completely done for. And then he learned the mighty secret of justification by faith. So Luther went back to Paul and found the very living word of trust in God through Jesus Christ, which became the spiritual center of the Reformation and the beginning of the new life for Europe.

And now we come to that night when John Wesley entered upon his great experience. He had been hearing the lovely music at St. Paul's Cathedral and went into the Aldersgate Street meeting and heard somebody read Luther's interpretation of Paul's explanation of what happens to a man when the Christian life becomes a living fire in his heart. As Wesley heard he felt his heart strangely warmed and felt that he did trust in God through Christ for salvation, but it took pretty much all the Christian ages to bring Wesley to this experience.

Sometimes I wonder how much it will require to do the same thing for some of us today.

There is no such thing as an isolated Aldersgate. If you become a brilliant expert in the biography to be found all along the Christian centuries, you will find that everything reddens with the same glow. There will be the prophecy of Aldersgate in every Christian century before, at every time when life begins to feel a new passion, a new power, a new creative energy. This way of trust is the way by which men become effective in every age.

I could go on illustrating that, using more than all the time I have, but I think I have made my point. Do you not think so? At any rate, this is the thing toward which we have been moving.

Aldersgate was not merely the happening to one man in the eighteenth century, but it was one of a series of perennial events which have been remaking men of every century, changing them from impotence to power as the grace of God in Jesus Christ became a personal experience.

Now I would like to call your attention to some things which happened to Wesley after his great experience. The experience itself set a standard for all his thinking and judgment and gave him something by means of which he could move through all the kinds of tragic diiffculties which came to him in the days which followed. No matter what happened in this new experience, he found a clue for meeting it.

The only woman ever really loved by Wesley, I suppose, was Grace Murray and I imagine he was broken-hearted when he lost her, in spite of the saying that "men have died and worms have eaten them and not for love." But when he lost the only human love which had moved him to the very center he did not become cynical; he did not become a victim of despair. What did he do? He went out and preached all the harder. He opened his heart all the more to the love of God when he had lost a human life. Whenever things went wrong he allowed the love of God to take the place of what he had lost and to guide him in the midst of the confusion.

I suppose you may say that in a way John Wesley fulfills the word of the gospels about eunuchs who are such for the Kingdom of Heaven. In spite of his marrying that vivid little woman with the sharp tongue, he always lived apart from the intimate domestic experiences of men. Perhaps the man who changed England could not be a man who gave too much time even to legitimate personal happiness. That is the strange beauty of the life of John Wesley. Again and again when he was pleading most winsomely for the love of God, the last note of winsome tenderness came from the sore place in his own heart because he had lost the love of a woman.

Now, what do you want to get from religion? In John Wesley's case you find that it could be applied to any tragedy and what had died leaped into some resurrection of power and beauty. May not one say that the Christian is a man who turns his tragedies into spiritual splendors? That was true of John Wesley. This experience gave him extraordinary power to grasp the strength of God in the midst of human agony.

He always kept the really central assertions of the old Christianity. That is why Father Piette finds it so easy to write of him. He kept them and made them glow with a kind of mighty beauty. He kept the very things he had learned from his Anglican friends, the things he had learned from all the previous history of thought and action in the Christian church.

Wesley found his experience coming at the place where his reason met his spiritual surrender and this meeting place of reason and rich experience made it impossible for him to surrender to obsession all the rest of his life.

This is so important that I am sorry I do not have more time to develop it.

I have a kind of suspicion that the great danger of Methodism is our inclination to surrender to obsessions. If we take the whole history all over the world of Methodism, the number of people who have used its watchwords as an excuse for some sort of fanaticism is rather extraordinary.

Now Wesley—and this matter is very important—came upon an experience which was a glowing power in his inner life at the very point where his theology was set on fire. A

great many people would say that John Wesley was not a theologian. As a matter of fact, he knew more about theology in his sleep than most contemporary theologians know when they are awake. He assumed more theology than most men ever assert but his great experience set this theology on fire. Intelligence and emotion met in this glowing experience. Wesley's power lay in the fact that he lived at the point where a clear theology, a profound moral experience and a deep spiritual surrender met in a glowing transfiguration of all the meanings of his own life and the life of the world.

Now, the result is very interesting socially. We have a great many nice young men in Methodism who have rather lost interest in religion but have a great deal of social passion left and their inner attitude is about this: Since we have lost any capacity to be profoundly convinced by the Christian religion, for God's sake, let us take the world and make it more kind and more generous and improve all human relationships. These men have a delightful social idea but it is a substitute for religion.

As a matter of fact, John Wesley did more socially than all his descendants have been able to do in the years since he lived. If you want a revival of the kind of passion Wesley produced, you will have something very dependable for the social power of Wesley was a by-product of his mighty and transforming religious experience.

When God and Jesus Christ became all that he did become to John Wesley, when the Cross and the living Christ became great forces in his life, it became increasingly impossible that he could look unmoved on children who were suffering or upon injustice anywhere, so that his religion sent him forth to be a social force.

There is all the difference between a social passion which is a substitute for religion and social passion which is an expression of religion; and precisely this distinction was very clear to Wesley. It is a distinction which we ought to make very clear to ourselves today.

Then it is immensely interesting that every time Wesley touched dangerous spots in the spiritual life, his combination of intelligence and devotion saved him. Wesley very often had the idea that God had directly guided him. This is the most dangerous and splendid thing a man can ever think. All the fanatics in the world think God has guided them through something—which is sometimes very silly. This belief in divine guidance easily becomes a method by which a clever man gets his prejudices disseminated, through calling them the will of God. The dangerous thing is that a leader may capitalize his own predjudices through persuading his disciples that he is the vehicle of a special divine guidance. To have a sense of divine guidance without being betrayed by capitalizing one's sub-conscious prejudices and calling them the will of God ,is the most delicate and one of the most important of spiritual achievements.

It is interesting that this shrewd, hard-headed, intelligent man always tested out these tremendous impressions which came to him in his moments of spiritual exultation by means of a most thorough analysis of all the elements in the situation. To be sure, he carried it to such a length that it made him a little absurd sometimes, but on the whole he managed to have all the afflatus of a sense of the divine guidance without surrendering to the fanaticism which is an inner egotism so bloated that it uses the divine will to capitalize its own selfishness. (Applause).

That is the most dangerous thing about the whole idea of divine guidance. That doesn't mean that divine guidance is not important. The Aldersgate experience, with the intellectual acuteness of Wesley, gave him safety, at this point and all this is immensely important in our own time.

I will bring what I have to say toward a conclusion by asking you to think with me a little farther regarding the significance of these things for our own day.

It is a curious age in which we live. Most idealists seem to be immensely interested in creating a society of comfortable bodies. Jesus Christ, on the other hand, was interested in making a society of new minds, though, to be sure, inevitably these new minds set about creating a world which improved the situation of men's bodies.

Soviet Russia is crushing men's freedom in order to give them physical comfort. The Nazi regime is crushing men's freedom in order to give Germans—if the experiment is successful—physical comfort. The Fascist regime is crushing men's freedom in order to give Italians—if the experiment is successful—physical comfort. Half the idealisms of the world haven't an idea beyond a comfortable body. Men are perfectly willing to surrender their freedom, perfectly willing to surrender the glowing quality of an adventurous mind, if they can make a successful experiment creating a society of men's bodies.

Now ,Christianity has always been a society of men's minds, based upon the free acceptance of what God has to offer. It always has in view giving men this mind which was in Christ Jesus. To be sure, when this mind becomes a reality, it has tremendous effect in changing the bodily life too. In fact, everything which is being attempted by the Fascist, the Nazi and the Soviet regimes can be done more fundamentally through the creation of the society of men's minds.

It is very difficult for me to understand the people who regard communism as a kind of new revelation. In effect, Karl Marx said in "Das Kapital," "You are not free, therefore let the working men exercise their freedom." I have never quite gotten over that. If you live in a world where no one is free, how can the freedom they do not possess be used to secure a better world?

The communist manifesto is based upon a determinist idea of life. There is no freedom anywhere, but yet the workers are called upon to use this liberty they do not have in order to cast off their chains. Does that make sense?

Now the truth of the matter is that any change in the life of the world must come where that change came to Paul, where it came to Augustine, where it came to Luther and where it came to Wesley. There is no hope for a new society made of unchanged individuals. There is no hope for a social synthesis better than the moral power of the men whose own lives have been remade by the grace of God in Jesus Christ and if I may venture to say so, the whole future of Methodism will be determined by our perception at this point.

If we attempt to take a gregarious deal that has no connection with the individual battle and victory and to make that a substitute for our tremendous message of the remaking of the individual person, if we make that mistake, and if everybody makes that mistake, the Methodism of the future will not be worth the snap of the finger.

On the other hand, if we show individual men the way in which they may be remade by the grace of God, these remade men will become so impatient with social evil, so angry in the presence of social injustice, that just as Christianity sounded the death knell of gladiatorial combats, just as it sounded the death knell of slavery, so one social problem after another will be solved as the conscience of men whose lives have been individually remade by the grace of God in Jesus Christ is applied to social injustice everywhere. (Applause).

Well, I confess I look forward with a good deal of interest, wondering whether we are going to be messianic groups, following various obsessions, but untouched by Paul's creative faith, unchanged by the equivalent of Wesley's Aldersgate experience.

Every once in a while we get a type of man who would like to develop a board of education in a church which would be a kind of holding company for the thought and action of the whole communion. Every once in a while we get a gregarious missionary who has lost his sense of the uniqueness of the Christian religion and regards Christianity as one of many ethnic faiths engaged on a common, wistful quest, each with a little light here and a little light there; all of them marching together toward some dimly perceived ideal. There really is not much promise for the future of the world in a Christian missionary enterprise which has lost its sense of the uniqueness of Christianity.

All this rather makes it possible for you to understand—and I mean to be unmistakable and clear—why I am so excited by the relation of Aldersgate to the Methodism of the future, and, indeed, to the world of the future. The centrality of it is the splendor of it and the centrality of it lies in the fact that beginning with individual men and women remade by the grace of God, it goes out to touch every aspect of thought and life. That is what Wesley did. He was all the while taking things from the old church, from old centuries, from practical thought of every kind in every direction and using it for the purposes which glowed in his heart after he had discovered the real meaning of the love of God. We, too, are to move out in the glory of the same experience, rich with the treasures of old culture, secular and religious, interested in any good significancy and good thing in new social formulas; ready to receive from everywhere what is real and good and critically to turn from what is mistaken and evil and incorporating all this good—some of which is old and some of which is new—in a type of action inspired by Christian experience which has made the world anew for us.

That is my view of the future of the Christian church. I wonder if you believe any of this, or all of it?

I have had a very fascinating time reading Freeman's life of Robert E. Lee. I confess quite shamelessly, that I have read a great many biographies of Lee because long ago he became one of my heroes. Now, I want to say quite reverently that the inner life of this man, who always had the reserve and restraint of a great gentleman, is revealed to any one who reads the documents carefully as a life which centered in a personal experience of the great redemption. More than that, it is quite clear that in the very darkest and bitterest days of the war between the states and in the days before Appomatox, General Lee was able to carry on because of the sense of inner support which came to a man who had made the kind of personal surrender to Jesus Christ which we are thinking about when we discuss Aldersgate.

It is quite extraordinary how you find that statesmen and scholars, poets and artists, men of every type, men who have done things on all possible levels of thought and interest, have done them with a new quality of power because their lives have been made over (Continued on page 23)

Aldersgate Graphics

By W. L. Hutchins

FINIS—INITIUM

The motto of the graduating class at Troutman was: "We finish to begin." That sounds like that statement in Genesis which declares: "The evening and the morning were the first day." Officially the Aldersgate Commemoration will soon close. The first half closed very successfully when we raised all the money our bishops asked us to raise with a margin. Then came the second half which had to do solely with the moral and spiritual life of our people. How great has been our success we cannot know, but from all reports appearing in the Advocate the results have been satisfactory. We should not, however, measure our success by additions to the church alone. There have been other notable achievements both in the minds and hearts of our people. Many thousands of Methodist people have received information concerning the origin and growth of our church which they never had before. As they have retraced their steps through the 18th century they have met God in history as he expressed himself in the lives of scores of great men and women who co-labored with John Wesley in founding the Methodist church. We have seen the imperishable values of motherhood illustrated in Susanna Wesley; we have heard the tuneful soul of Charles Wesley as he put the free grace of God upon the wings of song and sent it vibrant to the ends of the earth. We have seen him set the soul of his brother John to music and make out of it a Methodist church. Millions of us have stood with Charles Wesley in the joy of a new found faith in Christ and sang with a new understanding, "O for a thousand tongues to sing my great Redeemer's praise." As preachers we have caught something of the heroic spirit of the men who wore jungle scars to make possible a glorious Methodism. We have followed them through the trackless forests; we have shivered with them in the cold of winter; with them we have battled with the swollen streams because on the other side "the people were waiting." We have seen them come to the end of the way worn out because of hard labor while the years were still few. We have watched Methodism grow like a bay tree planted by the rivers of water. As Methodist ministers we have had our souls refreshed at those perennial fountains opened for us by noble fathers who went before. As preachers we have a greater appreciation for our church, a more abiding loyalty to its spiritual ideals and a greater desire to carry on to fruition the work which others so nobly began.

But what of the membership? Here again it is safe to say that untold good has been accomplished in the lives of the people. Millions of pages have been read telling of Mr. Wesley and the rise of Methodism. Thousands of classes have met for the study of the mind and heart of those who started a church whose bells ring around the globe. Into our ecclesiastical vocabulary has come to stay the word Aldersgate which, henceforth, will belong neither to place nor time but to the timelessness of spirit. Whenever the Spirit comes to any soul from now on it will be Aldersgate. The evening of the Commemoration is far spent but the morning cometh. O God, let us "finish to begin," for out in the great big world "the people are waiting." Finis—Initium.

A WORD OF APPRECIATION

I cannot take leave of my official relationship to the Methodist people in North and South Carolina without expressing a word of sincere appreciation for the many kindnesses that have been shown to me and my family. These have been busy years and they have been filled with abundant labors on the part of all of us. I have had your generous co-operation in every forward movement and your loyalty to the program of your church has been unfailing. You have let me be your friend as well as your bishop and I shall treasure as long as life lasts the precious place which you hold in my heart. Each member of our little family circle has been the recipient of courtesies and considerations that have made our sojourn among you a joy. Let me say this word of thanks and an affectionate "God bless you all."

You will like your new bishop. He is an able, judicious, brotherly man with the heart of a pastor and the head of a wise administrator. I have known him since his student days at Vanderbilt. No man has ever been able to speak truly an unkind word of Clare Purcell. I bespeak for him your instant confidence and your unhesitating loyalty. He cannot do everything that everybody wants him to do, but he will come about as near meeting the situation in this area as any man I know.

Your best days are ahead. The task and opportunity of Methodism is unmeasurable. May God give us grace to match the hour with that measure of devotion that shall make Methodism the mighty force that God needs and wants in the world today. "The best of all, God is with us."

Paul B. Kern.

MINISTERS' WIVES BANQUET AT MONROE

The Ministers' Wives Association of the Western North Carolina conference held its regular luncheon at the Monroe Country Club on Thursday, April 7, which was the closing day of the woman's missionary conference.

The meeting was called to order by Mrs. Carl H. King, the president. "The Wesley Grace" was sung, followed by a beautiful prayer by Mrs. O. P. Ader.

Three gold paper links were placed at each plate, the organization being three weeks old. Each link represents a year, namely, Faith, Hope, Love. This year being the Love year, loving service for each other was the theme for the program.

During the luncheon pep music was arranged by Mrs. W. L. Hutchins, directed by Mrs. C. C. Herbert, accompanied by Mrs. A. A. Kyles. This interesting program of music consisted of a check on fruit tree planting and a suggestion for shrubbery planting during the Love link year.

Mrs. King introduced guests; among them was her mother and Mrs. Mouzon.

Interesting reports were made by all of the leaders of the districts.

Mrs. H. P. Powell, accompanied by Mrs. L. B. Hayes, gave two inspiring poems, "What Makes a Home" and "To a Friend." "The Rosary" was sung by Mrs. Harrilson, accompanied by Mrs. E. K. McLarty, Jr. Mrs. C. A. Wood's poem on "Friendly Substitutes" was read by Mrs. I. L. Sharpe.

The nominating committee's report was given by Mrs. J. E. Hipps as follows: Mrs. W. L. Hutchins, president; Mrs. John W. Hoyle, Jr., vice president; Mrs. George B. Clemmer, recording secretary; Mrs. J. Walter Miller, corresponding secretary, and Mrs. H. G. Allen, treasurer.

A lovely "Kitchen Prayer Motto" was presented as a Love gift to the parsonage sister by Mrs. H. P. Powell and Mrs. G. K. Ford.

A fellowship hymn, "United by Thy Grace," was sung. The meeting closed with Praise God from Whom All Blessings Flow, Praise God for Faith, Hope and Love.

Mrs. Carl H. King, Pres.
Mrs. J. W. Miller, Cor. Sec.

SALISBURY DISTRICT CONFERENCE AT ZION NEXT WEEK

The Salisbury district conference will meet next Thursday, May 26, in Zion church on the Pfeiffer circuit. Rev. A. J. Cox is the pastor and his address is Richfield. There never fails to be a big attendance at the Salisbury conference.

"BY THE REV. J. WESLEY, M. A."

So reads the title page of "The NEW TESTAMENT with An ANALYSIS of The several BOOKS and CHAPTERS" —published in London in 1790 and better known today as the **translation** edition of the Wesleyan New Testament.

The Wesleyan New Testament had passed through several editions and revisions since 1755. In none of them



From an engraving appearing in the First Edition of the John Wesley Testament, printed in 1755, now owned by the Harvard Divinity School. This engraving was made from a painting by John Williams, and shows the leader of the Revival at the threshold of his maturity. Reproduced as the frontispiece of the new Aldersgate Commemoration Edition of "The New Testament translated by John Wesley," just released by a prominent publisher.

nor in this 1790 edition do these pages direct attention to the major factor of the work—that their texts were not the King James Version, or Authorized Version, but John Wesley's independent translation, made because he felt that the King James Version could be improved in three ways: better text, better sense, better English.

In this book, printed a year before Wesley's death, lay the soul of his ministry, for it was the product of fifty years of painstaking labor, study and revision. In it lay the master key to his message. It was designed to be the golden harvest of his life work, and of it he had written to his brother, "I do not think (to tell you a sceret) that the work will ever be destroyed, church or no church."

It is most likely, in the habit of authors, that John Wesley's remarks "To the Reader" were written after the main body of the book. The last paragraph of these introductory pages reflects the sincerity of his project's conception and execution:

> "4. I advise every one, before he reads the Scripture, to use this or the like prayer:
>
> 'Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.' "
>
> JOHN WESLEY.

MEN AND ISSUES

The air is thick with rumors now about promising men and women in North Carolina who are about to become candidates for the next legislature, but the public is more interested in issues than candidates. For people do not vote upon the secret thoughts of the candidate's mind or the hidden virtue of his character, but upon his outspoken statement of issues. The private life of the candidate is a thing worth considering, but the things he advocates and the laws he sponsors for the weal or woe of his fellow countrymen are things of far greater importance.

Thirty years ago the county candidates went from school house to school house, from precinct to precinct, discussing the issues of the campaign, but of late years the tendency among candidates has been to use precinct workers, smiles and handshaking to get in the votes and to say as little as possible about the problems of the county and what they intended to do about them. If times ever demanded candidates of convictions and courage it is today, and men and women who are interested in promoting the country's welfare, rather than their own interest will be willing to stake their election upon a clearcut statement of their convictions concerning what should be done in the next General Assembly.

If what happened in the last legislature and what has happened since is any indication of what will be the problems before the coming legislature, then one can prophesy rather accurately about what will be the hot issues when the assembly meets again. Most of the time of the next legislature will be consumed in discussions on these problems: Taxation, liquor, gambling, and Sabbath observance. These were major problems of the last legislature, and developments since then will make them major problems again. Every member of the next legislature will be called upon to vote on every one of these questions.

The next General Assembly will likely be the most important assembly that has been in North Carolina within the last 50 years. The whole country is confused; we are at the crossroads, and someone has torn the signboard down. The big question is not what sort of post the sign is nailed to, but what does the sign say, and down what road does it point.

Who is going to the legislature from Northampton county? That sounds interesting. What is he going for? That is more interesting.—E. C. Crawford, in Roanoke-Chowan Times.

THE TESTIMONY OF GREAT MEN

Denominationalism has done all the good it can do. Let it fade and pass away.—Dr. Hunter (Congregationalist), Glasgow Scotland.

Let me speak to you in the language of heaven and call you Christians.—Henry Ward Beecher.

I pray you leave my name alone. Do not call yourselves Lutherans, but Christians.—Martin Luther (Michelet's Life of Luther, p. 262).

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If you belong to one of the good old Southern families, Palmer's "SKIN SUCCESS" OINTMENT was undoubtedly in your grandmother's medicine chest — maybe your great-grandmother's. For this fine OINTMENT has for many years been the standby of the first families of the South. Use this famous 98-year-old OINTMENT to allay itching, burning, chafing, and irritated scalp and skin. Also to bring blessed relief from surface pimples, blotches, blackheads, and skin roughnesses. 25¢ a package at drug counters everywhere. Be sure to ask for the genuine.

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Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

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Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

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HOME AND FOREIGN MISSIONARY ENTERPRISE

We are giving below the report of the Home and Foreign Missionary Enterprise offerings for February, March and April, this being the second quarter of the conference year. In one column are listed the fourth Sunday offerings, and in another, payments to the young people's mission special.

	4th Sun.	Y.P.M.S.
Durham District		
Burlington, Front St.	$ 45.39	$ 25.00
Cedar Grove, Carr ..	.85	
Cedar Grove	5.00	
Chapel Hill	24.78	5.45
Durham, Lakewood ..	3.16	
Trinity	37.89	6.00
West Durham	7.37	
Hillsboro, Lebanon ..	2.70	
Leasburg	6.32	
Mebane	13.36	
Moncure	4.29	
Mt. Tirzah, Mt. Zion	2.18	
Person Ct., Concord..	10.51	
Roxboro, Long Mem..	28.40	
Siler City, First	7.96	
Yanceyville, Prospect	7.20	
Total	207.36	36.45
Elizabeth City District		
Bath, Bethany	3.93	
Chowan, Anderson ..	2.56	6.00
Center Hill	.50	1.00
Evans	2.78	
Curituck, Ebenezer ..	6.03	
Mt. Zion	4.65	
Elizabeth City, First..	77.01	
Kitty Hawk, Boaz ..	9.09	
Colington	3.40	
Moyock- Mem., Mem.	4.17	
Moyock	2.58	
Pasquotank, Mt.Her'n	3.00	
Perquimans, Epworth	4.75	
S. Camden, Perkins..	5.91	
S. Mills, Trinity	5.85	
Stumpy Point	4.64	
Swanquarter-Fairfield, Fairfield	2.18	
Providence	9.32	
Soule	3.82	
Wanchese	15.00	
Washington	8.91	
Williamston	7.07	
Total	187.09	7.00
Fayetteville District		
Aberdeen		5.00
Broadway	4.30	
Caledonia	4.05	
Johns	5.55	
Fayetteville, Hay St..	60.32	36.75
Hamlet	13.39	
Jonesboro, Lemon Sp.	1.00	
Laurinburg	18.10	
Maxton		4.00
Rockingham Ct. Zion	16.25	2.00
Raeford, Parker's Gr.	6.30	
Rockingham	25.90	
Sanford, Steele St. ..	45.48	
St. John-Gibson, Gib.	7.88	
Stedman		3.00
Total	208.52	50.75
New Bern District		
Aurora	7.65	
Beaufort, Ann St. ...	8.00	
Dover, Asbury	1.00	
Fremont, Black Creek		5.00
Goldsboro, St. Paul ..	29.61	7.60
Goldsboro Ct., D. Chp.	6.50	
Salem	2.00	
Greenville, Jar. Mem.	39.70	
Grimesland, Salem ..	2.30	
Wharton	2.00	
Hookerton, Hookerton	8.58	
Hookerton, Rainbow..	6.25	
Kinston, Queen St....	88.80	20.20
Ocracoke		5.00
Oriental	14.12	
Pamlico, Stonewall ..		1.00
Pikeville	4.00	
Seven Springs, Beston	2.40	
Total	222.91	38.80
Raleigh District		
Cary-Apex, Apex ...	6.92	
Creedmoor, Banks ...	10.50	
Grove Hill	1.00	
Four Oaks, Four Oaks	15.05	
Elizabeth	4.25	
Fuquay Springs	15.90	
Henderson, White Mem.		2.00
Oxford Ct., Shady Gr.	.50	
Raleigh, Central		25.00
Edenton Street	100.50	
Epworth		4.12
Fairmont	14.16	
Jenkins		5.00
Selma	4.26	
Tar River, Plank Chp.		15.00
Total	173.04	51.12
Rocky Mount District		
Conway, Bethany	11.82	
Conway	5.15	
Zion		8.00
Elm City, Mt. Zion..	3.75	
Enfield-Whit., Whit...	5.00	
Farmville		5.00
Halifax	5.43	
McKendree, Pinetops	10.38	
Nashville		6.50
Norlina	8.78	
Northampton, Jackson	4.94	
Rosemary, New Hope	3.35	
Rocky Mt., First	46.03	7.50
Scotland Neck	11.56	
Seaboard, Pleas. Gr.		30.00
Spring Hope	.46	
Stantonsburg	16.09	
Warren, Bethlehem ..	1.77	
Providence	2.40	
Warrenton, Macon ..	1.53	4.84
Warren Plains	5.35	
Warrenton	6.25	
Weldon	36.46	
Wilson, First	28.22	11.78
Total	214.72	73.62
Wilmington District		
Burgaw, Burgaw		2.00
Trinity		1.00
Carver's Creek	4.00	
Elizabeth, Singletary's	2.34	
Wesley	.50	
Fairmont, Trinity ...	21.27	2.84
Faison, Faison		5.00
Goshen	1.18	2.50
King's	3.00	
Garland, Antioch	.50	1.00
Centenary	4.86	
Lumberton	15.00	5.79
Roseboro, Bethel	1.13	
McGees		.50
Southport, Trinity ...	6.00	
St. Paul, Regans	1.70	
Swansboro	10.05	
Tabor, St. Paul	3.50	
Warsaw-Magnolia, Trinity	2.00	
Whiteville	10.64	
Wilmington, Epworth	5.42	3.00
Grace	30.00	7.37
Trinity	14.52	40.00
Total	137.61	71.00

Summary

	4th Sun.	Y.P.M.S.	Total
Durham	$ 207.36	$ 36.45	$ 243.81
Elizabeth City	187.09	7.00	194.09
Fayetteville ..	208.52	50.75	259.27
New Bern ...	222.91	38.80	261.71
Raleigh	173.04	51.12	224.16
Rocky Mount.	214.72	73.62	288.34
Wilmington ..	137.61	71.00	108.61
Totals	1351.25	328.74	1679.99

"LEARING FOR LIFE SCHOOLS"

"Learning for Life Schools" offer an opportunity for local, non-accredited instructors to teach courses which will be helpful to the adults of each local community. Some of the elective units in The Adult Student have been reprinted for use in these schools, and a number of other courses are also available. The following courses are especially appropriate for use at this time: "Prayer," "Winning Persons for Christ," "The Methodist Church: Its message and Work," and "Methodism Helping in Building the Kingdom." These four units have been published in pamphlet form at a price of 10 cents or 15 cents per copy.

These classes may be held at any time most convenient for the local group, either on Sunday or during the week, and the local group may also decide on the length of class periods.

The popularity of these "Learning for Life Schools" throughout Southern Methodism is an indication that they are meeting a real need for the adult members of our churches.

Full information about "Learning for Life Schools" may be obtained from the conference office, and members of the staff will be glad to assist any local group in planning a school.

LOOKING AHEAD

Many of our pastors and church school leaders are showing a spirit of real concern in the matter of church school enrollment in their local schools. We are hoping that this concern shall reach 100 per cent of our leaders. During the next few weeks we are going to use our Advocate page to keep this important matter to the forefront in our thinking and efforts, and to offer suggestions for enlisting support of all of our church workers in an effort to reach those in our communities who should be in our schools. We should like to hear from any of our workers who want help in connection with their local church; and we should like also to hear from those who are having a measure of success in this effort.

The following leaflets have been received in the conference office for free distribution:

Youth in the Aldersgate Commemoration.

The Youth Leaders' Aldersgate Retreat.

A Guide to Personal Evangelism Among Young People.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHURCH SCHOOL DAY OBSERVANCE

Forty-six churches representing eight districts have reported Church School Day programs and a total offering of $243.71. We are grateful to these schools which have led the way, and trust that many others will follow their example in the near future. All contributions should be sent to Mr. H. A. Dunham, Treas., Asheville. The response of churches by districts to May 15 is as follows:

Salisbury	
Bethel (Pfeiffer)	$ 1.50
Park Avenue	4.50
Central, Spencer	8.00
Total	14.00
Waynesville	
Highlands	1.00
Maria Memorial	1.00
Shady Grove	2.00
Waynesville	10.00
Total	14.00
Marion	
Gilkey Charge	4.14
Forest City	5.00
Rutherfordton	9.64
Total	18.78
Statesville	
Rhodhiss	1.00
Concord (Catawba)	1.60
Rose Chapel	2.84
Bethel (Bethel-Fairgrove)	3.00
Vanderburg	3.03
Triplett	3.20
New Salem	4.50
Total	19.17
Winston-Salem	
Good Hope	2.15
Shiloh	2.30
Rural Hall	3.00
Pine Grove	3.36
Mount Tabor	4.01
Ogburn Memorial	5.00
Walkertown	12.75
Total	32.57
Greensboro	
Cottrell Memorial	1.00
Bessemer	4.51
Highland	5.00
Gibsonville	5.00
Asheboro	7.20
Main St., Reidsville	13.72
Total	36.43
Gastonia	
Boger City	2.00
Ebenezer (McAdenville)	2.01
Rehobeth (Rock Springs)	2.45
Bessemer City	2.50
Maylo	3.00
Crouse	3.45
Lafayette St.	5.45
Bradley Memorial charge	6.00
Mount Holly	10.60
Main St., Belmont	12.00
Total	49.46
Charlotte	
Bethlehem	2.00
Prospect charge	2.00
Matthews	2.25
Spencer Memorial	4.53
Mt. Zion	8.52
Monroe, Central	50.00
Total	69.30
Grand total	243.71

YOUNG PEOPLE'S DISCUSSIONS
First Church, Charlotte

Under the direction of carefully selected leaders the young people's department of First church, Charlotte, are having a series of stimulating discussions on the general subject, What Does the Christian Believe? About God? About Jesus? About the Bible? About Prayer? These questions will be discussed by the young people at the combined evening meetings of the senior and young people's departments tonight at 7 o'clock. This is the first of a series of studies on "The Christian Life" being led by Mr. J. Wilson Smith in a panel discussion for the first four Sunday evenings in May. Assisting Mr. Wilson as members of the panel are Dr. W. S. Rankin, Mr. George M. Ivey, and Prof. H. P. Harding. Young people are interested in the Christian life and are asking questions about it, and it is expected that approximately 100 young people will attend these discussions. Visitors are welcome.—Church Bulletin.

MISSION UNITS
Centenary, Winston-Salem

During the month of May the primary department is study the specially prepared mission unit on "Indian Children." Miss Margaret Gray, Mrs. Ned Smith, and Mrs. F. A. Hauser, the superintendent of the three groups are in charge, assisted by their corps of teachers. The junior department, Miss Annie Caldwell, superintendent, is also studying the American Indian, using the unit "Many Moons Ago and Now." The corps of fine teachers in this department are co-operating with this mission emphasis.—Centenary Bulletin.

DISTRICT DIRECTORS YOUNG PEOPLE'S WORK

In her regular quarterly report Elizabeth Myers, Asheville, writes that two new departments have been organized —at Grace, Leicester circuit, and Upward, on the Flat Rock charge; Aldersgate Retreat for leaders of the district, special missionary emphasis at the February union meeting, Epworth training conferences in two unions, and observance of Young People's Day in most churches.

The Gastonia district reports a young people's banquet with 347 in attendance and more than a thousand young people, pastors and laymen at the Aldersgate youth rally as two outstanding accomplishments of the past quarter. Frank also presented an excellent report at the district conference.

As district director and vice president of the Conference Young People's Organization, Wayne Kernodle is fast developing into an excellent layman in the Greensboro district. He reports the annual banquet with 525 people present, approximately 1200 in attendance at the Aldersgate youth rally, and special retreats with leaders from several departments as special activities during the past quarter.

Attendance at the Newton training school, a Christian culture institute for the Good Fellowship Union of Lower Iredell, and a successful Aldersgate youth rally, were among the outstanding activities of the winter quarter in the Statesville district.

Miss Blanche Gluck reports the Aldersgate youth rally with 1700 people in attendance, an Epworth training conference with 76 credits, a union banquet, Young People's Day, participation in the dramatic tournament, and a young people's revival as special activities for the Winston district.

Through quiet and consistent work William Clayton has led the young people of the Salisbury district in attendance at the youth rally, retreats, and training schools.

Young people's work in the Charlotte district has made excellent progress during the year. Although Mrs. Adams has had to give up her promotional work temporarily because of illness, we rejoice with Mrs. Adams, her family and friends in her splendid recovery.

While reports have not been received from the Marion and Waynesville districts, we know of several fine activities for and by the young people during the past quarter.

WOODLEAF YOUTH RALLY

The young people of the Woodleaf circuit, under the able leadership of the new pastor, Dr. O. E. Croy, are making significant progress. One new Epworth League has been formed and they are planning more active participation in the young people's union.

All of the young people of the Woodleaf charge came together at South River Sunday, May 8, for a day of instruction, fellowship, and inspiration. Mother's Day was appropriately observed at 11 o'clock, followed by the administration of the Lord's Supper.

After lunch on the grounds, the young people in co-operation with the charge leader of young people, Irving Miller, presented an unusually interesting and thought provoking program on "Youth Today Building for Tomorrom." Miss Bonnie Pope spoke on "Materials from the Past," Miss Rebecca Brown on "Foundations Today," and Hazel Miller on "Structure in the Future." The program closed with an impressive service of consecration—impressive because of the large number of young people that responded. Special musical numbers by the pastor and the young people of the charge added much to the enjoyment of this program. Judging from the interest and response of the young people and the constructive approach of the pastor, continued progress may be expected from the Woodleaf charge.

CHURCH SCHOOL RALLIES
Waynesville District

Bryson City, Wednesday, May 25, 3 p. m.

Andrews, Wednesday, May 25, 7:30 p. m.

Hayesville, Thursday, May 26, 10:30 a. m.

Franklin, Thursday, May 26, 3 p. m.

Sylva, Friday, May 27, 2 p. m.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WHO SENDS THE RAIN?

It had been over a month since we had rain. The land was dry and the vegetation was withering away. Strawberries were more straw than berries. English peas were lying flat on the ground and turning yellow. The Irish potatoes were showing premature age. The spring oats crop was not cropping. Even the grass on the lawn showed signs of quitting. In the face of this rather distressing situation the weather man kept saying, "Fair without much change in temperature." But in the middle of the night a rain began to fall. It fell on the housetops, it trickled through the leaves and it covered the fields. It rained a little one night but the next night it rained plentifully. What a transformation is now witnessed! Wilted vegetation is now green and verdant. Who sends the rain?

WHO SENDS THE MONEY?

People who receive the refreshing showers, who bask in the health giving sunshine and who enjoy the God given fruits of the land send the money. Sometimes one wonders when they will send it, whether enough will be sent and whether it is sent from a loving heart. But some money keeps coming from time to time. Something keeps happening within the hearts and minds of some of our friends causing them to remember the needs of our boys and girls. May offers a fifth Sunday, Sunday after next, when our church school friends will have a wonderfully fine opportunity to give a free will offering to be sent to the Children's Home. It has been a long time since such a fine opportunity has been offered. In fact it was in January, when the weather was cold and dreary, that the last opportunity was offered. At that time our friends had not gotten over their Christmas spending. Now, after four months, a glad May day is here, the weather is pleasant and the gifts of nature are plentiful. Let abounding gratitude prompt a bountiful offering.

WHO SPENDS THE MONEY?

Those placed in charge of the Children's Home by its board of trustees spend the Children's Home money. These agents, conscious of their grave responsibility, try to spend this money to the very best advantage. Their spending is carefully budgeted and is constantly supervised. Spendings are tabulated under nine different departments and at the end of each year we not only know the total spendings for every department but the daily departmental expense for each child.

WHO SENDS THE CHILDREN?

Well, it seems as if most everybody is wanting to send them. Children come to us after application is made by Methodist pastors, welfare superintendents and other interested and intelligent friends. It is very rare that any child ever comes to the Children's Home until some Methodist minister has become very much interested in that child. Not nearly all children whose friends make application come to us. We simply cannot take them. However, we never run away from our responsibility in regard to them. Other contacts are made which enable applying children to have an avenue of hope and an opportunity for a chance at life. But those most deserving come to us as long as there is any room here. At the present time we are very busy investigating numerous applicants. During the approaching summer we will take in a number of new children, being able to take only as many as the number who will go away from us. Twenty-one high school graduates will leave us, and in addition to this number several other children will be placed in rehabilitated homes. It will take time to make our investigations and come to a wise conclusion. Certainly our friends will be patient with us.



Faith without works is dead

DAY OF AWARDS

This morning was award day at the Children's Home school, where it may be recalled our boys and girls up through the seventh grade attend their school sessions. Tuesday night and Wednesday night of this week will witness the commencement exercises of our elementary school. But today, Monday, is the day when awards were distributed. A happy bunch of youngsters gathered to receive their promotion cards, their honor promotion certificates, their perfect attendance certificates and their spelling and library reading awards. More certificates were handed out than you could shake a stick at. Truly it was a happy occasion for a bunch of happy youngsters. Our school, directed by W. D. Murray and his associates, has been most successful this year. Comparative ratings with the other 11 elementary schools in the Winston-Salem city system show that our boys and girls are not only receiving good training but are accepting it in a very satisfactory way. Everyone likes to hear the statement "Well done."

NEW WORK SCHEDULES

With the closing of the elementary school our younger boys and girls are very much interested in new work schedules. It is a custom with us to hear requests on the part of the youngsters for changing their work or for not changing it, depending on personal preferences. Children like changes. In many instances new assignments will be made, though this is not done by the calendar but rather by personal preference and personal efficiency. We want our boys and girls to be happy in their work, and as far as possible give them such assignments as are pleasing to them. Most of the boys want to work out in the open and take with their bare backs all the sun rays that can come down upon them. The girls will find work at various indoor enterprises. But every youngster over about nine years of age will have something to do and be glad of it.

EVERYBODY LOVES A LITTLE CHILD

Many precious things come in small packages. Quality does not depend on quantity. At least this is true with reference to the two little Wallace boys whose picture is presented this week. Little Eugene, two years old the first day of January, came to us before he was hardly a year old. He has now grown to be a most interesting little youngster. Norman, six years old the 31st of last December, is red-headed, pleasing and attractive. Both little Wallaces are rather timid but they have plenty of sense. They, with the rest of our family, look with confidence to our Methodist people for a chance. Eugene is sponsored by the Hunt Wesley class of College Place, Greensboro, and Norman by the Intermediate Department of Central, Shelby.

MAKING GOOD

We are always glad to have reports of the well doing of our youngsters. We feel sure that our friends are also glad to know about such successes. The following letter has just been received from the manager of a leading, high class Winston-Salem department store:

"We are happy to report to you that the two young ladies you sent to us in March, Willie Norman and Mary Elizabeth Frazier, are doing nicely, and we are very much pleased with both of them. The splendid training that they receive in your home is exemplified in their every action. Their energy, alertness, politeness, pleasing personality and co-operative attitude has won for them a warm place in the hearts of our store family. We are planning to use them as much as possible during the summer months, which usually is a very dull period with us; however, we believe we will be able to use them most of the time and by early fall it is our sincere deside to work out something permanently for them."

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

I sincerely trust that all the charges that have not paid as much as 50 per cent of their Orphanage apportionment will make an earnest effort to do so by the meeting of the district conferences. The summer is practically here, and our resources are very limited. Unless our pastors and churches bestir themselves we shall have to borrow money from the bank within the next six weeks with which to pay our operating expenses. In view of these facts, I want to ask one and all to cooperate with the management of our Orphanage by providing funds with which to pay our bills.

* * * *

Sunday week will be a fifth Sunday, and the conference has voted unanimously requesting every church and Sunday school to make a free will offering to the Methodist Orphanage every fifth Sunday. If every church and Sunday school in the North Carolina conference were to give us an average of $10 apiece we would receive from the fifth Sunday in this month $9,250. It is earnestly hoped by the board of trustees and the management of the Orphanage that every church in the conference will give us the loose change on the fifth Sunday, and every Sunday school take a special offering for the benefit of our three hundred children. The need is imperative, and I sincerely trust that this request will not fall upon deaf ears, but that all will respond as generously as possible.

* * * *

Following a long established custom, I had a face to face and heart to heart talk with our graduating class on Sunday afternoon before commencement on Wednesday. I endeavor to get the graduates to fully visualize just what they are to meet up with when they go out into the world on their own resources. I warn them of snares and pitfalls to which all young people are exposed, and at the same time I challenge them to a life of high ideals and worth while service. After associating with these splendid young people over a period of twelve years, and endeavoring to take the place of a father to them, it is more than a passing interest that I have in them. In fact, I feel like a father pronouncing his blessings upon his own children as they take their place in society. I am happy to say that each member of our graduating class pledged me to live clean, pure, consecrated lives after they leave the home of their childhood days.

On the second Sunday in May more than 20 of our children united with Edenton Street church. Dr. E. C. Few and Rev. Forrest D. Hedden previously met with the children and instructed them in the meaning of church membership. The reception of this large class from the Methodist Orphanage at Edenton Street church was a very impressive service. The attitude of Edenton Street church toward our children is everything that could be desired. All of our children—from the baby cottage up—attend the church school at Edenton Street church, and remain for the 11 o'clock preaching service. The younger children attend the junior preaching services, while our older boys and girls attend services in the main body of the church. They do not march in and out, and sit in a body, but are scattered all over the church just as other young people. These wholesome contacts with the Edenton Street people are very helpful to our children. Dr. Few and Brother Hedden frequently visit our home, and are very cordial and friendly to all our children and workers, making them feel very much at home in the church school and church services.

* * * *

Mrs. Nellie B. Rives gives the following report of the visit of the singing class to Wilson Methodist church and Carr church, Durham, last Sunday: "Rev. A. J. Hobbs, pastor of the Methodist church in Wilson asked us to take his appointment for the second Sunday morning in May. He had just returned from the General Conference in Alabama. We were delighted to have him with us, especially since the congregation was so large.

"We are grateful for the service we receive from this church. Apportionment is more than paid for this year. They support one of our girls and clothe several. When we were leaving Mr. Hobbs handed to me another special of $100 for the Orphanage from Mr. W. N. Harrell. All parts of the church work seems to be going on nicely. Mrs. A. W. Pridgen and I enjoyed a delightful dinner and short visit with our friends, Mr. and Mrs. J. W. Dailey.

"We came home in the afternoon, rested, had supper, then went to Carr church in Durham. Rev. Carlos Womack is doing a splendid work with his people. There is a spirit of loyalty on the part of both pastor and people. We had a worshipful service and the class spent a short time in the parsonage as guests of Mr. and Mrs. Womack. Refreshments were served, some of the members joining in with us."

The visitor claimed unusual ability in reading music at sight. Seeing a sheet of music on the piano rack, she began pounding the keys with little regard for correctness or time. Observing the small daughter of the household watching her, the player pressed harder on the loud pedal, lifted her hands higher, and ended the performance with a flourish and a bang on a discord.

Whirling around on the stool, she bestowed a patronizing smile upon the child, who looked up and naively remarked, "I can't play that either."—

STOP giving your CHILDREN bad-tasting laxatives!

Mother, just take a look at your child's face when you give him something nasty to move his bowels! He doesn't like those sickening doses any more than you do. And there's *no need* for them!

Next time your children are irregular, give them the delicious chocolated laxative—Ex-Lax. They'll *love* it! And Ex-Lax will relieve their constipation *thoroughly*—without causing stomach pains or upsetting the digestion.

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THE ORIGINAL CHOCOLATED LAXATIVE

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Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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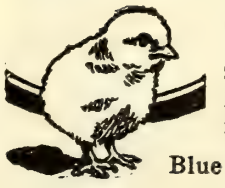
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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

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FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.



Good Chicks

$6.90 per 100 up. Bloodtested. Write for free circular.

Blue Ribbon Hatchery
Atlanta, Ga.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

The Durham district will hold its annual meeting at Concord church, near Roxboro, on May 26, opening at 9:30 o'clock. Mrs. A. M. Gates will conduct the devotions. Mrs. E. L. Hillman will give greetings. The study program will be presented by Mrs. B. F. Boone. Miss Euline Smith will speak of her work in Korea. The Durham district secretary urges each auxiliary to have a full delegation, and everyone is requested to bring a light lunch.

THANK YOU

With a heart full of appreciation and gratitude I thank you, the women of the Woman's Missionary Society of the North Carolina Conference, in session in Greenville, N. C., April 19-21, for the beautiful silver candlesticks which yau sent to me with your message of love. I shall always cherish your love and ever revere your lovely gift as an emblem of the work of the W. M. S. and our efforts together to send forth the light of His love and His truth.

M. Bessie Harding.

SEVERN HOST TO NORTHAMPTON ZONE

A day of fellowship and inspiration was spent by the members of the Northampton Methodist missionary zone last Thursday at their spring meeting held in Severn Methodist church with the president, Mrs. J. F. Shoulers presiding.

Rev. L. V. Harris led the morning devotional. Mrs. Henry Maddrey extended a cordial welcome and Mrs. James Roberts fittingly responded for the zone. Special music was enjoyed from Mrs. Long and Miss Mozelle Maddrey.

During the day the following were made life members: Mrs. F. L. Johnson, Milwaukee; Mrs. J. E. Johnson, Rich Square; Mrs. Pritchard, Pleasant Grove; baby life members, Harold Harris, Conway; Hazel Stephenson and Pat Hoggard, Severn.

Mrs. H. J. Faison, vice president of the conference, spiritually aroused every member when she forcefully spoke on "Seven Excuses Why the Missionary Program of the Church Is Neglected."

Mrs. H. T. King, Elizabeth City, gave the inspirational address. Having spent some time in China, she vividly brought us experiences both sad and amusing. She displayed many curios and fine linens brought back with her. The zone sent $19.25 for Chinese relief.

Mrs. Hamlet, superintendent of children's work, Rocky Mount district, spoke on "The Co-operative Plan of Missionary Education" and pointed out the duties of children's workers.

Mrs. F. L. Johnson gave our district work.

The afternoon devotional was led by Mrs. Howard Outland, using "The Lost Sheep" as her theme. This subject was further expressed in song by Mesdames Russell Johnson and R. S. Hundley as they sang "The Shepherd of Love."

It was voted by the zone to continue the July meetings. The zone will meet in July with Sharon. Rich Square won the attendance banner.

During the report of Mrs. C. W. Martin, Christian social relations chairman, resolutions were adopted to use our power to blot out Sunday movies.

Mrs. Carrie Bolton of Rich Square brought us an Easter message in song.

Mrs. J. E. Taylor gave remarks of appreciation for the day, the bountiful lunch, attractive church and inspirational messages.

Rev. Mr. Moore of Severn Baptist church pronounced the benediction.

Mrs. Russell, Johnson, Sec.

HALIFAX COUNTY ZONE MEETING MAY 4

The Halifax county zone meeting was held in Halifax at the Community building.

Mrs. W. G. Lynch presided over the meeting, which was opened with the hymn, "The Kingdom Is Coming." Rev. Wade Johnson, pastor of Halifax Methodist church, conducted the devotional and led in prayer. Mrs. Wade Johnson welcomed the visiting representatives of the societies and Mrs. W. A. Thorne responded.

Mrs. Lynch thanked those who had been called upon to take some part in the zone meeting for their ready response and made a short talk on "Misplaced Values."

The secretary, Mrs. J. C. Hoyle, called the roll of secretaries and the president of each gave a brief report of work done.

Mrs. Fred Johnson, district secretary, gave a report of the gains made by auxiliaries this year as compared with last year's quarterly report.

It was decided to hold the next zone meeting at Weldon, the date to be decided later, and it was voted to hold two zone meetings each year, one in spring and one in the fall.

Mrs. S. B. Hamlet, superintendent of children's work in the Rocky Mount district, urged all auxiliaries to appoint a superintendent of children's work.

Mrs. F. W. M. White and Miss Cecile Butts sang a duet, "Awake Thou That Sleepeth."

Mrs. W. F. Boone, conference superintendent of study, made a short talk, in which she gave helpful suggestions concerning study classes.

Mrs. Parker, returned missionary from India where she served 31 years, made a most interesting talk on India.

High lights of the conference meeting at Greenville were given by Mrs. Midget.

Mrs. A. M. Gates, retiring conference president, gave the address of the morning, using "The Fine Art of Living" as her subject.

Mrs. H. E. Lee sang a solo. She was accompanied at the piano by Mrs. W. A. Thorne.

Noon devotional was conducted by Mrs. Wm. R. Nesbitt.

The meeting was conducted by Mrs. Wm. R. Nesbitt.

The meeting was dismissed with the woman's missionary benediction.

Luncheon was served by the women of the Halifax auxiliary, during which a social hour was enjoyed by those present. Mrs. J. C. Hoyle.

MRS. ROBERT A. HARRIS

Life's labor done, as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when she dies.

Early in the evening of April 25, 1938, Mrs. Robert A. Harris passed from earth to her eternal home. The Mary Pierce Johnson missionary society of Weldon Methodist church has last a most valuable member and coworker.

The passing of Linda has brought sorrow to the hearts of many, and has left a vacancy in our church and missionary society that is keenly felt by all. Her lovable personality and gentle daily life have been an inspiration to all who knew her.

Mrs. Harris was a woman of true Christian character, great faith and loyalty, and a gentleness that won the love of all who knew her. She did not seek or desire leadership or honor, but she chose to do her part in a very quiet and unassuming way. She was at all times dependable and ever ready to help in any undertaking which was for the upbuilding of the church or community. Her deep love for her church, family and friends has endeared her to all of us; and her familiar face and cheerful smile will long be remembered.

For a number of years Mrs. Harris was a responsible officer in the missionary society, a member of the board of stewards, and a member of the board of Christian education. She faithfully performed the duties of these offices, even during the months of her illness. When visiting her in the sick room, one was touched by her patience and sympathetic interest in others. Although she could not understand why she should have to bear so much pain and suffering, yet she resigned herself to the Master's will and kept faith until the end. "Be thou faithful unto death and I will give thee a crown of life."

"The pains of death are passed,
Labor and sorrows cease,
And life's long warfare closed at last,
Her soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's Joy."

Mrs. A. W. Oakes, Jr.
Mrs. C. J. Owen,
Mrs. W. J. Edwards.

In prohibition days we often heard the accusation, prohibition does not prohibit. In reply to this we quote: "Right after the election of 1933, the Brewers Journal came out with the statement: 'Not one-tenth of one per cent of the American youth know the taste of real beer. We must educate them.'" This is quite a testimony to what prohibition did for the youth of the country.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A MORNING RESOLVE

"I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust and a child-like faith in God.

"In particular, I will try to be faithful in those habits of prayer, work, study, physical exercise, eating and sleep which, I believe, the Holy Spirit has shown me to be right."—From Forward by Forward Movement Commission.

RESOLUTION

The following resolution was presented to the woman's missionary societies of the Waynesville district at their meeting in Canton recently and was unanimously approved:

"Whereas, the liquor situation in North Carolina is deplorable; and whereas, the Christian forces seem to have weakened in their militant attitude against liquor; therefore be it resolved:

That the missionary women of the Waynesville district go on record as confirming and renewing their stand against intemperance. The call of the hour is for a united front of Christian womanhood to combat the destructive and demoralizing effects of the increasing use of intoxicating beverages."

Mrs. E. L. McKee,
Mrs. W. E. Studstill,
Mrs. J. Hardin Howell.

WAYNESVILLE DISTRICT MEETING

The woman's missionary society of the Canton Methodist church was hostess to the annual meeting of the district Tuesday, May 4, in a most interesting and inspiring meeting, with a gratifying attendance of representatives from the various societies of the district.

Mrs. F. E. Branson, district secretary, was the presiding officer and called the meeting to order at 10:30 a. m., announcing as the opening hymn, "O for a Thousand Tongues to Sing." The worship service for the morning was in charge of Rev. D. E. Camak, pastor of the Canton church, who used as a foundation for his helpful talk Mark 16:15, the great commission, "Go ye into all the world and preach the gospel to every creature."

The presence of the Brevard College choir added to the interest of the day's program and at this time they rendered two slections: "Built upon a Rock" by the choir, and "Protect Us Through the Coming Night" by the men's trio.

Mrs. Homer Henry was chosen secretary and Mrs. Barbour, Mrs. Jack Hampton and Miss Vivian Branson were introduced as the pages for the day.

Following the appointment of the committees, Mrs. W. R. Harris, conference secretary, a visitor for the day, brought the message from the Woman's Council recently held in Tulsa, Okla., giving much that was of interest to those present of the proceedings of that great organization of Southern Methodist women. It was heartening to know of the growth of the work the past year, and in conclusion of her message Mrs. Harris gave the goals for the W. N. C. conference for 1938.

"Missionary Education of Our Children" was discussed by Mrs. George Hoyle of Shelby, conference secretary of children's work, who told of the growth of the work under the co-operative plan and urged all the auxiliaries to unite in this important work of educating our children along the line of missions. She urged reporting the result of the studies of the units which have been arranged for the children, and stressed the importance of the fourth Sunday collections in the church schools for missions, with money sent to proper officers. After the hymn, "God of Grace and God of Glory," a message of unusual interest was heard from Miss Leila Tuttle, missionary to China, who is at home on furlough. Miss Tuttle told of her work in China and also of conditions there due to the war. She urged her hearers to do all in their power for the promotion of peace and spoke of the loyalty of both Japanese and Chinese Christians in this great tragedy of human history. Another selection by the Brevard choir closed the morning session and delighted the audience whose pleasure it was to hear them. Mrs. E. J. Coltrane, wife of the president of Brevard, was presented and brought greetings. She presented Miss Geneva Ward, student at Brevard, in whom the Waynesville district is much interested.

A most delightful mid-day luncheon was served by the Canton ladies in the Y. M. C. A. and a social hour enjoyed.

The afternoon session opened with the song "Jesus Calls Us," followed by invocation by Mrs. George L. Hampton. The presentation of the supply department of our conference was made by Mrs. J. W. Harbison, conference superintendent of supplies, who is rejoiced over the splendid success of her department for the past year. She announced Waynesville district as the banner district, 75 per cent of the societies having contributed to supplies during 1937.

A service of unusual impressiveness was the service of remembrance conducted by Mrs. W. A. Barber of Murphy, honoring those who had passed away on the district during the year. Mrs. Barber paid a tribute to those who had gone in a most beautiful manner, after which two of the pages lighted the candles in the two seven-branched candelabra and the zone chairmen as they called the names of their deceased members, placed white carnations in a cross of green as an expression of love and appreciation. While the audience stood with bowed heads Mrs. O. E. Madden of Murphy, sang tenderly and sweetly, "One Sweetly Solemn Thought." The service closed with a most appropriate poem, "My Life Is But a Weaving," by Mrs. Barber.

The report of the spiritual life work for the district was given by Mrs. G. L. Hampton, district leader of this work, who announced a retreat for Waynesville district in June. Sylva was chosen as the place of meeting in 1939, and was followed by presentation of Scarritt scholarships by Miss Minnie Willis of Lake Junaluska. Report of committee on resolutions was followed by benediction, which closed this profitable and interesting meeting.

ZONE MEETING AT HIGH POINT

South Main Street, High Point, was the place of meeting of zone No. 2 recently, with Mrs. Reitzel Pitts presiding. The opening devotional was led by Rev. N. C. Williams, pastor of South Main Street church, with welcome extended by Mrs. E. E. Sensenbach and response by Mrs. George Robbins. This meeting was featured by a 100 per cent attendance of the auxiliaries composing the zone, 56 representatives being present from these 12 auxiliaries. Mrs. W. T. Powell, district secretary, was present and made a short talk, urging attendance upon the district meeting to be held in Asheboro May 18. Mrs. Karl Bishopric of Spray, chairman of committee on International Relations and World Peace in the conference Bureau of Christian Social Relations, was heard in an interesting talk on peace, after which Miss Elizabeth Ellis gave a solo special, accompanied by Mrs. J. R. Boone at the piano.

Officers' training groups were held and following were the reports of the presidents of the auxiliaries. The noon devotional and pledge service was conducted by Mrs. Roscoe Sowers and the closing prayer was offered by Mrs. M. T. Hicks.

ANOTHER ZONE MEETING OF GREENSBORO DISTRICT

Zone No. 3 of Greensboro district met at Centenary church with Mrs. W. T. Powell presiding in absence of zone chairman, Mrs. J. T. Council. Rev. C. S. Kirkpatrick was in charge of the morning devotional and welcome address by Mrs. A. G. Bruton, president of the local auxiliary, and Mrs. J. L. Stokes of Randleman responded.

Short talks were given as follows: World Outlook, Mrs. A. L. Thompson; Children's Work; Mrs. O. D. Nelson; Spiritual Life, Mrs. J. H. Armbrust. Mrs. W. T. Powell stressed quarterly executive meetings, baby specials and life memberships. Following these a brief officers' training course was held with Mrs. Powell, Mrs. Thompson, Mrs. O. D. Nelson, Mrs. J. H. Armbrust and Mrs. R. M. Hauss as leaders. An offering of $9 will be applied on scholarship in which the zone is interested. The meeting closed with an impressive pledge service conducted by Dr. J. L. Stokes, 2nd, pastor of Randleman church, who used as his subject "Giving." A delightful lunch was served to the 67 visitors by the ladies of Centenary church.

Children's Storyland

A LAUGH

A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light
And drives the clouds away.

The soul grows glad that hear sit
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music,
It lingers in the heart,
And where its melody is heard,
The ills of life depart.

And happy thoughts come crowding
Its joyful notes to greet;
A laugh is just like music
For making living sweet.

—Selected.

THE MAGIC SPEAR

By Harold Robbins

The English poet, John Milton, has written a famous poem called "Paradise Lost" which tells stories and legends about the beginning of the world. One of these stories tells of the time when Satan tempted Eve to eat the fruit from the tree which was forbidden. He had changed himself into a toad, and was squatting by her ear while she slept, whispering the temptations to her. While he was doing this, along came the Angel Ithuriel and touched him with the point of his spear. This was a very special spear, because every one who was touched by it had to appear in his natural form. Immediately, Satan was changed back to his true appearance, and Ithuriel, recognizing him as the Evil One, drove him away from the side of Eve.

I wonder what would happen if the Angel Ithuriel came around the classes at your school and touched each of you with that spear? I expect you think nothing would happen, because all of you are in your right shape now. Yes, but what if that spear had the power to make us look like what we really are in our hearts? I'm sure each class would be a very strange sight after the angel had finished touching all the boys! Let us imagine him going around and laying the tip of that magic spear on each of the boys in a class.

Three of them in the back row all turn into sheep! Wherever the first sheep in a flock goes, the others will follow without looking for themselves, and it has been known for many sheep to jump over a cliff and be killed because the first sheep slipped over the edge. Silly sheep! And yet there are boys—and grown-ups, too—who follow their leaders blindly, without thinking for themselves. Don't you think that in their hearts they are like sheep?

But in the next row there suddenly appears a snarling wolf! The wolf, as you know, is a cruel animal which preys on weaker things. Boys who are bullies and do cruel things to weaker ones, have the hearts of wolves.

Up in a far corner, we cannot see anything after the spear has passed by, so we go and look. There are several little, wriggling creatures clinging to the desks. They are leeches. A leech lives on other animals by sucking their blood. There are many men, too, who live by robbing others, and there are boys who try to get through their lessons and their examinations on the brains of others. They are too lazy to work or think for themselves, so they try to get on by using the work and the thinking of others. No wonder they turn into such miserable, wriggling, little things! Another thing about leechs, too, is that they irritate their victims, and some of these boys who have become leeches used to tease and annoy other boys. Since they used to get their amusement at the expense of others, they had the hearts of leeches.

One corner of the room is occupied by a strange figure—a scarecrow! A scarecrow is made of pieces of wood with clothes hanging on them, and a big turnip stuck on top, so that it looks like a man. (It is put in a cornfield to scare away the birds from the grain). It looks alive, but inside there is nothing. Do you know any "empty-headed" boys? They are really like scarecrows!

Near the front of the class is a strange sight—a boy with a tiny body and a tremendous head. Do you know what a boy with "swelled head" is like? He is conceited and very proud of himself and thinks that there is nobody quite as good as he is. He doesn't know that, as he boasts and swaggers, he is almost as funny as he would be if the magic spear had touched him and shown his true appearance!

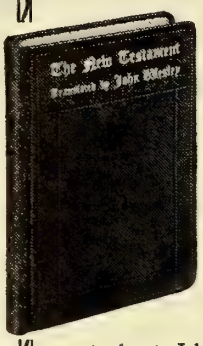
As Ithuriel reaches another corner of the room, there is a tremendous noise and a lot of smoke is seen filling the air. Several boys have turned into fireworks! That is because they were boys who talked a lot and liked everyone to notice them, but who never did much besides talk! Fireworks make a lot of noise and smoke, but they don't do anything really good or lasting.

And there would be many more strange and amusing sights in that room if we could only stay to see them all. But shall we, instead, go away somewhere quietly and think what we should be like if Ithuriel's spear touched us? I wish we could be quite sure that, we should all, in our true shapes, look like real boys and men, not any of these other things. If we always think and act as Jesus would like us to, we shall not be afraid for anyone to see us as we really are.

But don't forget that God doesn't need a magic spear to see our hearts. "Man looketh on the outward appearance, but God looketh on the heart." When God looks at us he can always see us in our true form, and I think he must sometimes be sad, as he sees the nasty shapes into which we have turned our souls. Shall we live, from now on, so that we are always good to look at, even when we appear in our true shape?—Malaysia Message.

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In Memoriam

BAXLEY—Mrs. Cornelia Ann Baxley was born July 28, 1859, and died March 31, 1938. She joined Roberdel Methodist church early in life and remained a loyal and faithful member till she entered the fellowship of the church triumphant. She had been confined to her room five months, but with all her suffering she never complained and gave a smile to all who entered her sick room. She is survived by five sons and one daughter. The funeral was conducted by her pastor, assisted by Rev. B. F. Meacham and Rev. D. K. Snyder. The body was laid to rest in Bear Branch cemetery by the side of her husband, T. B. Baxley.

F. A. Lupton, Pastor.

RESOLUTIONS OF RESPECT

The members of the woman's missionary auxiliary of Marion, N. C., First Methodist church wish to pay tribute to the memory of our beloved member and friend, the late Mrs. J. W. Goldsmith, who died March 27, 1938. In her going our society has lost a most faithful and loyal member. Mrs. Goldsmith was ever cheerful and ready in the services she rendered, and by her willingness and happy disposition won the love and esteem of all her co-workers.

The woman's missionary society bows in submission to our heavenly Father's will and offers in love and appreciation these resolutions:

First, That in the passing of Mrs. Goldsmith we have lost a most valuable member, one whose influence and example will ever linger with us.

Second, That we will miss Mrs. Goldsmith's cheerful and happy disposition. She was an ideal wife, mother and neighbor. The gifts and graces portrayed in the 31st of Proverbs were all regnant in her character. The memory of her devotion to her home and to her church will ever be an inspiration to those of us left here to serve longer.

Third, That we extend to her loved ones our heartfelt sympathy in their loss.

Fourth, That a copy of these resolutions be recorded in the minutes of our society, also a copy be sent to the North Carolina Christian Advocate and to our local papers, and to her family.

Mrs. C. F. James,
Mrs. J. W. Moore,
Mrs. J. W. Ouzts.

HAM—John Henry Ham was born in Fortsyth county September 27, 1853, and died April 10, 1938, at his home in Chestnut Grove community in Stokes county. He was 84 years, six months and 14 days old. On the 27th day of November, 1877, he was happily married to Miss Maggie Edwards, who proved to be a faithful and loyal companion for him until her death 18 months ago. To this union five children were born. All of these children survive their beloved father. They are: Colonel T. Ham, Tobaccoville; Ross Ham, Greensboro; Mrs. F. P. Harris, Greensboro; Mrs. S. T. Oliver, Greensboro; and Miss Ethel Ham, King, R. F. D. He is also survived by ten grandchildren and one great-grandchild.

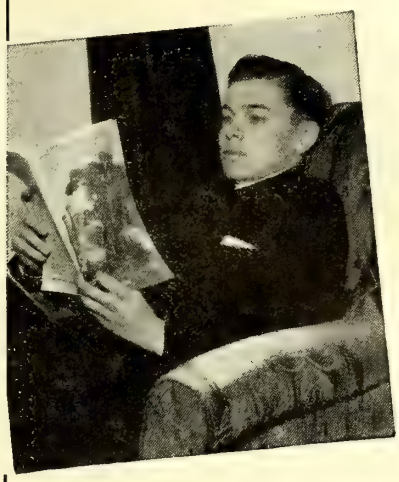
Many years ago Brother Ham, who was highly regarded by all who knew him, joined Chestnut Grove Methodist church. He loved his church and always attended its services unless providentially hindered. He served his church as Sunday school superintendent, steward and trustee. Chestnut Grove church and the community have suffered a distinct loss in the passing of our friend and brother. But those of us who knew him do not question that our loss is heaven's gain.

Funeral services were conducted in Chestnut Grove church by Revs. W. B. Thompson, C. S. Thompson and C. C. Washam. After the services his body was interred in the white city of the dead by the side of the church he loved.

C. C. Washam.

The Young Person's World

---Today and Tomorrow



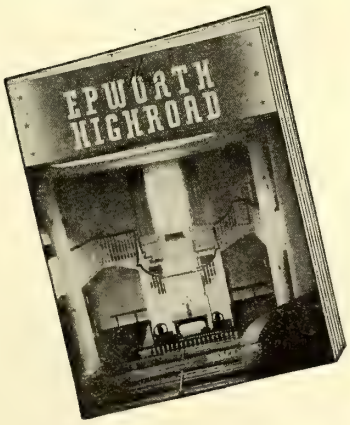


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District Conference Directory

Raleigh, Louisburg ..... May 20
Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 15

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

May 10-22—Central Terrace, Winston-Salem, N. C.
May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Statesville ..... May 18-29
Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

May
Eno, 7:30 19
Branson, 11 22
Pittsboro, Hickory Mt., 3 22
South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Windsor, Cashie, 11 22
Columbia, Gum Neck, 11 29
Hertford, night 29

June
Chowan, Evans, 11 ad 1 1
Perquimans, New Hope, 11 and 1 3
PASTORS' SCHOOL 6-11
Ahoskie, 11 12
Edenton, night 12
North Gates, Parkers, 11 and 1 18
South Camden, Sign Pine, 11 19
Murfreesboro, Union, night 19
Aulander, Colerain, 11 and 1 24
South Mills, Sharon, 11and 1 25
Manteo, 11 26
Stumpy Point-Dare, East Lake, 3 26
Wanchese, night 26
Kennekeet, Salvo, 3 28
Hatteras, Buxton, 8 29

District Conference, Williamston, May 26-27.

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1018 Hay St., Fayetteville, N. C.
THIRD ROUND

May
Maxton, 11 22
Hamlet, 3:30 22
Rasford, 8 22
Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

May
Greenville, Jarvis Memorial, 11 22
Grimesland, Wharton, 3 22
Vanceboro, Chapman, 8 22
ALDERSGATE COMMEMMORATION DAY 24
Goldsboro Ct., Ebenezer, 11 29
Fremont, Yelverton, 3 29
Mt. Olive-Calypso, Mt. Olive, 8 29

June
Mt. Olive Ct., Smith's, 11 1
Straits-Harlowe, Tuttle Grove, 11 5
Beaufort, North River, 3 5
Atlantic, Atlantic, 8 5
DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Ayden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26

July
Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

Lillington, Parker's Grove, 11 22
Raleigh, Central, night 22
Raleigh, Fairmont, 11 29
Raleigh, Edenton Street, night 29

June
Garner, Mt. Zion, 11 5
Dunn, Black's Chapel, 3 5
Selma, 11 12
Clayton, Calvary, 3 12
Raleigh, Epworth, night 12
Raleigh, Hayes Barton, 11 19
Edwin, Angier, 3 19
Bailey, Middlesex, night 19
Raleigh, Jenkins Memorial, 11 26
Youngsville, Piney Grove, 3 26

July
Henderson, First Church, 11 3
Franklinton, Wesley, 3 3
Henderson, City Road, night 3
Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August
Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

May
Scott's Hill, Seagate, 11 22
Wilmington, Grace, night 22
Wilmington, Trinity, 11 29
Wilmington, Epworth-Wesley, night 29

June
Jacksonville-Richlands, Richlands, 11 5
Maysville, Hopewell, afternoon 5
Swansboro, Swansboro, night 5
Wilmington, Grace, 11 12
Fairmont, Bethesda, afternoon 12
Lumberton, night 12
Wilmington, Fifth Ave., 11 19
Burgaw, Trinity, afternoon 19
Carver's Creek, Council, night 19
Elizabeth, Singletary, 11 26
Bladen, afternoon 26
Garland, Centenary, night 26

July
Chadbourn, Chadbourn, 11 3
Tabor City, Zion, afternoon 3
Whiteville, night 3
Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17
Lumberton Ct., Buies, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace Rose Hill, afternoon 31
Scott's Hill, night 31

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May
Sandy Cross, Bethlehem, 11 22
Scotland Neck, Hobgood, 7:30 22
Tarboro, 7:30 23
Clark Street, 7:30 24

District conference at Bethel, May 26-27.

Western North Carolina Conference

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May
Ansonville, Cedar Hill, 11 22
New Hope-Bethel, Long Pine, 3 22
Derita, 7:30 22
Monroe Central, 7:30 24
North Monroe-Grace, Grace, 11 24
Monroe Ct., Mill Grove, 3 2
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June
Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 3.30 19
Marshville, Center, 11 26

The Charlotte District Conference will convene at 9 a. m May 26, Myers Park church, Charlotte.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May
Gastonia, Main Street, 11 22
Gastonia, West End, night 22
Belmont, Park Street, 11 29
Bradley Memorial, Myrtle, night 29

June
Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Maylo, night 26

July
Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3..... 10
Gastonia, Smyre, night 10
Pelkville, Rehobeth, 11 16
Belmont, Main Street, 11 17
Belwood, Kadesh, 3 17
Cramerton, night 17
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
THIRD ROUND

May
Coleridge, Mt. Olivet, 3 21
Ramseur-Franklinville, Franklinville, 11 22
Farmer, Center, 3 22
Highlands, 8 22
Bessemer, 8 25
Reidsville Ct., Mt. Carmel, 11 28
Spray, 11 29
Draper, 3 29
Leaksville, 8 29
Summerfield, Gethsemane, 8 30

June
Reidsville, Main Street, 11 5
Ruffin, Hickory Grove, 3 5
Ward Street-Archdale, 8 8
Lee's Chapel-Grace, Lee's Chapel, 11 12
Carraway Memorial, 8 12
Centenary, 8 13
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29

July
Asheboro, First Church, 11 3
College Place, 8 3
Oak Ridge, 8 4
Battle Ground Road, Joyner, 8 6
Madison, 11 10
Stoneville-Mayodan, Price, 3 10
West Greensboro, Friendship, 8 10
Pleasant Garden, Bethlehem, 8 13
Glenwood, 11 17
Mt. Pleasant, 3 17
Wesley Memorial, 8 18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

May
North Forest, North Morganton, 11 22
Whitnell, Mt. Zion, 3 22
Grace Chapel, 7:30 22
Glen Alpine, 11 29
Morganton, Ct., Gilboa, 2:30 29
Pleasant Grove, 7:30 29

June
Rutherfordton, 11 5
Gilkey, Mt. Hebron, 3 5
Marion Mills, Clinchfield, 7:30 5
Watauga Ct., Henson's, 11 12
Boone, 7:30 12
McDowell Ct., Trinity, 11 19
Rutherford College, Warlick's, 2:30 19
Valdese, 7:30 19

Spindale, 11 26
Sunshine, Centennial, 3 26
Broad River, Tanner's Grove, 7:30 26

July

Henrietta-Caroleen, Alexander, 11 3
Mill Spring, Gray's Chapel, 3 3
Forest City, 7:30 3
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort Station, 7:30 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 7:30 17
Elk Park, Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Dudley Shoals-Hudson, Colliers, 11 31
Table Rock Ct., Fairview, 3 31
Granite Falls, 7:30 31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

May

Todd, Fairview, 11 22
Jefferson, Zion, 3 22
West Jefferson, night 22
Elkin, 11 29
Elkin Ct., Grassy Creek, 3 29
Jonesville, Hanes Grove, night 29

June

Catawba, Hopewell, 11 5
Troutman, Ct. John, 3 5
Hickory, First Church, night 5
Maiden, May's Chapel, 11 12
Ball's Creek, Center, 3 12
Hickory, Westview, night 12
Newton, 11 19
Bethel-Fairgrove, Fairgrove, 3 19
Highland-Rhodhiss, Highland, night 19
Statesville, Broad Street, 11 26
Taylorsville, Carson, 3 26
Stony Point, night 26

July

Mooresville Ct., Triplett, 11 3
Statesville Ct., Bethel, 3 3
Cool Springs, Rose Chapel, night 3
Olin, Macedonia, 11 10
Hiddenite, Liberty, 3 10
Elmwood, Elmwood, night 10
North Wilkesboro, 11 17
Moravian Falls, Miller's Creek, 3 17
Wilkesboro, Roaring River, night 17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May

Webster, East La Porte, 11 22
Clyde, Harmony Grove, 3 22
Junaluska, night 22
Canton, 11 29
Jonathan, Hemphill, 3 29
Waynesville, night 29

June

Franklin, 11 5
Bethel, Pisgah, 3 5
Dellwood, Maple Grove, night 5
Bryson City, 11 12
Robbinsville, night 12
Highlands, Cashiers, 11 19
Macon, Dryman's, 3 19
Hayesville, Myers Chapel, 3 26

July

Brevard, 11 3
Brevard Ct., Selica, night 3
Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ... 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Welcome, Center, 11 22
Walnut Cove, Palmyra, 3 22
Hiatt Memorial, Hiatt, 8 22
Lewisville, Union, 7:30 25
Yadkinville, Prospect, 7:30 28
Centenary, 11 29
Burkhead, 8 29

June

Johnsontown, 8 1
Lexington, First Church, 7:30 2
Hanes, Bethel, 8 3
Rural Hall, Antioch, 11:15 5
Danbury, Bethesda, 7:30 5
Central Terrace, 7:30 8
Dobson, Siloam, 11 12
Ararat, Chestnut Grove, 3 12
Mt. Airy, Rockford St., 7:30 15
Mt. Airy Ct., Zion, 11 19
Thomasville Ct., Unity, 7:30 19
Walkertown, Love's, 7:30 22
Mt. Airy, Central, 11 26
Pilot Mountain, Fairview, 3 26
Ogburn Memorial, Shiloh, 8 27
Grace, 7:30 28
Green Street, 7:30 29

July

Denton, Siloam, 11 3
Linwood, Tyro, 3 3
Erlanger, Ebenezer, 7:30 3
Doub's, New Hope, 7:30 5
Kernersville, Shady Grove, 7:30 6
Thomasville, Main Street, 8 8
Reeds, Bunker Hill, 11 10
Davidson, Arcadia, 3 10

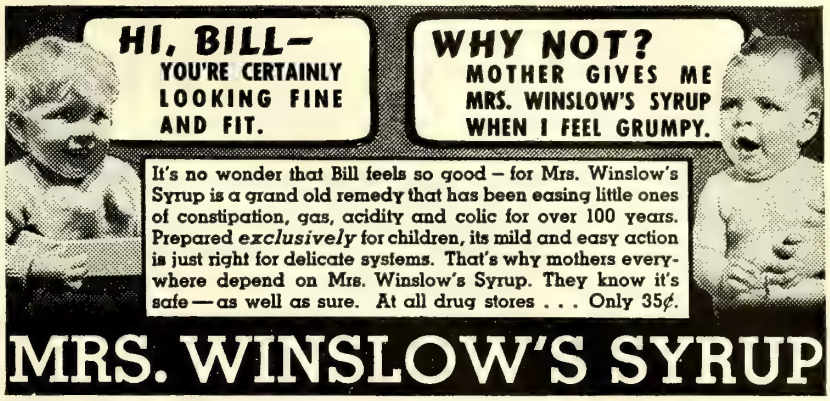
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WRITE FOR CATALOGUE AND VIEW BOOK

WILLIAM H. FRAZER, President, Box 2389, Charlotte, N. C.

ALDERSGATE ONCE MORE

(Continued from page 11)

by the grace of God in Jesus Christ.

Of course, I have no right to say these things to you; they humiliate me to the earth.

That is the glory and the splendor of the evangelical faith. Sometimes I feel that it is all so high and great that I would like never to enter a pulpit again. These things are too much for me. Then I feel that I cannot possibly stay away from a pulpit because I simply must set them forth. That is the paradox of the evangelical ministry. And you who listen to me this afternoon know very well just what I mean, for it is at the point of this tension and this paradox, that Christian preaching becomes something it never was before. So the preacher achieves a supreme humility at the very moment when he proclaims his message with a supreme confidence.

"Beat down yon beetling mountain
And raise yon jutting cape;
The world is on the anvil,
Now smite it in shape.
"When comes that iron music
Whose sound is heard afar?
The hammers of the world smiths
Are beating out a star."

The men of evangelical religion are the world's smiths and they are to beat out the star. Think of the glory of it! We have the sceret. Unworthy though we may be, incompetent morally, dull spiritually though we may be, lying there on our altars ready to be kindled in the flame of this mighty secret of the grace of God in Jesus Christ. And, as we trust in him, our hearts, too, burn with the fire of the love of God.

When Dante pictured heaven it was as a great rose of fire that was burning and yet not consumed; a bloom of love and fire. Why let that picture stand for heaven only?

I would like to see the rose of love and fire blooming north and south and east and west; the love and fire of heaven on western hearthstones and on eastern hearthstones; in the lovely mountains and valleys of the south, in the broad stretches of the Mississippi Valley; in the granite of New England hills; everywhere this Christian rose of evangelical religion, the rose of love and fire blooming over all the Republic; blooming at last over all the world until you and I together with those who have joined with us in the work of Christianity on this continent—and indeed on this planet—shall actually be doing our work as the makers of the Garden of the Lord.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, MAY 26, 19 Number 21

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Methodism as a Source for Social Righteousness

By SYDNEY WALTON, C.B.E., M.A., B.Litt.

WESLEYS were at the glowing heart of that central principle—Jesus is the lover of my soul. When an age, a nation, a government (if I dare hope it) discovers that, social transformation follows—social revolution, if you will. Perhaps it is the supreme discovery, the most tremendous of all revolutions.

Methodism has been criticised for concentrating on the soul and forgetting the factory; and some who were born in Methodism have forsaken it because of the criticism. The criticism is false; but even if it were true, is not the redemption and exaltation of the soul the spring from which the most wholesome social legislation must come? If the very essence of Methodism, of the "Nonconformist Conscience," is the man for whom Christ died is no cheap thing, but grander and more precious than the whole realm of nature, is not that a social conception which must "possess the sun's very power to summon forth the sweetest potencies in the bosom of the earth"? Surely it is a truth as tremendous as the tides of the sea, as fierce as fire, as puissant as a cyclone, though it work in gentleness of persuasion.

Think of its implications in regard to war ("What are a million men to me?" exclaimed Napoleon); in regard to vested interests of property, priestcraft, Russia and Germany and Italy, Spain and China; prisons, the persecution of the Jews, minorities everywhere; in regard to India and Africa, education, the dream of "joy in widest commonality spread," the joy of sharing in the sacraments of beauty whose bread is broken unto us by poet and painter, by prophet and builder. The wonder and sovereignty of the soul of man in the sight and desire of God is one of Methodism's keynotes, one of its spiritual and social splendors. It is the privilege of our pulpits to proclaim that truth which, though half Europe be intent upon crucifying it, must and will prevail.

* * * * *

There is the other truth, though really the two are one—

> When to the new eyes of thee all things
> by immortal power
> To each other linked are
> That thou canst not stir a flower
> Without troubling of a star.

It is the truth that the world is one, a single brotherhood, a community, a commonwealth. "The world as a parish"—Wesley built better than he knew when he fashioned that most famous phrase. Science has made it a parish.

I need not dilate on the marvels and miracles which have become commonplaces in fifty years. The jubilee of the pneumatic type, for example, is being celebrated this very summer. Curious and paradoxical as it may appear, even Mars himself has thundered forth the truth that modern war cannot really be isolated. In war the world is a parish and all in some degree must suffer. "Where are now thy frontiers? Thy frontiers are the horizons." And trade and economics insist upon the oneness of the world.

I am in agreement with Mr. H. G. Wells when he declares that we must prepare to become world citizens or we perish. It can be said, I think, that in one aspect and interpretation the present discontent and distresses from which the world is suffering are due to the reluctance of statesmen, of nations, to take the world-view. They persist in clinging to the belief that the parish, their parish, is the world; and yet the very steel with which they will fight for these parochial ends and boundaries can only be made with materials drawn from many countries. "Patriotism is not enough"—even for the breakfast table, the market place, the factory. "Christ for the world we sing." "I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation."

Methodism proclaims the dignity of the human soul in the sight of God ("the soul of man counts most with God") and the brotherhood of all the sons of men in "the Love of the Shepherd who gave His life for the sheep, and in that life and death unlocked the heavenly doors." Man, for whom Christ died, is no cheap thing, "not grain for guns, not bread for battle, fodder for cannon." Man is God's chosen, and eye hath not seen nor hath ear heard the measure of that glory which can be man's, which can be the heritage of all mankind, through Him who loves us. Let our hearts be warmed and replenished anew with that high faith.—The Methodist Recorder (London).

A PERSONAL WORD

Under date of May 24, Bishop Clare Purcell, who had met the presiding elders of the Western North Carolina conference in Charlotte, N. C., wrote me a letter from which I take the liberty to quote the following paragraph:

"Confirming my wire of yesterday I am asking you to take over the administration of the Greensboro district to continue through the annual conference. While I have had no conversation with you regarding this, I feel sure that you could arrange to do this, even though it might involve a leave of absence from your work on the Advocate."

In obedience to this appointment by Bishop Purcell, in which the presiding elders of the Western North Carolina conference have concurred, I have secured a leave of absence from the work of the Advocate, leaving this work entirely in the hands of M. T. Plyler and his co-laborers, while I give my entire time and energies to the exacting demands of the Greensboro district.

It goes without saying that from the date of this appointment until the beginning of the next conference year when my work with the district will cease, I will receive no financial remuneration from the North Carolina Christian Advocate or the Methodist Board of Publication.

A. W. Plyler.

ON JUNE FIRST

Send in all new subscribers received by June 1. We expect to make a final report of all received in the Aldersgate Campaign the first issue in June. In these will appear the report by districts and by charges. Our grateful thanks to all who have had a part in this fine work. The reports are interesting but the ultimate results of such work can not be tabulated.

Once more would we express our appreciation of the fine way in which our subscribers have responded to the statements sent them. Never has the response been finer. Those who have not had a share in this are not aware how much good they might have done as the days are going by.

See to it that the report next week is worthy of this Aldersgate year with its emphasis upon the printed page.

MUCH DOING AT CATAWBA

During the month of May revival services were conducted in the four churches of the Catawba charge. The mornings were given to vacation church schools with a total attendance of 263 pupils and 42 teachers. The evenings were devoted to worship services of real spiritual power. The preachers were John Hoyle, Jr., at Hopewell; the pastor, Reid Wall, at Concord; Clifford Peace at Catawba, and John B. Tabor, Jr., at Bethlehem. Fifty-eight members have been received into the churches during the month; 56 of these were by vows. The members of the churches gave themselves most devotedly to a worthy celebration of Wesley's Aldergate experience.

There has also been a decided improvement in the physical equipment of the charge. Bethlehem church has been repainted within and without. The Catawba church has been repainted throughout, and the interior furnishings have been redecorated in colonial style. The Concord furniture has been recently refinished. The Hopewell members are waiting for Bishop Purcell to dedicate their handsome new church, which many visitors declare to be the most beautiful rural church they have seen.

PERSONAL NOTE FROM BROTHER STANFORD

I desire to express through the Advocate my most sincere thanks to the large number of friends who remembered me so kindly during my recent illness. I never knew before that I had so many friends. Sometimes it takes the night to bring out the stars. To any one who wrote, wired or phoned me I want to say with all my heart, I thank you and may God richly bless you. I wish I could write each one a personal letter. I have always loved my brethren and appreciated them but never so much as now.

I am happy and grateful that my health is practically restored and the doctors assure me that I will be as strong as ever. I have learned that He directs our stops as well as our steps. I realized that we are living in a great day and being anxious to do my part I overdid my strength a little and it became necessary for me to rest a while.

I trust that by His grace I may do better work in the future than in the past.

The brethren have been wonderfully kind in looking after my work, so everything has been going along without a break. To my wife, who is as valuable to the church as I am, to the laymen in my church here, and especially to our wonderful presiding elder, Rev. C. H. Moser, much of the credit belongs. May the Divine Spirit who came upon John Wesley two centuries ago today come upon our united Methodism, and may all of our hearts be made strangely warm as we go forth in this new day of opportunity and need.

With love to all. Most sincerely, A. L. Stanford.

COMMENCEMENT PROGRAM AT BREVARD COLLEGE

The following program of commencement exercises has been arranged for the closing of the year at Brevard College:

Friday, May 20, 8 p. m.—Recital by the Department of Music.

Saturday, May 21, 7:15 p. m.—Declamation Contest sponsored by the Cliosophic Literary Society.

Saturday, May 28, 8 to 10 p. m.—Faculty Reception for the graduating class.

Sunday, May 29, 11 a. m.—Commencement Sermon in the Brevard Methodist church by Dr. C. C. Weaver, pastor of the First Methodist church, Charlotte, N. C.

Sunday, May 29, 7 p. m.—Concert by the College Choir.

Monday, May 30, 8 p. m.—Oratorical contests for the Doub Memorial Medal and the Moser Memorial Medal.

Tuesday, May 31, 7 p. m.—Annual Alumni Banquet.

Wednesday, June 1, 11 a. m.—Commencement Address by Dr. W. K. Greene, dean of undergraduate instruction, Duke University. Presentation of diplomas and awards.

RESOLUTION CONCERNING PLAN OF UNION

Whereas, John Wesley one month before his death in a letter to his friend, Ezekiel Cooper, said, "Lose no opportunity of declaring to all men that the Methodists are one people in all the world and that it is their determination to remain so"; and

Whereas, the Plan of Union has been adopted by the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant churches; and

Whereas, the Plan can be wrought out so as to protect every interest of the Methodist Episcopal Church, South; therefore be it

Resolved, by the General Conference in session at Birmingham, that we exhort our people throughout the connection to exercise patience and give full co-operation in an earnest effort to study and apply this Plan in harmony with the highest interests of the kingdom of God; be it

Resolved further, that a copy of these resolutions be sent to all of the conference organs of the church.

Respectfully submitted,

Wm. F. Quillian, W. P. Few, T. D. Ellis, J. W. Perry, Harry Denman, Eugene B. Hawk, J. Emerson Ford, Frank C. Tucker, Lud H. Estes, B. A. Whitmore.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
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Volume 83 GREENSBORO, N. C., THURSDAY, MAY 26, 1938 Number 21

Our front page this week contains an illuminating statement of Methodism as a social force. This article will bear reading and rereading. Man, for whom Christ died is no cheap thing, "not grain for guns, not bread for battle, fodder for cannon."

x x x

Man in the mass rather than the genius of the individual is to the front just now. Modern collectivism is the enemy of individualism. Carlyle's great man of history has lost out since the sociologists have taken charge. Little place remains for the master mind or the prophet. Indeed, the individual conscience has been displaced by the social conscience and with that has gone individual obligation. Ill fares a people when the sense of personal obligation goes.

x x x

Just now we might do well to ponder the words of Bishop A. W. Wilson: "Looking at the large place filled by the Spirit and the emphasis laid upon His work, in the utterances of our Lord and in the early history of the church —it is somewhat surprising that so little stress is laid upon His ministry in these last days. May not much of our weakness and many failures be attributed to our ingenious efforts to find a substitute for His personal agency."

x x x

We are attached to earth and engrossed with the things of time—its duties, its honors, its pleasures, and the things that are material. But God's children should not forget that we are only strangers and pilgrims here as our fathers were.

I am far fra my hame, an' I'm weary aftenwhiles,
For the langed-for hame-bringin' an' my Faither's welcome smiles,
An' I'll ne'er be fu' content until my een do see
The gowden gates o' heaven an' my ain countrie.
The earth is fleck'd wi' flowers, mony-tinted, fresh an' gay;
The birds warble blithely, for my Faither made them sae:
But these sichts an' these soun's will as naething be to me,
When I hear the angels singin' in my ain countrie.

On to Aldersgate has been the cry; now we are to move out to the conquest. The implications of Aldersgate notably include (1) constant work to bring others to Christ; (2) a knowledge of and loyalty to Methodist history, doctrine, polity, and spirit; (3) a liberal support of the church and its institutions; (4) a flaming missionary passion; (5) moral living and social righteousness.

x x x

The Pastors' School at Duke and the other institutes come during the interim between the busy months of the first half of the year and the summer months in which the country meetings are to the front. Nothing counts for more than these. The preachers should find the Pastors' School a fine time for making preparations for these revivals as well as for getting a vision of the field white unto the harvest and a new dynamic for conquest. The reports so far are most encouraging for a record year in additions to all our churches. Surely no church will let this year pass without additions on profession of faith.

x x x

Orthopraxy is living straight. Orthodoxy is thinking straight. The two do not at all times coincide. Some think straight but do not live straight. Others live straight but do not think straight. Because these generalizations are true some with emphasis declare that it does not matter about one's doctrine if his conduct conforms to the standards of right. But why the emphasis upon one to the neglect of the other? Why not insist upon both at the same time—correct thinking and correct living? Why the folly of substituting the one for the other? John Wesley is reported to have said, "We may be as orthodox as the devil and as wicked." That phrase arrests the attention but we are not sure Wesley said it. According to the Bible the devil is such a liar that neither John Wesley nor anyone else would be able to know whether the devil is really orthodox or not. We are rather inclined to believe that he is crooked from first to last.

Centennial of Greensboro College

MOST significant as well as successful was the centennial celebration of Greensboro College, May 13-23, 1938. Finely planned and successfully executed were the exercises from first to last. Especially notable were Friday, Saturday, Sunday, and Monday which was graduation day.

Friday evening when Greensboro civic clubs were hosts to the distinguished guests with the address of President W. P. Few of Duke and the reception of President and Mrs. Luther L. Gobbel at the president's home proved to be of great local interest. Never before have the citizens of the city shown such an enthusiastic interest in Greensboro College. As the crowds gathered in the home and on the lawn the old college seemed to have come to her own in this her home city.

Saturday, May 21, from the greetings by Governor Clyde R. Hoey until late that night the public interest never lagged. It was indeed a day in which more than a century made appeal. The address by President Park of Bryn Mawr, the unveiling of the portrait of Nancy Langhorne, the luncheon for distinguished guests at Sedgefield Inn, the centennial pageant, and much more filled full an eventful day.

Guests from more than a hundred colleges, universities and learned societies were gathered from far and near. Stirring memories came trooping in as men and women recounted incidents of the yester years. Some citizens were made aware for the first time of the big influence this old college had exerted in the life of the state and nation. Of course none could know all—only slight intimations were these of the light and learning that have swept out from Greensboro across the years to illumine and refresh the generations gone.

Many have been the notable commencement Sundays and graduation days, but not often have there been present three Methodist bishops to take part in the services and a Lynn Harold Hough on commencement day to talk so interestingly about the "golden keys of personal relationships." President Gobbel, in introducing the dean of Drew, said: "Greensboro College has waited a century for the coming of Dr. Hough." This address was indeed a fit closing for the celebration as he urged the young graduates "to go through life using your 'golden key of personal relationship' as a means of touching the lives of others in such manner that their paths are brightened, their intelligence quickened and their burdens lightened."

But in it all ignore not the old hill on which the college stands, a hill sanctified by sacrifice and rendered sacred by the dreams of youth. The reverses of civil war, the fire bells in the night, the auctioneer's hammer and the faltering of discouraged friends failed to close once for all this college. Only those who know the traditions of Greensboro College and those who have a knowledge of the sufferings and sacrifices of her daughters can appreciate the full value of that hill long ago rendered sacred by the happenings of a hundred years. There the dreams and visions of youth linger and the toils and sacrifices of mature life have become holy. Not strange is it the old college is so rich in its alumnae and so enduring in its life.

Let all who know and love this old college on the hill consecrate themselves afresh to the tasks of the next hundred years. See to it that this hill in the heart of Greensboro becomes the loftiest and most sacred of all the hills of Piedmont Carolina. For out of the ashes of the decades gone has come to be a nobler college that should continue to foster the mothers of men. The noble past, the fine young president, the young women of a promising future call for our best.

Five O'clock and After

THIS is being set down at five o'clock of May 24, 1938, in Greensboro, North Carolina. How far removed is this from old gloomy London two hundred years ago! A thin moon hangs in the sky, flecks of clouds bright with the approaching dawn, a southern mocking bird in a near by tree greets the new day with glee. It is truly the dawn of one of those glorious days of May in Dixie. Though much removed from the scenes of two hundred years ago in London, the inner qualities of the human heart remain unchanged. At this early morning hour of our 24th of May we are filled with thanksgiving for all that came out of this disappointed and defeated man who, after Aldersgate, was able to flame across England and to fill with gladness the hearts of millions. Out of the depths come this joy.

Once more this Aldersgate week we let Wesley tell his story in his own language:

"I continued thus to seek until Wednesday, May 24. I think it was about five this morning that I opened my Testament on those words, 'There are given unto us ex-

ceeding great and precious promises, even that ye should be partakers of the divine nature.' Just as I went out I opened it again on those words, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was 'Out of the deep have I called unto Thee, O Lord; Lord, hear my voice. Oh, let thine ears consider well the voice of my complaint. If thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with thee; therefore shalt thou be feared. O Israel, trust in the Lord! for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins.'

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's 'Preface to the Epistle to the Romans.' About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given to me that He had taken away my sins, even mine, and saved me from the law of sin and death.

"I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I even testified openly to that what I now first felt in my heart."

Out of the depths of a man not far from the kingdom of God at five in the morning come the raptures of the great transaction of the evening time. Wesley saved; England saved; the world blessed.

Wesley took the field as a knight of God when destructive forces were abroad everywhere. Such knights of the Cross are needed everywhere this day. God is searching for men and women through whom he can make his power manifest. "Give me one hundred preachers who fear nothing but sin and desire nothing but God," said Wesley, "and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the Kingdom of Heaven upon earth."

Last Sunday Morning at West Market Church

THOSE who claim to know declared that the largest congregation that ever crowded into that big church assembled last Sunday at 11 o'clock to hear Bishop Clare Purcell preach the commencement sermon of Greensboro College. It was our new bishop's first sermon in North Carolina and he proved to be more than equal to the demands of that great hour and gives promise of becoming a wise and capable leader of our North Carolina Methodism.

Those who had the privilege of making the personal acquaintance of Bishop Purcell were charmed with his delightful personality and enthusiastic in their praise of our new leader.

A Larger Outlook

THE inevitable has come to the last one of us who would be intelligent Methodists of united Methodism. Before union we had our serious limitations. South and Protestant were limiting terms; the one of geography, the other of attitude of mind. These barriers have fallen, so the neighborhood mind must go.

All the continents now are our foreign mission fields and home missions have a wider significance than ever before. With us of the South the racial question was one having to do with the Negro. Now, the racial question includes all the racial groups and the many and varied problems of America. Stanley Jones of India is now in a peculiar sense "our Stanley." The work done by Taylor and Butler and Thoburn and Oldham before the days of Jones are now our own concern. India is ours.

Home missions sweep a wide circle. From the poor in dark tenements, from the plainsmen of the west, from the fur clad Alaskan and from the soft spoken natives of the tropics come the pleas for help. The calls are as varied as our population. All this means an enlarged outlook that we did not have before the union of American Methodism. Truly we are in wonderful days of transition. Fortunate indeed will we be to keep so close to the vital things that we will be able to make all the needed adjustments.

Aldersgate and the Printing Press

MOST of the advocates of American Methodism have brought out special Aldersgate editions. Never before have we seen such beautiful and full exhibits of any celebration as those displayed in connection with the heart warming experience of Wesley. But those are only a small part of the use made of the printing press this present year. Literally tons of paper and hundreds of pounds of ink have gone into this marvelous work.

We look for one of the many by-products of this outlay to result in a still larger use of the printed page in doing the work of Methodism. Our congratulations to all the editors and their co-laborers on the wonderful contributions they have made. Truly presses humming and souls aflame will continue the world-wide work of Methodism. By continue we mean the great advance expected of Methodism through the on coming centuries.

People and Things

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Bishop Purcell is on the job in South Carolina visiting the district conferences. He expects to be present at most of these in the two South Carolina conferences.

"Sunday, May 29, is home coming day at Center church, Balls Creek charge. All former pastors, members and friends are invited to come and spend the day."—J. A. Howell, Pastor.

"There will be a special home coming day at Woodleaf church, Salisbury district, on the third Sunday in June at 11 o'clock. All former pastors and friends are cordially invited."—O. E. Croy, Pastor.

Rev. L. R. Akers, Jr., closed a ten days' meeting last Sunday at Polkton. Dr. J. L. Stokes, Jr., was the preacher the last week. There are reported 40 or 50 conversions and the revival proved quite beneficial.

The revival meeting at Muir's Chapel will begin Sunday, June 15, 11 a. m. Rev. John R. Church, general evangelist, will be in charge for the two weeks of the meeting. The pastor, G. A. Stamper, gives an invitation to all to attend these services.

Rev. A. P. Ratledge sent in this week $28 for 14 full year subscribers from Sylva. This puts the charge at the head of the Waynesville district as well as sends the church paper into 14 additional homes. We congratulate Brother Ratledge and his people on this fine work done.

At the annual meeting of the Association of Methodist Historical Societies held at Williamsport, Pa., on May 18-19, Dr. Paul N. Garber was elected vice president of the association. The report of the association also commented upon the valuable Methodist collection being assembled at Duke University by Dr. Garber.

The Sandy Springs Baptist church of Forest City was burned a few weeks ago; loss about $8000 with no insurance. This reminds us of the fate of some of our Methodist churches. When will our people learn to insure their churches? Church officers can do as they please with their private property, but the situation is different with churches.

"The twelfth annual community memorial service will be held at Jamestown M. E. church Sunday afternoon, May 29, at 3 p. m. A special and interesting program has been arranged, and Judge Lewis E. Teague is to deliver the annual address."—Program Committee.

"A pastor wonders sometimes when he has served a church two years whether it is best to return the third year. But when your people call for your return you hate not to go back. Now we are glad that we returned to Grace, Winston-Salem, this year. So far it has been the best year that we have had. The church is ahead of what it was a year ago at this time, financially and spiritually. This year they have painted the church inside from top to bottom, also quite a bit has been done at the parsonage. We have already received 18 members this year, ten on profession of faith and eight by certificate. We have received 70 members into the church at Grace since we came here. Truly a splendid little church and a good people to work with. But I have not told you the latest. My official board gave me a trip to General Conference in Birmingham, Ala., and paid all expenses. Who has a better church?"—O. B. Mitchell.

"Sunday, May 29, is our fifth Sunday all day meeting. Friends from over the state are coming to spend the day in this one day camp meeting, and a blessing is expected. People from everywhere invited. Special music; able gospel preacher. Pray, plan, bring your neighbor and come."—Jim H. Green, in Charge.



Dr. Luther L. Gobbel, president of Greensboro College. This century old institution faces the new century with new life and fresh vigor under the leadership of President Gobbel. More than seven hundred individuals contributed to the college during the centennial campaign.

Hopewell church, Catawba charge, will observe annual home coming day June 5. Rev. John Hoyle, Jr., will officiate at the laying of the cornerstone of the recently completed church building. Rev. George W. Clay will preach. Other former ministers have been invited to share in the program of the day. Former members and all friends are cordially invited.

Keep the Pastors' School in your plans. Set apart the week, June 6-11, to be at Duke for commencement day and for all of the Pastors' School and the Rural Institute which begin Monday night. It will be well worth while to enjoy the fellowship and to profit by the program. Next week we expect to let all get a look at the faces of leaders who appear on the program. So well known to our people are the character of men who for twenty years have been on the program of the Pastors' School there is no use to multiply words.

"The elementary class of Orange Methodist church, near Chapel Hill, gave a Mother's Day program on Sunday morning, May 8, at ten o'clock. Those taking part in the program were Pearl Lee Birtchett, Ernest Brockwell, Moline Brockwell, Alvis Dixon, Zollo Mae Dixon, Ellen Hogan, Wayne Hutchins, Rosswell Maynor, Myrtle Potts and Ann Williams, directed by their teacher, Mrs. Edith Mooney. Each child recited a poem about mother and the class sang two songs. On this same morning after going to class Mrs. Mooney was presented many useful and pretty gifts by her Sunday school class. This was in honor of her birthday on the day before. It was a delightful surprise to Mrs. Mooney."

Souls aflame and presses humming are essential to our Aldersgate Advance



RALEIGH METHODIST ORPHANAGE GRADUATING CLASS, 1938

STATESVILLE DISTRICT CONFERENCE

It was our privilege to spend a few hours on May 17 at the Statesville district conference which assembled in North Wilkesboro at 10 o'clock May 17 and continued the greater part of the following day.

This is one of the big districts of North Carolina Methodism both in extent of territory and number of members. It is the most distinctly rural of all the districts. With the exception of Hickory, Mooresville, Statesville and North Wilkesboro,, it consists of open country and small towns. And for this very reason it is of first importance in the building of the kingdom of God.

Rev. J. W. Hoyle, Jr., is the presiding elder and he eats no idle bread as he rides in the forefront of his hosts of Methodist preachers who are eager to promote the interests of our Zion by spreading scriptural holiness over this great section of North Carolina.

The hour that we spent at the conference was of unusual interest and we regret that our association with the elect Methodists was not more extended. It was interesting to behold those North Wilkesboro ladies provide for that multitude of people who partook of the good lunch that they served. Those good women had been assigned a huge task but they completed it most successfully.

Brother Tabor has promised to furnish a full report of this great conference.

THE MARION DISTRICT CONFERENCE

The Marion district conference was held this year at the Salem church on the Bostic charge. The conference began Sunday afternoon, April 24. The church was crowded to overflowing with delegates and visitors. Following the devotional service O. V. Woosley told the conference of the work the Children's Home was doing. Dr. R. A. Smith spoke affectionately for Greensboro College and Rev. G. F. Hood effectively directed the young people's program. Then followed a fitting and touching memoral and testimony relating to the good work of G. B. Howard as lay leader of the Marion district. D. W. Alexander represented the laymen's work and introduced Mr. Jake F. Newell of Charlotte, who spoke interestingly on the subject, "A Convention of the Gods," and at the night service Rev. P. W. Townsend preached a most effective sermon on "I Will Arise."

The Monday's session was a crowded one with rapid fire messages and the reading of the reports. The district reported 317 additions on profession of faith, over 50 per cent of salaries paid and over 40 per cent paid on the benevolences.

The spirit of the district was manifested in its desire to "go forward," and as material evidence of this the Marion district is making an effort to raise the minimum for pastors' salaries next year to $1200 for single men who are in the conference and $1500 for married men.

The following were recommended to the annual conference for admission on trial: A. J. Clemmer, Jr., J. T. McGalliard, and Everett H. Lowman.

D. W. Alexander was elected district lay leader and R. T. Greer and F. C. Kimsey associate district lay leaders. Mrs. Arthur Harrill is the district leader of the woman's missionary society.

The following were elected delegates to the annual conference: C. F. Cline, Burge Neil, G. A. Hines, Myrtle Doggett, T. R. Burgin, C. F. James, Mrs. Guerney Franklin, Mrs. O. T. Doughton, J. R. Clodfelder, Dewey James, Mrs. J. Max Brandon, D. W. Alexander, J. H. Giles, G. A. Tuttle, Mrs. J. D. Rankin, G. G. Williams, W. L. Deal, R. T. Greer, Golden Thompson.

R. J. Barnwell, Sec.

NEW CHURCH ON PINK HILL CHARGE

Two months ago a Sunday school was organized in a school near here. The enrollment is about 100. A revival was held there last week. A new church—Noble's Chapel—was organized and 29 charter members were received. Land and lumber have been donated to erect a building this fall.

C. E. Quinn of Kenansville and W. C. Chauncey of Grifton, two of our most consecrated and efficient laymen, were Laymen's Day speakers in four of our churches. We need more laymen like them.

The work of the Pink Hill charge seems to be progressing. There have been 44 additions since conference, 33 by vows. Webb's Chapel is now building Sunday school rooms. Woodington is planning to rebuild this fall. Woodland will finish the interior of the church which was erected last fall. We have a loyal lot of people here. We expect this to be the best year of the four.

M. M. McLamb.

DEDICATION OF OAK GROVE CHURCH, JONES CIRCUIT, TRENTON

We are extending an invitation to all former pastors and friends to be with us on May 29 at Oak Grove Methodist church. The church will be dedicated at the morning service at 11 o'clock. There will be dinner on the grounds. We will appreciate the presence of all who can possibly be with us on this occasion.

F. Bardin Brandenburg, Pastor.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference—one of the most memorable in recent years—met at Mount Pleasant Methodist church, near Greensboro, on Tuesday morning, April 26, at 9 a. m., with Dr. W. W. Peele, presiding elder of the district, in the chair. The devotional service was conducted by Rev. E. E. Snow of Pleasant Garden, and was followed by the election of Dr. J. L. Stokes, II, of Randleman as secretary, and Rev. F. E. Howard of Greensboro and Rev. W. K. Goodson of Oak Ridge as assistants.

The reports of the pastors showed a total of 992 members received into the church during the half year. Almost one-half of this number, or 451, were received on profession of faith; 44.4 per cent of the total budget for the year was reported paid. The following charges reported 50 per cent or over of financial claims had been paid: Asheboro, First church; Asheboro circuit; Draper; Battle Ground Road; Centenary; Glenwood; Proximity; Highlands; Ward Street-Archdale; Wesley Memorial; Mount Pleasant; Pleasant Garden; Ramseur-Franklinville; Randleman; Reidsville, Main Street. Wesley Memorial, High Point, led with a total of 73 per cent paid.

Brief messages were heard from the following during during the morning session: Dr. A. W. Plyler of the Advocate; Rev. L. B. Abernethy, Hugh Chatham Memorial Hospital; Rev. Carl King, conference board of Christian education; Mrs. O. D. Nelson, district director of children's work; and Rev. B. W. Lefler, pastor of the host church.

Dr. L. L. Gobbel, district lay leader, presided at the laymen's hour and introduced as the speaker Judge C. A. Hines of Greensboro, who delivered an address on "The Place of the Laymen in the Moral and Spiritual Life of the Church and of the Community."

The conference sermon was delivered by Dr. F. S. Hickman of Duke University, who used as his subject, "Facing Our Discords."

The people of Mount Pleasant church, under the able direction of their pastor, Rev. B. W. Lefler, provided everything that could be desired in the way of good things to eat.

Before reconvening for the afternoon session, the delegates to the annual conference were elected by counties as follows:

Guilford county—L. L. Gobbel, C. H. Ellison, Lee Coltrane, J. M. Hunt. J. W. Burke, Mrs. C. A. Boren, Mrs. D. L. Donnell, R. J. Amos, W. B. Hall, W. B. Hunt, R. O. Gamble, Perry Clapp, E. D. Grubb, Mrs. W. C. Tucker, B. L. Smith, T. C. Hoyle, Sr., W. G. Simpson. Alternates: W. B. McEwen, L. F. Linker, L. C. Amos, W. R. Kimbro, B. B. Bynum.

Randolph county—D. B. McCrary, I. F. Craven, N. F. Marsh, W. T. Winslow, G. P. Upton. Alternates: Ray Caudle, Mrs. O. L. Presnell, G. W. Allen.

Rockingham county—Miss Mary Lovell, Judge H. P. Lane, J. O. Busick, Jr., Eugene Hester, J. M. Gibbs, Mrs. J. G. Farrell. Alternates: Mrs. N. M. Pickett, W. J. Squires, Miss Lottie Burton.

Rev. D. V. Howell of High Point conducted the devotional service at the opening of the afternoon session of the conference. Reports and messages were heard from the following: Mr. T. A. Glascock on district work, Mrs. W. T. Powell on women's work, Rev. C. S. Kirkpatrick on Conference Brotherhood, Mrs. E. J. Coltrane on Brevard College, Dr. L. L. Gobbel on Greensboro College, Rev. H. P. Powell on collections for Dr. Strain, Dr. S. B. Turrentine, Rev. James Fowler, Rev. Wallace Fridy, and Rev. G. K. Ford.

Mr. A. C. Sherrill gave a highly illuminating report on the quarterly conference records.

Rev. W. T. Winslow and Rev. James Fowler were voted license to preach, and Rev. P. F. Snider and Rev. James Fowler were recommended for admission to the annual conference on trial.

A resolution was adopted authorizing the sale of the Mt. Airy district parsonage.

The report of the committee on findings was read by Rev. H. L. Powell and adopted.

The invitation of the First Methodist church, Asheboro, was accepted as the next meeting place of the conference.

Rev. F. E. Howard was given the floor to explain the mimeographed report of the pastors. He was commended for his fine work in the preparation of this report.

Dr. W. W. Peele rose to express his profound appreciation for the splendid co-operation and spirit of harmony which had prevailed during the day.

It was a day which brought to a fitting close the career of Dr. Peele as the honored and beloved presiding elder of the Greensboro district. J. L. Stokes, II, Secretary.

FAYETTEVILLE DISTRICT CONFERENCE

The Fayetteville district conference met with the Methodist church at Carthage Wednesday, May 11. Rev. W. V. McRae, presiding elder, was in the chair and dispatched the business of the conference with precision. Rev. Walter Patten represented Louisburg College; Rev. A. S. Barnes, orphanage; Rev. W. L. Clegg, ministers' retirement fund; Rev. R. W. Bradshaw, board of Christian education; Dr. M. L. Matthews, district lay leader, represented the laymen's work and introduced Dr. W. K. Green and Prof. F. S. Aldridge, who spoke of the laymen's work and the Golden Cross, respectively. Dr. M. T. Plyler represented the Advocate. Fayetteville district is leading the state in the Advocate campaign. Miss Euline Smith, a missionary from Korea, spoke of her work there. She went out from the Fayetteville district. At 12 o'clock Rev. J. A. Russell of Hamlet preached a very helpful sermon from Romans 12:1. The ladies of the Carthage church served an excellent plate luncheon to the several hundred delegates and visitors present. Besides the regular routine of work in the conference, Chas. G. Beaman was granted license to preach. J. W. Page and Chas. G. Beaman were recommended to the annual conference for admission on trial, and L. W. Hewitt was recommended for local deacon's orders. E. B. Bell was received from the Baptist church and given local preacher's license.

The following were elected delegates to the annual conference to meet in Elizabeth City November 17: Dr. W. L. McRae, Dr. Peter John, J. L. Covington, J. P. Gibbons, Leak Covington, O. C. Bruton, Mrs. Jesse Gibson, Mrs. T. H. Sutton, S. H. Hoyle, Cecil Sandford, B. P. Lytch, E. R. Burt, Mrs. M. D. McLamb, Fred Bynum, F. W. Von Cannon, Frank Autrey, L. D. Frutchey, W. B. Graham, Mrs. Robert McMillan, E. T. Ragan, A. M. Hubbard, Edwin Gibson, Mrs. Fred Frostick, Jasper Edge. Alternates elected were: John Pace, Mrs. J. H. Taylor, Mrs. E. P. Jones, J. W. Hinsdale, Henry Murphy, Garland Garris, J. W. Jackson, J. H. Cole.

The conference unanimously accepted an invitation from Salem church on the Fayetteville circuit to hold its 1939 session there. S. J. Starnes, Secretary.

MISS YUI PLEADS FOR HER PEOPLE

This slip of a girl with beautiful face and keen flashing black eye embodied the best of China. Greeted with applause as she came to the rostrum her every word struck home:

General Conference, Friends: Let me take this opportunity to express deep gratitude and appreciation for what you have done for our people in China. Your love, your sympathy, your money have meant a great deal to us. You have saved thousand and thousands of refugees from death and starvation, and we are deeply grateful for what you have done.

Those of you who read the papers last night must have seen that another big city is under air attack by our neighboding country. It seems like the militarists of Japan want to destroy all the big cities in our country.

We know that the United States, or the people of this country, are in sympathy with China, but somehow the war machines that are used to bomb the cities of China go out from this country.

Dear friends, mere sympathy cannot save the thousands and thousands of innocent people of China from submitting to this terrible and unjust death.

So I want to appeal to you that you not only pray for us, that you not only sympathize with us, but that you will take some action that is in line with Christian love and Christian justice. In doing this you will not only be saving China from destruction; you will also be showing your real Christian love for the Christian people in Japan.

I want to make this appeal to you, that you adopt this resolution, and that you do something to stop this destruction that is going on in China.

I also want to take advantage of this opportunity to make an appeal to the College of Bishops. I don't know whether I should do this or not, but I know I won't have another chance, so I want to take this opportunity and make this appeal to the College of Bishops: that you give Bishop Moore back to us. (Laughter and applause). We would like to keep Bishop Moore all the time—forever (laughter)—because he is so sympathetic, he knows the situation so well, and he has such spiritual power. As you know, Christian China is now under a terrific trial. It is the most crucial moment of our history of the church, and we need Bishop Moore's leadership to pull us through this crisis.

If you don't give us Bishop Moore, in the Chinese proverb, we shall say, "You are adding frost to the snow; you are pouring oil to the fire," which means that you are making our situation doubly hard. (Laughter).

So we believe that in your sympathy for China and for our church work, you will send us back Bishop Moore.

I also want to assure you that the Christians in China believe that in the long run truth will win, democracy will rule. And we want your help. We want you to back the Christians in China and in Japan. And we know that Bishop Moore is the very person who can create the good will between the Christians of both countries so that in the future there will be understanding and friendship established between the two countries.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Greensboro College Commencement

With the graduation of sixty seniors Monday, May 23, at 10:30 a. m. in Odell Memorial Auditorium, Greensboro College brought to a close its centennial celebration. Dean Harold Hough, Drew Theological Seminary, brought a message to the class, "The Woman With the Golden Key." "Although John Ruskin thought that women had done remarkably well for themselves in the world, and Mrs. Virginia Wolfe decried the lack of 'a room of one's own' in which the women might show what they really could do, it is a definite fact that we are now in an era in which many broader and bigger opportunities are falling upon womanhood and the results are being manifested in all walks of life," Dr. Hough told the members of the graduating class. Mark Hoffman, head of the music department, and Walter Vassar of the voice department presented the musical part of the program. Dr. L. L. Gobbel, president of the college, presided over the exercises and made announcement of contributions totaling $106.365 that have been subscribed to the centennial campaign fund, and further contributions for improvements and additions, totaling around $25,000 additional that have been made. He also listed many valuable gifts to the college including shrubbery, interior decorations, centennial library books, and numerous memorial funds and scholarships that have been established.

On Sunday, May 22, three bishops took prominent parts in the exercises. Messages were brought by two bishops with the third, W. W. Peele, presiding at the night service. Bishop Clare Purcell, recently appointed bishop of the two Carolinas, preached the baccalaureate sermon at West Market Street Methodist church at 11 a. m., his message being "What Do Ye More Than These?" Bishop Purcell urged the graduates to be non-conformisists in five respects—to out-think, out-give, out-forgive, out-die, and out-love the pagans.

Bishop Paul B. Kern, speaker for the anniversary service Sunday evening, presented a forceful sermon on "The Contribution of Church Colleges to Public Life." "It gives to men and women who are to serve society well," stated Bishop Kern, "a historic perspective, an evaluation of the present for the future, reasoned emotional reactions, and ability to maintain the proper relativity of values in a confused world."

Sunday afternoon at 4 o'clock 80 voices af the combined Greensboro College Glee Club and the Meistersingers under the direction of Walter Vassar presented a beautifully blended cantata, "The Holy City" (Gaul).

The 100 year old institution celebrated its chartering by the state of North Carolina, 1938, with extensive and impressive services on Saturday. Dr. Marion Edwards Park, president of Bryn Mawr College, addressed the huge audience in Odell Memorial at 10:30 a. m. on the future of education for women. The academic procession of 250 people included distinguished representatives from numerous colleges, universities, learned societies, trustees, faculty and seniors. Following the centennial celebration the unveiling of the portrait of Nancy Witcher Keen Langhorne took place in Lea Center. This proved to be a most significant feature. Miss Dinah Brand of London, granddaughter of Mrs. Langhorne, unveiled the portrait. Mrs. Daniel C. Roper, wife of the Scretary of Commerce, presented greetings from the alumnae; Dr. Elizabeth B. Young gave the response for the faculty; and Mrs. Charles Dana Gibson of New York City received the portrait for the family. Misses Jane Ridenhour of the class of '37 and Grace Clare Taylor of the class of '40 paid tribute representing the students.

A luncheon for 350 distinguished guests was held at Sedgefield Inn at 1:30. Greetings were brought by Dr. Frank P. Graham, president of University of North Carolina; Dr. William P. Few, president of Duke University; Dr. W. C. Jackson, dean of W. C. U. N. C.; Dr. Clyde A. Erwin, superintendent of Public Instruction; Dr. Lucille K. Delano, secretary of A. A. U. W.; Mrs. Clyde A. Milner, dean of women at Guilford College; Dr. Alice M. Baldwin, dean of women at Duke University; Dr. Mary L. Sherrill, Mount Holyoke College; Dr. Guy E. Snavely, executive director of the American Association of Colleges; Mr. Boyd M. McKeown, director of the General Board of Christian Education; Dr. Gould Wickey, general secretary of National Conference of Church Related Conferences; and Bishop Paul B. Kern. Pledges of loyalty were given by Miss Ruth Bruton of Siler City, president of the Students Association; Mrs. G. G. Adams, president of Greensboro College Alumnae Association; and Miss Annie M. Pegram of the faculty of Greensboro College. Dr. Luther L. Gobbel made the response.

The outstanding event involving student participation was the Centennial Pageant presented at 4:15 in Odell Auditorium to a capacity audience. The work combined the efforts of the music, art, drama, home economics, English, and history departments. One hundred and thirty students participated with the assistance of a technical staff of 75. Miss Elba Henninger, head of the department of Speech and Dramatic Art, and Miss Frances C. Willard, associate in the department, ably staged and directed the production.

An alumnae-student supper was served to 650 people on the Greensboro College campus at 6:30. Miss Sarah Rickman, dietician, was in charge of the supper.

The annual meeting of the Greensboro College Alumnae Association was held in the chapel of Main building Saturday evening at 8. Among those present were Mrs. Sophie Richardson Patrick of Leonia, Texas, the oldest living alumna (class of 1861); and Mrs. Daniel C. Roper, who brought a message from the class of 1888.

On Friday evening at 8:30 the Greensboro civic clubs were hosts at a banquet for distinguished guests held at the King Cotton Hotel. Mr. W. Y. Preyer presided and Dr. William Preston Few, Duke University, delivered the address. The Greensboro College sextette furnished music for the banquet.

Dr. and Mrs. L. L. Gobbel honored the distinguished guests, alumnae, faculty, seniors, and friends with a reception in their home, 106 Fisher Park Circle, from nine until eleven Friday evening. The senior class day exercises were held on the front campus at 5 on Friday afternoon, the seniors having held their last formal meeting at a breakfast at the Jefferson Roof Garden at 10 a. m. Friday.

During the centennial celebration exhibits of old paintings, diplomas, photographs, rare books, and other old pieces were shown in the library of Main building.

TWO DAYS IN THE LAND OF THE SKY

Tuesday and Wednesday of last week were spent at the Asheville and Waynesville district conferences in the "Land of the Sky." The Asheville assembled in the Sandy Hill school seven miles out of Asheville, and the Waynesville at Cullowhee. Both were well attended and the work was crowded into a day at each place.

Presiding Elder M. T. Smathers had all well planned and he was wonderfully braced up by Rev. E. H. Nease on his left and Miss Elizabeth Albert on his right, secretaries, who kept every detail at his finger tips. All went merry as a marriage bell. The elder has the knack of leading the singing after the fashion of an evangelistic singer. He had all reports assigned to certain committees, who brought the draft to conference reading for the action of the body following the discussion of the same. This meant that the reports were made with more than the usual care.

A fresh new note sounded in both of these conferences was the spirit of unity. The action at Birmingham has taken deep hold of our North Carolina Methodism. All feel that a new day has dawned and the spirit of rejoicing is in the air. Fortunately, they are linking up Methodist union and the Aldersgate Commemoration. At 12 o'clock Tuesday Rev. W. A. Rollins of the Waynesville district preached to a full house a stirring sermon centering about the Aldersgate experience.

The lunch served by the Acton ladies in the cafeteria of the school met every need. The school facilities were used to fine advantage. Everywhere we go the better facilities for feeding the people are in evidence. The same was true at Cullowhee the next day for the Waynesville conference. This fact seems to be evident along with the fine use of shrubbery at the homes as well at at the schools all over the state.

The Asheville conference was carefully planned to the minute from 9:30 to 4 p. m. The schedule was kept until the afternoon; then the elaborate reports and the many to be heard played havoc with the time table, but the work was done before the sun went below those hills that are around that school as the mountains are round about Jerusalem.

As Dr. W. A. Stanbury and I entered the church at Cullowhee, Rev. W. A. Rollins was in the midst of hearing the pastors' reports. These had enlisted the careful attention of all. At once he presented Dr. Stanbury, who spoke for Duke University. A clear and well balanced presentation was this as he related the university to the work of the church. The editor also was given a fine opportunity to relate the work of the North Carolina Christian Advocate to every interest of the church and its work. The manifest interest in the church paper was most refreshing.

Secretary J. H. Carper, assisted by E. C. Price and T. G. Highfill, relieved the presiding officers of all details.

The sermon at noon was notable for its phrasing, for its wealth of information and its vivid imagination. No one we know but Rev. J. E. Abernethy could preach that sermon. Years of work and much thought lay back of that utterance.

It was with real regret we had to forego the pleasure of seeing the school in its work at Cullowhee. Evidently it is doing a fine work for the youth of all that beautiful section of the state in training teachers and in bringing educational opportunities to the youth of all that region.

The night at Asheville with the Stanburys, friends of many years, was more than a delight. It might be more accurate to say those of the Stanburys left behind, for Walter is teaching at Wofford and John is a "Med" at Harvard.

These fine secretaries will give the needed details of our Methodist work that lies beyond the Blue Ridge. Those who would know more of this region can make a trip to Junaluska this summer.

A PERSONAL LETTER FROM REV. R. G. TUTTLE

We take the liberty to quote the following from a personal letter of Rev. R. G. Tuttle, pastor of Pleasant Grove church:

"We regret very much that you could not be with us for our Centennial Commemoration on Sunday, May 1. It was a great occasion. Dr. Coltrane gave us the morning address. Our pageant in the afternoon depicting an old class meeting and characterizing the early members of Pleasant Grove church proved to be unique and most interesting. Under separate cover I am sending you a copy of the history of our church which was prepared for the occasion, in the back of which you will find a brief program of the day. Also I am sending a clipping from our local paper.

"Could you give us a little publicity on our G. B. Howard Memorial Educational Building? Brother Howard helped to start the movement to build a much needed educational building here at Pleasant Grove four years ago when this church and Spindale were the same charge. His remains now rest here in the Pleasant Grove cemetery. I know of nothing which would have pleased him more than to have his name remembered in this manner, by serving a great need for a church and for a people in whom he was tremendously interested.

"This building will serve as a religious and community center for a large rural community which has no other church nor other place of assembly. Having just been made a station, and just completed a splendid parsonage, this rural church cannot meet its crying educational needs alone and build this splendid memorial to Brother G. B. Howard without some outside aid.

"According to Mr. Haines, our architect with the Duke Endowment who has drawn the plans, the whole project amounts to $7,000. Through a generous subscription of our local members and through outside aid that we feel assured we may depend upon, we have all but $1,000 which stands between us and the realization of our hope. I wonder if there are not friends of Brother Howard throughout the conference who would not be happy for an opportunity to help make this memorial possible by helping to raise this $1,000? If there are those who would like to contribute or pledge, they may send pledges and contributions to T. Max Watson, Spindale, N. C. We hope to start the building July 1."

REVIVAL AT COLERIDGE

"The best revival we have had in the 14 years that I have lived in Coleridge," said Brother G. B. Allen, banker of Coleridge.

Dr. Sam Taylor, pastor of the Methodist Protestant church, Asheboro, was the evangelist and he preached with the eloquence of an old time preacher and with the power of a spirit-filled prophet of God. The church was greatly stirred by his masterful sermons and many members moved to higher ground in the Christian life. Yes, there was old time shouting around the altar; but better still, there was a change of mind in the membership of the church that brought it closer to the mind of Christ, and there was a change of heart that saved souls from sin.

Eleven new members were added to the church, and five of them were mothers in homes where mothers are needed. Coleridge is happy at having had such an uplifting revival, and Dr. Sam Taylor lives in their hearts as a true man of God and as a mighty builder of the kingdom of heaven in the hearts of men.

DAVENPORT COLLEGE REUNION

All alumnae and former faculty members of Davenport College, Lenoir, are invited to attend a reunion at the college on Sunday, May 29. A picnic lunch will be served on the campus at one o'clock. Those who attend are requested to bring lunch. It is hoped that a large number of former students will attend. Ruth Maness, P. C. Alumnae.

The Big Brothers Class, Main Street Methodist Church, High Point



Officers of the class are, reading from left to right, first row—Joe Connor, Vice President; M. H. Elliott, Secretary; Herbert Wood, Treasurer; Harold Kearns, President; Rev. N. C. Williams, Pastor; Joe F. Raper, Teacher; O. V. Kester, former teacher; Baxter Smith, founder of the class. Organized 1915. Present enrollment 112; present last Sunday 103.

LOUISBURG ENTERTAINS THE RALEIGH DISTRICT

To say that the Raleigh district conference assembled at Louisburg is not news. So often has this happened through the long years that it is a familiar story. Again Friday of last week the Methodists came in great numbers for a day of conference and good fellowship. With Dr. J. H. Barnhardt to steer the course and Leon Russell to keep the "log," the ship sailed right on. With proper consideration given every visitor and all interests the work was cared for.

The tabulation of the district gave at a glance the record up to the present. "Aldersgate district conference" was the bulletin outside the church that greeted all who came. Rev. Leon Hall lived up to this in his sermon just prior to the noon hour. So did the rest.

The luncheon in the dining room of Louisburg College was a most delightful event for everyone. They fed well that big crowd. Trinity church of the Tar River charge joined with Louisburg in this feature of the day. All are to be congratulated.

Incidentally, it should be said that Dr. Walter Patten made a most encouraging report of his work with the college. This will appear in the Advocate at an early day.

The afternoon was given over largely to the laymen. The election of lay delegates and the addresses of Dr. W. K. Green and Professor F. S. Aldridge being features of the closing session.

It seemed to us that nothing could have been more appropriate for this first district conference of our capital city district, after the action at Birmingham in making American Methodism one, than to have come to this shrine made historic and sacred by Green Hill where the first conference of American Methodism was held. Then Methodism was one. Once again Methodism is one just as it was in the days of John King and Green Hill when there was no east or west, north or south, but one vast continent in which to spread scriptural holiness. Again this call comes to every Methodist!

PEOPLE'S BIBLE SCHOOL ELECTS BOARD OF TRUSTEES

Rev. Jim H. Green, who is president of the People's Bible School, Greensboro, and has been owner and promoter of the institution for several years, invited a group of men to meet with him to consider the advisability of organizing a board of trustees for the school. He desires to transfer by donation 20 acres of his property at Grove Park to the People's Christian Movement for school purposes. The board is to hold said property as a trust for the education of young people for Christian service and evangelism and the promotion of scriptural holiness.

The following men were present and accepted a place on the board: Rev. John R. Church, Winston-Salem; Rev. P. R. Rayle, Draper; Rev. Philip Green, Leicester; J. W. Mattison, Reidsville; E. D. Grubb and J. H. Griffin, Greensboro; J. E. Armstrong and Geo. B. Burkholder, Grove Park, R. 3, Greensboro.

Rev. John R. Church was elected permanent chairman; Rev. P. R. Rayle, vice chairman; Prof. G. B. Burkholder, secretary; E. D. Grubbs, treasurer; and Rev. Jim H. Green, president of the school. Messrs. Grubbs, Armstrong and J. H. Griffin were appointed as the executive committee. All the officers hold their positions until the next regular meeting, which will be held commencement week of next school year.

Geo. B. Burkholder, Sec.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 10
Asheville, E. H. Nease 7
Fairview, T. A. Groce 5
Candler, Byron Shankle 3
*Saluda-Tryon, M. A. Lewis 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
Bald Creek, C. M. Smith 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
Haywood St., W. G. McFarland ... 1

Charlotte District

Hawthorne Lane, L. B. Hayes 40
*Marshville, J. E. McSwain 8
Waxhaw, W. T. Albright 6
Wesley Heights, Frank Jordan 6
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 5
Morven, G. N. Dulin 5
N. Monroe-Grace, W. C. Dutton ... 4
Weddington, T. J. Huggins 3
Calvary, T. F. Higgins 3
Ansonville, L. F. Strader 3
Matthews, G. G. Adams 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Prospect, P. T. Dixon 2
Duncan Mem.-Derita, J. S. Folger.. 1
Mt. Zion, H. C. Sprinkle 1
First Church, C. C. Weaver 1
Myers Park, R. L. Ownbey..... 1
Peachland, J. B. Fitzgerald 1
Monroe Ct., D. B. Mullis 1

Gastonia District

Bessemer City, J. O. Ervin 13
Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Lincoln St., W. B. Shinn 4
Bradley Memorial, H. F. Duncan.. 4
Cramerton, C. F. Womble 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Belwood, R. C. Goforth 2
Kings Mountain, E. W. Fox 2
McAdenville, H. E. Jones 1
First Church, R. M. Courtney 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 12
Stoneville- Mayodan, R. M. Hardee 9
Asheboro, H P. Powell 8
Wesley Memorial, E. H. Blackard.. 6
College Place, B. C. Reavis 5
Draper, P. R. Rayle 5
Centenary, C. S. Kirkpatrick 4
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R. Cornelius 2
Battleground Road, F. E. Howard.. 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 2
Oak View, J. W. Groce 2
*Calvary, D. V. Howell 2
*Reidsville Ct., T. V. Crouse 2
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Gilkey, B. A. Sisk 13
Lenoir, First Church, J. S. Hiatt... 12
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Spindale, F. J. Stough 5
Pleasant Grove, R. G. Tuttle 4
Forest City, Fletcher Nelson 4
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Broad River, V. P. Crowder 3
Glen Alpine, M. F. Moores 3
Elk Park, J. D. Pyatt 2
Table Rock, V. R. Masters 2
Watauga, J. W. Parker 2
Granite Falls, E. P. Billups 2
Dudley Shoals-Hudson, O. L. Robinson 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Cliffside-Avondale, H. E. Stimson.. 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 9
Spencer, W. O. Goode 9
Albemarle, Central, G. B. Clemmer 8
Mocksville, E. M. Avett 5
Cooleemee, A. A. Kyles 4
Albemarle Ct., G. L. Wilkinson ... 4
Kerr Street, C. E. Murray 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 9
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Catawba, Reid Wall 2
Taylorsville, J. W. Vestal 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1
Shepherds, A. G. Lackey 1

Waynesville District

Sylva, A. P. Ratledge 14
Murphy, W. A. Barber 6
Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Whittier, McRae Crawford 1
Clyde, E. C. Price 1
Waynesville, J. G. Huggin, Jr. 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 19
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 6
Thomasville, Main St., C.M.Pickens 4
Walkertown, C. C. Herbert, Jr. 4
Grace, O. B. Mitchell 3
Kernersville, T. R. Wolfe 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1
Lewisville, G. C. Graham 1
Sandy Ridge, A. C. Williams 1
Yadkinville, J. H. Green 1
Davidson, W. L. Scott 1

Durham District

Front Street, H. I. Glass 12
Cedar Grove, S. F. Nicks 11
West Durham, M. Y. Self 11
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Siler City, C. F. Heath 4
Person, M. W. Lawrence 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Carr, C. P. Womack 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Milton, A. M. Williams 2
Calvary, Daniel Lane 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Eno, H. T. Coley 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Wanchese, J. W. Sneeden 3
Perquimans, W. G. Lowe 3
Plymouth, C. T. Thrift 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Swan Quarter-Fairfield, R.Z.Newton 2
Hertford, D. M. Sharpe 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
***Jonesboro, P. H. Fields 20
*Aberdeen-Vass, S. J. Starnes 18
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 12
Parkton, M. C. Ellerbe 6
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
Roberdel, F. A. Lupton 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Goldston, W. J. Underwood 3
Fayetteville Ct., J. C. Williams.... 3
Sanford, C. B. Culbreth 3
Stedman, I. J. Strawbridge 3
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1
Laurinburg, H. L. Hendricks 1
Hay Street, W. C. Martin 1
Glendon, L. W. Hewitt 1
West End, W. F. Keeler 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Pikeville-Elm St., J. J. Rooks 4
Newport, C. S. Boggs 4
Morehead City, B. H. Houston 4
Kinston, A. S. Parker 3
*Hookerton, J. H. Miller 3
New Bern, L. C. Larkin 2

Snow Hill, B. D. Critcher	2
*Aurora, J. W. Dimmette	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1
Greenville, T. M. Grant	1
Pamlico, W. A. Tew	1
Fremont, C. W. Robbins	1

Raleigh District

Newton Grove, J. A. Dailey	9
Henderson (First), R. E. Brown	8
*Franklinton, S. E. Mercer	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	3
Fairmont, O. L. Hardwick	3
*Benson, J. C. Whedbee	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Bailey, L. T. Singleton	1
Creedmoor, E. C. Durham	1
Zebulon-Wendell, J. W. Bradley	1

Rocky Mount District

*Weldon, B. P. Robinson	14
*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1
Conway, L. V. Harris	1
Stantonsburg, P. D. Woodall	1

Wilmington District

*Fifth Avenue, John Cline	34
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	5
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Bladen, W. R. Stevens	3
Swansboro, C. B. Long	3
Southport, E. M. Hall	2
Town Creek, J. C. Harmon	2
Wallace-Rose Hill, E. C. Maness	2
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Fayetteville	**27**
Greensboro	**26**
Marion	**25**
Charlotte	**22**
Durham	**20**
Winston-Salem	**19**
Raleigh	**18**
Salisbury	**18**
New Bern	**17**
Elizabeth City	**17**
Wilmington	**16**
Asheville	**15**
Gastonia	**14**
Statesville	**13**
Waynesville	**13**
Rocky Mount	**12**

Of the 529 pastoral charges in the two conferences 292 have made a report. Where are the 237? Do these nearly 250 pastors fele quite comforable with this showing? A day's work on the part of each would change the entire situation. Indeed, a brief special effort next Sunday would turn the trick.

CZECH CHRISTIANS GRATEFUL TO MOTHER CHURCH

"Boze, pozehnej materske cirkvi v America" (God bless our Mother Church in America).

Over and over in Methodist churches in Czechoslovakia one hears this prayer prayed by Czech Christians, according to Rev. Joseph Dobes, outstanding leader of Methodism in Czechoslovakia, who has come to the States as a delegate to the approaching General Conference. Mr. Dobes is a native of Moravia, one of the states of Czechoslovakia, and he was one of the first men to preach the Methodist gospel in his native country, setting up an old army tent in the city of Prague for evangelistic preaching at the very beginning of Methodist work there in 1920.

The people of Czechoslovakia are deeply grateful for what the mother church in America did for them when she brought back to them the religion of John Hus and their forefathers, which had been driven out by Romanism 300 years before. "I thank God for what the church in America has done and will do for the church in Czechoslovakia," says Mr. Dobes. "The fruit of our mission is the fruit of your prayers. When we had success I knew that your were praying for us, and when we had difficulties, I prayed: 'God, hear the prayers of the church in America for us.'"

At present the church in Czechoslovakia has 700 adherents, 50 different preaching places, 21 pastors, and one orphanage taking care of 50 children, which the church supports without any help from the outside.

Mr. Dobes feels that when Methodism went to Czechoslovakia in 1920, it paid back to Moravia and Bohemia what they did for John Wesley when their leaders led him to an experience of faith in Christ at one of their meetings in the Aldersgate Street chapel in London. "Our forefathers," he says, "were driven out of the country during the anti-Reformation, but in foreign lands God used them to become a blessing to the nations that opened their doors to them."

Mrs. Dobes is equally active in Methodist work with her husband, who is the presiding elder of the Eastern district of the Czechoslovakia conference. She is president of the conference woman's missionary society, an organization of 22 groups and 400 members. She came to the States with her husband, as she is a lay delegate to the General Conference. Mr. and Mrs. Dobes have two sons living in America whom they had not seen in seven years.

THE TESTIMONY OF GREAT MEN

The fundamental cause of trouble in the world today is that the stupid are cocksure while the intelligent are full of doubt.—Bertrand Russell.

The want of unity in the church at home is a serious hindrance in the mission field. It is of large importance that Christian forces be united.—John R. Mott.

The value of Christian union is great at home, but tenfold greater in the mission field, where divisions suggest other prophets besides Jesus.—Former President Harrison.

"That our daughters may be as cornerstones, polished after the similitude of a palace."

For practically 70 years, Peace has made a distinctive contribution to the social, cultural, intellectual and spiritual life of the womanhood of our nation, through the development in its students of character, poise, dignity and clear-thinking Christian leadership.

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(5) Wholesome religious atmosphere

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"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable Black-Draught for prompt, refreshing relief. My advice is—try Black-Draught tonight!"



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JUNE 27 TO AUGUST 6

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW PLAN OF REPORTING

We wish to call attention again to the new plan of reporting adopted at the recent meeting of our woman's missionary conference in Monroe, and which goes into effect at the close of this quarter, the last of June. This is the plan unanimously adopted: "The reports of all auxiliary officers, excepting that of treasurer, are to be made out and sent to your district secretary in time to reach her by the last day of the quarter. The district secretary will send the various reports to the conference officers to whom they should go." Remember that the treasurer will send her report and moneys to the conference treasurer, Mrs. P. N. Peacock, 316 South Fulton Street, Salisbury, N. C., as she has been doing. We are very anxious that our societies fall right in line with this plan of reporting and we would like to urge that the presidents of our auxiliaries hold their executive meetings promptly and see that all reports are made out and mailed to the district secretary in good time to reach their destination by the closing day of the quarter.

DISTRICT MEETING AT LENOIR

In response to an invitation from the woman's missionary society of First church, Lenoir, the 1938 meeting of the societies of the district was held there on Thursday, May 5, and proved an altogether interesting and helpful meeting. Mrs. Arthur Harrill of Ruthertordton, district secretary, called the meeting to order at 10 o'clock and after the opening hymn a devotional service was conducted by Rev. J. S. Hiatt, pastor of the church. During the retreat following, an impressive message on prayer was given by Mrs. C. E. Wakefield, district secretary of the Charlotte district, and member of the spiritual life committee of the conference.

A welcome was extended the guests by Mrs. Wake Myers of the Lenoir auxiliary with response by Miss Mary Moss.

The district secretary sounded a jubilant note for her district in her report announcing with great gratification the over-payment of the budget for 1937 and other encouraging achievements due to the co-operation and loyalty of the women who comprise the membership in the local auxiliaries.

A special musical number was given by Master Wayne Pipes (about ten years of age) who sang a difficult selection in a manner that would have done credit to a person of mature years, and whose contribution to the program was received with applause.

A memorial service in appreciation of the members who have passed away since the last meeting in 1937 was followed by a "Message from the Orient" given by Miss Leila Tuttle, missionary to China, now at home on furlough. Having been reared near Lenoir, and claiming her as one of their own, it was a great pleasure to have her present and bring first hand information from China, where she has served so faithfully and acceptably since 1909.

Mrs. W. R. Harris, conference secretary, was a visitor for the day and brought a message from the recent Woman's Missionary Council at Tulsa, Okla., giving in addition the goals for our conference in 1938.

After special music by the Brevard College choir the pledge service was held with Mrs. W. R. Harris in charge of this part of the program. The hymn "God of Grace and God of Glory" with benediction by visiting minister closed the morning session.

After a tempting luncheon served by the ladies of Lenoir, the afternoon session was called to order, with opening worship service by Mrs. W. I. Pitts, who used as her Scriptural reference part of the 16th chapter of Isaiah. She gave as fundamentals of worship, praise, pentinence, peace, power and purpose, her remarks being most appropriate and inspiring.

The children's work was presented by Mrs. G. A. Hoyle, conference secretary of children's work, mission and Bible study by Mrs. A. D. Abernethy, Christian social relations by Mrs. C. V. Lael, and supplies by Mrs. J. W. Harbison, conference superintendent of that department. Each of these messages was interesting and helpful..

An interesting message on spiritual life was given by Mrs. J. W. Outz of Marion, district chairman of spiritual life, and preceded the closing service of prayer and consecration, with benediction by Rev. J. S. Hiatt.

STANLY COUNTY ZONE MEETING

By Mrs. J. D. Bivins, Secretary

The spring meeting of the missionary organizations in the Stanly county zone was held in First Street Methodist church, Albemarle, Friday afternoon, April 22, with 75 members and four visitors in attendance. Mrs. A. D. Howell of Badin was in the chair and the meeting opened with the hymn, "I Love to Tell the Story."

Mrs. J. S. Gibbs of the hostess church conducted the devotional, reading passages from the Gospel of Mark, with comments on each, followed by prayer. A warm and cordial welcome was extended by Mrs. Fred Lisk, to which Mrs. Ben Harris of New London graciously responded. Mesdames L. O. Parker, Hoyle Reap, W. L. Mann and W. W. Talbert of Central church, Albemarle, favored the group with a quartet, entitled "Take Time to Be Holy."

The zone members felt signally honored in having two conference officers —Mrs. P. N. Peacock, treasurer, and Mrs. C. N. Clark, newly elected vice president, also Mrs. W. P. Moore, Salisbury district chairman of spiritual life groups, and Mrs. Z. V. Moss, secretary of the Salisbury district, present.

Mrs. Moore, first on the program, stressed the value of prayer groups and made an interesting comparison of our own prayer lives with that of Jesus. She urged the examination and study of the Master's prayers, adding that his supplications were usually of thankfulness.

Mrs. Peacock was then presented and expressed pleasure at being able to come to Albemarle after a lapse of several years. She stated that the Salisbury district was second in the conference in "over-paying" the budget and gave other figures as to conference finances, including a request, made at the annual meeting in Monroe, for a gift of $3.25 per capita for this year. Mrs. Peacock told in detail of the recommendations adopted there also, as to necessary requirements for efficiency aim, including baby special, children's co-operative work, Scarritt maintenance and others. She closed her talk with clever poem, which was an imaginary conversation between a dollar and a penny as to their respective church attendance.

Mrs. Clark, our former conference superintendent of study, spoke in a pleasing manner on this subject, stating that 88 missionary auxiliaries reported having studied "Out of Aldersgate," and the Salisbury district had advanced from last place in study classes to third place. She gave some interesting statistics as to the number of classes held in various localities and gave splendid reasons why we should work for credit. Mrs. Clark told of progress made by the women in various fields of activity, including the church, and stressed the fact that, as individuals and as a conference, we should be prepared to take our place in the General Conference.

Another appropriate vocal selection, "Some One Is Missing," was rendered by the Albemarle (Central) ladies' quartet.

A round table discussion led by Mrs. W. P. Moore as to how, when and where to conduct spiritual life groups, followed and many helpful ideas were exchanged.

Mrs. Z. V. Moss spoke of the accomplishments along missionary lines in Stanly county, giving individual society contributions and activities. She made a plea for support of Miss Kelly, who was sent as a missionary to Africa after the budget had been pledged. Mrs. Moss recognized the baby special as our weak spot and noted changes made at the recent conference as to whom reports should be sent. At the request of Mrs. Moss, Mrs. Clark talked informally of the World Outlook, its value to the missionary organizations, as well as the untold good to be accomplished by giving it a prominent place in the magazine section in our homes. Mrs. A. D. Howell of Badin was re-elected chairman of the zone with Mrs. J. D. Bivins, secretary. An invitation from Tabernacle was accepted for the fall meeting. The meeting closed with a hymn followed by prayer by Mrs. Moore.

A social hour was enjoyed in which the ladies of First Street church served refreshments.

Prayer should be the key of the day and the lock of the night.—Author unknown.

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Write Dr. H. P. Myers, Doctors' Building, Nashville

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Write Dr. W. F. Quillian, 810 Broadway, Nashville

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Write Rev. Walter Towner, 810 Broadway, Nashville

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

PRETTY PLACE

The Children's Home is a pretty place when there is sufficient moisture to keep the lawns green, the flowers blooming and the crops growing. It is even a mighty pretty place when there is sufficient good feeling to keep the children happy and well behaved, thus enabling house mothers, dieticians and other workers to enjoy the comradeship with the children. The Children's Home is always a pretty place to visitors, but sometimes it is not as pretty as at other times to those who go along with the upbringing of enterprising children and willful youths. On this Monday morning, following the copious showers of the night, and associating with childhood's exuberance of health and happiness one can readily say the Children's Home is a pretty place to live.

GLAD DAY

One wonders what our church school friends are going to do for our boys and girls next Sunday, a fifth Sunday and a Children's Home Sunday. If one were to rely on previous happenings he would guess that over half of our church schools will not do anything, but one does not want to rely on that. It is earnestly hoped that at least 500 schools will make a contribution. Spring clothing has been bought, school bills have been paid, food is being secured and the salary of the workers accumulates from month to month. We feel sure that our church school friends will want to help in the carrying on of these financial matters. Let the Children's Home May day be a glad day for the membership of our church schools and for the membership of our Children's Home family.

PREPARED PROGRAMS

Occasionally we have requests for programs to be used on fifth Sundays for cultural aid in acquainting the membership of the school with the needs of our family and for encouraging a desire to participate in providing for these needs. We would like to provide such programs, but to be perfectly frank about the matter we do not have time to prepare them, and if we did have time we would not like to rely on a formal program for creating interest in our church schools. We think it would be more effective for our friends to build their own programs from information which is contained on the Children's Home page in the Advocate and from the Home Chronicle, a monthly, sent out free of charge to all who desire it. Quite a number of junior, intermediate and young people's departments are using this data for building their own programs, adapting it in such way as to make it their own and in arousing more interest because of the project involved. We would like to have copies of such programs.

ASHEVILLE DISTRICT

Presiding Elder M. T. Smathers conducted the Asheville district conference somewhat after the fashion of a General Conference. Most of the reports to be discussed had been carefully prepared. He directed that before any report could come before the conference it must be typewritten and signed by at least two members of a committee. For the benefit of those who had written their report in long hand he had a typist conveniently located for the committeemen. In another room, in the Sandy Hill school building where the conference was held, a stenographer was available for those who had not prepared their report and could therefore get it ready



Somewhere to go

through the dictation process. No matter was discussed before the conference before the reading of the report dealing with that matter. This was inconvenient to the connectional men but it was fine for the program of the conference, the important phases of the work to be considered. Better than all the system used by the enterprising presiding elder was the good fellowship which prevailed. Over and over again the large audience was enthused with the day's proceedings. Ministers reported on spiritual conditions and charge lay leaders reported on finances. Asheville district Methodism is on the march.

WAYNESVILLE DISTRICT

The Waynesville district conference, effectively led by Presiding Elder W. A. Rollins, met in the beautiful new church at Cullowhee, amid worshipful surroundings and with well directed leadership. No long rolls were called, all attendance matters being looked after through registration by the pastors in charge. All verbal reports about the condition of the charges, spiritually and financially, were made by laymen and lay women, the pastors having handed in a detailed report from which a committee would make its deductions. One could not help but be impressed with the interest the laity showed in the conference. The Children's Home man, like representatives of other interests, was given a good hearing. The Waynesville district is much more enthusiastic than it used to be and the Nantahala and the Smoky mountains are perking up. A fine lot of young ministers, directed by a veteran elder, are leading the people in a mighty good way.

COLLEGE STUDENTS

As has previously been noted in these columns 15 Children's Home young men and women have been in college during the past year. These youngsters are now coming home and we have the usual stir as to how to provide for them during the summer. Each one wants to earn something so as to help out in expenses. We use as many of these promising youngsters as possible here at the Home, having fallen upon the plan of using them for supplies and substitutes for the vacations of the regular workers and in such other ways as will serve them and the Home. Even with this we cannot absorb all of them. The matter of securing a worth while job for a worth while youngster is continually before us.

ELMA TAKES LEAVE

We are again presenting the picture of little Elma Smith, four years old the 26th of April. This little girl, together with her two sisters, Betty and Mary Ann, came to the Children's Home last summer and have made a mighty good record here. Elma developed a case of scarlet fever a few days after her arrival but came out of it all right and has since been a healthy little youngster. Their home having rehabilitated, they are now privileged to return to it in the happy assurance of a mother's love and a father's protection. Elma has been sponsored by the Ever Ready Class of Hickory Grove, near Charlotte. We are ready to give this class another fine little girl.

TONY AND PAT

Louie Anthony and Bettina Ann, two little three and a half year old youngsters, twins, bringing the names of "Tony" and "Pat" to us, have come to live at the Children's Home. They are full orphans and have been living with an aged grandmother. Their parents were good Methodists and these lovely little twins have a right to look to the Children's Home for a chance. In the run of time we will have a picture of these two little youngsters to adorn this page of the Advocate. Remember Tony and Pat, along with 400 other youngsters, next Sunday when you give a Children's Home offering.

THE PRESBYTERIAN WAY

Last year 274 Presbyterian church schools gave $18,780.42 to the Presbyterian Home at Barium Springs where 300 children live. Less than half of the 817 Methodist church schools gave $10,930.36 to the Children's Home where over 400 children live. We confess to a desire for our Methodist schools to take on some Presbyterian ways.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Octagon soap coupons are in great demand at the Methodist Orphanage. They help us to buy furniture for the cottages, and I sincerely trust that the woman's missionary societies and the Sunday schools of the conference, as well as individuals, will do all they can to collect soap coupons for the Orphanage.

* * * *

The fifth Sunday is almost here, and I want to ask and urge all the pastors and church school superintendents to remember the Methodist Orphanage this coming Sunday by taking a special offering in the churches and church schools for the benefit of our three hundred children. The North Carolina conference, backed by the board of Christian education and the board of lay activities, is requesting that the churches and church schools take special offerings each fifth Sunday to help us meet our operating expenses. The Orphanage does not want any church or church school to use any high pressure method on fifth Sundays to secure large offerings. All that we wish is to give each church and church school an opportunity to make a free will offering, and that will satisfy us. I am hoping that we shall have 100 per cent of our churches and church schools cooperating with us in this undertaking this coming Sunday.

* * * *

I do not know when I have enjoyed an occasion more than I did the opportunity to preach the commencement sermon at Eureka high school, located in Wayne county, on the third Sunday in this month. I was born within three miles of Eureka, and it was a distinct privilege to meet many of my boyhood friends on that happy occasion. A very large congregation assembled in the school auditorium for the commencement sermon. Prof. M. L. Rowland and Brother C. W. Robbins, pastor of Fremont circuit, were in charge of the service. Before the sermon Mrs. C. W. Robbins sang a beautiful solo, which everybody enjoyed, and the choir rendered some lovely selections. After preaching the sermon I had the pleasure of visiting my cousin, Mr. Weaver Davis, where I enjoyed a sumptuous dinner. I reached home in the early evening, after a most enjoyable day spent with the friends of my boyhood days.

* * * *

Mrs. Nellie B. Rives writes interestingly of the visits made by our singing class on Sunday. May 15: "Frequently in visiting our churches we miss some familiar faces from the congregation. Some one has answered a call to a fuller life. So it was Sunday on the charge of Rev. W. L. Loy at Mt. Olive. It speaks well for our pastors that we are having such large congregations. Every department of the church seems to be working nicely. Mr. S. A. Thompson has the Sunday school on the upward way. Rev. and Mrs. Walter Patten are connected with this church, since moving to Mt. Olive, near their son. Dr. Patten is public relations secretary of Louisburg College. We were sorry not to be with these friends longer. Immediately after our concert we left for Providence church, on Rev. W. C. Benson's charge. Home coming day here, and a large crowd was out. We enjoyed a delicious dinner served on the church lawn, and then our concert. Mr. Benson spoke of Mr. Davis as one of the pillars in the church. He is one of the leaders in bringing each fall to the Methodist Orphanage loads of good things to eat for our large family. We appreciate the kindness of both the churches visited.

* * * *

On May 11 I attended the Fayetteville district conference, which was held in Carthage. Dr. J. H. Barnhardt, presiding elder of the Raleigh district, Rev. Leon M. Russell, pastor of Hayes-Barton Methodist church, Raleigh, and Brother Lacy T. Edens of Rowland, were my traveling companions to Carthage. I was happy to greet so many of the friends of the Methodist Orphanage, who have co-operated with me so wholeheartedly for many years in carrying forward our work. Brother W. V. McRae, the new presiding elder of the Fayetteville district, showed me and the other connectional brethren every possible courtesy, which is sincerely appreciated. Brother J. A. Russell, pastor of our church in Hamlet, preached a soul-stirring sermon just before the conference adjourned for dinner. The good people of Carthage prepared a bountiful dinner for the large number of visitors and delegates who were attending the conference. I had to leave immediately after dinner to get back to Raleigh, as we were having our school closing that day and night. I did not hear all the reports of the preachers in the district, but those I did hear were very encouraging, and I feel confident that under the leadership of Brother McRae the Fayetteville district is going to make decided progress this year.

AN ENEMY OF SOCIALISM AND COMMUNISM

The cause of our present distress can be attributed to the separation of business from ethics, to the antagonism between capital and labor, to the enormous concentration of power and ownership in the hands of the few, to the anti-social distribution of income, and to an inadequacy of consuming power among the workers. A legal limit should be set for dividends, the surplus to be shared, in large part, by the workers and consumers. In this way there would be a wide distribution of private property. Unemployment would be reduced and, instead of conflict, a beneficial partnership would result between economic classes.—Rev. William C. Bolger.

Do you have to

FORCE

YOUR CHILD

to take a laxative?

Unpleasant laxatives make unpleasant scenes! And forcing a child to take a nasty-tasting cathartic may upset his entire system.

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NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City..	3:02 p.m.
Arrive Norfolk	4:50 p.m.

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Norfolk, Va.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

ROCKY MOUNT DISTRICT MEETINGS

The annual district meeting of the woman's missionary society will be held in Spring Hope May 31. The program will begin promptly at 9:30 a. m.

Mesdames Hillman, Chadwick and others will be present to speak on different phases of the work.

Lunch will be served at the church.

The women will also have charge of the afternoon program at the minister's district conference, held in Bethel May 26. This also promises to be an interesting session. Come.

Mrs. Fred L. Johnson,
District Secretary.

NEW BERN DISTRICT MEETING

The annual meeting of the New Bern district will be held June 1 in Goldsboro at St. Paul church opening at 9:30 in the morning. Our new conference president, Mrs. E. L. Hillman will be on the program. Miss Euline Smith will tell of her work in Korea. A good program which is both inspiring and educational has been prepared by Mrs. Gertie Matthews. She urges the members of the New Bern district to take note of this meeting and to have a part in the day's program.

Be sure to send a negro delegate to the Winston-Salem Leadership School, July 18-23. Total expense, exclusive of transportation, $3.50. Get in touch with the colored Methodist pastor, urge him to go and to take with him some of his leaders among young people and missionary women. Many of the auxiliaries will enjoy this privilege of cooperating with the negro race for better leadership. Mrs. H. B. Baum will teach in this school.

Mrs. J. F. Rosser writes:

"The Lillington auxiliary held their May meting with the members of Parker's Grove auxiliary, Linden as guests. The children gave the program for the afternoon as follows:

Song: World Children for Jesus, by all.

Devotional: Matthew 28:16-20. Margaret Waddell.

Prayer song by all.

Welcome speech, Jimmie Hatley.

Recitation: The Missionary Hen. Cleta Nell Wilborn.

Song: Jesus Loves Me. Beginners.

Recitation: "Our Part." Jackie McLeod.

Song: Saviour Teach Me Day by Day.

Recitation: "When There's a Will There's a Way." Alston Rosser.

Recitation: "The Golden Rule." Curtis Kelly Johnson and J. T. Rosser, Jr.

Song: Saviour, Like a Shepherd Lead Us.

Benediction.

At the social hour which followed Martha Harrell gave two humorous readings."

ZONE MEETING AT CRESWELL

Loyalty was the theme discussed by the speakers who attended the recent zone meeting at the Creswell church Friday. Mrs. Lennie P. Jackson, zone chairman, presided over the meeting.

Rev. J. T. Stanford, pastor of the church, conducted the devotional, using as his theme "Loyalty." His text was read from the 23rd verse of the 14th chapter of St. John.

Mrs. B. A. Williams of Creswell most graciously extended the warm words of greeting. Mrs. M. A. Davenport of Columbia gave the response. A duet, "Oh love that will not let me go," was rendered by Mrs. H. A. Norman and Mrs. A. H. Tucker. A book, "God's Minutes," was presented to the Plymouth auxiliary for reaching the efficiency aim dring the year. The Plymouth, Windsor and Columbia auxiliaries were given honorary mention for holding Bible and missionary study classes during the year. A hymn, "Faith of Our Fathers," was rendered.

Mrs. J. L. DeLaney, district secretary, introduced the guest speaker of the day, Mrs. H. J. Faison, who delivered a message of inspiration and high ideals of Christian living which was taken from the 28th chapter of Matthew. Every one present realized that it was a great privilege and blessing to hear Mrs. Faison talk on missions. Rev. J. T. Stanford offered prayer at the conclusion of her talk. Rev. Forest Wagner brought greetings to the zone meeting from the Methodist Protestant church.

Rev. C. T. Thrift of Plymouth in a very impressive manner presented the Aldersgate Commemoration. In his address he explained the meaning of Aldersgate and what it should mean to each one present.

The morning session closed with prayer by Rev. Mr. Thrift.

During the lunch hour a most delicious lunch was served by the ladies of the Creswell church, which was followed by an hour of fellowship.

The afternoon session opened by singing the hymn "Jesus Shall Reign." Rev. O. C. Melton of Columbia conducted the worship service from the 15th chapter of John. Mrs. Sam Maxwell explained the value of mission study. Mrs. Roy Chesson of Roper told of the importance of sacrificial giving. Grateful appreciation was expressed by Mrs. M. A. Davenport, chairman of the courtesy committee, to the Creswell auxiliary for the hospitality extended to the zone meeting. Mrs. Catharine Harrison of Plymouth gave a splendid talk on the World Outlook.

Mrs. Jack McAllister of Roper conducted a beautiful memorial service for Mrs. Jennie Knowles, who has passed on since the last zone meeting. This service closed by singing "There Is a Land of Pure Delight," followed by prayer by Mrs. Henry Williams.

Rev. Sam Maxwell of Williamston was recognized by the chairman and welcomed to the meeting. Mrs. Anna Spivey of Porthmouth told in an interesting way the work that the Church Federation is doing in that city. Mrs. DeLaney gave an interesting talk on district problems; she also reported that the Plymouth and Windsor auxiliaries had made the honor roll during the year and that more auxiliaries had been organized during the year by the Plymouth zone.

Mrs. M. A. Davenport extended an invitation for the fall meeting of the Plymouth zone to be held in Columbia, which was accepted. The meeting ing closed by singing "Blest Be the Tie," followed by benediction by Rev. Sam Maxwell.

MRS. E. L. HILLMAN IS HONORED

The woman's missionary auxiliary of Centenary Methodist church entertained at a tea in the home of Mrs. Edwin F. Richardson Thursday afternoon, May 12, from 4:30 until 6 o'clock in honor of Mrs. E. L. Hillman, newly elected president of the missionary socities of the North Carolina conference. Mrs. Hillman is the wife of the presiding elder of New Bern district.

The rooms of the home were thrown en suite for the occasion and beautifully decorated with a profusion of spring flowers and lighted tapers. Mrs. Horace Hill and Mrs. L. E. Lancaster, greeting the guests at the door, presented them to the receiving line, which was composed of Mrs. Carl F. Bunting, president of the local auxiliary, Mrs. E. L. Hillman, Mrs. Gertie Matthews, Mrs. W. C. Chadwick, Mrs. N. G. Gooding, and Mrs. L. C. Larkin.

Mrs. T. J. Roberts invited the guests into the back reception room, where punch was served by Mrs. J. T. Hollister. Mrs. Lee J. Taylor directed the guests into the hall, where Miss Lillie Kehoe presided over the guest book.

Mrs. J. B. Simpson received in the dining room, where Mrs. John Lancaster, Mrs. R. H. Riddick, Mrs. M. A. Morgan, Miss Clara Foscue and Miss Elizabeth Gaskins served ice cream, cakes, salted nuts and mints. A color scheme of yellow and white was used throughout the room. The table was centered with a silver bowl of daisies and feverfew and lighted by four yellow tapers in silver holders.

Mrs. W. F. Richardson and Mrs. C. S. Barker bade the guests goodbye. Among those attending were several out-of-town guests: Mrs. T. M. Grant and Miss Zoe Anna Davis of Greenville and Mrs. R. H. Broom of Ayden.

RECOMMENDED READING AND STUDY LIST

Christian Missions and World Peace, Harold Fey. Friendship Press, 35 cents.

An American Doctor's Odyssey, Victor Heiser, M.D., $3.50.

Billions for Defense and other headline books. Foreign Policy Association, 8 W. 40th St., New York City, 25 cents.

Prelude to Peace, Dr. Henry Atkinson. Harper and Bros, $2.00.

Five Minutes to Twelve, Dr. Adolf Keller. Cokesbury Press, $1.00.

Farm Youth Talks About War. National Council for Prevention of War, 532 17th St., N.W., Washington, D. C., 25 cents.

Economics and Peace, Marc A. Rose and others, 25 cents.

Summer Program

YOUNG PEOPLE'S ASSEMBLY

(For young people 16-23 years of age)

Louisburg College — June 27-July 1, 1938

CHRISTIAN ADVENTURE ASSEMBLIES

(For boys and girls 12-15 years of age)

Louisburg College (First)	Louisburg College (Second)	Murfreesboro (Chowan College)
June 23-27	July 1-5	July 11-15

NORTH CAROLINA PASTORS' SCHOOL

Duke University

June 6-11

LAKE JUNALUSKA

Young People's Leadership Conference	The Leadership School	Pastors' Conference
August 9-20	July 25-August 5	August 9-14

A VACATION CHURCH SCHOOL IN THE LOCAL CHURCH

(Select date most suitable for your group)

For information concerning any phase of this program write to the

BOARD OF CHRISTIAN EDUCATION
Box 647, College Station
DURHAM, N. C.

Children's Storyland

OUR DOCTOR

By Helen Bruce Moss

How good to hear the door bell ring
When one is feeling ill,
And know the doctor's come again,
All sorts of jars to fill!

He steps into the sick-room,
And with him comes good cheer,
For now one will be better
Because the doctor's here.

His kit is very large and black;
It contains many things—
Instruments, and bottles,
And pills like tiny rings.

He writes out the prescription,
And tells us when to take
The various concoctions
And things the druggists make.

The doctor knows our ailments,
He can read them like a book;
He knows exactly what to do
In just about one look.

He knows without an error
The remedies for all;
And you can just believe it,
I look forward to his call.

—Zions Herald.

BILLY AND NANNY

By Etta W. Schlichter

Of course you know, at least by sight, Billy and Nanny, the rather scraggy-looking pair of goats.

Perhaps your father and mother would rather not have them for pets, because, even though they were fenced in, they could easily leap up to the top of your garage, then make another leap to the roof of the neighbor's garage, and then down into the neighbor's garden, where they could help themselves to his vegetables and flowers.

That's because the goat, before he was domesticated, lived in the high mountains and had to leap from crag to crag, often across deep chasms, to find his scanty food. The strong legs and agility of movement he acquired in his wild state are still his possessions to use as he thinks best, so unless you have plenty of space for him at home, he might easily become an embarrassment to you and a nuisance to your neighbors.

But if you have room for him, you'll find him a wonderful pal. If you treat him well, he will follow you like a dog and be very affectionate. He shows great intelligence, and you may be sure he can take care of himself. Should a vicious dog be so unwise as to attack him, he can butt furiously with his head, and if that doesn't do, he can use his sharp horns to advantage. It is said that, in his wild state, even other wild animals are afraid to attack him. He is easily trained and is almost as much fun as a pony.

It doesn't cost much to feed him because his tastes are not expensive, though it is not true that he will eat tin cans. He likes to nibble at twigs and herbs, and of course he will crop the grass.

But Billy and Nanny of our farm yards are only one species of goat and by no means as useful as the goats of other countries—at least we have not utilized them as have other peoples.

Many goats are prized for their milk. In Switzerland especially they are common. The high mountain places there are good feeding grounds for them in summer, for they are intrepid mountain slimbers, and in winter they come down to the farms and live in the barns with the cows and are fed, we are told upon hay.

Famous kinds of cheese are made from their milk mixed with the milk of cows. The making and exporting of this cheese is a profitable industry for the Swiss farmer.

Milch goats are found in other countries of Europe and also in Africa, but perhaps we need to go to the Orient to find where the goat has been most useful.

Goat skins, as far as we can go back in history, have been made into bags in which to carry wine or water. In dry countries where there is much crossing of deserts, this water skin is as important as is the canteen to the soldier on the march.

Other useful things, such as gloves and leather bags, are made from the skins, and some breeds of goats of the Orient have very fine hair that is woven into garments, just as are our wool and cotton.

Does father have an alpaca suit for summer? It may be made from the hair of the Angora goat.

Mrs. Comstock, in her book on "Nature Study," tells us of a wonderful goat in Tibet that has, beneath its silky hair, a suit of winter underwear made of very delicate wool. Out of this wool are made the famous Cashmere shawls that used oe be so highly prized by our ancestors and are now sought out by all travelers to the Orient. No wonder these shawls were so highly prized and are very expensive, for Mrs. Comstock adds that it requires the wool of ten goats to make one of them, besides the work of several persons for a whole year.

So now when you see Billy and Nanny, remember that they belong to a very large, useful, and interesting family.—Zions Herald.

Seven-year-old Bobby returned from the neighbor's in great glee. "Mrs. Friendly gave me a piece of candy!"

"You didn't ask for it, did you, dear? You remember what mother always tells you about unmannerly things."

"Oh, no," Bobby assured her. "I just said: 'Do you see what I see, Mrs. Friendly?' "—Christian Science Monitor.

Mother was telling stories of the time she was a little girl. Harold listened thoughtfully as she told of riding a pony, sliding down the haystack, and wading in the brook on the farm.

Finally he said with a sigh, "I wish I had met you earlier, mother."—Chris-

MOTHER KNOWS BEST



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In Memoriam

RESOLUTIONS OF RESPECT

Resolved, by the board of stewards of the First Methodist church, Henderson, North Carolina:

That in the death of George L. Leggett we have lost a most valuable and useful member of our board, and of our church, who performed every duty assigned to him with joy and efficiency; that he exemplified in his daily life the cardinal virtue of a Christian—Faith, Hope, and Charity.

That we feel that the community has lost a useful citizen who was always devoted to the public good.

That we extend the affection and sympathy of every member of the board to the bereaved members of the family, commending to them the faith that he had in the resurrection.

That a copy of these resolutions be sent to his mother and to the North Carolina Christian Advocate.

Respectfully submitted in compliance with the resolutions May 2, 1938.

G. R. Allen,
C. A. Crews,
J. H. Bridgers.

RESOLUTIONS OF RESPECT

We, the members of the Harriette McPherson missionary society of Sign Pine church, wish to express our deep feeling of loss when our heavenly Father called from our midst Mrs. Ethel S. Stevens.

God in his all wise and loving power saw fit to remove her from us March 21, 1938; therefore be it resolved:

First, That we as a group of church workers will miss her loving influence in our society. The church and Sunday school will miss her too, as she had served as steward and taught for many years.

Second, That we wish to extend our heart-felt sympathy to the family. Our prayers are that God will lift this shadow of gloom from their hearts and will comfort them.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy be published in the North Carolina Christian Advocate, and a copy be sent to the family with our tender sympathy and deep sorrow.

Mrs. B. C. Cuthrell,
Mrs. Tom Stevens,
Rev. M. W. Maness.

RESOLUTIONS OF RESPECT

The woman's auxiliary and the Williamson Bible class of the Madison Methodist church sustained a distinct loss when on the evening of April 15, 1938, one of their most loyal and devoted members, Mrs. Thomas Jefferson Teague, slipped quietly away.

Her example of faithfulness will ever live as an inspiration to every department of our church. Therefore as a final tribute of love and respect to her memory, be it resolved:

First, That in her going we have lost an honored and faithful co-worker.

Second, That we extend our sympathy to the family in their loss and leave them to the love of the Father whom she knew.

Third, That a copy of these resolutions be entered upon the records of our church and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Helen M. Laughlin,
Mrs. Guy Simpson,
Mrs. Nat. M. Pickett,
Mrs. Jesse M. Brown.

RESOLUTIONS OF RESPECT

We, the members of the missionary society, Washington, N. C., wish to express our deep appreciation of the beautiful Christian character and lovely life of Mrs. L. A. Armstrong, who answered the call of God's messenger at the close of day April 2, 1938, and entered her heavenly home.

She was a good woman in every respect. Her disposition was kind and cheerful, her faith in God strong, her life pure and her presence uplifting.

She was a faithful member of the missionary society and of the Methodist church.

The example and influence of her unbroken walk with God is a benediction and precious heritage to her family and to all who knew and loved her. Therefore be it resolved:

First, That we feel our loss deeply and stand with bowed heads and sorrowing hearts at her going.

Second, That we miss her gentle manner and friendly smile, and that we shall endeavor to profit by her example of fidelity to Christ and the church.

Third, That a copy of these resolutions be placed on our records, one sent to the family, and that a copy be published in the North Carolina Christian Advocate.

Mrs. T. G. Moore,
Mrs. P. A. Nicholson,
Mrs. Sam Snell.
Committee.

IN MEMORIAM

It was my privilege to be the daughter-in-law of Mrs. Deborah Williams Hargett and to live with her for ten years. Some, perhaps, thought her timid, so retiring, so unassuming was she; but I knew her as courageous—unafraid to speak out for the right against the wrong. "She opened her mouth with wisdom, and in her tongue was the law of kindness." Her purity of thought and life helped me to see God.

She was physically frail, but she was spiritually "a tower of strength." These words could truly have been written of her, "Strength and honor are her clothing." Her influence for truth, justice and fair play was felt in the home, church and community. She loved her children and grandchildren, and was so eager for their advancement in Christian life and character.

When her crowning day came, underneath the sense of bereavement many comforting words spoke themselves into our hearts: "Faithful to every obligation;" "faithful unto death;" "she has heard the Master's blessing;" "good and faithful, enter in."

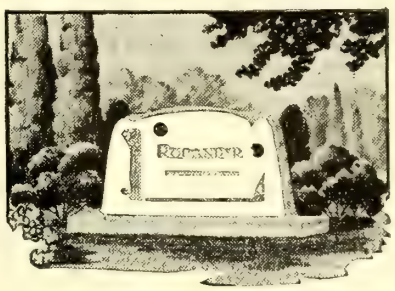
Deborah Williams Hargett daughter of Fountain and Phila Williams, widow of the late William Bryan Hargett of Richlands, N. C., was born March 1, 1857, and joined the church at an early age; was married to William Bryan Hargett October 23, 1889; lived her entire life at her ancestral home near Richlands; died April 8, 1938.

Interment was made in the family cemetery near her home. Several beautiful hymns, favorites of hers, also the scriptures used, strengthened faith and courage in those who knew what these had meant to her life.

Surviving her are one son, William Guy Hargett, Richlands; Mrs. Ruth Harris, Beulaville; Mrs. J. Numa Mitchell, Reidsville, and five grandchildren.

The world is better because she lived, and loved, and worked, and heaven is richer because of her passing. The fragrance and inspiration of her life will abide. Such a life "can never die—but lives, loves, and works through all eternity."

Ridie Ward Hargett.



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District Conference Directory

Charlotte, Myers Park Church, Charlotte ..... May 26
Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 15

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

West Jefferson ..... May 15-29
Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Statesville ..... May 18-29
Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

May

South Alamance, Clover Garden, 11 29
Duke Ct., Andrews, 3 29
West Durham, 7:30 29

June

East Roxboro-Longhurst, Longhurst, 11 12
Cedar Grove, Prospect, 3 12
Roxboro, Long Memorial, 8 12
Burlington Ct., Camp Springs, 11 19
Front Street, 8 19
Bahama, Mt. Tabor, 11 26
Durham Ct., Pleasant Greene, 3 26
Webb Avenue-Holt's, Webb Avenue, 8 26

July

Brooksdale, Webb's, 11 3
Milton Ct., Connelley's, 3 3
Duke Memorial, 8 5
Carr, 8 6
Carrboro Ct., Massey's, 11 10
Mebane, 8 10
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

The district conference will meet in Cedar Grove church of the Cedar Grove charge at 9:30 a. m. on Wednesday, June 15.

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

May

Columbia, Gum Neck, 11 29
Hertford, night 29

June

Chowan, Evans, 11 ad 1 1
Perquimans, New Hope, 11 and 1 3
PASTORS' SCHOOL 6-11
Ahoskie, 11 12
Edenton, night 12
North Gates, Parkers, 11 and 1 18
South Camden, Sign Pine, 11 19
Murfreesboro, Union, night 19
Aulander, Colerain, 11 and 1 24
South Mills, Sharon, 11and 1 25
Manteo, 11 26
Stumpy Point-Dare, East Lake, 3 26
Wanchese, night 26
Kennekeet, Salvo, 3 28
Hatteras, Buxton, 8 29

District Conference, Williamston, May 26-27.

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

May

Person Street-Calvary, Person St., 11 29
Steadman, Tabor, 3:30 29

June

Roberdel, Beaver Dam 5
Gibson, St. John, 11 12
Laurel Hill, Rachels, 3:30 12
Caledonia, Central, 7:30 12
Broadway, 11 19
Jonesboro, Poplar Springs, 3:30 19
Carthage, Cameron, 7:30 19
Hamlet, 11, dedication of church, Bishop Purcell 26
Rockingham Ct., Zion, 3:30 26

July

Raeford, Parkers, 11 3
West End, Pleasant Hill, 3:30 3
Biscoe, Star, 7:30 3
Hemp, Smyrna 6
Laurinburg, 11 10
Ellerbe, Jones Spring, 3:30 10
Hamlet, 7:30 10
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20
Goldston, 11 24
Glendon-Carbonton, 3:30 24
Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

May

Goldsboro Ct., Ebenezer, 11 29
Fremont, Yelverton, 3 29
Mt. Olive-Calypso, Mt. Olive, 8 29

June

Mt. Olive Ct., Smith's, 11 1
Straits-Harlowe, Tuttle Grove, 11 5
Beaufort, North River, 3 5
Atlantic, Atlantic, 8 5
DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Ayden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26

July

Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 3 24
Oriental, Kershaw, 10 28

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

Raleigh, Fairmont, 11 29
Raleigh, Edenton Street, night 29

June

Garner, Mt. Zion, 11 5
Dunn, Black's Chapel, 3 5
Selma, 11 12
Clayton, Calvary, 3 12
Raleigh, Epworth, night 12
Raleigh, Hayes Barton, 11 19
Edwin, Angier, 3 19
Bailey, Middlesex, night 19
Raleigh, Jenkins Memorial, 11 26
Youngsville, Piney Grove, 3 26

July

Henderson, First Church, 11 3
Franklinton, Wesley, 3 3
Henderson, City Road, night 3
Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

May

Wilmington, Trinity, 11 29
Wilmington, Epworth-Wesley, night 29

June

Jacksonville-Richlands, Richlands, 11 5
Maysville, Hopewell, afternoon 5
Swansboro, Swansboro, night 5
Wilmington, Grace, 11 12
Fairmont, Bethesda, afternoon 12
Lumberton, night 12
Wilmington, Fifth Ave., 11 19
Burgaw, Trinity, afternoon 19
Carver's Creek, Council, night 19
Elizabeth, Singletary, 11 26
Bladen, afternoon 26
Garland, Centenary, night 26

July

Chadbourn, Chadbourn, 11 3
Tabor City, Zion, afternoon 3
Whiteville, night 3
Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

June

Central, Asheville, 11 and 8 5
Burnsville, Concord, 11 11
Burnsville, Higgins Memorial, 11 12
Oakley, Asheville, 8 12
Weaverville Station, 11 19
Weaverville Ct., Alexander's Chapel, 3 19
Asbury Memorial, Asheville, 8 19
West Asheville, 8 22
Bald Creek, Dayton Bend, 11 26
Micaville Ct., Windom, 3 26
Spruce Pine, 8 26

July

Flat Rock, Balfour, 11 3
Skyland, 3 3
Hillside St., Asheville, 8 3
Hendersonville, 11 10
Acton, Sardis, 3 10
Haywood St., Asheville, 8 10
Asheville Ct., Emma, 11 17
Sandy Ct., Big Sandy, 3 17
Leicester, Leicester, 8 17
Saluda-Tryon, Tryon, 11 24
Fletcher-Mills River, Horseshoe, 3 24
Biltmore, 8 24
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May

North Monroe-Grace, Grace, 11 24
Monroe Ct., Mill Grove, 3 24
Hawthorne Lane, 5 29
Wadesboro, 7:30 30

June

Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 3:30 19
Marshville, Center, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May

Belmont, Park Street, 11 29
Bradley Memorial, Myrtle, night 29

June

Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Mayle, night 26

July

Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3....10
Gastonia, Smyre, night 10

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

May

Reidsville Ct., Mt. Carmel, 11 28
Spray, 11 29
Draper, 3 29
Leaksville, 8 29
Summerfield, Gethsemane, 8 30

June

Reidsville, Main Street, 11 5
Ruffin, Hickory Grove, 3 5
Ward Street-Archdale, 8 8
Lee's Chapel-Grace, Lee's Chapel, 11 12
Carraway Memorial, 8 12
Centenary, 8 13
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29

July

Asheboro, First Church, 11 3
Randleman, Old Union, 3 3
College Place, 8 3
Oak Ridge, 8 4
Battle Ground Road, Joyner, 8 6
Madison, 11 10
Stoneville-Mayodan, Price, 3 10

West Greensboro, Friendship, 8 10
Pleasant Garden, Bethlehem, 8 13
Glenwood, 11 17
Mt. Pleasant, 3 17
Wesley Memorial, 8 18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

May

Glen Alpine, 11 29
Morganton, Ct., Gilboa, 2:30 29
Pleasant Grove, 7:30 29

June

Rutherfordton, 11 5
Gilkey, Mt. Hebron, 3 5
Marion Mills, Clinchfield, 7:30 5
Watauga Ct., Henson's, 11 12
Boone, 7:30 12
McDowell Ct., Trinity, 11 19
Rutheford College, Warlick's, 2:30 19
Valdese, 7:30 19
Spindale, 11 26
Sunshine, Centennial, 3 26
Broad River, Tanner's Grove, 7:30 26

July

Henrietta-Caroleen, Alexander, 11 3
Mill Spring, Gray's Chapel, 3 3
Forest City, 7:30 3
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort Station, 7:30 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 7:30 17

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

May

Elkin, 11 29
Elkin Ct., Grassy Creek, 3 29
Jonesville, Hanes Grove, night 29

June

Catawba, Hopewell, 11 5
Troutman, Ct. John, 3 5
Hickory, First Church, night 5
Maiden, May's Chapel, 11 12
Ball's Creek, Center, 3 12
Hickory, Westview, night 12
Newton, 11 19
Bethel-Fairgrove, Fairgrove, 3 19
Highland-Rhodhiss, Highland, night 19
Statesville, Broad Street, 11 26
Taylorsville, Carson, 3 26
Stony Point, night 26

July

Mooresville Ct., Triplett, 11 3
Statesville Ct., Bethel, 3 3
Cool Springs, Rose Chapel, night 3
Olin, Macedonia, 11 10
Hiddenite, Liberty, 3 10
Elmwood, Elmwood, night 10
North Wilkesboro, 11 17
Moravian Falls, Miller's Creek, 3 17
Wilkesboro, Roaring River, night 17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May

Canton, 11 29
Jonathan, Hemphill, 3 29
Waynesville, night 29

June

Franklin, 11 5
Bethel, Pisgah, 3 5
Dellwood, Maple Grove, night 5
Bryson City, 11 12
Robbinsville, night 12
Highlands, Cashiers, 11 19
Macon, Dryman's, 3 19
Hayesville, Myers Chapel, 3 26

July

Brevard, 11 3
Brevard Ct., Selica, night 3
Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ...17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Yadkinville, Prospect, 7:30 28
Centenary, 11 29
Burkhead, 8 29

June

Johnsontown, 8 1
Lexington, First Church, 7:30 2
Hanes, Bethel, 8 3
Rural Hall, Antioch, 11:15 5
Danbury, Bethesda, 7:30 5
Central Terrace, 7:30 8
Dobson, Siloam, 11 12
Ararat, Chestnut Grove, 3 12
Mt. Airy, Rockford St., 7:30 15
Mt. Airy Ct., Zion, 11 19
Thomasville Ct., Unity, 7:30 19
Walkertown, Love's, 7:30 22
Mt. Airy, Central, 11 26
Pilot Mountain, Fairview, 3 26
Ogburn Memorial, Shiloh, 8 27
Grace, 7:30 28
Green Street, 7:30 29

July

Denton, Siloam, 11 3
Linwood, Tyro, 3 3
Erlanger, Ebenezer, 7:30 3
Doub's, New Hope, 7:30 5
Kernersville, Shady Grove, 7:30 6
Thomasville, Main Street, 8 8
Reeds, Bunker Hill, 11 10
Davidson, Arcadia, 3 10

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, JUNE 2, 1938 Number 22

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Principal Speakers at Duke University Commencement



When Duke University's centennial commencement is held June 4-6 there will be four principal speakers, pictured above. Dr. Felix Morley, editor of the Washington Post, and Daniel C. Roper, Secretary of the U. S. Department of Commerce, will come from the nation's capital to take part in the program. Dr. Morley, top left, will give the commencement address, and Secretary Roper will speak at the luncheon for trustees and alumni council members on the early history of Trinity College. Dr. Norman Peale, noted New York minister, lower left, will deliver the commencement sermon; and Dr. William P. Few will give the baccalaureate address.

ROCKY MOUNT DISTRICT'S REPORT ON CIVIC RIGHTEOUSNESS

We, your committee on civic righteousness, wish to call attention to the fact that all selfishness is unrighteousness, and that the profit motive is anti-Christian, and is the main evil in the religion of our day as well as in the liquor traffic; that all who operate the "jack pot," play the stock market, drag ordinary business into the holy Sabbath, operate a farm, an industry, use the pulpit or the church, or their profession, primarily for profit, in seeking to make life comfortable for themselves, rather than in seeking to bring the abundant life to all mankind, are, all alike, far from the kingdom of God, and need to be brought under the influence of the redeeming love of Christ. We confess we see no difference in the character of the soldiers who gambled for the garment of Jesus at the foot of the cross and that of the shrewd executive of the first church who parted with his Lord for 30 pieces of silver.

We urge our church to face the accursed liquor traffic squarely and consistently along all lines, to be as concerned about the salvation of those who vote for it, advertise it, rent their property as a place for the sale of it, as it is about those who consume it. Some men are intoxicated with alcoholic beverages, some men are intoxicated with an all consuming passion to make money; we see no difference between the man who wants to use liquor as a source of revenue and the man who wants to use it as a beverage.

We wish to remind our people that no legislation ever made liquor so scarce in America or so diminished the evils flowing therefrom as did national prohibition; we urge our people to begin working, through every means available, toward the final banishment of all alcoholic beverages, and to work continuously and consistently, from the altar to the ballot box, to bring all mankind in line with the ideals of Jesus Christ.

W. T. Shaw,
C. T. Rogers,
E. C. Crawford.

ALDERSGATE PROGRAM IN WESTERN NORTH CAROLINA

May 24 has passed, but Aldersgate continues. I note with unusual interest the fine work done in the Western North Carolina conference through the past several months of the Aldersgate Commemoration by Rev. W. L. Hutchins, who was appointed to this special work at the last session of the conference. I am asking Brother Hutchins to continue his work until the meeting of the conference this fall. Conservation of the results of the commemoration is quite as important as the commemoration itself. Brother Hutchins will be available for evangelistic work throughout the summer and until conference. I trust our pulpits will be open to him, and that he may report a great harvest of souls at conference.

Clare Purcell.

CHARLOTTE DISTRICT CONFERENCE

The Myers Park Methodist church, Charlotte, was the place of meeting for the Charlotte district conference Thursday, May 26. It was Rev. G. T. Bond's maiden effort in steering this great ecclesiastical ship which some might call "The Old Ship of Zion" if of a poetic turn of mind. But this steersman did not behave like a novice. It was fair weather and the craft sailed smooth waters; there was no sign of sea sickness or any other illness.

One of the happiest men of the day appeared to be Mr. Snyder who erected that great educational building of Myers Park church, as the visitors filled his ears with words of praise on account of his beautiful deed.

The reports of the pastors were gratifyingly good and all appears to move happily under the leadership of the new presiding elder.

This writer was compelled to leave at the noon hour and learned nothing of the important afternoon session, but one of the secretaries, either Brown or McLarty, will give our readers a full report of this good conference.

METHODIST CHURCH LEADERS TO MEET IN WILMINGTON

Dr. Geo. L. Morelock, secretary of the General Board of Lay Activities of the Methodist Church, is to be in Wilmington for an institute of church officers and members of the Wilmington district June 5, 6 and 7, at Grace Methodist church, according to an announcement by Rev. W. A. Cade, presiding elder, and W. A. McGirt, lay leader. The first meeting Sunday night, June 5, will be a union service of all the Wilmington churches of the Methodist denomination. Dr. Morelock has a message that will be inspiring and instructive. Pastors, lay leaders, officers of the Sunday school, woman's missionary societies, and young men and women who will soon be leaders in the church will attend these meetings from all sections of the Wilmington district. The sessions of the institute will be held at Grace church, Wilmington, June 5, 6 and 7, at 7:30 each night.

MEETING AT CAMP FREE

On recommendation of their chairman, Rev. J. R. Church, the trustees of Camp Free have directed Camp Free into the care of People's Bible School to use for a while as seems prayerfuly wise, with the understanding that at least a local camp meeting is to be held there each year by the school, if the local people agree to heartily co-operate. This summer's camp meeting comes July 31 to August 7 inclusive. Workers, Rev. W. A. Godsey, Rev. David Butcher of Baltimore, Md., Jim Green and others. Miss Sylvia Holcomb, new music teacher for People's Bible School, in charge of music. Dining room will be operated by good, experienced party. All campers will make their own arrangements for sleeping quarters. The camp offers shelter but is short on beds and bedding. Address Camp Free, Rt. 3, Box 303-A, Greensboro, N. C.

GREAT CROWDS EXPECTED AT DUKE NEXT WEEK

Reports are coming in rapidly showing that the attendance at the institutes will be unusually large. Such men as are scheduled to teach and speak should attract multitudes of church workers. Every preacher in the two North Carolina conferences should be present to avail himself of the opportunities offered at Duke during these institutes.

J. M. Ormond.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, JUNE 2, 1938 Number 22

"The world is my parish," said the man of the strangely warmed heart. He set out to share with all mankind the transforming experience of the living Christ and the world became his parish. Thus the world warms itself at the fire in Wesley's heart.

* * *

Some are preaching to fill the pews but they are not filling the people. They deal in problems instead of dealing with the deepest needs of the soul. "The hungry sheep look and are not fed." When hearts are warmed the church takes fire and the flame leaps from heart to heart and the pews fill.

* * *

With this issue of June 2 we are beginning a series of editorial discussions bearing upon the adjustments made in the process of Methodist union. Ministers and laymen interested in the union of American Methodism may find it profitable to think along the lines suggested though no special information be gained. It may be well to lay these aside and thus make it possible to read the series as a whole.

* * *

The numerous parades in academic togs are most spectacular, the many marks of honor bestowed in causes and for outstanding achievements in life make appeal, and the thousands of degrees conferred by our colleges and universities speak a varied language, but the most thrilling story of all this pageantry remains to be told. It lies hidden away in the brave hearts now going out to face the world.

* * *

The future of Methodism as Wesley saw it: "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out."

Fabulous spending is not a cure-all. President Roosevelt has had personal direction in the spending of 15 billion dollars. This is ten times more than any other President has spent. Well, the human mind can hardly grasp what even one billion means. It's been nearly 2,000 years since the birth of Christ, and that's been about a billion minutes. In other words the government in the past few years has spent at the rate of $15 a minute since the time of the birth of Christ..

* * *

The money tie, sharing material goods and becoming a part of this present industrial revolution will not cure this present peril that threatens the world. A revolution in human nature is our only hope. God must move anew in the hearts of men until they glow with the love of Christ. Such men become apostles of the burning heart. One Wesley two hundred years ago burned at the heart for England; what if a million little Wesleys would burn at the heart for America this day?

* * *

Through Bishop Edwin Holt Hughes, the Board of Bishops issues a statement about the vote of the General Conference of the Methodist Episcopal Church, South, which assured unification. They said: "The predominant feeling of the bishops of the Methodist Episcopal Crurch at this meeting was related to the great victory for unification of American Methodism as climaxed by the magnificent vote of the General Conference of the Methodist Episcopal Church, South, at Birmingham, Ala., on April 29. The ecclesiastical vote is now complete. The sentiment of the two Episcopal Methodisms and of the Methodist Protestant Church has been overwhelmingly favorable to reunion. The bishops are thanking God that, after all these long years of negotiation, the followers of Christ, representing these three major divisions of the Wesleyan movement, are now ready to achieve the greatest reunion of Christian people ever accomplished in all the history of the church."

Adjustments With Methodist Union

THE adjustments to be made with the coming of Methodist union call for wisdom, patience and utmost sincerity. The Organizing Conference has a difficult and delicate task. Much thought, along with free and frank discussion, should characterize our leaders the next twelve months. Since much has been said about the lack of discussion of Methodist union while pending, we would draw attention to some of the issues to be faced in making the adjustments of American Methodism completing the union of our three churches.

For all in their thinking, the individual and the universal, the particular and the general, have a place. Sometimes the one is stressed; sometimes the other. Both are evermore involved. In religion, it is God and man; in philosophy, the world and the individual; in organization, the universal and the particular. When we come to Methodist union both of these tendencies in our thinking will be manifest. The General Conference, the board of bishops and all the general boards of the church will be counted of first importance and would be made dominant by men of a certain type of mind. All these they will insist are of church-wide concern and are of utmost necessity in securing a permanent unity of American Methodism. Only this, they will insist, can save the church from falling apart into sections.

Another order of mind will stress the place of the local church, the conference and the jurisdiction in order to secure individual efficiency and local control. For them the individual must be set over against the universal; the local church, made superior to the general board. So in all our discussions of missions, of education, of evangelism, of the publishing interests and in all else, we will be forced to face these issues again and again.

In this day of regimentation in the nation when local considerations count for less and less, the more difficult will it be to keep a perfect poise as to the rights of the individual set over against the mass. This was true with the founders of this republic. These pioneers in America had escaped the tyrannies and the monarchies of the old world and they were careful to see that in the new government they had proper checks and balances to preserve their liberties. It has been a long struggle from the loose federation of sovereign states to the nationalism we know today. Our Methodisms have been a part of this transition period. The Methodist Protestants sought an escape from what they considered too much power in the executive, rendering the individual less and less—especially the lay individual. In this respect, at the present time, the three Methodisms are close together, but the same mental slants will appear among us all in our dealings with the new and larger day of American Methodism.

Will we through it all be able to hold to the golden mean, avoiding the extremes? Fortunately, God and man, the world and the individual, the local church and the various conferences are able to function in a vast nation-wide Methodism. We will do well to cling close to the personal Christ and to profit by the place and the power of the New Testament church in our effort to transform the world as well as to make new the individual. For the small group and not the world church was the church as we know it in the New Testament.

Fortunate, indeed, will we be to continue proper checks and balances so that the life of the individual may not be stifled by the organization or be rendered helpless by the pressure of the universal. May we see to it that the individual, the church and the conference are able to function in a vast nation-wide Methodism. We will do well to cling close to the personal Christ and to profit by the place and the power of the New Testament church in our effort to transform the world as well as to make new the individual.

In later issues we hope to follow these generalizations with a discussion of the several lines along which united Methodism will move in dealing with the disciplines, the rituals, the boards, the publishing interests and such other matters. This will lead us to deal more specifically and somewhat in detail with the readjustments that belong to the work of the Organizing Conference. Not that there should be a debating of issues but rather an effort to state the lines along which we move in the process of union.

The fundamental difference between the Roman Catholic and Protestant view must be kept in mind. Also the variations found in the Protestant churches are to be considered. Along with these considerations inquiry should be made as to the place of the institution in religion as well as the creed and the ritual. All of which enters into Methodist readjustments.

The Evangelistic Passion of Methodism

WITH the union of American Methodism is to come a fresh outburst of evangelistic fervor, if we are to judge by many of the symptoms that appear. Never before has the Methodist press had quite so much to say about evangelism and the hope cherished for a new day in our Methodism. This day of union seems to be an unusual hour of expectancy on the part of many. All are eager for the extraordinary to happen as we are joining forces for the conquest.

Not so much is being said about the methods to be used for soul savings as an eager desire for a passion for the saving of the lost. This is well. Somehow both personal evangelism and mass evangelism become really effective when the passion of an eager and broken heart moves upon a sinful and lost world. In song and sermon and appeal the early Methodists with burning hearts laid hold of their generation as they told of a gospel mighty to save, reinforcing by their own thrilling testimony that when a man is saved he will know it. So naturally they broke out in song and testimony, passionately singing of the happy day when Jesus washed their sins away.

Just now not so much the method as the passion of evangelism is of first concern. The technique of soul saving counts for little unless there is back of this the passion of the cross and the agony of a broken heart. One may be ignorant of methods but results are sure to follow when the passion of Calvary is back of the effort at conquest. Above all else just now we long for the passion of evangelism.

Nature's Overflow

COME out in the open and live intimately with nature, for this is the season of nature's overflow. Every tree, every branch and every twig is garbed with living green. Even the rough scars made by freezing winter are healed, and tangling vines are giving blossoms and beauty. The earth is bringing to birth the sowings of the autumn season, and what opportunities for discovery await those who tramp the soil and search for the growing things that find nurture in mother earth.

How abundant are trees! The trees of the forest, silently making new rings of growth to enrich future generations; the orchard trees, changing from the beauty of blossom to the glory of rich fruitage; the trees that give loveliness to the landscape and shade from the scorching heat of the summer sun; the trees that provide a nesting place for the robin, the thrush, and the mocking bird while they break the silence of nature with their joyous notes of parental ecstacy.

Just so surely as the spring time covers the waste places with wild berries, then the berry-pickers come with challenging glee, carrying their thin tin buckets and filling them to the brim to be measured and sold to the pie-makers. Let it be berry pie or berry dumpling with rich sauce, either is a good dessert for most of the Tar Heels.

Live close to nature, for nature has a lavish hand. Come thus to know nature's God, whose mercies are as abundant as the waves of the sea—for nature's overflow appears on both the land and the sea.

Ignore not the Churches

CHURCHES have many shortcomings, but they are the most important institutions in the community. Almost invariably they are the oldest institutions. When business and social organizations fade away, churches survive. Their influence is far-reaching and continuing.

The church offers the only satisfactory program for life. Its teachings are full of the only wisdom that has lasted through the ages. Its literature, the Bible, is clear and positive. Christianity is sure in the midst of unsureness. It proffers calm in place of hysteria, courage in the place of fear, faith to replace doubt, peace within more potent than war without.

The churches do have good news for people everywhere and in all walks of life. Their doors stand open to all who will come. Their ministers stand ready to serve all who need help and counsel.

No other institutions offer such service. No other organizations are always ready to participate in every worth while movement for the benefit of the community, state and nation. No other citizens are so earnest as church people in their desire to keep peace at home and abroad.

We have a stable government in this country, largely because the churches have nurtured and raised up citizens to maintain such a government. Our churches hold the fabric of our society together, and make our country a place where it is a privilege to live.

People and Things

Owing to the pressure on our columns due to commencements our exhibit of the Aldersgate campaign had to go over to a later day.

This year closed one of the most successful Louisburg College has ever had. The prospects for another good year are the best of the long years of this old institution.

Rev. Cecil G. Hefner will receive the degree of Master of Arts in the department of church history at Emory University June 6. He completed his residence work before entering the conference and has now finished his thesis.

"We have just closed some very profitable revival services at Fairview church on the Trinity charge. The church was revived generally and 28 persons have been received on profession of faith."—Harold Robinson, Pastor.

"The second Sunday in June will be home coming day for Ebenezer church on the Tar River charge. The morning service will be at 11 o'clock and the afternoon service at 2 o'clock. All former members and pastors are invited to be present."—J. A. Martin.

The revival meeting at Muir's Chapel will begin Sunday, June 5, 11 a. m. Rev. John R. Church, general evangelist, will be in charge for the two weeks of the meeting. The pastor, G. A. Stamper, gives an invitation to all to attend these services.

Most Christians hardly know their Bible at first hand at all. They treat it with respect, no doubt. They keep a great Bible in the house; but it is on a little table, not very steady, in the parlor window, and it has stiff clasps. It is in the room least used; it carries a vase of once pretty flowers; and it gets in the way of the rich lace curtains. Which is all an allegory.—P. T. Forsyth, D.D.

Our revival at Carraway Memorial, Greensboro, has been in progress since May 15, and closed May 29. Rev. F. E. Howard of the Battleground charge did the preaching, and did it well. Thirty members were received on profession of faith, three by vow, and two by certificate. The meeting was a great blessing to our church. We are planning to go into our new building about the 15th of July.

Aldersgate was fittingly climaxed in Reidsville by the uniting in the celebration of the Methodist Protestant church, Rev. G. R. Brown, pastor, and the Main Street Methodist church. The service was held on Tuesday, May 24, at 8:45 p. m. The large congregation was around the altar on its knees. Rev. J. H. Armbrust spoke on "The Warm Heart of Wesley."

"Our annual revival meeting services will begin at Wentworth church on the Reidsville circuit the second Sunday in June (12th) at 11 o'clock. There will be two services with dinner on the grounds. This will also be observed at home coming day, and all former pastors and members who have moved away are cordially invited to be with us on said date."—T. V. Crouse, P. C.

Bishop J. Kenneth Pfohl of the Southern Province of the Moravian Church in America, was the speaker at the Aldersgate service in Central church, Shelby, on Tuesday evening, May 24. A congregation that filled the auditorium of the church, overflowing into the Sunday school room, heard the bishop with pleasure and profit as he spoke the providence of God in the life of Wesley and in the early days of Methodism.

Two hundred and ninety-one students will be candidates for degrees and 25 nurses will seek certificates of nursing to be conferred at the graduation exercises to be held at Emory University, Monday, June 6. In addition to these 61 students have won degrees previously during the academic year, bringing the total to 352.

Men venture themselves on God's Word as they do on doubtful ice, timidly putting a light foot out, to feel if it will bear them, and always having the tacit fear, "Now, it is going to crack!" You must cast yourself on God's Gospel with all your weight, without any hanging back, without any doubt, without even a shadow of a suspicion that it will give—that the firm, pure floor will give, and let you through into the water.—Alexander Maclaren, D.D.

Rev. Robert M. Hardee, pastor of the Glenwood Methodist church in Greensboro, is on the air over radio station WBIG every Saturday at 5:15, with a discussion of the International Sunday School Lesson. Pastors and Sunday school teachers are invited to tune in and to tell the shutins to tune in each Saturday at 5:15 from the Greensboro station. Many teachers are anxious to have the Sunday school lesson taught and a large number are listening each Saturday.

Last week in Greensboro was an art display showing the effects of alcohol. The posters were the work of sixth grade pupils throughout the Greensboro city schools, both white and colored, and were done under the supervision of Greensboro City Schools Art Department, and under the sponsorship of The Charles H. Ireland Bible Class, West Market Street Methodist church. The sixth grade textbook, "Alcohol, and the Habit Forming Drugs," was used by the pupils in formulating ideas they have expressed on the posters. Such work done in all our city schools would tell mightily for temperance.

"A great day was that at Smith church on the Lumberton circuit last Sunday, May 29. It was the occasion of the united church school exercises by all the four church schools of the circuit, those of the other churches, Buies, Pembroke and East Lumberton, all included. Pastor Strickland well planned the program, each feature of which was pulled off without the least break. The music and recitations by each school were absolutely thrilling, and of course 'Aldersgate' received proper attention. Then that dinner spread on a table 50 feet long, sandwiched between the two sections of the day's exercises—it was supplied for any appetite and most pleasing to any taste. I wonder if any over supply made necessary the call for a doctor."—Visitor.

"We have just concluded a very helpful meeting, and for this we are deeply indebted to Rev. J. Marvin Culbreth, presiding elder of the Rocky Mount district. On every night except one rainy night the church was full, and on two occasions overflowing, but not with Methodists. We do not have enough Methodists to fill the church, and a part of those we have have no sense of loyalty. Our loyal members, however, are loyal indeed. Baptists and Episcopalians came in good numbers. They recognized a prophetic preacher when they saw one. It is refreshing to meet a man of conviction, and one who casts his belief in such scholarly and persuasive form. Such a man is Brother Culbreth. Three young men, a young matron and young girl made professions of faith and were received into the church."—Geo. W. Blount, Pastor (Edenton).

Souls aflame and presses humming are essential to our Aldersgate Advance



BISHOP CLARE PURCELL
Will be at Duke Pastors' School next week. He will speak Thursday night, June 9, at High Point College

No left-wing revolution has ever occurred in a country where unions were well established. The right of collective bargaining is tied up with the maintenance of liberty. Unionism eventually becomes a socially constructive and conservative force.—Rev. A. J. Muste of the Labor Temple, New York City.

"We have enjoyed fine revival services in our church at Polkton recently. The services were effectively begun by the able preaching of Brother T. E. McSwain of Marshville and Brother J. B. Fitzgerald of Peachland. For our second week we had Dr. J. L. Stokes of Randleman. His messages were clear and forceful and on a high intellectual and spiritual plane, and there were in all about 50 seekers for definite spiritual blessings, including several from other denominations. We feel that due to the effective preaching and the work of the Spirit of God in our midst that we have a better community in which to live as well as a revived church."—L. R. Akers, Jr., Pastor.

"Our revival at Bethel church on Bethel-Fairgrove circuit, closed Sunday, May 29, with great victory. The presence of the Holy Spirit was manifest throughout the two weeks' meeting. Many souls were blessed. A goodly number were reclaimed from a blacksliden condition; also a number of new converts. Many Christians were filled with the Holy Spirit. The church was greatly revived. Miss Helen G. Vincent of the People's Bible School, Greensboro, did the preaching and Dexter Couth of Hickory led the singing. Miss Vincent is truly a great preacher. This is the second meeting she has held at Bethel. She has endeared herself to our people. During the meeting many sinners wept their way through to God at the altar of prayer. The time of revivals has not passed. Nine were received into the church on profession of faith; others will join later. On Tuesday night, May 24, about 100 Christians knelt at the altar in consecration; and at the same time three sinners (grown persons) were brightly converted. For all this we are grateful to the Lord."—R. E. Ward, Pastor.

MINISTERS' WIVES AT PASTORS' SCHOOL

The Association of Ministers' Wives of the North Carolina conference will meet in the reception hall of the West Campus Union on Wednesday afternoon, June 8, at 4 o'clock. The ministers' wives of other conferences are invited to be guests of the association at that time.

Mrs. B. B. Slaughter, Pres.
Mrs. M. W. Lawrence, Sec.

LOUISBURG COLLEGE COMMENCEMENT

On Friday evening, May 20, at 8 o'clock, the commencement exercises of Louisburg College were ushered in by a recital by members of the Piano and Voice departments of the college. About twenty members of the Music department rendered piano numbers and voice numbers that were a delight to the large number of persons who had gathered for the occasion.

Baccalaureate Day, Sunday, 11 a. m.

The baccalaureate sermon was one of the high water marks of the commencement exercises. A group of 90 students in cap and gown marching from Louisburg College to the Methodist church was a colorful occasion. The faculty and students were in a state of expectation. A great sermon was in store, so every person felt, and the anthem sung at the opening, "O Father, Hear Us," directed by Dean Moon of the department of music, set the pace for the sermon by Dr. Samuel A. Maxwell from the text, "The light shines on in the darkness, and the darkness has never overpowered it" (John 1:5; Weymouth), was a masterpiece of inspiration for the young graduate to make an investment of life, to make life an adventure, depending on the light that comes from Christ.

Sunday Evening, Y. M. and Y. W. Sermon

President Earnhardt had been chosen by the Christian organizations to deliver this sermon. The message was worth while and calculated to inspire the young people to place their lives in the hands of God, to follow the gleam that leads to a useful career. The preacher's text was from the 135th Psalm, 5th verse: "Thou hast beset me behind and before and hast laid thy hand upon me."

Monday Afternoon, Class Day Exercises

This program was rendered on the front campus and was participated in by the salutatorium of the class of 1938, Dan Walker, Southport; historian, Frank Comer of Dobson; poet, Veta Epps of Aberdeen; statisticain, Marie May of Whitakers; prophet, Carroll Chauncey of Grifton; testimentarian, Frances Person of Louisburg; and by valedictorian, Sophia Spivey of Louisburg. The class song was written by Miss Sara Foutz of Moyock. The amplifying sound system prepared by Professor Patrick of the college faculty made the voice of each participant perfectly clear to each one present and all were pleased with the exercises.

Monday Evening, Louisburg College Players

The department of speech and dramatic art of Louisburg College, under the direction of the department head, Miss Virginia Peyatt, presented a series of exercises which showed thorough preparation, and they gave a most excellent rendition of the numbers.

Miss Evelyn Earnhardt of Louisburg gave a reading, "The Neighbors," a play in one act by Zona Gale.

The Louisburg College Players then gave two one-act plays, "Enter the Hero," a play in one act, by Theresa Helburn, and "Are Men Superior?" a comedy in one act. The participants in the first play were Lillian Johnson; Holly Springs; Rose Malone, Louisburg; Blanche Rice, Enfield; and Lloyd Bell of Monroe. The second play was given by Sara Foutz, Moyock; Margaret Cox, Raleigh; Frances Davenport, Columbia; Irma Conner, Rich Square; Lillian Johnson, Holly Springs; Frances Person, Louisburg; Barbara Lane, Franklinton; and Mildred Murray of Raleigh. The plays were well rendered and provoked a deal of amusement and laughter.

Commencement Day, Tuesday, May 24

One of the best commencement exercises ever held at Louisburg College came to its close on Tuesday morning.

The baccalaureate address was by Dr. J. Henry Highsmith of the State Department of Education of North Carolina. He gave a masterful address and pointed out in a masterful way the requisites of a thorough education, especially for young men and young women.

After the address diplomas were presented to the liberal arts graduates by President Earnhardt.

Awarding of Portrait of Former President A. D. Wilcox

An oil portrait of former president of Louisburg College, Dr. A. D. Wilcox, was presented in a well worded address by Dr. D. T. Smithwick and accepted by the college by Rev. W. A. Cade, chairman of the board of trustees of the college. The Wilcox family was present on the occasion and the college was glad to welcome them.

The medal to the best all round young man of the college was presented to Dan Walker of Southport, and to the most representative young woman of the college the medal went to Miss Evelyn Ayscue of Kittrell. The medal for the best all round athlete went to Claude Brinn of Hertford.

WESLEY AS AN ARTIST'S MODEL

I only learned the other day that John Wesley was once an artist's model, and was quite handsomely paid by receiving ten guineas for a ten-minute sitting. That fact was revealed when Croly, the famous artist, was showing Lord Shelburne his collection of busts, and said, "My lord, perhaps you have heard of John Wesley?" "Oh, yes," Lord Shelburne replied, "he—that race of fanatics!" Then the sculptor related how he had often entreated Wesley in vain to permit a bust to be made of him, until he offered the fee I have named. Taking off his coat, Wesley lay on a sofa and in eight minutes Croly had what he called "the most perfect bust I had ever taken," and immediately paid Wesley the ten guineas. "I never till now earned money so speedily," said Wesley, "but what shall I do with it?"

The problem did not perplex him long. At once he crossed over Westminster Bridge to relieve a woman and her three children who were crying bitterly because her husband was being dragged off to prison for a debt of eighteen shillings. Wesley's gift of a guinea solved her problem and saved the family from misery. He then went to Giltspur Street Compton prison, and asked the gaoler to show him the most miserable person in his charge, who proved to be a famished man eating some potato skins. He had been there many months for a debt of half-a-guinea. Wesley's second guinea liberated him, and supplied him with half-a-guinea for a new start in life. Upstairs in the prison he found a man starved almost to a skeleton, who was watching by his dead child and his wife who was dying from consumption, and did die a few hours later. Wesley secured the man's release, and provided food and medical care for him; and, later, restored to health, the man became re-established in business and started a fund for the relief of debtors. Was ever a professional artist's model's fee better expended?—Methodist Recorder (London).

WORLD FELLOWSHIP OF CHURCHES

Momentous action was taken on Friday of last week at Utrecht, The Netherlands, looking toward the development of a world-wide organization for church co-operation by delegates from 130 denominations meeting in that city. They drew up a constitution for a "world council of churches" which will be sent to participating churches for ratification. The functions of the organization, as indicated in the constitution, will be as follows:

1. To carry on the work of the two world-wide movements for faith and order and for life and work.
2. To facilitate common action by churches.
3. To promote co-operation and study.
4. To promote the growth of ecumenical consciousness in members of all churches.
5. To establish relations with denominational federations of world-wide scope and with other ecumenical movements.
6. To call world conferences on specific subjects as the occasion may require, such conferences being empowered to publish their own findings.

The chairman of the Utrecht conference was the Archbishop of York. Dr. John R. Mott of New York was appointed a vice chairman of a provisional committee to act until the council is established. In this most inspiring undertaking the Roman Catholic Church, as usual, has shown no signs of co-operation.—Zions Herald.

DR. E. A. CRAWFORD

Born August 1, 1873, he died February 14, 1938. There is more to say about Dr. Edwin Albright Crawford than that. Anyone who knew him was aware of that. His kind are hard to give up. But whereas it is our misfortune to lose him, it is heaven's fortune to have him. A friend of man, citizen, civic leader, but above all a churchman, he loved much and served well. As a man of character, none failed to respect him; as a gentleman of integrity and sobriety, all of us looked up to him; as a leader of no mean ability, his fellows followed him.

It is said that a man is judged largely by the things he loves. We do not mind judging Dr. Crawford by this standard, for he loved many good things. His church was one of them and, possibly, outside of his family, foremost among them. Some people just have their names on the church roll. But this man sought to make his name mean something there. And it did. He had served his church in many capacities—as teacher in the church school, as a member of the board of stewards, as chairman of that group and a district steward, as delegate many times to the district conference, and twice a delegate to the annual conference.

It goes without saying that all of us miss his presence. Somehow, though, we still are aware of his influence. His face is gone, and we are selfish enough to be sad about that. But his memory lingers with us, and for this we are thankful.

"I cannot say, and I will not say,
That he is dead; he is just away.
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It needs must be since he lingers there.
And you—O you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on, as dear
In the love of there as the love of here.
Think of him still as the same, I say.
He is not dead—he is just away!"

His pastor, T. R. Jenkins.

FINE REVIVAL AT BUNN

The little village of Bunn on the Youngsville charge, had a real Aldersgate experience last week with Brother A. L. Thompson preaching for the first revival meeting of the year held on the work. Superlatives plenty are needed in describing the marvelous manifestation of the Aldersgate power in the way that it touched the hearts of youth and adult alike. Each service found the church full, and from Wednesday until Sunday night additional pews and chairs were brought in so as to accommodate the large and appreciative audiences.

Brother Thompson, having already endeared himself to the people of Bunn, both Baptists and Methodists, during his four years' sojourn here immediately upon entering the conference, was largely responsible for the great success of the meeting. He had the love and confidence of all from the beginning, and each message which he delivered carried a super-charge of the Holy Spirit, resulting in 22 additions to the church, 12 on profession of faith and 10 by vows and certificate.

Of this fine class received into the membership of the church five of them were passed the age of maturity, and the remaining seven received on profession of faith were young people and children who have been nurtured by the church.

Our people especially were greatly revived by the inspiring messages brought to us by A. L. Thompson, and the heart warming experience of Aldersgate was realized in no small measure by a large number.

M. W. Warren, Pastor.

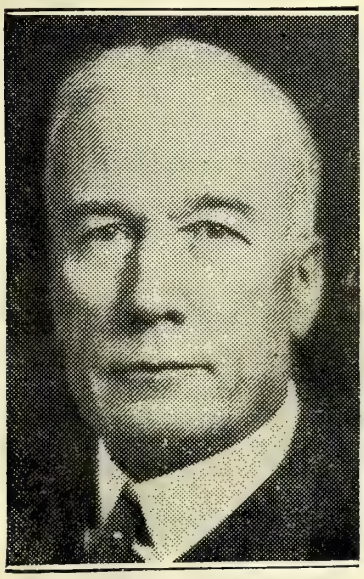
COMMISSION ON INTERDENOMINATIONAL RELATIONS AND CHURCH UNION

The Commission on Interdenominational Relations and Church Union will meet June 30-July 1 in the First Methodist Episcopal church, Evanston, Ill., by the announcement of Bishop John M. Moore, Bishop Edwin Holt Hughes, and Dr. James H. Straughn, chairman of the respective commissions.

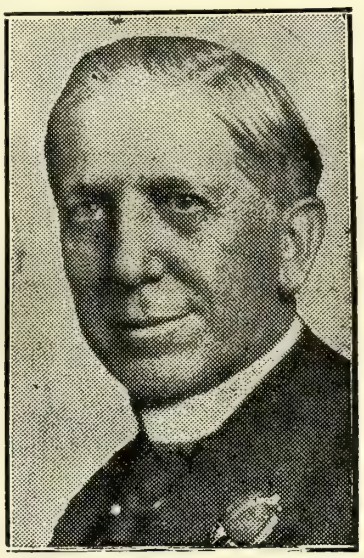
The commissioners of the Methodist Episcopal Church, South, are: Bishops John M. Moore, Arthur J. Moore, Paul B. Kern, A. Frank Smith, Ivan Lee Holt, Drs. T. D. Ellis, F. N. Parker, J. W. Moore, G. C. Emmons, Paul W. Quillian, B. P. Taylor, W. G. Cram, W. M. Alexander, J. Emerson Ford, and H. H. Sherman, Judge John S. Candler, Judge H. H. White, Senator W. E. Brock, Dr. J. H. Reynolds, Hon. P. D. Maddin, Mr. John T. Scott, President W. P. Few, Mr. Harry Denman, President H. N. Snyder, and Mrs. J. W. Perry.

The commission will enter upon the work of preparing the material for the Uniting Conference, which is to convene April 26, 1939.

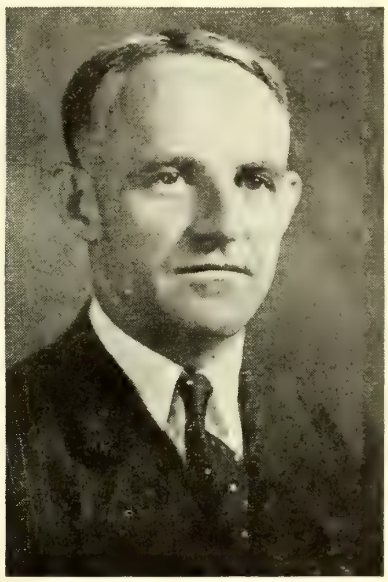
COMMENCEMENT SPEAKERS, WOM AN'S COLLEGE, U. N. C., GREENSBORO, JUNE 3-6



Dr. Robert E. Speer



Gov. Clyde R. Hoey



Dr. Frank P. Graham



Mrs. Gordon Hill May



Dean W. C. Jackson

COMMENCEMENT PROGRAM AT WOMAN'S COLLEGE, U. N. C., GREENSBORO

Principal figures in the 46th annual commencement events at Woman's College of the University of North Carolina, June 3-6, will be Dr. Robert E. Speer of New York City, outstanding writer, speaker and leader in religious work, who will deliver the baccalaureate sermon Sunday morning, June 5; Governor Clyde R. Hoey of North Carolina; Dr. Frank Porter Graham, president of the Greater University of North Carolina; Dr. W. C. Jackson, dean of administration at Woman's College, and Mrs. Gordon Hill May of Danville, Va., president of the alumnae association. Degrees will be conferred on 291 candidates.

Governor Hoey, Dr. Graham and Dr. Jackson will speak on Monday morning at the graduating exercises in Aycock Auditorium at 10:30. At the same time Miss Alma Hall of New Bern, president of the senior class, will give the traditional student address representing the senior class. Mrs. May will preside at the general alumnae assembly Saturday morning, June 4, at 11 o'clock in Students' building. The complete program will be:

Friday, June 3, 8 p. m. Faculty-Alumnae at home, Alumnae house; 9 p. m., commencement ball (senior class), Rosenthal gymnasium.

Saturday, June 4, 11 a. m. General alumnae assembly, Students' building; 1 p. m., luncheon, college dining halls; 2:45 p.m., concert by the faculty of the school of music, Alumnae house; 4:30 p. m., senior class day exercises, front campus; 6 p. m., class reunion suppers; 8:30 p. m., guest performance by Playlikers, "Stage Door," by Edna Ferber and George S. Kaufman, Aycock Auditorium.

Sunday, June 5, 11 a. m. Baccalaureate sermon, Dr. Robert E. Speer, New York City, Aycock Auditorium; 4 p. m., concert by college choir, George M. Thompson directing, Aycock Auditorium; 5 p. m., informal gathering for seniors, parents, alumae and friends, lawn in front of dean's home.

Monday, June 6, 10:30 a. m. Graduating exercises, Aycock Auditorium. The governor of the state of North Carolina; the president of the University of North Carolina; the dean of administration; the representative of the senior class.

The appearance of Robert E. Speer on any program is an event. For more than forty years he has been missionary leader, visitor of mission lands, executive of mission boards, author of many books, ex-president of Federal Council of Churches, moderator of Presbyterian General Assembly, etc.

A YOUTH CRUSADE: 1938-1942

By Bishop Paul B. Kern

I have an irresistible impulse to say something to my church just after the General Conference. I have tried to reject the idea, to discount it and to forget it, but it keeps coming back. And so it must be said and this is an effort to say it.

The most important step, outside of unification, which this General Conference took was to confront its opportunity to mobilize the youth of this generation for a mighty advance in the kingdom of God. They are ready. They are waiting for us to give them the "Go" sign. Something has been happening to our young people and young adults. They have been fed up on the frivolities of the world and its program. A note of moral earnestness is everywhere evident. A deep sense of realism, a turning to the church and to God can be discovered wherever one looks. Our young people's assemblies are crowded to embarrassment. County and city unions of young people are springing up all over the church. In recent Aldersgate rallies they crowded the churches and were hungry not for clever messages that entertained but for a deep and fundamental gospel that would help them to power and to victory. In my territory alone last year more than 22,000 young people gathered in these rallies.

They are challenging us. They are asking something of their church. They feel the tremendous urgency of this hour. They know that tomorrow we shall be gone and they will be bearing our burdens and facing a strange and confused world. They want their church to help them to get ready for it. We have thrown enough barriers in their path, God knows. We've opened the sluice gates of licensed liquor and set them an example of social drinking. We've permitted the gambler to ply his trade in every drug store and movie house. We've accepted the pagan philosophy that our only defense is in an all time big navy and in training our high school boys to the philosophy of arms. Has the church no other ideal to set effectively and courageously before youth? I believe it does have if we would only face it and be willing to take a bold step and pay the price for an advance.

We could take a leaf out of the worldly wisdom of the dictator. Hitler knows if Germany is to be strongly attached to Naziism tomorrow he must capture German youth today for his ideas. He does not spend his time exhorting them; he organizes them and indoctrinates them and captures their enthusiasm. I do not believe in his principles but I know his method is educationally sound and socially efficient. We have a greater Leader than Hitler. We have a cause that has challenged youth from the days of Galilee. We have the power and the resources to mobilize the Christian youth of this generation around the banner of Jesus Christ and the kingdom of God. I say again: They are ready. Are we able? Are we stale with the hesitancy of middle life? Do we dare to fling out a challenge by faith to our young people and set going a movement that shall capture the enthusiastic loyalty of youth today and build the church of tomorrow? We shall face no greater challenge in the years ahead. Amid our debatings, our fixings of this or that, we may pass it up with a pious gesture, but tomorrow we shall pay.

What do you suggest? you ask. I suggest the approval and organization of a youth crusade to be one of the major objectives of this new quadrennium. It has the backing of the General Conference. We have effected the appointment of a board of strategy, to be composed of bishops, pastors, leaders of youth in our connectional boards, selected young people themselves. Let this group come together, face the problem, outline a program, sponsor a four-year movement that shall reach down to the annual conferences, the districts and the local churches and close the quadrennium with another great church-wide youth conference. Place the major responsibility for carrying out plans upon the Young People's Division of the General Board of Christian Education. Make available for this, the most daring and potential movement in our generation, a minimum of $25,000 a year for the four years. Let youth be challenged to give to the church and her great benevolent objectives a sum equal to what the church invests in this crusade. And they will do it.

"According to your faith so shall it be unto you."

METHODISTS IN THE NEWS

What with double-sized numbers of their official papers, expensive cuts and interesting articles, great rallies and anniversary celebrations, Methodists seem to have done well by John Wesley two hundred years after Aldersgate. The Christian Advocate of Nashville, Tenn., of which Doctor King is editor, a paper of the Methodist Church, South, Zions Herald of Boston, of which Doctor Hartman is editor, a paper of the Methodist Church, North, and other journals have issued anniversary numbers that are remarkable souvenirs of the event. Zions Herald published and sold 6000 extra copies of its anniversary issue. The articles and editorials were illuminating and inspiring.

The celebrations, coming directly after the final vote for union in the General Conference of the Southern Methodist Church, were colored by that epoch-making event. Locally and nationally the great Methodist Episcopal Church, North, had voted for the merger. Locally and nationally, Methodist Protestants had ratified. The one question was whether Southern Methodists would be scared out of the merger by the spectre of Negro churches.

They ratified 434 to 26. The Civil War is over. The vote would have pleased and heartened the great Wesley, who belongs to one side as much as the other. The action taken is like the action already taken in England, in Canada, in Japan, in Mexico, and in Korea, where Methodists of every shade of belief have come together. In the new Methodist Church there will be about 8,000,000 members.

Times have changed since Wesley's conversion in 1738. No more than John Murray, who became a Universalist, did John Wesley expect to become the leader of a new denomination of Christians. Both were forced out. Both became leaders of great separated movements.

Of John Wesley's conversion in 1738 Lecky the historian says, "It is scarcely an exaggeration to say that the scene which took place at that humble meeting in Aldersgate Street forms an epoch in English history." From the work of Wesley there came a revival of genuine religion that swept through the world.

In the celebrations of Aldersgate it is interesting to see how nearly every writer has emphasized the fact that religion comes from personal experience. It is not something that others can give us or do for us. It must start in the individual soul.

The life of Wesley emphasizes the truth that a soul that really awakened is bound to show a concern for others. In the language of his day, John Wesley won souls

SPEAKERS AT PASTORS' SCHOOL, DUKE UNIVERSITY, JUNE 6-11



Speakers at Pastors' School, Duke University, June 6-11. Reading from left to right, top row: Dr. H. P. Myers, Dr. Chas. T. Holman, Dr. M. A. Dawber, Dr. Hornell Hart. Middle row: Dr. J. M. Ormond, D. B. Walthall, Dr. J. Fisher Simpson, Dr. Arthur Roper. Bottom row: Dr. W. M. Alexander, Dr. Charles Clayton Morrison, Mrs. Grace Sloan Overton, Dr. H. W. McLaughlin.

Christ and his church. He traveled 200,000 miles on horseback, he preached 40,000 sermons, he gathered 120,000 members. Nothing can take the place of this passion for souls. It has been the glory of Methodism and the secret of its power. And today, in the midst of the new theology and with the new techniques, there is no mightier tool in church work than the dissemination of the idea that somebody cares. Love is still the redeeming agency of mankind.

The most searching question that Universalists of today ask themselves is this: "How much do I personally care what happens to the other fellow?"—The Christian Leader (Boston).

A TESTIMONY

He was an old-fashioned long-whiskered Yankee farmer. When we reshingled the horse sheds in the church yard, when we rebuilt the barn so that there would be a garage as part of it, he bossed the job, not because he was especially appointed to it, but because it was the obvious thing for him to be in charge.

Public speaking was not his line. However, the pastor decided to ask every member of the official board to take his turn in leading a session of the mid-week prayer meeting. We did not know whether Silas Jones would consent to do that or not. But he did, and now, across a quarter of a century, we remember how he did it. He said something like this:

"You know that story in the Bible about Jesus' saying to his disciples that if they went to a certain place where two roads met, they would find a colt tied. And they did. And you remember that, at another time, he said to them that they would find a man carrying a pitcher of water who would tell them where they could find a room to make ready for the Passover. And they did. Yes, and there is a verse in Genesis, 22nd chaper, the eighth verse, 'And Abraham said, My son, God will provide a lamb for a burnt offering.' And he did. Well, all of these verses show how God provides in advance for our needs. Often I haven't been able to see how we could possibly have the thing that we needed, but when we got to the spot where we needed it, there it was. That's my religious experience in a nutshell."

Mr. Jones was certainly not a preacher. But he preached a good sermon, don't you think so?—Otis Moore in Zions Herald.

REV. J. E. BLALOCK DIES SUDDENLY AT FAIRMONT

Rev. John E. Blalock, 54, died suddenly at his home in Fairmont, Wednesday, May 25, at 8:15 a. m, with a heart attack. Since this was the first attack of the kind his going was the more startling to his family and friends who thought of him as being in the midst of a noble and useful life. For twenty-eight years he had shown himself to be a faithful and devoted minister of the gospel, ready for every good word and work.

John E. Blalock joined the North Carolina conference in 1910 and up to the hour of his death he never wavered. We came to know him and his young family early and loved them devotedly through all the years. In his home and in the churches he served the same sincere and patient devotion was manifest. He gave the best he had and always got results. All the churches he was called to serve made real and permanent progress. A noble soul has passed on.

In a personal note from Rev. W. A. Cade, his presiding elder, are these paragraphs:

"With characteristic interest, zeal and skill he had participated in the Aldersgate cultivation period with his people of the Fairmont charge, and had conducted a truly impressive and spiritual commemoration service in the Fairmont church Tuesday evening, May 24. He arose as usual Wednesday morning, but was soon seized with a severe heart ailment from which he soon died.

The funeral service was conducted from the Fairmont Methodist church Thursday afternoon by the writer and two of his intimate college mates and ministerial friends, Revs. T. G. Vickers of Lumberton and B. T. Hurley of Red Springs. Interment was in the Fairmont cemetery. A great concourse of his members, friends and neighbors filled the church to capacity. Among these were 20 of his brother ministers.

Brother John Blalock was a good minister, a devoted husband, a loving father, a true friend and a loyal servant of the Lord.

Our hope and plan is to provide for the supply of the charge the remaining half of the year while, if possible, leaving Mrs. Blalock and the children undisturbed in the parsonage until near conference."

Surviving are his widow, who was formely Miss Nancy Lentz of St. Pauls; three daughters, Mrs. John G. Hughes, II, of Parkton, Misses Nancy Wilson Blalock, student at E. C. T. U., and Anne Blalock; one son, John, he and Miss Anne being of the home place; one grandchild, John G. Hughes, III, of Parkton.

AT WILLIAMSTON AND BETHEL

The Elizabeth City and the Rocky Mount districts cover about twenty counties of northeastern North Carolina. This year these two district conferences were in session simultaneously for two days last week at Williamston and at Bethel—18 miles apart. With them the unusual happened in their sending fraternal messengers. Rev. Dwight Ware went as the messenger of good will from the Rocky Mount at Bethel to the Elizabeth City in session at Williamston, and the district lay leader, C. G. Morris, reciprocated the civility. Among other things this furnished an opportunity for each to brag on his district.

As I entered the well filled house at Williamston the afternoon of the first day of conference the "laymen's hour" was announced by Presiding Elder B. B. Slaughter, with Brother C. G. Morris in charge. The leading address was by Brother Halstead, an attorney of South Mills, who pled for an unrestrained religious emotion.

An unusual interest was shown in the election of delegates to the annual conference. I noticed that at all the district conferences special attention was called to the new law which puts this election into the quarterly conference. Some think it is fine; others have their misgivings.

The presiding elder gave every consideration to the representatives of the orphanage and the church paper.

At night Rev. H. K. King preached on laying special stress on "Aldersgate Continued." A timely utterance this.

The morning session of the second day at Bethel the Rocky Mount district made a fine showing. The first day was full to overflowing. Rev. J. M. Culbreth in the chair and Rev. C. W. Goldston at the table took good care of all interests. This last session was crowded with reports; the elections having been cared for the first day. So was the laymen's sirvice held, at which time Dr. W. K. Green, associate conference lay leader, was heard. If I am not much mistaken interest in the work of the laymen all over the conference is making distinct headway.

Having to hurry away, I leave it for Brother Goldston to furnish all details of the two days' conference.

Brother A. S. Barnes is letting three children of the Methodist Orphanage make his speeches this year before the district conference. What a fine appeal do they make! It was my delight to journey with the children from Bethel to Raleigh. It was the joy of happy childhood cheered by the kindness of good Methodist men and women who are so interested in the children.

TRULY A MOTHER IN ISRAEL GONE

One of the most devout and consecrated "mothers in Israel" it has ever been the writer's privilege to know went to her rest when Mrs. Clay Foreman passed away at her home in Elizabeth City on May 7, 1938. Mrs. Foreman has been in declining health for some months. She celebrated her 80th birthday on Easter Sunday, April 17, happy in the presence of all her children. She occupied her accustomed place in the church services of the day, a place she has filled with beautiful devotion for nearly 50 years. From the time she came with her young husband and children from Nebraska to make her home in Elizabeth City she has been an outstanding church woman, filling many places of service, and rearing a family of church leaders of ability and devotion that are seldom equaled.

Funeral services were conducted by her pastor, H. K. King, from the church she so loved on Sunday afternoon, May 8 (Mother's Day). The great number who attended and the mass of floral tributes sent bore eloquent testimony of the esteem in which she was held. Surviving are two daughters, Mrs. M. Leigh Sheep and Mrs. Margaret Love, and four sons, J. Wesley, L. Roscoe, William B., and Harold C. Foreman, all of Elizabeth City. There are also 17 grandchildren and one great-grandchild. Truly do "her children rise up and call her blessed." In her they had a rare mother, the church had a noble spirit, and the community a splendid citizen. May God raise up many others to serve him in their day as did she in hers.

H. K. King.

"MEETING THE CLASSES"

By J. Fisher Simpson

One of the directions given to every preacher when he is received into full connection in the annual conference is that of his responsibility of "meeting the classes." This charge comes from the days of Mr. Wesley himself. The practice of having class meetings arose out of the needs of the members of the Methodist societies for spiritual cultivation and encouragement. They were occasions of testimony, prayer and examination. The old type of class meeting is unknown in the life of the twentieth century preacher, but he is still asked to promise to meet the classes.

The church has provided through the General Board of Christian Education and the General Board of Missions resources for the counterpart of the old class meeting. For example, there are the training courses, the mission study courses, and the elective courses in the Adult Student. All these resources have potentialities for the development of a deeper religious experience, increased knowledge and improved skill in church work. Then can be offered in ways that are suitable to a given situation. They are being used by hundreds of pastors with striking results. Some pastors report that they have brought new life into their Wednesday eveing meetings. One pastor reported recently that his training class had been a real revival. Another reported conversions in a training class. There are numerous evidences that the use that pastors make of these small study groups has much to do with distributing church work among more people and with developing more permanently in their work.

Some pastors find it difficult to get such work into their busy schedule. But its importance may make a restudy of their schedule advisable. Some pastors are using laymen for this service, which reminds one of Mr. Wesley's procedure when he needed assistance. The April issue of The Pastor carried the report of how one pastor kept his promise last summer in meeting the classes on a seven point circuit. Because of the fruits from such work plans are already under way for a similar program in the months ahead.

In this type of program there are tremendous possibilities for a pastor to multiply himself, to make his work permanent, and thus be increasingly successful. Never before has the church provided such rich resources for meeting the classes.

LEGALIZED LIQUOR

In 1933 the campaign to repeal the 18th Amendment was referred to by some as a temperance movement. Come said that that amendment forbidding the manufacture, sale and consumption of alcoholic beverages had made the American people whiskey thirsty, and that the repeal of the amendment and the placing of legalized liquors within easy reach of our people would send us far on the road to real temperance. Whatever the people of North Carolina believed about that propaganda, they voted against the repeal of the 18th Amendment. And now any person who cares to gather the facts can prove that repeal did not bring any degree of temperance or moderation in drinking, but instead it has brought increased drunkenness with all its attendant evils.

The reports from the revenue department at Washington show that there has been an increase in the sale of alcoholic beverages every year since repeal, and all the thorough surveys that I have heard of indicate an increase in drinking. The number of cases tried the last six months of 1937 in the recorder's court of Northampton county for driving a car while intoxicated is 88 per cent more than the number tried the last six months of 1935, or 17 for the six months of 1935 over against 32 in the like period of 1937. Perhaps legal liquor was brought in as an experiment in temperance, but it will not long remain in North Carolina as the ally of temperance. It already has as bad a reputation in the state as the bootlegger.—E. C. Crawford, in Roanoke-Chawon Times.

SOME CHANGES AFTER ALDERSGATE

Some one has written "After Aldersgate, what?"

First, there should be a renewed life, a consecrated, joyful service at home, in the neighborhood, and wherever our influence can go. More prayer, regular Bible reading and study, meditation.

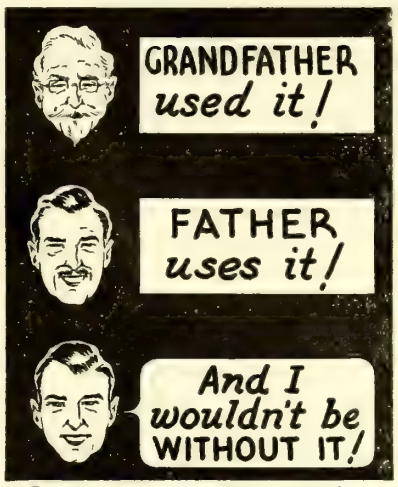
The Sabbath should be kept free from unnecessary labor. No Sunday games at home, on golf links, or tennis court. No Sunday drive to mountains or seashore just for pleasure. Get the gas tanks filled on Saturday, so the station operators can have no excuse for not attending church. Visits to shut-ins, comfort for the sorrowing, help for the needy. Our founder's example should be a guide and an incentive.

There should be fewer empty seats at church. More children and adults in Sunday school. More young people at all the services, and each service a help and an inspiration. There should be people who want to know where and how Christ can be found. More Methodists ought to begin paying up old debts. They should meet their bills more promptly. There should be fewer of our members unable to earn their living. There ought to be a falling off in the sales of beer, wine and strong drink. Read what took place in Ephecus when Paul worked there (Acts 19).

It is fortunate our primaries come just after Aldersgate. None but people of character should be chosen to run for office. See that those who offer to make our laws are on the right side of the liquor traffic. Sheriffs and policemen should have due regard for their obligation and responsibility. Much of our present low morals are due to our neglect and indifference along this line.

Last but not least, our Advocate and the World Outlook should have more names on their lists and should be read by more of our people. A regular, thoughtful perusal of these and our Sunday school literature will be a means of keeping our people from lapsing into carelessness and indifference to our religious and civic duties and opportunities.

A. C. Sherrill.



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FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

ASSEMBLY BULLETINS: CORRECTION

On the bulletins giving information about the Young People's Assembly which is to be held at Louisburg College, June 27-July 1, it is stated that this assembly is for young people 16-25 years of age. This should read 16-23 years of age, the same ages which are included in the young people's department.

FIRST REGISTRATIONS YOUNG PEOPLE'S ASSEMBLY

David Edmonds and Edith Greene from Scotland Neck applied for registration at the Young People's Assembly on May 5, thus becoming the first delegates to register this year.

On May 27 (exactly one month before the Young People's Assembly begins) two other registrations were received from Warren's Grove church on the Person circuit. Frances Foushe and Mae Warren are the delegates coming from this church.

Much interest has been shown in the assembly program already, and several churches that were not represented last year are planning to send delegates.

Registration blanks will be sent upon request from the conference office.

FIRST REGISTRATIONS CHRISTIAN ADVENTURE ASSEMBLIES

Jane Gardner, Washington, N. C., was the first person to register for the Christian Adventure Assemblies this year. She plans to attend the first assembly at Louisburg, June 23-27. Louise Highsmith from Edenton Street church, Raleigh, has also registered for this same assembly. Both of these girls attended this assembly last summer. We think that is a good recommendation for the assembly—those who attend like to come again!

CHURCH SCHOOL DAY AT ST. PAUL, GOLDSBORO

Church School Day was observed on May 1 at St. Paul church, Goldsboro. The program, "The Warm Heart," was given under the direction of the church secretary, Miss Martha Westmoreland. Members of all departments of the church school from the beginners up took part in the services. Dr. Zeno B. Spence, general superintendent of the church school, presided.

CHURCH SCHOOL DAY OFFERINGS

The following Church School Day offerings have been reported received by our treasurer, Rev. C. K. Proctor, Oxford, N. C., through May 20:

Durham District

Hillsboro, Lebanon	$ .50

Elizabeth City District

Edenton	4.00
South Camden, Wesley's	1.00
Total	5.00

Fayetteville District

Broadway	4.31
Hamlet	6.42
Sanford, Steele Streeet	20.25
Total	30.98

New Bern District

Aurora, Aurora	2.70
Goldsboro, St. Paul	10.00
Pamlico, Bayboro	3.55
Riverside-Br., Beech Grove	3.25
Total	19.50

Raleigh District

Louisburg	6.33

Rocky Mount District

McKendree, Pinetops	3.75
Northampton, Jackson	3.76
Scotland Neck	5.64
Warrenton, Warren Plains	4.00
Total	17.15

Wilmington District

Lumberton, Chestnut St.	14.08
Grand total	$93.54

WAKE FOREST YOUNG PEOPLE'S ORGANIZATION

During the past year a church has been organized at Wake Forest and in March the young people began their evening meetings as an Epworth League. Out of the 34 young people in the church school, there are 25 members who attend the evening meeting, and new members are being added continually.

Mrs. John Phelps is adult counselor for this group, and the officers are: President, Gilbert Winders; secretary-treasurer, Mildred Hobgood; program chairman, Mary Hartsfield.

PLEDGES TO YOUNG PEOPLE'S MISSION SPECIAL

Pledges which were made last summer, or any that have been made during the year to the Young People's Mission Special, are due June 27, the date of the beginning of the Young People's Assembly. Would it not be a good idea, however, to try to complete the paying of youur pledge by June 12, the second Sunday in June? Then you would avoid the "last-minute rush" of trying to collect the money on the morning of the 27th!

If your church did not make a pledge, don't you want to have a share in the work our church is doing? Every church is urged to make some contribution, no matter how small.

Contributions to the Young People's Mission Special should be mailed to Miss Flora Thompson, Edenton Street Church, Raleigh, N. C.

ALDERSGATE PROGRAM AT EARNHARDT UNION

At its May meeting, which was held at the Rowland Methodist church, the Earnhardt young people's union had an Aldersgate program. Approximately 200 young people met at a highway intersection eight miles from Rowland and motored to the church in a body. The retiring president, Miss Juanita Bracey, presided at the brief business session and led the program. A talk, "The Life of Wesley," was given by Clyde Webster, president of the Rowland young people. The Rowland high school quartette sang "Pass It On." The closing talk was made by Rev. M. F. Hodges of the Caledonia charge, "What Aldersgate Has Meant to Our Church."

The Earnhardt union was organized on April 19, 1936, with 25 young people present. Miss Juanita Bracey was elected president, and on May 3 when she completed her second year as the hard working, efficient leader of this group, the attendance reached 200, the largest in the union's history.

The new officers of the group are as follows:

President, Miss Ruth Hurley, Red Springs.

Vice president, Miss Mary McNeill, Maxton.

Secretary, John Thompson, Laurinburg (Caledonia).

Treasurer, Olivia Ann Smith, Rowland.

Publicity Supt., Joanna Gibson, Laurinburg (Snead's Grove).

VANCEBORO TRAINING SCHOOL

The short course on "The Educational Work of the Small Church" was taught at the Vanceboro church the last week in April by our extension secretary, Floyd M. Patterson. Much interest in the course was shown by the people and the pastor, Rev. Henry B. Lewis.

WOODLAND CHURCH, PINK HILL CHARGE

Our extension secretary taught the course on "A Methodist and His Church" at Woodland church on the Pink Hill charge May 10-13. During the afternoons meetings were held with the children to discuss the meaning of church membership. Rev. Howard M. McLamb is pastor of this charge.

ELIZABETH CITY CHRISTIAN WORKERS' SCHOOL

A Christian workers' training school was held in Elizabeth City the week of April 24-29 with three courses being offered. "The Children's Division of the Church" was taught by Mrs. F. H. Cunningham of Gastonia, "Senior-Young People's Department Program" by Mrs. Floyd M. Patterson, and "Christian Education in the Local Church" by Robert W. Bradshaw. Several churches in the Elizabeth City area were represented in the school and much interest was shown by the group attending. This was the second school to be held in Elizabeth City in the past three years and it is the plan of the leaders in this area to make the training school a regular feature of their program.

ROCKY MOUNT CHRISTIAN WORKERS' SCHOOL

First church, Rocky Mount, has the distinction of being one church in our conference that has a training school each year. The school this year was held May 1-6, and the courses offered in it were "Understanding People," taught by Dr. S. A. Maxwell of Williamston, and "Guiding Young People's Worship," taught by Robert W. Bradshaw.

W. N. C. Board of Christian Education

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MISS ELIZABETH OLIVER, Director Children's Work
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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

VACATION SCHOOL REPORTS

Gilkey and Gilboa

These churches, one mile apart, came together for a vacation school, with 47 children enrolled. All the six workers were regular church school teachers, and the pastor, Rev. B. A. Sisk, reports an excellent school. He says, "I honestly believe that real good in the way of religious training was accomplished during those two weeks."

Warrensville

Thirty-two children with six leaders had happy times together for two weeks. Mrs. A. G. Johnson reports that this was a very successful school, and that the children were busy and interested all the time.

East Spencer

Rev. E. W. Needham, pastor, reports that all the six workers in the vacational school were regular church school workers, and that there were 58 children enrolled. Materials used were "Our Daily Bread," "How Nations Share," and "Our Church."

Catawba

Miss Maggie Queen says that 80 children worked and played and studied and worshipped together in their vacation school. Workers' meetings were held before and during the school, in order that the workers might plan together.

Norwood

Mrs. R. L. Young reports the school at Norwood. She says that there were 109 children enrolled with 10 workers. Materials used were "Our Happy World," "Our Daily Bread," "How Nations Share," and "Discovering God in the Beautiful."

Midway

Miss Dora Zimmerman, superintendent of the children's division, reports that 88 children were enrolled, with 14 workers. She says, "Our school was entirely too short, but we feel that it was profitable. We trust that the work which was started in the school will be continued in the regular church school program." Mr. Charlie Stokes was a valuable helper in the intermediate department.

Lincolnton

Mrs. J. E. Kale lists a number of interesting things which the 81 children in this school accomplished. There were 16 workers guiding the children in their activities.

Harrison

Here is another two weeks' school! Mrs. E. W. Russell reports that 47 children and nine workers had a very successful school. Materials were found most helpful and interesting. These workers are already making plans for next year.

Hopewell

Mrs. Zar Cornelius, superintendent of the children's division, reports that the 10 workers in this school were all regular church school teachers. There were 53 children enrolled who will gain much from this activity with their regular teachers.

Concord, Catawba Circuit

Another 100 per cent school! All nine of these workers were regular church school teachers. There were 67 children in attendance according to the report sent by Miss Inez Felts.

Troutman

Rev. J. M. Varner reports this school with six workers and 64 children enrolled. Of this summer, five have not been attending any church school. We hope that they will become regular attendants.

Bethlehem, Catawba Circuit

Still another school with all workers regular church school teachers. There were 63 children and nine teachers. Mrs. Ruby Miller sends this report.



Group of Campers, 1937

Registrations are being received daily for Camp Dellwood. Because of many requests, it is necessary to hold strictly to the plan of registering only two girls and two boys from each church. Persons registered to May 28 are as follows:

Dellwood for Girls, June 11-18

Caroline Hipps	Asheville
Cecile Few	Hendersonville
Mary Ellen Justus	Hendersonville
Bety Jo Reinhardt	Cherryville
Shirley Rayfield	Granite Falls
Louise Few	Hendersonville
Dorothy Evans	Lexington
Jutsine Johnson	Murphy
Mary Barber	Murphy
Margaret Moser	Gastonia
Caroline Moser	Gastonia
Zeimena Thompson	Spencer

Dellwood for Boys, June 18-25

G. G. Adams, Jr.	Matthews
Robert Davis	Spencer
Richard Smith	Rockingham
Lawrence Medford	Waynesville
John Hoyle, Jr.	Statesville

Parents Approve

I am enclosing application blank together with check for $1 for Dorothy's registration fee in Camp Dellwood, June 11-18.

She had such a good time there last summer that we are eager for her to go back again. I was hoping you would be able to extend the camp to two weeks this summer.

Dorothy is looking forward with a great deal of pleasure to being with you and Mrs. King in camp again.

With best wishes to you, I am,

Sincerely yours,

Paul F. Evans.

Improvements at Dellwood

Boys will be especially interested to know that two tennis courts have been built, a basket ball court provided, and a baseball field cleared and ready for use. One new cabin has been built, the showers have been repaired, and other minor improvements have been made. The camp should be better in every respect this year.

CATAWBA YOUNG PEOPLE ALDERSGATE COMMEMORATION

On Monday evening, May 23, the members of the Catawba County Young People's Union held their Aldersgate Commemoration service in the beautiful chapel of the new Hopewell church. The hymns were from John and Charles Wesley. The group read in unison the 130th Psalm, which was the anthem John Wesley heard the choir of St. Paul's Cathedral sing a few hours before his experience in Aldersgate Street.

Rev. W. A. Kale of Mooresville spoke convincingly of the meeting of Wesley's experience and life for the youth of today. At the conclusion of his direct challenge the entire group expressed their consecration through participation in the sacrament of the Lord's Supper. This communion service was conducted by Rev. A. C. Gibbs, Rev. W. M. Smith, Rev. H. M. Wellman, Rev. W. A. Kale, and Rev. Reid Wall.

Through the experience of hushed reverence and beautiful worship the youthful Methodists of Catawba county have a sense of kinship with the prophet of the strangely warmed heart; and from the message of Arthur Kale they have a clearer conception of the part they can play as true Methodists.

Reid Wall.

CHURCH SCHOOL DAY, MAY 15-22

Gastonia District	
Mary's Grove	$ 2.85
Salisbury District	
South River	1.53
Mocksville	4.00
Charlotte District	
Polkton	2.10
Hickory Grove	4.20
Winston-Salem District	
Rockford Street	2.25
Bethel	4.08
Greensboro District	
St. Paul	2.75
Glenwood	6.70
Waynesville District	
Long's Chapel	4.98
Sylva	11.60
Marion District	
Bethel (McDowell)	1.00
First, Lenoir	26.05
Statesville District	
Centenary	2.55
Cool Springs	3.00
Catawba	5.11

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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SCATTERING RETURNS

We do not yet know whether a majority of our church schools voted for the Children's Home yesterday in the fifth Sunday balloting. There was a registration of 817 schools and it would therefore take a vote of 409 in order to carry the election. In all the previous voting the antis have beaten us. It is yet too early to indicate whether or not we have carried this election. Scattering returns indicate more interest in the voting than in previous elections. It may be said that those who have voted have done so with more emphasis than in the January election. We shall be pleased to give the results as we hear from the various precincts.

VISITING OUR FRIENDS

At the invitation of Mr. Abe Womack, superintendent of the adult department of Main Street, Reidsville, church school this scribe and four of our high school youngsters visited his department last Sunday and presented the Children's Home challenge. We were very happy to be with our Reidsville friends. Brother Abe, General Superintendent G. M. McWhorter and Pastor J. H. Armbrust assured us of their continued interest in our family. Their offering amounted to $56.58. W. D. Murray, our school principal and athletic director, took six of our frying size boys over to Coburn Memorial, Salisbury, to tell them at their opening church school service about the Children's Home, this visit coming at the request of Rev. A. C. Waggoner, the pastor. Mr. Murray and his boys report a most enjoyable visit with our Coburn Memorial friends. A liberal offering was taken, the first fifth Sunday contribution from Coburn Memorial in quite a long while. Things are going mighty well at both Main Street, Reidsville, and Coburn Memorial, Salisbury. Two up-and-going pastors are in the lead.

CLIFTON DIED

Following a lingering illness of about three months Clifton Weaver, a 14-year-old lad who for ten years had been a most satisfactory member of the Children's Home family, died early Wednesday morning, May 25. Clifton's trouble was diagnosed as being a very severe case of ulcerated colitis, the family history indicating that he had a very severe illness of this kind before coming to the Children's Home. Funeral services were conducted by Dr. G. Ray Jordan at Vogler's Funeral Parlors in Winston-Salem. Interment was made at Mt. Olivet, in Davidson county, under the direction of Rev. W. L. Scott. Six of our older boys who offered their blood in transfusions to save Clifton served as pallbearers. The music was rendered by our older girls. Formerly a member of Centenary Methodist church, Winston-Salem, now a member of the church triumphant, Clifton lingers in our memory as a promising boy, a lad who wanted to live but a lad who was ready to die.

SHORT SPEECHES

For 21 years this scribe has been regularly attending Methodist meetings in the Western North Carolina conference. Twenty-one years ago he was impressed with the length of the speeches and the length of the meetings. He felt then, as he still feels, that many of those who had to listen to so many speeches were being imposed upon. He decided to try to say what he had to say briefly and to the point. In the run of years speeches have been shortened and deliberations previously requiring two days are now consummated in one day. This is good for the cause. At the recent Salisbury district conference no business



He will wing his way out of Toyland

was transacted until after dinner, there being so many speakers to be heard and the presiding elder being so willing to accommodate, thus enabling the representatives to go on to the Charlotte district conference to be heard in the afternoon. Brother Clark reminded his people that the conference causes were a part of his district conference.

FIVE TO FOUR

Now that the district conference season is over one's mind begins to run through the conferences in an effort to evaluate some good obtained. The Children's Home representative attended five of the nine conferences, being able to be rpesent at the Gastonia, Marion, Asheville, Waynesville and Salisbury conferences. All of these were well attended and well conducted. He regretted very much to have to miss the Greensboro, Winston-Salem, Statesville and Charlotte conferences, all of whcih were reported to be thoroughly alive to their mission and constructive in their accomplishments. The Children's Home representative regrets very much to miss a district conference. His attendance is based not so much on being able to make a few remarks, but in discussing with the brethren matters of mutual interest during the noonday recess period. So the attendance score this year stands at 5 to 4. Next year we hope to make it 9 to 0.

SALISBURY DISTRICT

The Salisbury district conference was held on Thursday of last week at Zion, some four miles east of Misenheimer where Pfeiffer Junior College is locaated. Those unacquainted with Pfeiffer Junior College, the property of the Woman's Missionary Society of the Methodist Episcopal Church, have a great surprise coming to them. The beautiful new buildings of modern design and fire-proof in construction are pleasing to the observant and assuring to the inquisitive. The conference could hardly be accommodated at Zion, not because the Zionites were unhospitable, but because their building was small.

SAILING ON AIR

The picture this week is that of Lewis Bradfield, a Children's Home 16-year-old tenth grade lad. Lewis is holding a trophy he earned last year for constructing the best toy motor-driven airplane among Winston-Salem's boy contestants. Last Saturday Lewis won another trophy. His plane remained aloft four minutes and 53 seconds. The award is presented each year by Bill Poley to some outstanding young airplane builder of Winston-Salem. Lewis also came out first in the glider contest. This air-minded youngster is sponsored by the Ireland Bible class of West Market Street, Greensboro.

HONOR SOCIETY

The Children's Home honor society is pleased to receive into its membership three new groups, they having been duly recommended, having paid their initiation fee and having given every assurance that they love orphan boys and girls. Kindly join us in grateful thanks for the value of these new members together with their pastors in charge:

Park Avenue, Salisbury, Rev. E. L. Kirk.

Center Grove, Mt. Pleasant circuit, Rev. G. W. Clay.

St. John's, Troutman, Rev. J. M. Varner.

YOUTH OF YESTERDAY AND TODAY

Rev. C. C. Herbert, our pastor at Walkertown, came over last Sunday afternoon to talk to our young people as they assembled in the beautiful Brown Memorial building. He gave them a vivid picture of the life of Samson, leaving to the youths the opportunity to make their own applications. His presentment was not only picturesque but most effective. It was the type of talk that a younster needs, one which challenges him or her to think and to come to his own conclusions. Young Brother Herbert, always a favorite with our young people, received the thanks and congratulations of practically every one of his hearers.

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FORM OF BEQUEST

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..... (here designate the bequest) .....

Many of the churches which our singing class visits are thoughtful enough to hand Mrs. Rives a few dollars with which to pay for gas, oil and the upkeep of the car. The upkeep of the car for the class costs us a great deal of money through the year. I am sure all of our pastors will be glad to hand Mrs. Rives a few dollars for the actual expense of visiting the various churches.

* * * *

Martha Wade returned home last week from Greensboro College after graduating on Monday. I am proud of the record Martha made at Greensboro College. She is an exceptionally fine young lady and reflects great credit upon the Methodist Orphanage because of her beautiful Christian character. Any school in need of a highly trained young lady will do well to correspond with her at the Methodist Orphanage, Raleigh, N. C.

* * * *

There is a great deal of work that needs to be done on the interior of our cottages, and most of them are badly in need of new furniture. Recently the executive committee appointed Mrs. Alma W. Edgerton to inspect the cottages in company with Mr. A. W. Pridgen and the superintendent, to ascertain just what ought to be done to improve the interior of the buildings, and to refurnish them. I am delighted that the executive committee has approved the work which Mrs. Edgerton recommended to the executive committee.

* * * *

The Raleigh district conference met in the Methodist church in Louisburg on Friday, May 20. The thirty odd pastoral charges of the district were well represented. The reports from many of the churches showed progress. Some of the churches had done but very little on salaries and benevolences. About 33 per cent of the benevolences of the district had been raised, while only 23 per cent of the Orphanage apportionment had been paid. It is sincerely hoped that the pastors and churches will bestir themselves to bring the Orphanage apportionment up to the per cent that was raised for the benevolences, since we need the money so badly. There were a number of very interesting addresses by visitors who were representing the different interests of the church. Rev. L. M. Hall, pastor of Divine Street Methodist church in Dunn, preached the conference sermon at the noon hour. He brought a timely message to the large congregation that assembled to hear him. Dinner was served in the Louisburg College dining room by special invitation from President D. E. Sarnhardt. It was a rare privilege to be at this historic institution which has been in the field of education for nearly 200 years. A brighter and better day has dawned on Louisburg College, under the leadership of President Earnhardt. Dr. J. H. Barnhardt, presiding elder of the Raleigh district, makes an ideal presiding officer and dispatched the work of the conference in a business-like way. Under his leadership the Raleigh district has gone forward along all lines. He is very popular, both with pastors and churches, throughout the district. I was happy to represent the Orphanage, and I had the assurance from many of the preachers and laymen that they were going to rally to the support of the Orphanage.

* * * *

Mrs. Nellie B. Rives gives the following report of the visit of the singing class to Divine Street Methodist church and Black's Chapel of the Dunn charge and Erwin Methodist church:

"'To invest of one's self in others tends to enrich the life of the investor with the wealth of an inner experience of good and of God.' Quoted from Thomas Wright.

I thought of the above quotation as I listened to Mr. Hood, teaching a large Sunday school class Sunday in Dunn. He gave out much good in his talk.

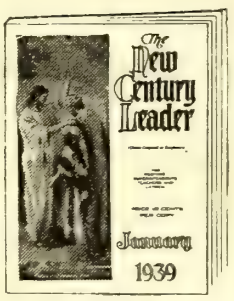
Our concert class was the guest of our friend, Rev. Leon Hall of Divine Street Methodist church at Dunn. We enjoyed very much the privilege of giving two services on Mr. Hall's work. Mr. and Mrs. Hall have the love and admiration of the congregations they are beautifully serving.

I enjoyed the association and a delightful dinner in the home of Mr. and Mrs. Z. V. Snipes. Miss Nancy Snipes, a relative who makes her home with this excellent family, teaches a large class of ladies in the Sunday school. With her leadership they do much for the Orphanage. Miss Nancy said they quilted in two or three days' time 16 quilts for us—love gifts. She remarked that she wanted to keep our little children warm. We are grateful to her and the class for their goodness to us.

We were glad to be with our friends at Black's Chapel. They clothe one of our large girls, whom we carried to spend the day with them. Rev. I. S. Richmond was at Angier in a revival meeting, so he asked us to fill his appointment at Erwin at 7:30. The mills, not operating on full time, make it not so easy for this church, yet they are showing a loyal spirit. Mrs. Richmond kindly invited the writer for a supper in the parsonage."

The time has come in the history of the church when God says, "Unite, unite." God is calling us to "unite, unite." I would not for the world forsake my denomination (Baptist) but for Christ's sake I would gladly give it up forever.—Russell Conwell, Endeavor Convention, New York City.

The body of Christ, torn and bleeding, is the shame of the church. It is our duty to put an end to divisions.—Episcopal Assembly.



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NORTH CAROLINA CHRISTIAN ADVOCATE

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

MISSIONARY SPEAKS TO METHODISTS

A most delightful and enjoyable fellowship luncheon was held in the Poindexter Memorial building of Edenton Street church on Monday when the women of the Methodist churches of the city met for the purpose of an introduction to and an inspiration talk by Miss Euline Smith. Miss Smith, who is a native of Hamlet, N. C., has been a missionary to Korea for the past 11 years and expects to return to that country this summer.

Mrs. J. H. Barnhardt pronounced the invocation, after which those present joined in singing "Forward Through the Ages." The speaker was introduced by Miss Flora Thompson, secretary of Edenton Street church and also a native of Hamlet.

Her attractive personality and her ability as a speaker each played its part in making Miss Smith's message one filled with inspiration and keen interest as she told of her work as rural evangelist missionary in the Chulwon district of Korea. Using the theme "The Light of Christ," she cited many instances of how the light of Christ is shining in Korea today and stated that the missionary minded women of America should be happy that they have had a part in that great work.

At the conclusion of the address Mrs. A. C. Jones paid a beautiful tribute to Miss Smith when she spoke fitting words of appreciation and presented her with a gift from the members of the former Euline Smith missionary group of Edenton Street church. Mrs. Gurney P. Hood, secretary of the Raleigh district of the N. C. conference, paid tribute to Miss Smith and presented her with a love gift of money from the women of the Raleigh district.

As a climax of this occasion the women stood and with joined hands sung "Blest Be the Tie That Binds" and heard the prayer of benediction by Mrs. Gurney P. Hood.

BEAUFORT-HYDE ZONE MEETINGS

Pantego was hostess to the missionary women of Beaufort-Hyde zone on Thursday, May 19, with Mrs. Earl Meekins, chairman, presiding.

The morning devotion was very beautifully led by Mrs. H. C. Carter of Washington, talking from Matthew, 6th chapter.

Mrs. Clyde Smith of Pantego fittingly welcomed the group to a day of fellowship; the response was made by Mrs. Ben Kirk of Bath.

The roll call was made and reports were given by the following auxiliaries: Bath, Bethany, Belhaven, Englehard, Fairfield, Pantego, Swan Quarter and Washington.

A very interesting review of the work was then presented by the district secretary, Mrs. J. L. Delaney, following which departmental talks were made with the use of posters representing the different phases of the work.

World Outlook was presented by Mrs. Justus of Washington; spiritual life by Mrs. Moore of Washington; Christian social relations by Mrs. J. H. Lupton of Belhaven.

"Making Dollars Live" was the theme of an interesting and inspirational message by the conference treasurer, Mrs. F. B. McKinney.

Aldersgate Commemoration was the central theme of the program for the entire day. The morning session closed with a devotion by Mrs. Sparrow of Bethany during which the beautfiul hymn of Charles Wesley's, "Where shall my wandering soul begin," was ably rendered as a solo.

The group enjoyed a delightful luncheon served by the local auxiliary. After a social hour the afternoon session was called with the continuation of the departmental talks.

Mrs. Moore talked of children's work; "Methodism and Social Problems" was discussed by Mrs. J. Calfee of Belhaven; Mrs. Ruby Gray of Stumpy Point told of the importance of mission study in any group.

Following these Mrs. Z. F. Newton of Swan Quarter talked of Aldersgate and how we might receive the great heart warming experience which John Wesley received 200 years ago.

The meeting closed with a short devotion by Mrs. P. A. Nicholson, who used as a topic "What Aldersgate Should Mean to Us as Missionary Women." In a few words she summed up the entire program and made us feel that we really desired that experience at Aldersgate.

THE WARREN ZONE

The auxiliaries of Warren county held their spring zone meeting with the church at Providence on May 6. Mrs. J. C. Burwell, zone leader, presided. The meeting opened with quiet music and silent prayer. Rev. E. R. Shuller, pastor of the Warren circuit, led the devotional. Mrs. Howard Daniel, president of the Providence auxiliary, extended a welcome to the members and Mrs. Cole of Jerusalem church responded.

Minutes of the spring and fall meetings for 1937 were read and approved. Mrs. J. O. Long gave the requirement for our mission study classes and urged all auxiliaries to make special effort to have all three mission study classes during the coming year.

The hymn, "Dear Lord and Father of Mankind," was sung very softly as a prayer. "Our Task" was the subject of a heart-searching talk so interestingly given by Mrs. J. C. Burwell, after which the Norlina choir beautifully rendered the song, "Are Ye Able?"

The zone was fortunate in having with them for the day our district secretary, Mrs. Fred Johnson, who led the discussion on reports. She made the subject very interesting and urged that reports be sent on time and in full. We had the pleasure of having every auxiliary in our zone represented and reporting.

The high light of our meeting was an address on Korea by Miss Euline Smith, missionary to Korea. The appeal in her message made us feel the urge to help not only those in the foreign field but our own people here around us who do not know the Jesus way of life.

Luncheon was served out in the beautiful grove and a very enjoyable social hour was spent together. The afternoon session opened with hymn "Open Mine Eyes." Report of the World Outlook campaign was given and Hebron and Providence auxiliaries were found winners and were awarded subscriptions to World Outlook by the losing auxiliaries.

Recommendations of Christian social relations were given by Mrs. J. C. Myrick and for the spiritual life work by Miss Helen Thompson. Miss Fannie Robertson gave the requirements for membership.

One of the sweetest pledge services ever held in our zone was conducted by Mrs. Fred Johnson. The presidents were asked to come to the front and make a pledge for their auxiliaries and this was closed with prayer by Rev. E. R. Shuller.

Mrs. Burwell tendered her resignation as zone leader and Mrs. Johnson took the chair. Mrs. Burwell and Mrs. M. M. Johnson were nominated for leader. Mrs. Burwell was almost unanimously elected. Mrs. Annie Thorne and Mrs. M. M. Person were nominated for secretary and treasurer, and Mrs. Person was elected.

Mrs. S. B. Hamlet, district director of children's work, discussed the duties of the secretary of children's work in the auxiliaries. Sarepta won the subscription to World Outlook for the auxiliary having the most members present traveling the most number of miles.

Invitations were extended by Sarepta, Norlina, and Arcola for the meeting this fall and next spring. Norlina was chosen as place for spring and Arcola for fall meeting.

Mrs. Hawkes gave an appreciation of the lovely day spent and this brought to a close one of the most helpful and inspiring zone meetings ever held in our zone. Mrs. W. M. Person.

One of the most interesting and helpful Bible classes ever sponsored by the woman's missionary society of Edenton Street church has recently been completed. Using the book "The Stewardship Life," the class was under the direction and leadership of Mrs. George Pickett, superintendent of mission study, and Mrs. F. D. Hedden. The members of the Mary Pescud auxiliary of Edenton Street, the woman's missionary societies of Central, Epworth, Jenkins Memorial and Garner joined the members of the woman's missionary society of Edenton Street in the devotions., the discourses and in rendering special music at each of the four sessions. The course was highly inspirational and successful both from the standpoint of enthusiasm and Christian fellowship. The pleasant memories of the mountain top experiences of this class will long be cherished by those who were privileged to attend.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

I cannot put His presence by, I meet
Him everywhere;
I meet Him in the country town, the
busy market square;
The mansion and tenement attest His
presence there.
Upon the funneled ships at sea He sets
His shining feet;
The distant ends of empire not in vain
His name repeat—
And, like the presence of a rose, He
makes the whole world sweet.
He comes to break the barriers down
raised up by barren creeds;
About the globe from zone to zone,
like sunlight He proceeds;
He comes to give the world's starved
heart the perfect love it needs.
The Christ whose friends have played
Him false, whom dogmas have belied,
Still speaking to hearts of men—'tho
shamed and crucified,
The Master of the centuries who will
not be denied.

—Harry Kemp.

GASTONIA DISTRICT MEETING

"On to Boger City" must have been the slogan of the woman's missionary societies of the Gastonia district, May 11, as the host of representatives gathered at the attractive brick church in this hospitable town for the annual meeting of the district societies.

Arriving late from Asheville via bus, we found the church crowded almost to its capacity and the interesting program for the day well under way. The meeting was presided over by Mrs. Wilbur Baber, district secretary, with Mrs. O. O. Jackson of King's Mountain acting as secretary.

"Come Thou Almighty King" was used as the opening hymn with worship service by Rev. R. L. Forbis, pastor of the local church, who used as his Scripture reading verses from the first chapter of Philippians, closing the service with an earnest and fervent prayer.

A hearty welcome was extended the visitors by Mrs. Tom Finger, president of the Boger City auxiliary, and by Mr. Forbis, pastor.

Pages for the day were Misses Ruth Forbis and Madge Finger.

Following the organization was the service of remembrance always a most reverent part of our annual programs, and as the pages lighted candles which had been placed in front of the altar, appropriate passages of Scripture were read by Mrs. Baber.

The presentation of mission and Bible study was given by Mrs. C. N. Clark in a most interesting and helpful manner, showing that more societies were interested in the study of missions and great progress was being made in that department.

Special music by the Brevard College quartet present for the day added to the interest and enjoyment of the program.

Following the presentation of the work of the children's department by Mrs. George A. Hoyle, conference secretary of children's work, Miss Leila Tuttle, missionary to China, was introduced and gave a message of interest and information as to her work in China and also concerning the present day situation there. The department of supplies was presented by Mrs. J. W. Harbison, conference superintendent, who asked the co-operation of all the auxiliaries in this work and urged the continuance of sending coupons to Bethlehem House, as they had proven most successful in raising money for needed articles in the institution.

Paying a beautiful tribute to Mrs. B. T. Morris of Gastonia, who had been district spiritual life leader since the spiritual life department was organized, and who has recently resigned, Mrs. Baber introduced as her successor Mrs. Plato Miller of Lincolnton, now district spiritual life leader, who brought a most impressive and inspiring message, using Psalm 46:10, "Be still and know that I am God," for her spiritual reference. After stressing the necessity of every day communion with God, and the results that come to a Christian who "practices the presence of God," Mrs. Miller called for personal experiences and many present testified to God's goodness and mercy. This talk was followed by the pledge service conducted in a most impressive manner by Mrs. P. N. Peacock of Salisbury, conference treasurer.

At the noon hour lunch was served at a long table in the grove at the back of the church and a social hour was enjoyed.

The afternoon session opened with a hymn and prayer by Rev. C. H. Moser, P. E. of the Gastonia district. A message of the Council was given by Mrs. W. H. Harris, conference secretary, who also gave the goals of the conference for 1938, followed by reading of the revised Efficiency Aim, urging the auxiliaries to strive to attain this goal in 1938.

The zone leaders, Mrs. C. R. McAdams, Mrs. Tom Finger and Mrs. E. W. Griffin, presented their work as a district flower garden and each gave interesting reports of the progress of the work for the past year.

"Cultivating the Plants" was the subject used by Mrs. Baber in presenting her report of the district work, which was highly successful in 1937.

A playlet, "Where There's a Will," by representatives from the Lowell auxiliary was ably presented and most effective in showing the value of the World Outlook in our missionary work. A chorus, "World Outlook," to the tune of Yankee Doodle was enjoyed and was followed by a piano solo, "Spring Song," rendered by Mrs. Titman.

The meeting closed with the song "Watchman, What of the Night?" antiphonally sung by the audience divided in two groups, with closing prayer by Mrs. Peacock.

ZONE MEETING AT SWANNANOA

Zone number 2 of the woman's missionary societies of the Asheville district held their spring meeting at Swannanoa church with Mrs. G. L. Brooks, chairman, presiding, and with Rev. W. H. Benfield, pastor of the church, offering the opening prayer. A short business session was held in which minutes of the past meeting were read and reports of officers of the auxiliaries in the zone were heard, five of the eight societies being represented.

Miss Amy B. Hackney, Asheville district secretary, spoke on the missionary work in general, stressing especially the spiritual side of the work, and urging the organization of a larger number of prayer groups.

Amost impressive devotional was led by Mrs. H. C. Miller, who chose for her subject "The Resurrection," bringing out some beautiful thoughts. Mrs. Riddle gave an interesting and helpful talk on "Stewardship of Time and Money," followed by a beautiful consecration service by the chairman, Mrs. Brooks, which closed the meeting. The ladies were invited to the parsonage at the close of the meeting, where a luncheon was served by the ladies of the Swannanoa church.

THE REVISED EFFICIENCY AIM

A copy of the Revised Elliciency Aim has been received and we are glad to "pass it on" to our readers in the hope that a large percentage of our societies in the Western North Carolina conference will strive to attain this goal in 1938.

(1) Twelve monthly meetings with well planned Year Book programs (January a pledge meeting).

(2) Net increase in membership (enlistment of young women included).

(3) An increase per capita in connectional funds.

(4) Week of Prayer observed as planned by Council.

(5) A Bible study class as planned by Council.

(6) Two mission study classes.

(7) Net increase in World Outlook subscriptions.

(8) Promotion of co-operative plan for missionary education of children by secretary of children's work.

(9) Cultivation of parents and friends of babies by superintendent of baby specials.

(10) Christain Social Relations committee and activities.

(11) Gifts sent to Council institutions or to missionaries for use in their work, or to ministers recommended by presiding elders, and all such gifts reported to the conference superintendent of supplies.

(12) Quarterly executive committee meetings and all reports sent conference officers and district secrtaries by the first day of the quarter.

The educational spoon in America is handled by competent and understanding teachers, but the students should do the feeding themselves.—Dr. Alexis Carrel.

Christ is related to man's spiritual needs as food is to appetite. Truly he is the bread of life.—Harris E. Kirk, D.D.

Children's Storyland

BLOSSOM TIME

By Helen Bruce Moss

The white and purple crocusses
Are heralds of the spring,
And can the lily of the valley
Her pretty, pure bells ring?

The gold forsythia calls forth
The glory of the sun;
The daffodil reflects that hue—
'Tis nature's telephone.

O dandelion, tell me why
You send your seeds away;
On tiny feathery wings that float
O'er fields that are so gay.

The tulip is a brilliant shade,
The royal iris nods,
While buttercups appear with smiles
On little green grass clods.

Lavender violets peep
From lacy clumps of fern,
While red geraniums stand guard
O'er pansies in the urn.

The dainty sweet alyssum blooms
Beneath magnolia trees,
And all the while "Blossom Time"
Is riding on the breeze.

—Zions Herald.

PATTIE PET'S TEA PARTY

By B. B. A.

"Cathie, Cathie-e-e-e, please come here just a moment," called Phyllis from the nursery. The call came from a four-year-old girl with the most beautiful flaxen hair and blue eyes you most ever saw. She sat on a low seat by the side of her dining table holding a black and white kitty in her arms and rubbing its soft fur so tenderly you would think it was a human being.

Cathie, a very lovely young girl dressed in a becoming dress of pink and green, appeared at the door and smiled.

"What do you want with Cathie, dear? I am going to ride with Gilbert and will be back after a while. Do you want me for anything before I go?"

"Yes, Cathie, I want you and Gibbie to honor us with your presence at a tea party we are giving for Pattie Pet at five o'clock. You remember, daddy gave me Pattie Pet and now we (that is Sallie, my rag doll, Sonny Boy and Susie) are giving her a party."

"Well, well, darling Phillis, we will be so happy to come to your party and honor you all with some presents. Pattie Pet will have to have a present, too, but what can it be? She does not need any bedroom shoes for she has such soft cushions all over her feet, and she will not want a fur coat as she already has a lovely one. What do you think she would like to have, dear?" laughingly asked Cathie.

"Oh, I do not know exactly," answered Phyllis. "Let me think just a bit. Suddenly she brightened up and cried, "I know now, Cathie; bring her a mirror, for she loves to look at herself. I sometimes put her up on my dresser and she will stand there for the longest time just looking at herself."

"All right, Phyllis, Gibbie and I will be here at five o'clock to your tea for Pattie Pet." And Cathie kissed the dimpled little hand which was around Pattie Pet and left the room.

After Cathie left Phyllis was as busy as a bee making ready for her party and forgot all about Pattie Pet; so she did not care about a tea party and went off strolling around in the yard among the trees and shrubbery in search of a bird. Not finding one and not caring very much either as she was not hungry, she climbed up on a plank in the garden and went fast asleep in the sunshine.

When the table was set and her dolls all dressed and in their places she asked the cook to give her some cake and she made her a pot of tea and delicious pickles and sandwiches. Little Sonny Boy looked so cute in his little high chair dressed in his sailor suit of blue and red. Now Phyllis must run into mother's room and get her to dress her for the party. When she came back to the nursery she looked like a little fairy all dressed in a white organdie with white slippers and white ribbon in her hair. Her mother had to give her a big hug and kiss before she would let her leave her room.

"Oh, mother please, I must hurry or the guests will be waiting"; and she danced out and into the nursery as fast as she could.

"Here we are, little Miss Phyllis," called Cathie and Gibbie in unison as they came hurrying up the stairs.

Phyllis met them at the door with a smile and a "I am so glad to see you and want you to come right in and make yourselves at home."

They walked in, placing their bundles on a chair and looking around the room for the honored guest. All the dolls were at the table, but where was Pattie Pet? But Cathie and Gibbie were too well bred to ask too many questions, so they sat very still and waited until Phyillis would tell them to come to the table.

Gibbie opened the presents and placed the mirror on the bed and then they were called to go to the table, so he left it there with the mirror turned up.

When all were seated and ready to begin Gibbie said, "Where is our honorary party, Phyllis? I do not see her."

Now Phyllis had been so excited over her other guests that she had entirely forgotten about Pattie Pet, so she jumped up from the table and ran here and there calling and looking everywhere in search of her, but she could not be found.

Cathie told Phyllis to come back and finish the supper and maybe she would come in later. So this is what she did and all were soon deeply interested in the appetizing things on the table.

"This is such delicious cake, Phyllis," declared Gibbie, and Sonny Boy wanted more pickle, it was so good. Phyllis was a lovely hostess and tried to gratify every wish and make her

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guests feel at home and enjoy the party. Suddenly Phyllis clapped her hands in glee and shouted for joy. "Look at Pattie Pet over there on the bed. She is primping for her party at the last minute." All eyes turned to the bed and there on the bed beside the mirror was Pattie Pet looking at her image, turning to this side then to the other just like a vain young peacock. Phyllis would not disturb her, but just kept on with the tea and left her to finish her toilet.

In talking to her mother that night before she got in bed Phyllis said, "Pattie Pet did not show the proper respect that she should after I had gone to so much trouble to entertain for her. Don't you see how she has misbehaved, mother?"

"Yes, darling, Pattie Pet has not been a model child by any means, but you must remember that she is young yet and will have to learn a lot. When she grows older she will no doubt make you happy many times for lessons you taught her when a child."

CHRIST'S LOVE OF CHILDREN

Christ's own love of children, and the divine words he spoke about them, if they cannot be said to have created the love of parents for their children, have at all events immensely deepened and refined it. The love of heathen fathers and mothers for their offspring is a rude and animal propensity, in comparison with the love for children which reigns in our Christian homes. He lifted childhood up, as he raised so many other weak and despised things, and set it in the midst. If the patter of little feet on the stairs and the sound of little voices in the house are music to us, and if the pressure of little fingers and the touches of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ. By saying, "Suffer the little children to come unto me," he converted the home into a church, and parents into his ministers, and it may be doubted whether he has not by this means won to himself as many disciples in the course of the Christian ages as even by the institution of the church itself. Perhaps the lessons of mothers speaking of Jesus, and the examples of Christian fathers, have done as much for the success of Christianity as the sermons or the worship of of assembled congregations. Not once or twice, at all events, has the religion of Christ, when driven out of the church, found an asylum in the home; and there have been few of the great teachers of Christendom who have not derived their deepest convictions from the impressions made by their earliest domestic environment.—James Stalker, D.D.

"So you go to school, do you, Bobby?" asked the clergyman of the nine-year-old hopeful of the Briggly household.

"Yes, sir," answered Bobby.

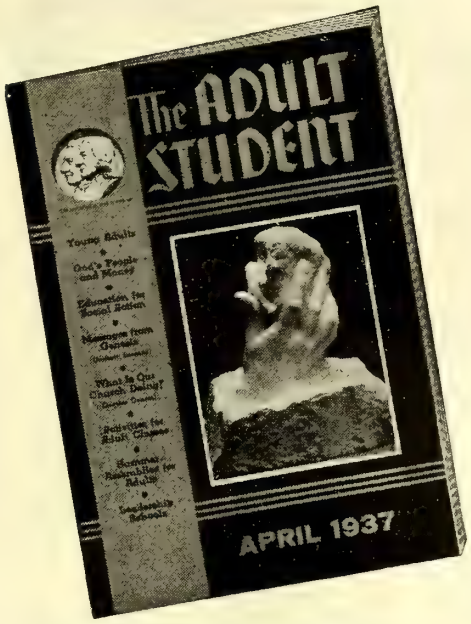
"Let me hear you spell 'bread.'"

"B-r-e-d."

"The dictionary spells it with an 'a,' Bobby."

"Yes, sir; but you didn't ask me how the dictionary spells it. You asked me how I spell it."—Montreal Star.

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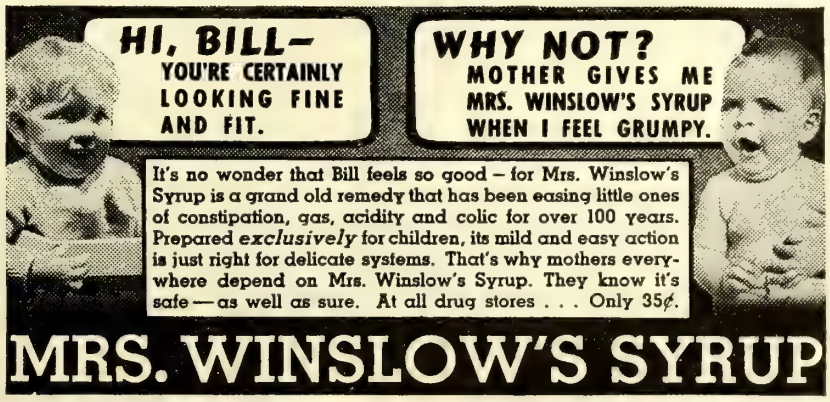
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District Conference Directory

Elizabeth City, Williamston ..... May 26-27
Rocky Mount, Bethel ..... May 26-27
Durham, Cedar Grove ..... June 15

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

May 23-June 5—First Church, Berryville, Va.
June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6
Clyde ..... July 10-24
Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June

East Roxboro-Longhurst, Longhurst, 11 12
Cedar Grove, Prospect, 3 12
Roxboro, Long Memorial, 8 12
Burlington Ct., Camp Springs, 11 19
Front Street, 8 19
Bahama, Mt. Tabor, 11 26
Durham Ct., Pleasant Greene, 3 26
Webb Avenue-Holt's, Wedd Avenue, 8 26

July

Brooksdale, Webb's, 11 3
Milton Ct., Connelley's, 3 3
Duke Memorial, 8 5
Carr, 8 6
Carrboro Ct., Massey's, 11 10
Mebane, 8 10
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

The district conference will meet in Cedar Grove church of the Cedar Grove charge at 9:30 a. m. on Wednesday, June 15.

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Perquimans, New Hope, 11 and 1 3
PASTORS' SCHOOL 6-11
Ahoskie, 11 12
Edenton, night 12
North Gates, Parkers, 11 and 1 18
South Camden, Sign Pine, 11 19
Murfreesboro, Union, night 19
Aulander, Colerain, 11 and 1 24
South Mills, Sharon, 11and 1 25
Manteo, 11 26
Stumpy Point-Dare, East Lake, 3 26
Wanchese, night 26
Kennekeet, Salvo, 3 28
Hatteras, Buxton, 8 29

District Conference, Williamston, May 26-27.

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

June

Roberdel, Beaver Dam 5
Gibson, St. John, 11 12
Laurel Hill, Rachels, 3:30 12
Caledonia, Central, 7:30 12
Broadway, 11 19
Jonesboro, Poplar Springs, 3:30 19
Carthage, Cameron, 7:30 19
Hamlet, 11, dedication of church, Bishop Purcell 26
Rockingham Ct., Zion, 3:30 26

July

Raeford, Parkers, 11 3
West End, Pleasant Hill, 3:30 3
Biscoe, Star, 7:30 3
Hemp, Smyrna 6
Laurinburg, 11 10
Ellerbe, Jones Spring, 3:30 10
Hamlet, 7:30 10
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

June

Mt. Olive Ct., Smith's, 11 1
Straits-Harlowe, Tuttle Grove, 11 5
Beaufort, North River, 3 5
Atlantic, Atlantic, 8 5
DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Ayden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26

July

Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June

Garner, Mt. Zion, 11 5
Dunn, Black's Chapel, 3 5
Selma, 11 12
Clayton, Calvary, 3 12
Raleigh, Epworth, night 12
Raleigh, Hayes Barton, 11 19
Edwin, Angier, 3 19
Bailey, Middlesex, night 19
Raleigh, Jenkins Memorial, 11 26
Youngsville, Piney Grove, 3 26

July

Henderson, First Church, 11 3
Franklinton, Wesley, 3 3
Henderson, City Road, night 3
Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June

Battleboro, Battleboro, 8 5
Pastors' School (Let's all go) 6-10
Bethel, 11 12
Robersonville, Hamilton, 8 12
Rocky Mount, First Church, 8 14
Wilson, 8 15
Weldon, 11 19
Garysburg, Oak Grove, 3 19
Roanoke Rapids, 8 19
Nashville, 11 26
Spring Hope, Stanhope, 3 26
St. Paul, 8 26

July

Warrenton, Hebron, 11 2
Norlina, Zion, 11 3
Halifax, Ebenezer, 3 3
Enfield-Whitakers, Whitakers, 8 3
Seaboard, Sharon, 11 10
Rosemary, New Hope, 3 10
Marvin, 8 10
Littleton, Bethel, 11 17
Scotland Neck, Palmyra, 3 17
Rich Square, Pinners, 8 17

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

June

Jacksonville-Richlands, Richlands, 11 5
Maysville, Hopewell, afternoon 5
Swansboro, Swansboro, night 5
Wilmington, Grace, 11 12
Fairmont, Bethesda, afternoon 12
Lumberton, night 12
Wilmington, Fifth Ave., 11 19
Burgaw, Trinity, afternoon 19
Carver's Creek, Council, night 19
Elizabeth, Singletary, 11 26
Bladen, afternoon 26
Garland, Centenary, night 26

July

Chadbourn, Chadbourn, 11 3
Tabor City, Zion, afternoon 3
Whiteville, night 3
Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

June

Central, Asheville, 11 and 8 5
Burnsville, Concord, 11 11
Burnsville, Higgins Memorial, 11 12
Oakley, Asheville, 8 12
Weaverville Station, 11 19
Weaverville Ct., Alexander's Chapel, 3 19
Asbury Memorial, Asheville, 8 19
West Asheville, 8 22
Bald Creek, Deyton Bend, 11 26
Micaville Ct., Windom, 3 26
Spruce Pine, 8 26

July

Flat Rock, Balfour, 11 3
Skyland, 3 3
Hillside St., Asheville, 8 3
Hendersonville, 11 10
Acton, Sardis, 3 10
Haywood St., Asheville, 8 10
Asheville Ct., Emma, 11 17
Sandy Ct., Big Sandy, 3 17
Leicester, Leicester, 8 17

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

June

Waxhaw, Pleasant Grove, 11 5
Pineville, Marvin, 3 5
Myers Park, 5 5
Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5.30 19
Marshville, Center, 11 26

GASTONIA DISTRICT
Claude Meeer, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

June

Shelby, Central, 11 5
Shelby Ct., El Bethel, 2:30 5
Shelby, Lafayette St., night 5
Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Mayle, night 26

July

Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3..... 10
Gastonia, Smyre, night 10

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

June

Reidsville, Main Street, 11 5
Ruffin, Hickory Grove, 3 5
Ward Street-Archdale, 8 8
Lee's Chapel-Grace, Lee's Chapel, 11 12
Carraway Memorial, 8 12
Centenary, 8 13
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29

July

Asheboro, First Church, 11 3
Randleman, Old Union, 3 3
College Place, 8 3
Oak Ridge, 8 4
Battle Ground Road, Joyner, 8 6
Madison, 11 10
Stoneville-Mayodan, Price, 3 10
West Greensboro, Friendship, 8 10
Pleasant Garden, Bethlehem, 8 13
Glenwood, 11 17
Mt. Pleasant, 3 17
Wesley Memorial, 8 18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

June

Watauga Ct., Henson's, 11 12
Blowing Rock, 3 12
Boone, 8 12
McDowell Ct., Trinity, 11 19
Rutherford College, Warlick's Chapel, 3 19
Valdese, 8 19
Forest City, 11 26
Sunshine, Centennial, 3:30 26

Broad River, Tanner's Grove, 7:30 26

July

Henrietta-Caroleen, Alexander, 11 3
Mill Spring, Gray's Chapel, 3 3
Spindale, 8 3
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort, 8 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 8 17
Elk Park Ct., Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Granite Falls, 8 24

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

June

Woodleaf, 11 5
Gold Hill, Liberty, 3 5
Mocksville, 8 5
Forest Hill, 11 12
Salisbury, First, 8 12
Badin-New London, New London 15
Kannapolis, 11 19
Mt. Olivet, 8 19
Spencer Central, 8 22
Central, Albemarle, 11 26
Albemarle Ct., Pine Grove, 3 26
Tabernacle, 8 26

July

Salem, 11 3
Landis, Unity, 3 3
Rowan, 8 3
Central, Concord, 8 6
East Spencer, 11 10
Advance, Mocks, 3 10
Coburn Memorial, 8 10
Granite Quarry, 8 11
Farmington, Wesley, 11 17
North Main Street, 8 17
First Street, Albemarle, 8 20
Westford, 11 24
Shiloh, 3 24
Harmony, 8 24
Norwood, 11 31
Pfeiffer Ct., Tabor, 3 31
Park Avenue, 8 31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

June

Catawba, Hopewell, 11 5
Troutman, Ct. John, 3 5
Hickory, First Church, night 5
Maiden, May's Chapel, 11 12
Ball's Creek, Center, 3 12
Hickory, Westview, night 12
Newton, 11 19
Bethel-Fairgrove, Fairgrove, 3 19
Highland-Rhodhiss, Highland, night 19
Statesville, Broad Street, 11 26
Taylorsville, Carson, 3 26
Stony Point, night 26

July

Mooresville Ct., Triplett, 11 3
Statesville Ct., Bethel, 3 3
Cool Springs, Rose Chapel, night 3
Olin, Macedonia, 11 10
Hiddenite, Liberty, 3 10
Elmwood, Elmwood, night 10
North Wilkesboro, 11 17
Moravian Falls, Miller's Creek, 3 17
Wilkesboro, Roaring River, night 17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

June

Franklin, 11 5
Bethel, Pisgah, 3 5
Dellwood, Maple Grove, night 5
Bryson City, 11 12
Robbinsville, night 12
Highlands, Cashiers, 11 19
Macon, Dryman's, 3 19
Hayesville, Myers Chapel, 3 26

July

Brevard, 11 3
Brevard Ct., Selica, night 3
Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ... 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June

Lexington, First Church, 7:30 2
Hanes, Bethel, 8 3
Rural Hall, Antioch, 11:15 5
Danbury, Bethesda, 7:30 5
Central Terrace, 7:30 8
Dobson, Siloam, 11 12
Ararat, Chestnut Grove, 3 12
Mt. Airy, Rockford St., 7:30 15
Mt. Airy Ct., Zion, 11 19
Thomasville Ct., Unity, 7:30 19
Walkertown, Love's, 7:30 22
Mt. Airy, Central, 11 26
Pilot Mountain, Fairview, 3 26
Ogburn Memorial, Shiloh, 8 27
Grace, 7:30 28
Green Street, 7:30 29

July

Benton, Siloam, 11 3
Linwood, Tyro, 3 3
Erlanger, Ebenezer, 7:30 3
Doub's, New Hope, 7:30 5
Kernersville, Shady Grove, 7:30 6
Thomasville, Main Street, 8 8
Reeds, Bunker Hill, 11 10
Davidson, Arcadia, 3 10

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Woman's Missionary Society	Grimesland	New Bern	1.50
			$ 501.89
Previously acknowledged			3374.15
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, JUNE 9, 193[illegible] Number 23

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Bishop Vincent's Summary of the Methodist Creed

I. I believe that all men are sinners.

II. I believe that God the Father loves all men and hates all sin.

III. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in Him.

IV. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sins. This is justification.

VI. I believe that all who receive the forgiveness of sins are at the same time made new creatures in Christ Jesus. This is regeneration.

VII. I believe that all who are made new creatures in Christ Jesus are accepted as children of God. This is adoption.

VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. This is the witness of the Spirit.

IX. I believe that all who truly desire and seek it may love God with all the heart, soul, mind and strength, and their neighbors as themselves. This is entire sanctification.

X. I believe that all who persevere to the end, and only these, shall be saved in heaven forever.

—Zions Herald.

A BIT OF HISTORY

By M. T. Plyler

There is before me the manuscript of a sermon with these words on the first page: "A sermon delivered by W. S. Chaffin of the North Carolina Conference, Methodist Episcopal Church, South, at the dedication of Normal College, now Trinity College, in the college chapel on Sunday before the commencement exercises in July, 1854."

The ownership and control of the college passed over to the North Carolina conference in 1855, and on February 16, 1859, the legislature amended the charter and changed the name of the institution to Trinity College. So this year we are celebrating the semi-centennial of Trinity. It may be the words of dedication used in setting apart the institution that has become the great college of today will prove of interest to some. In the very beginning it was devoted to the cause of education and religion and made an auxiliary of the church:

"Almighty God, Supreme Ruler of heaven and earth, in the name of the trustees and faculty of Normal College, I offer unto thee this college building that it may be sacred to the purposes of education and the Christian rereligion. Let it and its interests be sacred in thy sight. Let thy presence be felt by those who from time to time may preach thy Word from this desk, and also by those who shall have the direct oversight of the educational department that this college may be an efficient auxiliary to thy church in the glorious triumphs of the Cross.

"I make this offering to and ask these blessings in the name of the Father, the Son, and the Holy Ghost. Amen."

The subject of the sermon was: "The Triumphs of the Gospel." Text: Isaiah 35:1.

—Raleigh Christian Advocate, July 8, 1909.

CHARLOTTE DISTRICT CONFERENCE

The seventy-second session of the Charlotte district conference was held at the beautiful Myers Park church in Charlotte May 26, with the presiding elder of the district, Rev. G. T. Bond, in charge. Although the day was rainy it did not dampen the ardor of the conference, and the spirit was most pleasing. Time was taken to intersperse business with quite a number of the more familiar hymns. Rev. J. P. Hipps of Belmont Park church led the singing.

The pastors' reports were taken up early in the session and indicated that splendid progress was being made in all phases of the work. Five hundred and twenty members were reported on profession of faith. Financial reports indicated that half the budget for the year had been raised. Prospect had paid its benevolences for the whole year.

Ray Delbert Byrum was licensed to preach. Elliott Wannamaker Hardin was recommended to the annual conference for admission on trial. D. E. Henderson was re-elected as district lay leader, and J. B. Ivey was confirmed as Golden Cross director for the district.

Quite a number of visiting ministers were presented, among them several from the Methodist Episcopal Church.

Dr. C. C. Weaver, First church, Charlotte, was appointed chairman of a large committee to welcome Bishop Purcell when he moves to Charlotte.

The connectional interests of the church were well represented. Duke University, Greensboro College and Brevard College had able representatives who were given time for their addresses.

The following were elected as delegates to the annual conference: George Burns, Graham Mitchum, E. C. Griggs, J. W. Cameron, Mrs. M. L. Ham, Sr., Mrs. L. G. Atkinson, Mrs. G. S. McGregor, O. L. Richardson, Claude Eubanks, John Hill, T. M. Short, Thomas Starnes, S. M. Kale, L. E. Huggins, J. A. Bell, J. A. Jones, A. A. Short, C. P. Pate, F. S. Ritch, E. A. Cole, J. J. Akers, Mrs. C. E. Wakefield, W. S. Robinson, M. O. Dulin, Mrs. A. C. Hargett, F. A. Wilkinson, I. F. Clontz, D. L. Brown.

Two pleasing "extras" of the conference were an address by a superannuate, Rev. C. M. Short of Charlotte, and a sermon immediately before adjournment for lunch by Rev. D. B. Mullis of the Monroe circuit.

The conference accepted the invitation of the Harrison church on the Pineville charge to meet with them next year.

O. L. Brown, Secretary.

LET LAYMEN TAKE HEED

Attention, laymen! It is observed that many of the charges in the North Carolina conference are not paying their pastor's salary promptly. In some instances the charge is three months behind, and in other instances two months behind, and in very few instances is the pastor paid up in full to date. This ought not to be a fact. Pastors, in many instances, do not get very much salary, but what they are paid, ought to be paid promptly.

Methodists are using the "no money until the fall of the year" idea far too freely. There is not a church in our conference that cannot pay its pastor monthly, if that church will decide that they really want to pay monthly. Preachers, of all persons, should not be required to wait until the fall to get their salaries. Debt is a dangerous thing, and a minister who is embarrassed because of debt, and because his salary is not paid, cannot do his best work.

Each charge lay leader, each church lay leader, and each steward should give attention to the finances of the church. If the local church is not paying all its bills promptly, then steps ought to be taken by the stewards to "get the church out of debt." If any institution or organization ought to pay its bills promptly and monthly, it ought to be the church of our Lord Jesus Christ. When the membership of the church is negligent, careless, and indifferent to the fact that the church has outstanding financial obligations which are overdue, does it indicate the type of characters found in its membership? X

LIFE BASED ON GRAB

No civilization based on grab, on cut-throat rivalry and purely acquisitive values can survive. The acquisitive spirit is a wrong spirit. John Galsworthy illustrates this in one of his short stories. A man invested his money in timber. He had a big estate covered with trees which in time he came almost to worship. Then the war came, the price of timber soared. He intended to sell it, yet he wished to keep it. He wanted the money and he wanted the trees. His worry over it nearly drove him mad, but in the end the decision was taken out of his hands. He went out one night in a storm to gloat over his property and was killed by one of his own trees. His body was found the next morning, his back broken, under a fallen elm. Thus our possessions tend to possess us, ruin us, defeat the very purpose for which they exist.

Lent recalls us to life's true values, teaches us how to praise aright and in their due proportion, the glitternig prizes which life offers. For we, too, in a sense, are in the wilderness, and the pull of evil was perhaps never so fierce on the life of the world. Our task is to resist it by whole-hearted surrender to Christ. Nor need we feel the sacrifice too great. Glamour and glitter pass like moonshine, but the soul' remains man's free and immortal spirit. There lies the challenge: to throw in our weight on the side of discipline, goodness and self-abnegation.—Frederick C. Gill, in Methodist Recorder (London).

MINISTERS' WIVES GET GOALS

The ministers' wives of the Asheville district met on May 17 at the district conference at Acton. There were 16 members present. Mrs. J. W. Moore of Marion and Mrs. McDowell of West Asheville were visitors.

Mrs. M. T. Smathers, the president, presided at the meeting. An informal discussion was held on the problems of the ministers' wives which was greatly enjoyed by all.

Our goal is to mark all churches before the next meeting, which will be a picnic in the early summer for the ministers and their families. Mrs. H. E. Bolick, Sec.-Treas.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Volume 83 GREENSBORO, N. C., THURSDAY, JUNE 9, 1938 Number 23

The flashing eyes and shining faces of the young men and women of the academic processions of these commencement days caused hearts of many fond parents to thrill with delight. With eagerness youth faces the future.

x x x

The crop of D.D.'s this year is luxuriant and abundant. When the showers are over and the full harvest has been gathered we hope to give a list of those of the Methodist variety, especially those that belong to this part of the moral vineyard.

x x x

In the much that is being written about Methodist union is the recurring note of victory to follow spiritual conquest. An eager desire that Methodism girds herself for the advance is expressed at every turn—and along with this go the warning words lest we rely on numbers rather than spiritual power.

x x x

Above all else one needs something worth while to live for. Zest goes out of life when it loses its objectives. Without a real objective life soon becomes a weary existence. To all such religion becomes a hum-drum affair. So the supreme function of a church is to give people something to live for and encourage them to follow the gleam.

x x x

The middle-of-the-road man amounts to more than he gets credit for. He certainly is passed unnoticed while the extremist gets the applause of the multitude. But noise and tumult is not all. He often holds the balance of power if we are to accept so high an authority as Dr. Felix Morley who said at Duke this week: "We get along as well as we do in a democracy because under that system of government, and only under that system of government, extreme opinions tend to cancel each other out. This leaves the balance of power with the intelligent, open-minded, middle-of-the- road citizens."

That we may feel our kinship with a universal spirit ponder the words of Wordsworth:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

x x x

Listen! The pansies are talking. What are they saying? "O troubled man, O burdened woman," they cry, "you know not what you are missing. Stop and rest awhile. Turn your attention to the glories of the unseen world. Look at the sky until its beautiful blue enlarges your soul. Pause long enough to tell your wife you love her, and experience a new sense of the reality of 'the greatest thing in the world.' Commune with the Father for an hour and learn that we ourselves make our world, we do not find it. Help some one in a spirit of unselfish abandon and realize life's deepest joy."—Zions Herald.

x x x

A church which is not at heart a missionary church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the church of the gospel of the Master. Christians should be the first to recognize that yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm church. Moreover, such states are also paying great attention to the training of the young, thus inspiring a rising generation to carry forward the cause. In the church we hear on every hand the complaint that there are few to take the places of the devoted churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the church is facing a dubious future.—Bishop Oldham.

Some Fundamental Distinctions

IN considering adjustments in our American Methodism certain differences in the organization and life of the universal Christian church must be kept in mind. The Roman Catholic Hierarchy as all know is quite different from anything known in Protestant Christianity. This ecclesiastical body of higher and lower clergy, with the Pope at the head, bear absolute rule, with submission and obedience required of all down the line to the humblest clergyman. The infallible Pope, head of the Roman Catholic Hierarchy, is absolute. In the Protestant churches without an absolute head, church polities vary. They are usually classified as Congregational, Presbyterial and Episcopal. Methodism began in America at the Christmas Conference in 1784 as a modified episcopacy. From the first, the general superintendents, Asbury and Coke, later known as bishops, were creatures of the conference, i.e., the whole body of elders; and the bishops remain creatures of the conference and subject to the same.

In Protestantism the Bible, the Church and the Reason are the sources of authority instead of the Hierachy of Rome, with Pope, priests and sacraments. These hold the keys of the kingdom and are able to kill and to make alive. With Rome, the church is supreme. With most Protestants, the Bible as the revelation of God is supreme. This leaves the individual, with freedom of conscience, the right to read and interpret the same. He is his own priest, with the privilege of private interpretation of the Word, enabled thus to learn the will of God and to live his life in personal relationship with Jesus Christ as the one mediator between God and man without the intervention of priest and sacrament. The church, however, in the Congregational, Presbyterial and Episcopal systems has a place of no mean authority in the life of the ecclesia, that is the body of Christ.

In the so-called liberal churches the Reason holds a high place. Indeed, some would give the Bible, the Church and the Reason equality in the realm of revelation. In all of Protestantism, however, these three agencies for disclosing the divine will are recognized with varying degrees of authority. That the Roman Catholic Church never changes is the boast of Rome, and the Church evermore speaks the last word, but this is not true with any of the Protestant churches. Hence the persistent Protestant plea with its insistent demand for a free conscience and the right of private judgment in the use of the sacred scriptures. To live a life of personal relationship by faith in Jesus Christ, free from the authority of an infallible and absolute church, differentiates the Protestant from the Romanist. That God speaks in the Book and in the individual soul, the Protestant considers above the words and commands of priestly authority. A free man with a free conscience and a free approach to God is the Protestant plea.

Fundamental with the Methodists has been a personal experience with God, as stressed in the Aldersgate Commemoration. The Book as the revelation of God and the church as a medium through which God moves to the conquest of the nations have also had a first place. To the church have been committed the divine oracles and the elements essential to the body of Christ in the Christian conquest. In the present effort for making the needed adjustments we are concerned with all that has to do with membership, ministry, judicial administration, temporal economy, rituals and all such that enters into the organized life of Methodism. Back of all this are the Bible, the Church and the Reason, which have an important place in this nation-wide institution that reaches out to the ends of the earth. Truly the past, the present and the future are wrapped up in the work of the Organizing Conference.

To be more specific, we would enquire: (a) What is the place of the institution in religion; (b) what is the place of creeds and dogmas in Protestantism; (c) what is the function of rituals and sacraments in Methodism? These are to be considered in the order named, since they are invoked in the adjustments of American Methodism.

A Neglected Essential

ON the desk at which we write are a few fresh flowers with the dew of the morning upon them. Just a moment ago in came a little girl whose eye brightened and face beamed as she uttered a cry of delight on beholding this slight offering of the flower-land. It supplied a very real need of her aesthetic sense—a child's love of the beautiful. A little distance up the street stands the noble school building where the mind of the youth is trained and the love of truth inculcated. Hard by is the house of God in which the multitude assembles for worship

to answer the insistant call of the soul. All of these are essential to the well being of every normal man and woman. For within us all is the insatiable demand for the true, the beautiful and the good externalized in the school, the flowers, and the church. Why should we prove so false to the element of beauty so widely made manifest and thus leave the soul to perish for the very bread of life!

Who has not felt genuine regret and grieved for the loss sustained by the favored people on the farms and in country places? Through thoughtless neglect sore hurt has come. Every fairly well advanced rural community has a well kept school and church, exponents of their intellectual inclinations and religious longings. How seldom, though, do you see an effort to satisfy the aesthetic demands of the soul! If the children on the farms and in rural communities generally grew up surrounded by flowers so easily grown, a richness of soul-life, now little appreciated, would be theirs.

Religious people are apt to stress the place of truth and of goodness in life, but they too often neglect the beautiful. Especially true is this among people of the open country who are so favored with the beauty in the open heavens above, the glory of trees and flowers in woods and field, and the grandeur on sea and shore. All such would do well to remember that to all the essentials are the true, the beautiful and the good. To blend these three into one whole in life is to have the well rounded personality. In religion, which is the deepest thing about life, the beautiful as well as the true and the good should evermore be granted a chief place in all our religious exercises.

Time for Serious Thinking

PAUL on the Damascus Road, Luther on the Holy Stairs, Wesley in Aldersgate Street, unite in witnessing to us today that men come into the consciousness of forgiveness of sins and into the experience of the renewing power of the Holy Spirit when, and only when, they come to trust in Jesus Christ alone for their salvation. As Paul expressed it these men "died to self." What has happened at our Aldersgate? If something out of the ordinary does not take place these coming months the last man of us would do well to have some serious searching of heart, for the good life comes out of the good heart.

Youth to the Forefront

THE youth crusade is much in our thought. Why not put the young people in the van in our revival work? Many a summer revival could be made a success from the start by putting the young people to the front. In some churches a few leaders from elsewhere would have to be brought in. Why not? Some of the young folks would rejoice in such an opportunity and the local young people would be glad to have them.

Of course all such efforts would require special planning and a determination to get out of the beaten track. But with the many well trained young preachers among us and the trained young people in our church organizations effective work could be enterprised. Just now we are thinking of the country meetings. This is the season for the country church. Instead of the old fashion way of the "August meeting" why not bring in the young life as embodied in our young preachers and in the young men and women associated in the young people's work, and do something out of the ordinary?

Such a venture will mark an epoch in some lives and would be the salvation of many a country church. It would bring to a minimum the number of churches that go for years without an addition on profession of faith. Such a record as we have in this respect is a disgrace to our Methodism. By bringing young life into these dead communities some souls would be stirred into newness of life. The beauty of the Lord would appear in the face of youth and the joy of the Lord would become vibrant in the songs of the young. Why not organize youth crusades to be used in such country places? In the early days of Methodism exhorters and local preachers went from place to place to help the circuit rider in revivals. In this day youth could do it far better than these old heads did in that day.

Our plea is that in this Aldersgate year use be made of our young people in the country churches. In these summer months let joy peal forth. It will call for hard work and consecrated effort in using properly the young people, but it is well worth while. Let the shirk and the loafer step aside and allow the consecrated and the valiant do exploits for their Lord. Then the waste places will be glad and many a desert place will begin to blossom as the rose. Try it.

People and Things

Rev. J. S. Hiatt, Methodist pastor of Lenoir, made the principal address Sunday afternoon in the American Legion hut at the memorial exercises honoring the dead of all wars in Newton.

Mrs. H. B. Anderson of Norfolk, Va., died on May 5. She was the widow of Rev. H. B. Anderson, for many years a Methodist minister in North Carolina. Both of these were well known and highly esteemed.

You are cordially invited to attend the home coming day services at Kittrell's Methodist church, Gates, Sunday, June 19, beginning at 10 a. m. and continuing through afternoon.

The Sunday school lesson is back in the paper this week to remain. It has been crowded out several weeks by the Chinese Relief page and a cry came up from all sections of the state for its return. Our readers who have missed it will be glad to know of its return.

Rev. R. A. Taylor will begin revival services at Clemmons Methodist church June 19, which is the third Sunday. There will be Sunday school at 10 a. m., preaching at 11, and at 2 o'clock Rev. R. A. Taylor, the pastor, will read a paper giving a history of this church that is replete with interesting history.

The meeting begins at Proximity, Greensboro, Sunday, June 12, with Rev. G. W. Finch of Jamestown to do the preaching. Prayer meetings are being held in the homes each evening preparatory to the coming services. Services each evening during the meeting at 7:30. Rev. S. M. Needham, pastor.

Ordained Methodist Protestant minister with 11 years' experience in rural and urban work as pastor, song leader and evangelist, wishes engagements for the summer in revival work or as a pulpit supply. Best of references furnished. Will welcome requests for information. Rev. C. E. Anderson, Box 51, Jamestown, N. C.

"The third Sunday in June will be home coming day for Troutman church. Mr. A. J. Kirby, conference lay leader, will speak at 11 o'clock. In the afternoon there will be special songs and talks by former pastors and others. Lunch will be served at the church. All former pastors and members are invited to be present."—J. M. Varner, P. C.

"Mr. and Mrs. W. W. Stedman request the honor of your presence at the marriage of their daughter, Nora Camelia, to Mr. Walter Ford Murtland, Wednesday, the twenty-second of June, at half after seven o'clock, Moncure Methodist church, Moncure, North Carolina. Reception immediately after the ceremony at home."

A very successful revival has just closed at Jones Spring Methodist church. The pastor, Rev. K. F. Duvall, did the preaching, and the people co-operated splendidly throughout the meeting. Large crowds attended and much interest was manifest at every service. There were ten additions to the church.—Rockingham Post-Dispatch.

"Bethlehem church on the Sandy Cross charge and the entire community has had a great spiritual uplift resulting from revival services conducted by our pastor, Rev. C. B. Peacock. There were 13 received into the church by vows and 11 by certificate. Brother Peacock gave us some soul-stirring messages, and much interest was shown throughout the entire time, beginning April 4 and closing April 12."—C. B. Coggin.

The American people must realize that the United States as one of the privileged, satisfied nations must make its contribution with the other "haves" toward a solution of world economic problems.—From the platform of the "Campaign for World Economic Co-operation."

"For the past two weeks it has been my pleasure to assist Rev. B. M. Crosby at Ogburn Memorial church at Winston-Salem. It was a pleasure to be in the home of Brother and Mrs. Crosby and in many of the homes of the church. There were 51 additions to the church on profession of faith."—E. E. Snow.

"Sunday, June 12, is 'W. R. Odell Memorial Day' at Forest Hill church. The service will begin at 10 a. m. There will be brief addresses by Mr. L. T. Hartsell, Sr., of Concord, Mr. Henry R. Dwire of Duke University and Rev. Lee F. Tuttle. At the 11 o'clock hour of worship Bishop Clare Purcell will preach the sermon of the day."—Lee F. Tuttle.

"On May 27 we closed a very successful revival at West Jefferson. It is said by many that this was the greatest revival that has been held in the church since its orgaization 17 years ago. Rev. J. W. Groce of High Point did some very constructive preaching, and Vernon Louis directed the singing. Twenty-four have been received on profession of faith and eight will be received next Sunday. There have been 41 additions to the church since conference."—W. J. Huneycutt.

Rev. O. L. Simpson, associate editor of church school publications of the Methodist Episcopal Church, South, received the honorary degree of Doctor of Divinity at the one hundredth annual commencement at Emory and Henry College at Emory, Va. Dr. Simpson received the Bachelor of Arts degree from Emory and Henry in 1914, and later was awarded the degree of Bachelor of Sacred Theology at Boston University, and the degree of Master of Sacred Theology at Harvard.

Rev. and Mrs. Olin P. Ader, Coleridge, N. C., announce the engagement of their daughter, Edith Beatrice Ader, to Leland W. Pomeroy, son of Mrs. Alice M. Pomeroy and the late Mr. Pomeroy of Woodbridge, New Jersey. The wedding is to be at the home of the bride's sister, Mrs. Pierre vanDyck in New Brunswick, New Jersey. The ceremony will be in charge of the bride's father, Rev. O. P. Ader. Miss Ader is a graduate of Greensboro College, took her Master's degree from Peabody College, and after a year's post graduate work in Columbia University she accepted a position in Southside high school, Newark, N. J. Mr. Pomeroy is a graduate of the University of Maine, and now holds a position in the Johns-Manville Company, New Jersey.

"We have just closed a very helpful revival meeting at Smith Chapel church on the Mount Olive circuit. Nothwithstanding the cool and rainy weather fine congregations attended. Dr. E. L. Hillman, our presiding elder, was the preacher. His fine spirit drew our people to him from the start, and his messages confirmed their faith in the Aldersgate Commemoration as a reality. These services have meant much to the community and will extend far into the future in the hearts and lives of the communicants of this old country church. An outstanding feature of the meetings was the fellowship of the preachers and church leaders of the community. We noted in one service as many as five preachers in attendance. Several new members were received into the church at the conclusion of the meeting."——W. C. Benson.

Souls aflame and presses humming are essential to our Aldersgate Advance

UNIVERSITY OF NORTH CAROLINA CONFERS THREE HONORARY DEGREES



The University of North Carolina conferred honorary degrees on the three men pictured above at the closing exercises Tuesday night at its 143rd commencement. They are Governor Clyde R. Hoey, James Boyd of Southern Pines, the author, and C. S. Brimley of Raleigh, assistant entomologist of the State Department of Agriculture. The recipients were presented by Dr. Archibald Henderson. President Frank P. Graham made the citations.

JUDGE PARKER HEARD AT CHAPEL HILL

By R. W. Madry

Asserting that democracy is in greater danger today than at any time since Napoleon met his fate at Waterloo, Federal Judge John J. Parker of the United States circuit court of appeals said here Tuesday night that it can be preserved in this country by protecting the fundamental principles of the Constitution and applying them intelligently to changed conditions.

Delivering the baccalaureate address at the University of North Carolina's 143rd commencement, the distinguished jurist told a record class of almost 600 graduates that "the nation looks to the universities of America for leadership in the preservation of democracy."

Judge Parker discussed the relationship between democracy and the fundamental law of the nation. It was the second of two addresses given at the university this year in connection with the institution's celebration of the sesqui-centennial of the constitution. The other speaker was Solicitor General Robert H. Jackson.

Thirty-one years ago, when he graduated here, after serving as president of his class twice and heading Phi Beta Kappa, Judge Parker used the same theme for his commencement oration. His subject was "Democracy—A New Unfolding of Human Power." At that time, and again tonight, he insisted that democracy is more than a mere form of government.

"There is nothing in the principle of the fundamental rights of the individual or in the constitution which forbids the proper extension of governmental powers in furtherance of the general welfare," Judge Parker told the university graduates.

"The individual liberty which the constitution guarantees is liberty under law, not mere freedom from restraint; and it is no violation of the constitutional principle that, with the increasing complexity of our social relationships, the powers of government should be extended into new fields and the freedom of action of the individual proportionately restrained," Judge Parker said.

"A business which is perfectly proper in a sparsely settled community may properly be forbidden as a public nuisance in a great city; and a regulation of trade or employment which would be insufferable among a simple agricultural people may be essential to their general welfare after they have developed industry and commerce on a large scale."

The graduating exercises were held in Kenan stadium at sunset. Before presenting the diplomas, Governor Clyde R. Hoey spoke briefly, and President Frank P. Graham gave the graduates a short farewell address.

Honorary degrees were conferred on Governor Hoey, James Boyd of Southern Pines, the author, and Dr. C. S. Brimley, assistant entomologist of State Department of Agriculture. Doctorates of laws were awarded the Governor and Dr. Brimley, and on Mr. Boyd was conferred a doctorate in literature. Dr. Archibald Henderson presented the recipients and President Graham made the citations.

GRANITE QUARRY OPENS NEW CHURCH

About 300 members and friends met Sunday, May 29, for an all-day formal opening of the new $15,000 auditorium of Shiloh Methodist church at Granite Quarry.

At the Sunday school 152 were present. H. S. Melton is superintendent, and Dr. C. N. Clark, presiding elder of this district, preached at the morning service. At noon a picnic dinner was served on the grounds, and in the afternoon there was another service. During the afternoon members of the building and finance committees present were recognized. The building committee is composed of R. M. Brown, chairman, J. W. Hudson, L. J. Klutts, S. J. Stutts and R. L. Williams.

Former members of the congregation present were Rev. R. L. Melton and Rev. J. O. Cox. The latter began the church auditorium building program during his regime.

The handsome building is constructed of granite and is free of any indebtedness. It was fully complete at the opening, including the carpet on the floor. Rev. T. B. Huneycutt is pastor.

STATESVILLE DISTRICT AT NORTH WILKESBORO

The Statesville district conference was held May 17-18 at North Wilkesboro church with the presiding elder, J. W. Hoyle, in charge. The weather was ideal, the attendance large and a fine spirit prevailed throughout the conference.

All the pastors were present except D. H. Rhinehart and H. L. Powell, who were absent due to illness. The pastors' reports were very interesting and showed that much progress is being made in the district.

A number of revivals have been held which resulted in many additions to the church. To date 31 revivals have been held and there are 91 yet to be held. Four hundred and ten have been received on profession of faith and 184 by certificate. Eighty-three per cent of the pastors' salaries have been paid to date. Thirteen of the 39 charges are up to date on this item; 63 per cent of benevolences due have been paid. The debt on three churches has been paid and one new church has been built and many improvements made on churches.

There were many visiting brethren present. Among them were Rev. J. W. Plint and Rev. Mr. Bumgarner of the M. E. Church, Rev. Eugene Olive of N. Wilkesboro church, Dr. C. N. Clark, Dr. G. T. Rowe, Rev. H. G. Allen, Rev. C. B. Washam, Rev. J. S. Hiatt, Rev. D. A. Oakley, Rev. J. G. Wilkinson, Rev. J. W. Grose, and E. J. Coltrane, president of Brevard College.

Rev. R. E. Ward preached at the opening session of the conference and brought a helpful message on the subject of Christian perfection. Rev. G. R. Stafford preached at the evening service. Rev. J. W. Plint, district superintendent of the Statesville district of the Blue Ridge conference of the M. E. Church, spoke in regard to advantages of united Methodism. One of the high moments of the conference was the address delivered by Dr. G. T. Rowe on Wesley's Aldersgate experience.

W. H. Worth was elected district lay leader and R. C. Bunch and L. S. Weaver associate lay leaders.

At the morning session of the second day of the conference Rev. J. C. Gentry preached.

Rev. Julian J. Holmes was recommended to the annual conference for admission on trial.

The conference voted to give the presiding elder, Rev. J. W. Hoyle, a two weeks' vacation.

Hopewell church on the Catawba charge was selected as the meeting place for the next conference.

The following delegates were elected to annual conference: W. H. Worth, R. C. Bunch, Mrs. T. W. Goode, W. T. Nicholson, R. M. Abernethy, J. E. Rowe, Mrs. J. B. Tabor, Jr., Mrs. L. H. Phillips, Miss Blanche Pugh, Peter Brame, W. D. Halfacre, Miss Lillian Sutherland, T. E. Parker, Mrs. G. W. Mann, Mrs. J. B. Henderson, L. S. Weaver, G. F. Ivey, R. L. Snow, Gladys Hefner, J. S. Keever, M. H. James, W. L. Hefner and F. D. Stonestreet.

J. B. Tabor, Jr., Secretary.

ROWLAND NEWS ITEMS

We are planning for our vacation Bible school to be held in the Rowland church June 13-26. Our workers are very enthusiastic about this school, and we have reason to believe it will be a great success.

We had a very full day the second Sunday in May. Our presiding elder, W. V. McRae, preached for us in the morning, administered the Lord's Supper to a very large number (86) and held the second quarterly conference. The first morning service, the first communion service, and the first quarterly conference and a first rate sermon made history for the new church. We appreciate very highly his words of approval and commendation of our church plant, and most especially about the auditorium and altar. All the churches made excellent reports on collection of finances. Rowland church alone has raised over $3000 for building purposes since our annual conference.

Rev. J. E. Blalock helped us in a meeting at Centenary. It was the last revival meeting he ever held. The pastor and people appreciated his helpful and inspiring gospel messages. But how little did we think when the meeting closed on the second Sunday night in May that he would be taken away so soon. Truly a good man has gone to his reward. I for one had begun to love him as a blood brother. Our relationship had been very close, and needless to say, his translation, coming so suddenly and without warning as it did, has caused me to think more seriously of the call that will come to us some day, and of the words of the Master, "I must work the work of him that sent me while it is day; the night cometh when no man can work." John Blalock will always live in the hearts and lives of many of us who admired his quiet, but highly effective, Christian ministry. Our heartfelt sympathy goes out to his ever faithful companion and children, as well as to the members of Fairmont churches, our nearest neighboring charge.

He was a member of our little group of five preachers and their wives of adjacent pastoral charges who met in Christian fellowship and the breaking of bread in the various parsonage homes one night out of each month. We used our theme song at every meeting, "When we all get together," and we knew each other only by our given names. Truly such fellowship was divine. A broken wreath of beautiful flowers placed on his grave indicated that our circle of "Parsonage Peppers" has been broken but not discontinued.

J. Bascom Hurley.

SEVENTH ANNUAL VACATION SCHOOL AT FIRST CHURCH, WILSON

"The best in the history of the church" is the report from many concerning the seventh annual vacation church school held in First church, Wilson, May 16-27, under the direction of Miss Gertrude Flowers. A total enrollment of 100 shaded the hours of worship, work, study and play from 8:45 to 11:45. The beginner children used the course "Our Father's World."



Junior Class, Vacation Bible School

The primary group used the course "Our Daily Bread." This course helped the children associate God with the food they eat, discovering his part in providing that food, and making more meaningful the habit of thanking God for it. The group planted beans and potatoes, watching them sprout, arranged an exhibit of the ingredients of bread, visited wheat fields, made a book of prayers and Bible stories for shut-ins, planned a picnic for the older children, learned new songs and dramatized favorite stories.

The junior group used the unit "What Is in Your Bible?" This course was an effort to provide boys and girls with opportunities of many kinds to discover what the Bible really is, and enough of what is in it and how it came to be there to make them eager to continue the exploration, the discoveries and the increasingly skillful appropriation of its treasurers for their own lives. A picture pageant of the people and the books in the form of a wall frieze was made by one class. The tabernacle where God lived among his people was made by another group. The Nativity scene was made of clay by another class.

The Sunday evening worship hour was the commencement service. Church School Day was also observed. The pastor, Rev. A. J. Hobbs, presented certificates of distinction for perfect attendance to a large group. "The Life of Jesus" was presented by members of the school in hymns, stories and dramatization to a large audience. The work done in the school was on display.

First church is planning for a bigger, better school next year.

EDENTON STREET CHURCH PROSPERS

At the district conference in Louisburg on May 20, Edenton Street church in Raleigh rendered a most gratifying report. Eighty persons have been added to the church membership by vows during the first six months of the present conference year. The salaries, benevolences and orphanage acceptance are all paid up to date.

Attendance at the sessions of the church school continues to reach a high mark.

Two worship services are conducted each Sunday morning at 11 o'clock. Rev. Forrest D. Hedden, the associate pastor, is in charge of the junior church service, while the pastor, Rev. Eugene C. Few, conducts the adult worship service in the church auditorium. On practically every Sunday morning each of these services witnesses a capacity attendance.

Aldersgate Day was appropriately observed on the evening of May 24.

A vacation church school in progress from May 16-27 proved highly successful.

PREACHERS ALWAYS IDEALISTS

There is no good reason why ministers should not be classed as realists. In the best sense of the word, they are realists, necessarily so. It is a dream world in which they live, much less is it a fool's paradise. The existing facts and forces, the prevailing laws and institutions of life are so sternly real for ministers as for others. Most of them live very practical lives, and are constantly engaged in very practical endeavors. They know as well as any one knows, that the ideal, however high and fine it may be, is always and everywhere conditioned by the actual.

There is no escaping the fact, however, that preachers are essentially idealists. They not only know life as it is, they see it as it should be, and please God, will be, and—if the City of God is ever to come down out of heaven—must be.

We recall a rather animated conversation we had with an elderly friend who had dropped into the study. An old army officer, with fine qualities of mind and heart, he was spending the evening of life with books and magazines. His library was richly stocked with the best of the world's literature. When he read a book or a challenging article, he was always eager to share its contents. Age had not deprived him of his military bearing, nor had it dimmed his military outlook. On this particular occasion, it was the morning of Armistice Day. Conversation turned naturally to war and peace and preparedness. He argued vigorously for a more thorough mobilization of our national resources, punctuating his points by pounding the floor with his inevitable cane. We rather insisted on the mobilization of the world for peace. Of course, we got nowhere. He finally left with this parting shot (spoken warmly, but not unfriendly): "You preachers are all idealists, always advancing theories, never facing facts!"

We did not resent the fling, even though it was only a half truth. We are idealists. Our spiritual forebears were the Prophets and the Apostles, and they were all idealists. So. likewise, are the finest minds of our generation, teachers in our schools and colleges, authors of good books, artists and song writers, statesmen of the better sort, business and professional men at their best. Thoughful people never sneer at ideals. To do so would be to mortgage the future to the prejudices and shortcomings of the present. If all idealists should suddenly leave this world, the rest of mankind would, ere long, be hiding in dens and caves, and calling upon the rocks and hills to hide them from the wrath of God—or from a godless and hopeless materialism, which is the same thing.

There are many idealists today—and they are the seers of this generation—who in the face of a menacing world situation, regardless of booming cannon and rattling swords, are declaring that war is a thing too monstrous to survive. They are right—right!—no matter how fiendishly present appearances may mock them.

President Wilson may have been wise or unwise in fathering his particular League of Nations. President Harding may have been wise or unwise in calling a Conference for the Limitation of Armaments. Harding, Hughes, Coolidge, Hoover and Roosevelt may have been wise or unwise in sponsoring the World Court. But whether wise or foolish, right or wrong, they were all facing in the right direction. The world is moving toward international comity and co-operation as inevitably as the 13 colonies moved toward togetherness during the year preceding '76. Those who are preaching and toiling for common action among the nations are moving in destiny with world events, even as Washington and Jefferson, Franklin and Hancock, John Adams and Robert Morris, and all other worth while statesmen of that day were in line with a predetermined national destiny when they moved for common action among the colonies.

There are no men anywhere in position of public trust who have a better right or a clearer commission to herald the day-dawn of a new era in the international world than the prophet seers who stand in the watch-towers of Christian pulpits, ordained of God to preach "Peace on earth among men of good will."—A. H. B., in The United Presbyterian.

SALISBURY DISTRICT CONFERENCE

The conference was opened with devotionals by Rev. J. S. Gibbs, pastor of the First church at Albemarle.

The conference sermon was delivered at 11:45 a. m. by Rev. Walter B. West, who spoke on "The Quest for God." Rev. Carl H. King, secretary of the conference board of Christian education, also spoke at the morning session.

Other speakers included: Dr. Paul N. Garber of Duke University; Dr. E. J. Coltrane, president of Brevard College; Dr. Sharpe, president of Pfeiffer Junior College at Misenheimer; O. V. Woolsey, superintendent of the Children's Home at Winston-Salem; and Dr. L. B. Abernethy of Albemarle.

Mrs. Z. V. Moss of Albemarle, district secretary of the woman's missionary society, addressed the conference on behalf of the work of the organization.

A summary of the pastors' report disclosed that there was much activity in the church program and that 50 per cent on all claims had been paid up to date.

A suitable memorial was submitted and passed by the conference in memory of W. R. Odell, who for more than half a century was a leading layman of the church.

W. C. Lisk of Zion church was chairman of the committee in charge of entertainment and provided a fine program. Delegates to the conference enjoyed a midday dinner at the school house. The meeting adjourned shortly before 6 p. m.

O. A. Swearingen of Mt. Pleasant was elected district lay leader, and B. V. Hedrick and S. L. Gulledge were named associate lay leaders for Rowan and Stanly counties, respectively. Mrs. K. A. Shinn of China Grove was elected to membership on the district parsonage committee.

Sherrill A. Biggers of Mt. Pleasant and Ivey Roscoe Miller of Woodleaf were licensed to preach and J. E. Rink of Coburn Memorial church, this city, was recommended for admission to the annual conference.

Visitors to the conference included: Rev. John W. Hoyle, presiding elder of the Statesville district; Rev. A. C. Gibbs of Statesville; Rev. J. Max Brandon of the Morganton circuit; Rev. J. N. Wise of the Shelby circuit; Rev. W. J. Plint, district superintendent of Statesville district; Rev. Lee Shipton of the Lutheran church at Richfield; Rev. R. C. Nimon, pastor at Pfeiffer College; and Dr. R. A. Smith of Greensboro College.

Delegates to the conference at Charlotte follow: B. V. Hedrick, H. Q. Sides, J. D. Carter, Mrs. E. L. Kirk, J. A. Brown, J. C. Kesler, Mrs. K. A. Shinn, W. C. Lisk, C. G. Frick, J. F. Harrelson, S. T. Coburn and Mrs. O. C. Godfrey, all of Rowan county; J. N. Smoot, E. M. Holt, J. F. Johnson and Mrs. Byron Stockton, A. G. Odell, C. J. Goodman, S. G. Hawfield and R. L. Hartsell, all of Cabarrus county; Mrs. Z. V. Moss, J. W. Ivey, L. H. Bost and Mrs. T. A. Hartsell, all of Stanly county.

MINISTERS' WIVES TO IMPROVE PARSONAGES

The ministers' wives of the Waynesville district met May 18 at Cullowhee during district conference. The meeting was held at the parsonage. The president, Mrs. J. H. Carper, presided. Officers were elected for next year as follows: Mrs. W. A. Barker, president; Mrs. J. C. Stokes, vice president; Mrs. E. C. Price, secretary.

A meeting was planned for the summer at Junaluska. Suggestions on improvements of parsonages are to be given then. Each member told what she had already done to make her parsonage more attractive.

During the lunch hour at district conference a special table was arranged by Mrs. Frank Brown, president of the Cullowhee missionary society for the ministers' wives. There were 18 ministers' wives present.

Mrs. W. A. Barber, President.
Mrs. E. C. Price, Secretary.

A Notable Graduation Day at Duke University

In late afternoon exercises held June 6 at the stadium as thousands of parents, friends and alumni looked on, 833 students received 15 classes of degrees to end Duke University's centennial commencement.

Seven honorary degrees were conferred upon notables in the fields of religion, science, literature, and government. They were: Rev. James Braxton Craven, Greensboro; Rev. Norman Vincent Peale, New York, doctors of divinity; Charles H. Herty, Savannah, Ga., doctor of science; Ray Stannard Baker ("David Grayson"), Amherst, Mass., and Ellen Glasgow, Richmond, Va., doctors of literature; Lewis Hill Weed of Baltimore, Md., and Governor Clyde R. Hoey of North Carolina, doctors of laws.

Duke graduates included 500 bachelors of art, 70 bachelors of science, 88 masters of arts, 32 masters of education, 22 bachelors of divinity, 19 bachelors of law, one master of laws, 54 doctors of medicine, 18 diplomas in nursing, and 29 doctors of philosophy.

Governor Hoey spoke briefly to the graduates, as did President W. P. Few, but the only formal speaker on the program was a representative of the senior class, Wade Marr, Jr., of Raleigh, winner of the Wiley Gray oratorical medal.

During the morning the commencement address was delivered by Dr. Felix Morley, editor of the Washington Post, who spoke on "The Modern Press and Democracy." At noon the annual alumni-alumnae luncheon, attended by approximately 1,000, was held. Each year finds an ever increasing throng that crowd about the tables.

Presiding was Allen Gwyn, '18, of Reidsville, president of the General Alumni Association. Fred W. Terrell of Burlington spoke for the 25th year reunion class, and Mrs. Lucille Gorham Souders, '12, president of the General Alumnae Association, extended greetings for her group.

Miss Ellen Glasgow, who later in the day received the Litt. D. degree, delighted the alumni assembly by speaking. She contrasted the universality of educational opportunities for women today with the difficulties encountered by women seeking an education in her youth. Dean Weed, also representing the group to receive honorary degrees, expressed his amazement and delight at the development of Duke University. He said that the development of a great educational center in Durham was the greatest thing that has been done in American education in many years.

President Few, in introducing Dean Weed, said that the Johns Hopkins dean played a great part in organizing the Duke medical school by his advice and personal interest.

The Duke president, citing some of the objectives of the forthcoming centennial celebration, urged the alumni to support the university's causes. He said they had the opportunity of continuing their earthly mortality by uniting their relatively weak and transitory lives with an undying institution that will go on with its work long after they are gone. He urged an understanding of what the university is, and the helping of others to understand it.

P. Frank Hanes, '11, of Winston-Salem was elected president of the General Alumni Association, and Miss Blanche Henry Clark, '27, of Nashville, Tenn., was elected president of the alumnae association.

Thus ended at set of sun a notable commencement day the presence of more than 5000 assembled in the Duke stadium amid the most entrancing surroundings. The century ended gloriously.

ASHEVILLE DISTRICT CONFERENCE

The 49th session of the Asheville district conference met as the guest of Acton Methodist church, in the Sand Hill school building, with the presiding elder, Rev. M. T. Smathers, in charge. The presiding elder conducted the devotions and Edgar H. Nease was elected secretary, with Miss Vila Ownbey and Miss Elizabeth Allbert assistants.

Rev. W. A. Rollins, presiding elder of the Waynesville district, preached the sermon of the conference, speaking with effectiveness and power on the subject of "Aldersgate."

A novel feature of the conference was the fact that there were no committee meetings. All committees had been appointed before the conference convened and had met and prepared reports which were presented. The following representing schools and other causes were present and spoke: Dr. P. N. Garber, Prof. John Bennett, Rev. Carl H. King, Dr. M. T. Plyler, Dr. L. B. Abernethy and O. V. Woosley.

The food for the lunch was well prepared, abundant, and well served.

H. A. Dunham presided at the laymen's hour, during which time he was re-elected district lay leader with George Evans, C. E. Morgan and W. O. Griffith associate lay leaders.

The following were elected delegates to the annual conference: L. J. Brookshire, G. C. Brown, Zeb F. Curtis, H. A. Dunham, J. B. Edwards, George E. Evans, Ottis Green, Mrs. S. E. Greenwood, Miss Amy Hackney, Mrs. E. M. Hoyle, Mrs. E. G. Miller, C. E. Morgan, Fred Proffitt, Arthur Smathers, and Guy Weaver, with the following alternates: Mrs. M. S. Bridges, S. O. Edney, Mrs. R. B. Fuller, Roy E. Johnston, J. H. McIntosh, Mrs. J. H. Rea, J. W. Rives, and Mrs. T. G. Smith.

THE UNITING CONFERENCE

The meeting of the uniting conference will be a solemn meeting. The three churches pass out as entities. No longer any Methodist Episcopal, nor Methodist Protestant, nor Methodist Episcopal, South! We love the old names and 8,000,000 Methodists will experience some pang in giving them up. The new name, however, **The Methodist Church,** we have already taken to our hearts, and, paradoxically as it may be, we will no more continue to grieve than the happy bride in surrendering her name at the altar of marriage.

The meeting of the uniting conference should be, and will be, a happy meeting. The three branches come back to report what use they have made of their patrimony, which they divided years ago, and to reunite their accumulated fortunes. And such reports they will be! Our bishops at Birmingham read the report that the Southern churches will make to the uniting conference. Membeship grown from 448,000 in 1844 to 2,850,000 in 1938!

SEVEN NOTABLES RECEIVE HONORARY DEGREES AT DUKE UNIVERSITY



Duke University conferred honorary degrees on seven persons late Monday afternoon in the graduating exercises that closed its centennial commencement. Those honored were:

Top, left to right: Governor Clyde R. Hoey of North Carolina, LL.D.; Charles Holmes Herty of Savannah, Ga., noted chemist and pioneer in the development of the southern pulp and paper industry, D.Sc.; Rev. James B. Craven of Greensboro, leader in the Methodist Episcopal Church, South, and grandson of the first president of Trinity College, Dr. Braxton Craven, D.D.; Ellen Glasgow, widely known southern novelist, author of "Vein of Iron" and other works, Litt. D.

Lower, left to right: Rev. Norman Vincent Peale, Pastor of Marble Collegiate church, New York, commencement preacher, D.D.; Ray Stannard Baker, Amhert, N. H., author of the "Life and Letters of Woodrow Wilson," and widely known for other writings under the pen name of "David Grayson," Litt. D.; Dean Lewis Hill Weed, director of the Johns Hopkins University school of medicine, author of numerous monographs on anatomy and neurology, LL.D.

Publishing interests, schools, colleges, universities, church extension, hospitals, Advocates, finance and assemblies, of all these remarkable reports will be made. Likewise the Methodist Episcopal Church will have its report of remarkable growth in material and spiritual achievements. So the Methodist Protestant. Surely divine providence has blessed the division in other years, and we believe and trust and pray that the united church will have the divine favor and will achieve yet the largest things in all Methodist history.

Another thing: In the matter of electing delegates to the Uniting Conference, let us declare a moratorium on politics, in so far as such a thing is humanly possible. The task committed to the Uniting Conference is so tremendous that it will tax the abilities of our very best men. The single item of "harmonizing" the Discipline of the three churches, for example, embraces such matters as "memberships, the conferences, the ministry, judicial administration, and temporal economy." Only men who accurately know the history of our Discipline, its contents now, the changes from the past, and who are of such judicial temperament as to suggest what it should contain for the future—such men, if they can be found, should be diligently sought for in all our conferences.—The Southwestern Advocate.

NO MAN CAN SERVE TWO COUNTRIES

I am an American and not a hyphenate, and I deny that any intellectually honest or sincere person can have a divided allegiance. This talk of Baron von Neurath and Adolf Hitler and General Goring about once a German always a German is the most scandalous nonsense. It presupposes that every German who has taken the oath of allegiance to the country to which he has emigrated—to the United States or to Brazil or to Switzerland—is ready to lie and to cheat and to perjure himself.

Secretary Hull was right in immediately denouncing Baron von Neurath's statement that Germany would never allow any other country to interfere with its contention that a German is a German whether he takes an oath to serve another country or not.—Oswald Garrison Villard.

N. C. CONFERENCE BROTHERHOOD NOTICE

On account of the death of Rev. J. E. Blalock we are issuing call number 64. Beneficiaries will pay $3 and non-beneficiaries will pay $1. Make checks payable to Rev. R. L. Jerome, Treas., 1908 Princess Street, Wilmington, N. C.

Special note: If your check will not clear at par in Wilmington please add 10 cents. On a number of checks, especially small banks, the Brotherhood has to pay 10 cents. Ask your banker about this, and please see that the Brotherhood gets the full amount due.

Evangelism—Ready to Go!

By R. P. (BOB) SHULER

The General Conference, recently held in Birmingham, set up a Commission on Evangelism, provided for a general secretary, placed the whole cause of evangelism under the direct supervision of our bishops, and instructed the Episcopal College to appoint a bishop to be directly in charge of the evangelistic activities of the church.

And now what!

Dr. H. C. Morrison, speaking to the General Conference, in defense of the commission, complained that such an organization might mean nothing but the fitting of a harness to God's free gospel preachers, and if so, it would prove disastrous. If what we have done is all we shall do, he is correct. But if this new set-up is in reality the prelude to a spiritual crusade, the action of the General Conference may mean the dawning of a mighty day in united Methodism.

In the setting up of the commission, the General Conference did four things:

First, it authorized a church-wide evangelistic movement.

Second, it gave to it power and leadership.

Third, it provided for financial resources and physical equipment.

Fourth, it pledged the ministry of the church to united action.

What kind of revival should this commission promote?

A revival through our church school? Yes.

A revival by means of personal and visitation contacts? Yes.

A revival through mass appeal? Yes.

And what is more important, it should blend the three. And what is most important, it should not be content to play upon the surface, but find its way to the center, where men live.

I mean by that statement something which if my readers do not follow closely they may doubt or even deny. It is my contention that no great revival has ever been known that was not attended by a deep emotional demonstration. Great revivals have begun in men's hearts and have spread from this to their heads, their hands, their purses, and every vital instrument and agency that belong to the man, whose real life has its source and being in his emotional nature.

The hour has come for Methodism to chart a gulf stream of spiritual warmth along her coast lines. We need to spread a bit of heaven's honey on the stale bread of some of our churchly performances. I want to see a revival in Methodism that will do the same thing for our membership that Boulder Dam does for my city of Los Angeles when the switch is turned. I am convinced that it is Methodism's hour to turn the switch.

I think I may be just a wee bit weary of credits. I want to witness creation. I want to see the church in the twice-born business. I want to see dead men live again. I want to hear some miracle-touched man cry out: "Whereas I was blind, now I see."

Some of my brethren, half in jest, half in earnest, accused me at Birmingham of wanting to be a bishop so that I could lead the crusade of evangelism over the church. In that soft indictment they "caught me cold." If ever I have been guilty of selfish ambition, I hope of a holy nature, it was at that point.

I am ready to confess that I would gladly give half of the years that God shall yet extend for the privilege of flinging my heart and soul into the leadership of the kind of revival that I believe Golgotha's Redeemer and our risen Lord is eager to send the way of an anemic church in a tragedy doomed world.

However, I yield the blessed opportunity to Bishop Charles C. Selecman, the man to whose heart the church is handing this mission of spiritual deliverance, happy in the assurance that God is ready and all heaven bends low to send the way of the thirsty corn the showers of rejoicing.

I doubt so many things today that I am glad to be sure of one. I doubt our political leadership the world over. How can I help it! I doubt our money changers. I doubt our boasted economic promises. I doubt the directions of our social groups. They lead us toward the wilderness. I doubt the trends of modern-day education. It has landed us on our own faces in the dust. It no longer produces the moral fiber that sustains the nation. My heart is sorely troubled with my doubts.

But I am sure of God. I am sure that he can save. I am sure that his grace is sufficient. I am sure that he awaits our faith and zeal, our prayers and loyal living, the truthful acclaim from our lips of his gospel of a full salvation to start a conflagration like that which spread from the hot coals when Wesley's heart was warmed.

Brethren, if God is ready to march, let's accept the challenge of those whose eloquent lips lie dust, but who in their day proclaimed his sovereign power to save—I say, let's hear the call of those who builded Methodism, and fall in behind Jehovah for this march.

And let's not be disturbed if a few tears are shed, or become embarrassed when some young maiden climbs the cliffs beyond the parted sea and shouts a hallelujah, attuned to harps our ears are too feeble to hear, but our raptured hearts shall recognize.

THE PERJURER IS CRIMINAL'S GREAT SUPPORT

We have today in the courts of our country the most appalling scourge of perjury ever known in the history of America. A criminal seeking to outwit the authorities who so justly have arrested him for his crime seems able, with amazing ease, to assemble a multitude of witnesses who will swear falsely to his whereabouts at the time of the commission of his deed. In this effort the criminal is aided and abetted and, all too frequently, directed by the lawyer-criminal, who, instead of remembering the fact that he is an officer of the court, aligns himself with the forces of the underworld, and creates false alibis for the aid of his client, forgetting his responsibility to the court and to society. The result is that in case after case the guilty person escapes because a dozen others have committed another crime in order to help him—that of perjury. It is time that men take an active and militant part in driving out the hanger-on of crime, the witness who commits perjury.—J. Edgar Hoover.

N. C. CONFERENCE TREASURER'S REPORT, MAY 1-JUNE 1

Durham District

Chapel Hill	$125.00
Durham—Carr	116.25
Lakewood	42.00
Trinity	280.31
West Durham	75.00
Milton	25.00
Moncure	79.17
South Alamance	23.49
Stem	20.00
Total	786.22

Elizabeth City District

Ahoskie	175.00
Bath	80.00
Edenton	140.00
Elizabeth City, City Road	150.00
Gates	130.00
Hertford	179.00
Kennekeet	93.00
Kitty Hawk	42.50
North Gates	105.00
Plymouth	74.00
South Mills	35.00
Swan Quarter-Fairfield	65.00
Wanchese	90.00
Williamston	240.00
Windsor	63.00
Total	1661.50

Fayetteville District

Aberdeen-Vass	65.00
Caledonia	20.00
Fayetteville, Hay St.	100.00
Glendon	47.00
Mount Gilead	250.00
Parkton	16.75
Rockingham	975.00
Total	1473.75

New Bern District

Dover	25.00
LaGrange	46.00
Morehead City	235.26
Oriental	25.00
Straits-Harlowe	17.50
Total	348.76

Raleigh District

Bailey	50.00
Benson	100.00
Creedmoor	200.00
Dunn, Devine St.	162.50
Erwin	70.00
Henderson, First Church	100.00
Louisburg	100.00
Millbrook	64.02
Oxford	100.00
Oxford Ct.	60.00
Raleigh—Edenton St.	750.00
Fairmont	25.00
Hayes Barton	100.00
Selma	75.00
Tar River	67.00
Zebulon-Wendell	70.00
Total	2093.52

Rocky Mount District

Halifax	94.50
Northampton	135.58
Rocky Mt.—Clark St.	50.00
First Church	906.50
Rosemary	300.00
Seaboard	39.12
Warren	92.00
Weldon	250.00
Total	1867.70

Wilmington District

Chadbourn	50.00
Faison-Kenansville	35.00
Southport	25.00
St. Pauls	108.81
Wallace-Rose Hill	25.00
Whiteville	200.00
Wilmington, Epworth-Westley	75.00
Total	518.81
Grand total	8750.26

C. A. Dillon, Treas.

DAVENPORT COLLEGE REUNION

A reunion of alumnae, former faculty members and friends of Davenport College, Lenoir, was held Sunday, May 29, on the Davenport College campus. About 75 people from various sections of the state were present at the picnic lunch served on the front veranda of Main building at 1 o'clock.

Lunch was followed by a brief program and business meeting presided over by Miss Sarah Lackey of Lenoir, president of the alumnae association. Mrs. F. N. Blackwell of Lenoir, former voice professor, led the group in singing the college song, after which Rev. W. A. Jenkins of Elkin, president of the college at the time of its closing in 1933, spoke with sincerity and enthusiasm of the joys of renewing old friendships, of the continued loyalty of the Davenport alumnae, and of the ideals and spirit of Davenport College that can never die. His remarks were followed by words of greeting and friendship from Rev. E. Meyers, pastor of the Methodist church of Lenoir.

By a unanimous vote of the alumnae it was decided that a reunion would be held at Davenport College each year on the second Sunday in June, each person who attends being asked to bring a picnic lunch. The meeting Sunday was the third that has been held since 1933.

Alumnae officers elected last year will continue to serve indefinitely. They are Sarah Lackey, president, and Lucille Ivey of Hickory, secretary and treasurer.

Ruth Maness,
Alumnae Reporter.

NEW BERN DISTRICT YOUNG PEOPLE'S RALLY

New Bern district young people's rally was held at Kinston on May 27.

Following the introduction of pastors and their wives in a business session Rev. W. A. Tew appointed Rev. R. W. Bradshaw as receiver of the mission specials. The attendance totaled 56, Snow Hill having 12, the largest number present; Woodland 11, Kinston 10, Hookerton 8, Dover 7, Pink Hill 7, Goldston 1. A report of the local organizations of the foregoing churches was given by the presidents.

Rev. R. W. Bradshaw discussed "The Young People's Division of the Local Church."

Fifty-five came from the Neuse River union. There was one representative of the Wayne county union. Rev. W. A. Tew brought greetings and a report from the Carteret county union. The publicity superintendents of unions were requested to send reports of activities to Mr. Bradshaw and district director, Mr. Tew. Plans to organize a new union to serve Aurora, Oriental and Pamlico charges will be made at a meeting June 3.

Rev. H. M. McLamb, pastor of the Pink Hill charge, talked on "Evangelism in the Young People's Division."

In boosting the summer assemblies the topic, "What the Louisburg Young People's Assemblies Mean to Me," was discussed by Miss Sara Hill. Rev. W. A. Tew spoke on "The New Bern District at Louisburg Last Year." Miss Sara Spruill, secretary of the assembly, talked on "The Louisburg Assembly This Year." Announcements concerning other assemblies were made by Mr. Bradshaw.

Sara Hill, Sec.

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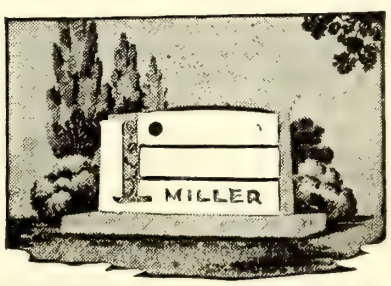
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ASSEMBLY REGISTRATIONS

Assembly registrations are coming in daily. After June 15 there will be no registration on quotas to the individual churches and registrations will be accepted in the order received until the capacity of our dormitory space is filled. We suggest, therefore, that all registrations be sent as early as possible. Those who desire to take advantage of their quota should send in registrations at once, and those who wish to send more delegates than their quota calls for should also send in registrations immediately so that their group may be in line for acceptance as soon as quota registrations are lifted. All delegates are expected to register in advance of the assembly.

REGISTRATIONS TO DATE

Young People's Assembly

Mary Susan Henley, Roxboro.
Helen Reid Sanders, Roxboro.
David Edmonds, Scotland Neck.
Frances Foushee, Roxboro, Route 1.
Mae Wrenn, Roxboro, Route 1.
Peggy Royster Jones, Raleigh.
Lindsay Wagstaff, Roxboro, Route 1.
T. C. Wagstaff, Roxboro, Route 1.
Myrtle Perkins, Roxboro, Route 1.
Mildred Owens, Edenton.
Julia Nell Whitehurst, Bethel.
Margaret Brown Martin, Bethel.
Margaret Little Blount, Bethel.
Jean Rook, Bethel.
Earl Proctor Andrews, Bethel.
Frances Rhodes, Washington.
Jack Lamm, Wilson,
Eula C. Barbee, Wilson.
Tommie Hobbs, Wilson.
Tommie Watson, Wilson.
Elizabeth Clark, Wilson.
Elizabeth Martin, Wilson.
Martha Kirkland, Wilson.
Brockett Wilkins, Wilson.

First Louisburg Christian Adventure Assembly

Jane Gardner, Washington.
Louise Highsmith, Raleigh.
Mary Blane Justus, Washington.
Elizabeth Woodell, Raleigh.
Audrey Rudder, Roxboro, Route 1.
Mary Jo Holder, Raleigh.

DURHAM DISTRICT YOUNG PEOPLE'S RALLIES

Two rallies were held this year for the young people of the Durham district under the leadership of the district director, Rev. M. W. Lawrence. At Orange church, Carrboro circuit,, on May 15 there were 130 present, and at Leasburg church the next afternoon there were 183. Records indicate that this attendance was much better than for any recent year; in fact, it was more than the combined attendance in 1935, 1936 and 1937.

At Orange church the opening devotional was led by the Mebane young people. Talks on "What the Assembly Has Meant to Me" were given by Mary Frances Kellam and Fern Rice, Lakewood church, Durham. An address, "The Church Needs Young People," was given by Rev. A. P. Brantley.

At Leasburg the opening devotional in the afternoon was given by the Cedar Grove folks, and in the evening by the Milton young people. Talks on "What the Assembly Has Meant to Me" were given by Edith Cridlin, Person circuit, and Frances Winstead, Long Memorial, Roxboro. A talk, "Young People Need the Church," was given by Miss Mandy Tilly, Bahama, and Rev. W. L. Maness spoke on the subject, "The Church Needs Young People."

The inspirational address at each rally was given in the evening by Rev. Carlos P. Womack, speaking on the Youth Crusade. A discussion of the Young People's Division in the Local Church was led by Mrs. Floyd M. Patterson. Mr. Patterson gave information about the summer assemblies for 1938 at each rally, discussing the Young People's Assembly and the Christian Adventure assemblies.

At each rally there was a picnic supper between the afternoon and evening services, followed by a period of recreational and fellowship.

NEW BERN DISTRICT RALLIES

Rallies for the New Bern district were held at Beaufort and at Kinston. Rev. W. A. Tew, district director of young people's work, presided over each meeting in a most pleasing and effective manner.

At Beaufort the Beaufort young people conducted the opening worship period and at Kinston the young people from Queen Street church conducted the service. Miss Sara Spruill, secretary of the Conference Young People's Organization, presented the matter of the Louisburg Assembly in each rally and Mr. Bradshaw, director of young people's work, discussed young people's work in the local church and presented the Christian Adventure assemblies. Mrs. Lenwood Brinson spoke on the work of the Carteret county union at the Beaufort meeting. At Kinston Miss Sarah Hill spoke on "What the Young People's Assembly Has Meant to Me," and H. M. McLamb, pastor of Pink Hill charge, spoke on "Evangelism in the Young People's Division." Each rally closed with a short address by Mr. Bradshaw.

Attendance at the rallies this year showed an increase over the attendance of past years and the interest of the young people was very encouraging.

WILMINGTON YOUNG PEOPLE'S RALLIES

Three rallies were held in the Wilmington district under the leadership of Rev. Frank B. Joyner, district director, with approximately 450 young people and their leaders in attendance. The rallies were held at Richlands, Trinity church, Wilmington, and Elizabethtown, and in each place the host church had made excellent provision for the entertainment of the visiting groups of young people.

The young people's division of the local church conducted the opening devotional period, after which the district director, Mr. Joyner, took charge. A feature of each rally was a talk by a pastor on the theme, "The Church Needs Young People," and by a young person on the theme, "Young People Need the Church." Rev. E. C. Maness, Rev. John Cline and Rev. T. G. Vickers spoke very impressively on the first of these themes, and Miss Mildred Currie, Miss Alice Craft and Mr. Kenneth Johnson dealt most effectively with the other subject. The Louisburg Assembly was presented by Atwood Sutton, Sylvia Ann Presson, Evelyn Smith, Ruby Byrd, and Julian McKeithan. The young people's mission special was presented by the district director and every young people's division was urged to have a share in this important work. "The Young People's Division of the Local Church" was presented by Rev. Robert W. Bradshaw, conference director of Y. P. work. After a picnic supper and recreation hour the group assembled for another devotional period and an address by Mr. Bradshaw.

The rallies this year were unusually well attended, the Richlands rally having every charge in its area represented. In all, there were 24 charges represented and 15 pastors in attendance.

FAYETTEVILLE DISTRICT RALLIES

Fayetteville district rallies were held at Laurinburg and Sanford under the direction of Rev. Paul H. Fields, district director of young people's work. At Laurinburg the local young people's division conducted the opening devotional, and the pastor, Rev. H. L. Hendricks, welcomed the group to his church. At Sanford the local young people likewise conducted the opening worship period and the pastor, Rev. C. B. Culbreth, spoke words of welcome. The Y. P. mission special was presented by Miss King and Miss Lois Harrington. Miss Joyce Griffin and Miss Cornelia Atkins spoke on the subject, "Why Go to Louisburg." The conference director of young people's work spoke briefly on "Our Summer Assemblies."

The evening session in each rally following an enjoyable picnic and fellowship period was the high light of the rally. At Laurinburg the Earnhardt union, under the leadership of Miss Juanita Bracey, conducted an Aldersgate Commemoration service, and at Sanford the Jonesboro circuit union, under the leadership of Miss Joyce Griffin, conducted a similar service. Miss Olivia Ann Smith and Miss Ruth Hurley, the new president of Earnhardt union, had places on the program at Laurinburg, and Rev. J. W. Lineberger, pastor of St. John-Gibson charge, delivered a most helpful Aldersgate message. Others taking part on the program at Sanford were Alex Worthy, Cade Covington, Lucille Cox, and Mr. Fields.

Good attendance marked each of these rallies and the programs were of an exceptionally high order.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDREN'S DIVISION

Christian Education Institutes

Below is a report of the attendance at the Christian education and vacation school institutes held in the conference during March, April and May:

Asheville District

Meetings	2
Churches represented	9
Pastors present	5
Total attendance	38

Charlotte District

Meetings	3
Churches represented	41
Pastors present	14
Presiding elder	1
Total attendance	94

Gastonia District

Meetings	1
Churches represented	14
Pastors present	9
Presiding elder	1
Total attendance	62

Greensboro District

Meetings	3
Churches represented	20
Pastors present	16
Total attendance	52

Marion District

Meetings	4
Churches represented	82
Pastors present	27
Presiding Elder	2
Total attendance	240

Salisbury District

Meetings	2
Churches represented	24
Pastors present	8
Presiding elder	1
Total attendance	122

Statesville District

Meetings	4
Churches represented	95
Pastors present	29
Presiding elder	4
Total attendance	290

Waynesville District

Meetings	6
Churches represented	39
Pastors present	16
Presiding elder	1
Total attendance	120

Winston-Salem District

Meetings	3
Churches represented	34
Pastors present	18
Presiding elder	3
Total attendance	109

Grand Totals

Meetings	28
Churches represented	358
Pastors present	142
Presiding elders present	13
Total attendance	1127

It is difficult to evaluate meetings of this kind, but some very definite reparts have come to us. Several training schools have been planned for local churches. Some of these are to take place during the next few weeks, and some will be later in the summer and fall.

Miss Barnett Spratt was with us in some of the vacation school institutes, and she was able to give very real help to those persons who had the privilege of talking with her. In the other vacation school institutes the conference and district directors met with the local workers to discuss plans and set-up vacation schools. It was a real joy to meet so many of our workers. Already reports of 12 vacation schools have come in, and more will follow as the schools are completed. Let us have the report of your school as soon as it is ready. A very definite



Counselors, Girls, Camp, 1937

part of the value of the vacation school will be in results conserved through the regular church school, and more and more workers are telling of just such growth through the year.

A number of people have said that these meetings helped them to decide to go to Lake Junaluska for the summer program there. Come and join them at the Lake—the program needs you, and it will help you to be a better worker.

It was a privilege for your conference and district workers to become acquainted with so many of our fine workers. Won't more of you join them in such meetings, that we may come to know each other better, and so add to our enjoyment of and effectiveness in our work in the conference, district and local church? Elizabeth Oliver.

REGISTERED AT CAMP DELLWOOD MAY 29-JUNE 3

The following Intermediate boys and girls have registered for Camp Dellwood during the week of May 29 to June 3. The camp for girls is now practically filled. We can still register several boys. Girls: Mittie Isabel Boggan, Pee Dee; Margaret Bullock, Betty Mae Heath, Carolyn Kessler, Travis Wylie, Mary Frances Black, Charlotte; Edna Earle Cameron, Betty Bruce Ward, Lexington; Betty Jane Clay, Beverly Townsend, Boone; Julia Daniel, Betty Jean Willett, Annie Laurie Cole, Mary Virginia Heilig, Salisbury; Wyne Gabriel, Huntersville; Elizabeth Howard, Matthews; Helen Hughey, Jewell Aline Mason, Jean Oates, Frances Mitchell, Betty Baumberger, Asheville; Jean Jones, Hickory; Frances Kelly, Mount Holly; Frances Carolyn Leavitt, Wyolene Teal, Wadesboro; Miriam Smith, Cornelius; Mary Louise Talley, Ruth Talley, Randleman; Carolyn Jobe, Marjorie Smith, Forest City; Betty Jean Bartlett, Mary K. Young, Constance Nooney, Asheville.

Boys: Charles Jolliff, Robert Russell, Norman Warner, Hugh Allen Cazel, Francis McFarland, Wilbur McFarland, Jr., E. H. Nease, Jr., Charles Worley, Asheville; Billy Combs, Emmett Morgan, Hendersonville; Leslie Heath, Jr., John Wesley Henderson, Bobby Kirby, Edward Halliburton, Charlotte; Luther Sherrill, Concord; Billy Morrison, Matthews; Zack Simpson, Charlotte.

SHORT COURSE SCHOOLS

The conference board of Christian education is again making available a number of short courses to be taught by students from the School of Religion, Duke University. For a number of years students from Duke have been giving excellent service in this field.

This year we have engaged the services of four men, who are available for ten weeks beginning June 12. These instructors and the courses they are prepared to teach are as follows:

George Schreyer—Worship in the Small Church; The Meaning of the Christian Religion.

James Rink—Teaching; The Meaning of the Christian Religion.

McMurray Richey—The Life of Jesus; The Meaning of the Christian Religion.

Key Taylor—A Methodist and His Church.

Any pastor desiring to have a short course school taught by one of these young ministers will please get in touch with me at Box 828, Salisbury. The earlier your application is received the easier it will be to work out a satisfactory schedule for the pastor and instructor involved.

Jesse G. Wilkinson.

FOURTH SUNDAY MISSIONARY EDUCATION AND OFFERING

Are your children sharing in the plan of our church for missionary education? Are they sharing in the work of our church by observing each fourth Sunday as World Friendship Sunday, and sending their offering for that purpose?

Each pastor and superintendent of the children's division has received a list of all church schools in which the children are receiving this education, and whose offering is being used for this good work. If your church does not appear on the list, won't you see that your children no longer fail to have the privilege of sharing? If your church school is sharing in this work, and yet does not appear on this list, it is probable that your offering was not itemized, showing amount from each division, when it was sent to Mr. H. A. Dunham, Asheville. Please be sure to list the amount which is sent from the children's division, the young people's division and adult division.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

OUR HIGH SCHOOL GRADUATES

There are three high schools in the Winston-Salem city system: R. J. Reynolds, John W. Hanes and South. Nearly 400 boys and girls graduated from these high schools Tuesday night of this week, the graduating exercises being held in the Reynolds Memorial Auditorium at the R. J. Reynolds high school. About half of the high school graduates come from the Reynolds high, the school that our boys and girls attend. The Children's Home had 20 graduating with the Reynolds high group, four boys and 16 girls. Another boy graduated with the January class. Still another girl graduating with the class this year at the Children's Home until two years ago when she returned to live with her people here in Winston-Salem. Twenty members of our family have just finished their high school career. Several of these graduates will enter college this fall, several others will go in training for becoming nurses and others will secure work in various fields of endeavor. We are now very much interested in arranging for these youngsters.

SUMMER WORK

We now have ten promising young people here at the Children's Home who are anxious to find something to do this summer, something which will enable them to busily engage themselves from which some recompense can be secured for helping them along in their college career and in gaining a livelihood during the summer. These young people are in addition to our regular family. They have been engaged in their college work during the winter and spring and now have come home, to the only home they have. We are using all of them we can here at various phases of our work, but there are still a number who are trying to secure profitable employment.

SELF EVALUATION

One who deals constructively with youngsters has a very fine opportunity for observing human nature. So many practical problems come along for evaluation. If all problems could be satisfactorily solved there would be a lot of joy to the business. One of the most serious obstacles in the way of getting at real situations is an inability on the part of some youngsters to properly evaluate themselves. Too often failures are charged to the account of others. But after all, youngsters do not have a monopoly on this charging account. Many of us adults give an alibi for our frailties and failures. The Children's Home family is now in the midst of going through the trial and error period to that point where errors will be fewer and successes will be multiplied.

SOME DO, SOME DON'T

Our fifth Sunday contributions are coming in with some degree of encouragement. Indications point to a greater number of schools making contributions than occurred from the January fifth Sunday. However, the amount of the offerings has decreased in a number of instances. We never have a complaint to make about the amount of the offering so long as it is emphasized in the presence of our friends. When the matter is never presented and no effort is made to lay our cause upon the hearts and minds of our people we feel sorely disappointed. In the run of time we will make a list of our fifth Sunday contributions. This list, as in times past, will show that some did and some didn't help us on the fifth Sunday in May.



A girl with a purpose

THEM SHOES

I don't know what there is in a fellow that makes him like to hear a grammatical mistake, particularly if it vividly presents a physical mistake. This scribe took a large number of the younger boys and girls to church yesterday, the boys and girls who have been going barefooted for a while and whose feet have expanded to such proportions as not to conveniently accommodate themselves into shoes formerly comfortable. Walking on a hot Sunday morning with shoes cramping the feet is not conducive to a very worshipful atmosphere when arriving at any religious service. So it seemed that yesterday morning more feet were hitting the bench in front of them and more wiggling was accounted for on the bench below them than at any service in quite a long while. In asking for an explanation for the wigglesomeness one of the boys said, "Pop, it's them shoes."

CONSTRUCTIVE ENDEAVOR

Sara King, whose picture adorns this page, is of a somewhat serious temperament. At the same time she is a pretty well balanced young woman. Sara graduated from high school when she was barely 15. She then was at Brevard College for two years, graduating in June, 1936. Coming back to the Children's Home, she spent a year here doing such work as would earn her board and keep and help the Home along. Last fall she enrolled at Greensboro College as a junior and during the year was elected president of the Y. W. C. A. and a member of the student council, a rather unusual honor for a girl in her first year at college. Miss King is now preparing to go to the Blue Ridge conference for "Y" workers, where she will admirably represent her college's Young Women's Christian Association.

ENCOURAGING LETTERS

One of our favorite pastimes is the reading of encouraging letters from our friends. Many of them come to us and we frequently take time out to not only thank our friends but our heavenly Father for the encouragement thus extended. S. R. McEachern, superintendent of Cold Springs on the Mt. Pleasant circuit, writes: "I am sending you our fifth Sunday offering amounting to $9. I hope many of the Sunday schools remembered you yesterday. I know you are doing a good job with your large family and you need the support of all of us. Wish our little amount was lots more but am thankful we have that much to send. May God bless you in every effort."

Rev. J. R. Warren, pastor of the Bethel-New Hope charge, writes: "Attached find check for $3.25 from Union church school. There was a reunion at this church last Sunday and we took an offering for the Home. Yes, we have a church school at Union, the first one for years. We meet each preaching day, every two weeks. I think it will become a full time school later. The church school is just one month old but they thought of the Home Sunday."

WAIT TILL AUGUST

Already we are receiving a number of letters inquiring about the vacations our children are to have this summer. We are trying to keep the vacations out of the minds of our children yet awhile, but we do not mind our friends inquiring about them, so long as they do not unduly stir up the children. During June and July we are going to have the workingest crowd of boys and girls here you ever saw. We aren't going to be thinking about vacations, except as a joyful time coming at the end of some hard work. But during the first two weeks in August we are going to turn loose our work and go somewhere, that is most of our children and many of our workers will do that. Early August is vacation time for the Children's Home. Those who will not have any place to go will take a camping trip and thus have a place to go. All of our children who are old enough will go somewhere and have a vacation.

THE SWIMMING POOL

The most popular place at the Children's Home each summer is our swimming pool. Schedules are so worked out as to enable all our boys and girls to get a half an hour of fun splashing, swimming, diving and hollering each day.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Recently we have had visits from Centenary Sunday school, New Bern, Haw River and Cedar Grove. Every courtesy was shown these friends, and we did all we could to make their visits pleasant. They were all delighted to see our children, buildings and campus. These friends were highly pleased with the home, and from now on they will be more generous in the support of our large family.

* * * *

Friday of this week the board of trustees of the Methodist Orphanage will hold its annual meeting at 11 o'clock at the Orphanage. Preceding the board meeting there will be interesting exercises in the Vann Auditorium, complimentary to the board members and visitors. The annual meeting of the board is an occasion that officers and children look forward to with keen anticipation. We are confidently expecting all the members of the board to be present on that important occasion.

* * * *

There are some things very difficult to understand. I cannot quite understand why receipts from the ten per cent Orphanage apportionment are running about ten per cent behind receipts for the benevolences. I do not think the pastors and churches are discriminating against the Orphanage in favor of other causes, as they are all worthy of our support. About the only way I can account for this discrepancy between the receipts for the Orphanage and the benevolences is that there is a false impresssion which has gone out among our people to the effect that the Orphanage is not in need of funds. Such an impression is absolutely contrary to facts. I sincerely trust that my brother pastors will rally their churches to more prompt and liberal support of our 300 children, because we need the money right away to meet our heavy operating expenses.

* * * *

The Rocky Mount district conference met at Bethel and the Elizabeth City district conference at Williamston, at the same time, and just 19 miles apart. The two district conferences being so close together made it easy for me to represent the Orphanage. At each place large congregations were present and heard me gladly for the cause which I represent. Brothers J. M. Culbreth and B. B. Slaughter were exceedingly kind in giving me an opportunity to speak before their conferences. While at Bethel I was the guest of my good friends, Brother and Sister M. O. Blount, where I enjoyed delightful fellowship. I began my ministerial work at Bethel, and I have a number of very warm, personal friends in that church. It was a rare privilege to greet my friends in Bethel, and to mingle with the friends and delegates of the Rocky Mount and Elizabeth City districts. The Orphanage has a big place in the hearts of the ministers and laymen of these two districts.

* * * *

Mrs. Nellie B. Rives writes as follows about the visit of our singing class to the Scotland Neck charge: "Rev. D. L. Fouts was early in speaking to Mr. Barnes about an engagement for the singing class for his charge, so we were right there for two services Sunday. We were at Scotland Neck at 11 o'clock. This is the home town of one of our trustees, Mrs. W. W. Kitchin, and she doesn't fail to come out to hear the class when we are visiting her church. We were glad to see Mr. Hardy in his accustomed place in the church. Mr. and Mrs. Fouts are faithful in their work, building up their church work and winning the conference and love of their people. The writer was the guest of Mr. and Mrs. J. Allsbrook for dinner, and enjoyed their hospitality. We left for Hobgood in the early afternoon. Other churches on the charge were represented in our congregation. We worshipped in the school auditorium in order to accommodate the crowd. After our service was over and we were leaving Mrs. Lewis said that 'we have a surprise for the class.' So we went in a side road and found packages for us —delicious sandwiches and fruit supper. After several miles on the road we drove off on a side road and spread a nice picnic lunch, every one feeling grateful to these good ladies of Hobgood for their kindness to us."

"I MOVE WE DRAP IT," MOTION PREVAILS!

Way back yonder when the sons and daughters of temperance were very active, and thinking that a Baptist deacon or a Presbyterian elder ought to be churched for making brandy, a good old brother was reported to the church conference on account of his activities in that direction.

The conference assembled, and the brother was asked if he had been selling apple brandy. All around him sat his neighbors and brethren in the church.

The old brother was quite meek about it. He said yes, it was true that he had let some persons have some brandy from time to time. He then called the names of several of those present, and stated how much he had let each have.

"And," said he in conclusion, addressing the preacher who was in the chair, "you remember, brother moderator, I let you have a gallon."

Whereupon a deep silence fell upon the conference, and the moderator asked what should be done about the charge. "I move we drap it," said one of the brethren, and that was the last of the case.—Monroe Journal.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

DISTRICT MEETING AT CONCORD CHURCH

Despite clouds and rain all day, more than 300 women gathered at Concord church, near Roxboro, Thursday, May 26, for the annual Durham district meeting; and the spirit of earnestness and uplift was evident in the women and the program for the entire day.

Rev. M. W. Lawrence, Person circuit, host pastor, opened the meeting with devotions, based on Romans 1:16, "For I am not ashamed of the gospel of Christ." He gloried in the priceless heritage of Aldersgate, and hopes we may use our recent studies and experiences as a step to a deeper spirituality.

Mrs. J. H. Shore extended a cordial welcome to the gathering, and Mrs. Paul Stephens of Semora graciously responded. Mrs. I. B. McKay of Mt. Sylvan served as secretary until the arrival of Mrs. J. A. Warren of Chapel Hill, who had been named.

The first hour was given to reports from the district work, and these reports showed wonderful progress in all lines during the year 1937. They were given as follows:

Christian Social Relations, Mrs. J. D. Lee, Graham, district Supt.

Supplies, Mrs. W. W. Stedman, Moncure, district Supt.

World Outlook, Mrs. S. F. Nicks, Cedar Grove, district Supt.

Our Specials, Mrs. H. E. Stout, Siler City.

Baby Specials, Mrs. A. M. Gates, Durham.

Life Memberships, Mrs. J. D. Young, Pittsboro.

Efficiency Aim, Mrs. H. I. Glass, Front Street, Burlington.

How Mary Hambrick Led the Conference in Week of Prayer Offering, Mrs. W. T. Pass, Roxboro.

Mrs. Gates spoke for Mrs. N. H. D. Wilson, who was unable to be present. A message of love was voted and sent Mrs. Wilson by the conference. Mrs. Stout announced two changes in the specials. Miss Mary Freeman, who has been the special many years, has been transferred to Columbia, S. C., and is paid by the city mission board. The money sent her will be given to another person, to be announced later. Ruby Burnette,who has been at Paine College four years, will graduate this year; another girl from this district is asking for the scholarship, and if it is given her she will be adopted as a district special.

Mrs. W. H. Newell of Roxboro sang sweetly "The Ninety and Nine." The zone leaders made reports for the past year, which showed much interest and activity. They are as follows:

Mrs. W. E. Alley, Burlington; Mrs. Malcolm Watlington, Yanceyville; Mrs. J. Lee Harmon, Moncure; Mrs. J. E. Patrick, Bahama; Mrs. R. E. Warren, R. 3, Mebane; Mrs. W. M. Fox, Roxboro. Mrs. Warren announced one new organization, at Lebanon, and Mrs. Fox had two for the year, Warren's Grove and Longhurst.

Miss Florine Robertson, district secretary, announced that the zone and district workers have done fine service for the year; and any progress that has been made is due to their leadership.

Mrs. H. B. Porter, for the ministers' wives, presented three baby life memberships, given by the association. They were given to Carolyn Powell Lee, Ormah Jeanne Jenkins, and Joyce Virgil Early.

Mrs. B. C. Thompson, Mt. Gilead, conference Outlook superintendent, was present and was presented. Her late husband was pastor of the hostess church for years. She presented to the hostess president, Mrs. S. J. Dickens, a life membership pin and certificate as a gift from the Concord society. Miss Robertson then presented to Mrs. W. M. Fox a similar gift from the Person zone. Both gifts were tokens of love from appreciative women, and both were happily received.

At no point in the day were the women more on tiptoe than at this time when Mrs. E. L. Hillman of New Bern, newly elected conference president, was introduced and made a talk. She expressed delight at being present, but said she feels most incapable to fill Mrs. Gate's place. She told of attending the General Conference at Birmingham, and that she had to form a new concept of Methodism in seeing that great body of earnest men and women at work for God. And now she must reform her ideas for united Methodism, and she trusts we may all rise to meet the merger in the spirit of Christ. "I covet for the North Carolina conference women the joy that comes from sacrificial giving; I covet for my women the privilege of carrying into every home the Christian way of living," she said. She promised her best efforts in the work and begged for prayers and co-operation. The entire body was greatly pleased and delighted with her speech.

Mrs. B. F. Boone, Cary, conference study superintendent, spoke for half an hour on the study work, and complimented the district on its 1937 record and on its achievement in winning the Jubilee jewel. She presented study conference and Council certificates to the many societies making this standard.

Rev. H. B. Porter, Durham, presiding elder, brought greetings and complimented the women on their fine reports and their work. He introduced the dozen ministers present. Rev. M. W. Lawrence then invited the people to the Community House, two miles distant, where the ladies had spread a tempting dinner. Rev. Mr. Young gave the invocation, after which the Concord ladies saw that every one had enough food for bodily needs and satisfaction.

Mr. Kendall Street of Roxboro opened the afternoon session with a solo, "When Jesus Beckons Me Home," after which Mrs. Gates gave a most impressive devotion, basing it on Luke 14. Her theme was "The Cross Leads Home." She begged for a closer walk with God.

Mrs. C. P. Bowen of Calvary church and Mrs. Frank Green of Duke Memorial church, Durham, gave reports from the annual meeting at Greenville, and covered the meetings in a delightful and comprehensive way. Mrs. Green displayed the banner for baby work, for which Duke Memorial and Edenton Street, Raleigh, tied during the past year.

Miss Euline Smith of Hamlet, home on furlough from Korea, spoke of her work, and captivated the audience by her pleasing and interesting account of her activities in kindergarten, teaching and various other things. Her descriptions and narrations were most helpful. She has been six years in Cholwun and is happy to be returning there this summer. An offering was taken and was divided between her and Miss Ida Hankins of Wilmington.

Interesting reports of the work done in young women's circles were given by representatives from Duke Memorial, Front Street, Carrboro, Roxboro, Hillsboro, Orange, West Burlington, Yanceyville, and Calvary. There are 20 of these circles, but not all attended.

Mrs. Malcolm Watlington extended the district an invitation to Prospect, Caswell, for the 1939 meeting. This was unanimously accepted. Mrs. L. R. Sturdivant, chairman, Mrs. E. C. Stone and Mrs. L. E. Spikes, committee on recommendations, urged the women to cooperate with the church in the Youth Crusade, that more attention be given spiritual life groups, more societies have Bible study classes, and more have young women's circles. Mrs. J. O. Gunn read the report on courtesy, submitted by herself, Mrs. R. G. Dawson, and Mrs. W. B. Warren. They were grateful to the hostess society and to every one who helped make the program attractive.

The closing number was a pageant, "The Reference Book," which was given in a finished manner by the young people of Concord. Mrs. Parker of Durham, missionary to India, gave the closing prayer. Pages for the day were Misses Louise Dickens and Evelyn Satterfield.

After the many gratifying reports of work done and many inspirational talks given, Durham district women have resolved to go forward this year in a more loyal, determined and effective way to further the work of the kingdom.

AN ALDERSGATE ACROSTIC

By A. C. Sherrill

A preacher long for peace had sought,
Labor and zeal no pardon had brought.

Despair had well-nigh seized his heart,
Ere to the church he planned to start.

Reaching this, no hope has he found;
Silently to Aldersgate his footsteps sound.

God meets him there with joy in love
As he yields his life to Christ above.

Then to John the witness is given,
Eternal life and hope of heaven.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following poem by Mrs. O. C. Godfrey of Spencer, N. C., is dedicated to our president, Mrs. Chas. C. Weaver:

OUR WEAVER

How stately and serenely she sits at the loom
While her hands clasp firmly the shuttle,
Her eyes never stray from the pattern of the Christ;
Nor her feet miss the pedals of Power and Right.

Thus she sits while she weaves to the pattern of Chrst
Such materials as we bring her to use;
For we who are members, some weak, some strong,
Are all that she has from which to choose.

Each member is a thread, each thread has a part
In making the pattern complete.
The warp is important; yes, it must be strong;
Though its presence you may not detect.

But with the strong warp the shuttle would fail
To assemble the beautiful threads that are frail.
"Our Weaver," God bless her and keep her each day
As she weaves us together in purpose, we pray.

Thus we all are united, our strength multiplied
To carry on for Christ, our Lord,
Who to save the whole world was crucified.
Because of this we shall live—and shall strive.

GREENSBORO DISTRICT MEETING

The woman's missionary societies of the Methodist church, Greensboro district, met in the First Methodist church, Asheboro, May 18, 1938, at 10 o'clock with 275 members present.

Mrs. W. T. Powell of High Point, district secretary, presided. Rev. H. P. Powell, local pastor, conducted the devotionals. Mrs. Reginald Turner, president of the missionary society of the Asheboro church, welcomed the visitors:

Following, Mrs. Powell gave an interesting report of the past year's work, stating that there were at the present time 2600 members in the societies of the Greensboro district, 327 of them new; that eight auxiliaries had achieved the Efficiency Aim, an increase of seven; that the district was fifth in sending supplies and that there had been an increase in baby specials and life members.

Several visitors were introduced, among whom were Mr. and Mrs. J. M. Terrell of Brazil, Miss Euline Smith of Korea, and Mrs. J. H. Armbrust of Reidsville, new spiritual life chairman.

Miss Smith gave an interesting talk on her work in Korea. This was followed by an impressive memorial service for the 18 members of the district who had died during the year.

At noon the meeting was adjourned and the women were invited into the dining room of the church where luncheon was served.

After lunch the meeting reassembled in the auditorium and Rev. L. S. Furr, pastor of Gibsonville church, conducted the devotional.

Mrs. C. C. Weaver of Charlotte, president of Western North Carolina Conference of Woman's Work, made the chief address of the afternoon, urging the women to continue their work of the removal of slot machines and other gambling devices and to study plans for improving community health and obliterating crime. She stated that the week of prayer offering would go for reconstruction work in China.

Life memberships were given to Mrs. W. T. Powell and Miss Rosa Sutherland of High Point and Mrs. Mary Moose of Greensboro, who is a returned missionary from Brazil.

Rev. J. M. Terrell was the final speaker on the program and he spoke of the woman's missionary work in Brazil.

An offering amounting to $32.80 was taken to be used for tuition for Miss Claudia Bullard, who will finish at Greensboro College this year.

Mrs. Chase Idol of High Point expressed the appreciation of the visitors to the hostess auxiliary for the splendid meeting. Adjournment followed.

Mrs. Don McGlohon,
Secretary.

SALISBURY DISTRICT MEETING

Mrs. Russell Coble, Secretary

The annual meeting of the woman's missionary societies of the Salisbury district drew a large group of workers to Spencer for an interesting conference on Friday, May 20. The meeting was presided over by Mrs. Z. V. Moss of Albemarle, while Mrs. R. C. Coble of Spencer acted as recording secretary, and the reports showed there were 177 delegates and 11 pastors from the 42 charges in the district in attendance. The impressive devotional was conducted by Mrs. C. N. Clark of Salisbury. A cordial welcome was extended by Mrs. O. C. Godfrey, president of the local society, and the response was by Mrs. Clemmons of Concord.

Special music for the occasion included solos by Miss Doris Kimmel of Spencer, Mrs. E. L. Rufty of Salisbury, and Mrs. John Lippell of Salisbury.

A splendid report of the work for the year was made by the secretary, Mrs. Moss, and the conference was greatly enthused by what has been accomplished.

A distinct feature of the meeting was an address by Mrs. C. C. Weaver of Charlotte, president of the Western North Carolina conference society. This was pronounced a gem and left a fine impression on the gathering.

Still another feature that thrilled the entire conference was an address by Miss Euline Smith, who has been in the Korean mission field for a number of years and who is now on a furlough and spending some time in her home land. Her address was perhaps the leading feature of the conference as she stressed the importance of the Korean work. She appeared in a Korean costume and her talk was especially impressive.

Dinner was served at the church by the Spencer ladies and the hour was one of much pleasure as the visitors and home workers mingled in informal fashion.

In the afternoon a memorial service, directed by Mrs. E. L. Kirk of Salisbury, was an impressive part of the conference as 18 deceased members, five of them from Spencer, were memorialized with fitting ceremonies.

An invitation from Mocksville for the next annual conference was unanimously accepted.

Other numbers on the program for the day included: Christian Social Relations, Mrs. Reid Wall; Mission and Bible Study, Mrs. C. N. Clark; The World Outlook, Mrs. G. L. Miller; Supplies, Mrs. C. H. Deal; Round Table Discussion, led by Mrs. C. C. Weaver.

During the afternoon session a poem, written by Mrs. O. C. Godfrey of the Spencer society, was read in appreciation of the fine work of Mrs. Chas. C. Weaver as head of the work in Western North Carolina.

NEW YOUNG WOMEN'S CIRCLE AT COOLEEMEE

Mrs. Z. V. Moss, secretary Salisbury district, writes us:

"Just before the annual missionary conference in Monroe, Mrs. P. N. Peacock and I met with a group of young women at Cooleemee and their leader, Miss Victoria Byerly, to organize a young women's circle, but because of other things the orgaization was not perfected until April 17, when they met in the home of Miss Byerly and organized with 23 members. Their chairman is Miss Mary Byerly; program chairman, Mrs. Naomi B. Garwood; treasurer, Miss Helen Benson, all of Cooleemee. These young women are much in earnest, as is shown by the fact that a large number of them attended the district meeting at Spencer May 20 and made a definite pledge to the work. Miss Victoria Byerly is their advisor, and I feel sure they will do fine work."

We are happy to have these young women affiliated with our woman's missionary work and wish them great success in their new organization.—Ed.

In a recent message to the readers of World Call, Dr. Toyohiko Kagawa said: "In the Orient it is very dark. We feel like we were back at the beginning of the fourth century of the Christian era. Satan has been released again, and the world is swayed by his power rather than by the Spirit of the Lord. But somehow we have great hope in Jesus Christ. Today young men are willing to listen to the gospel, as are also farmers and the laboring classes."

Sunday School Lesson

JUNE 12

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Facing the Supreme Test of Service

Scripture: Mark 14:32-46

The story of Jesus in Gethsemane is one of those incidents in his life from which we all get helpful inspiration, but which we recognize to be far beyond our power to comprehend fully. That is characteristic of any study of Jesus' life. Every one can get something to suffice his present need, but no one can get all. There are always unexplored depths of mystery and majesty that make us become silent and bow our heads.

What was the cause of our Lord's extreme agony? Was it fear of the cross? That doubtless entered into it. But many a man, just as Jesus did after the struggle in the garden, has gone forth to meet a cruel death with calm courage.

We must remember that Jesus was the most sensitive person who ever lived. The horror of being absolutely deserted by his disciples, and being made the object of the profanity and mockery of all those who stood for law and religion in his nation, would lacerate him more deeply than we can realize.

But we have most certainly here not sounded the depth of the Master's woe. We stand amazed in the presence of this awful experience, and know that he was crushed by the weight of the sins of the whole world.

Jesus did not wish to be alone. He never did. And yet in a sense he needed to be alone. Parting from all but three of his friends on the edge of the garden, and accompanied by the three, he went with them a little distance; then left them also, bidding them watch while he prayed.

They remained awake only long enough to hear him say, "Abba, Father, all things are possible unto thee; take this cup from me; nevertheless not what I will, but what thou wilt."

The words, "all things are possible unto thee," recall the Master's own words to the father of the epileptic who said, "If thou canst do anything, have compassion." And Jesus answered him, "If thou canst believe, all things are possible to him that believeth."

Jesus had told the apostles that by faith they could move mountains, and it seemed to him now that God might remove the mountain of darkness that confronted him, but he doubted whether it was according to the will of God. So he added, "Nevertheless not what I will, but what thou wilt." A part of his suffering, as Scott suggests, is a painful uncertainty as to the will of God.

Because the struggle was so terrible, he was driven back to the faithful three for human sympathy. But alas, he found them sleeping and said to Simon, "Couldst not thou watch one hour? Watch and pray, lest ye enter into temptation."

Then Jesus went away again, and before the disciples fell asleep they heard him say the same words. After a time in the agony, he came back hoping for sympathy, but found them sleeping again. And so it happened the third time. He then said (according to Maffatt's translation): "Still sleeping? Still resting? No more of that! the hour has come, here is the Son of man betrayed into the hands of sinners. Come, get up, here is my betrayer close at hand."

It would not do for the apostles to be found lying on the ground and Jesus apparently hiding in the depths of the garden. So he summoned them to go back and join the other apostles while he went forth to meet Judas and the soldiers (John 18:4-8).

Was Jesus' prayer in Gethsemane answered? Yes, and no. It certainly was not answered in the form that he hoped. But it was answered in making his cup a cup of blessing to the whole race, and in making it a cup whose quaffing gave him strength and authority to mount the throne of the ages. And, as we have already suggested, it was answered in giving him a calmness that terrified the governor (John 19:7-12).

The prayer of Jesus makes us think of Paul, who besought the Lord thrice that his thorn in the flesh might depart from him. But God said, My grace is sufficient for thee. And he learned that through his weakness great power came to him, as it always comes to those who obediently submit to any bitter cup that Providence administers to them (2 Corinthians 12:7-9).

It was a curious fact that certainty of the divinity of Christ often comes most convincingly to us when we contemplate those scenes in his life when he was most human. It does not seem that this Man, writhing before his awful fate, and beseeching deliverance, was the Son of God, but this very experience of Jesus was the source of his great power. He proved himself most divine when most human.

The story of the sleeping apostles pricks our consciences sharply, for we can remember times when we slept while loved ones faced Gethsemanes "Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." These words come to us all like a dispatch from heaven.

There are times when "tired nature's sweet restorer, balmy sleep," is not our chief need. Rather ought we to be broad awake and praying fervently both for our fellow sufferers and for strength in our own weakness.

Jesus, who had kept awake and prayed, met Judas and the soldiers calmly. The disciples, who had slept, fled in a panic. The face that the spirit is willing is not sufficient. The spirit must be more than willing; it must be re-enforced, through prayer, by the power of God.—Northern Advocates.

Had a Protestant Christian world been united and spoken one word, and also if the Catholic world had spoken the one word, there would never have been a World War.—Parkes Cadman.



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Children's Storyland



A BLUE AND WHITE CHECKERED NAPKIN

By Evelyn Winn

Mary Jane was helping mother do the family wash, a job very much to Mary Jane's liking. Mother had promised to wait until Monday afternoon if Mary Jane would hurry home from school, so now the two of them were in the back yard hanging out the clothes. The golden spring sunshine was waiting to chase away the last germ from mother's clean clothes and little frisky breezes were playing leap frog over the clothes line. Mary Jane held up a blue and white checked napkin in one hand and a wooden clothes pin in the other, but as she was shaking out the napkin a mischievous gust of wind came whizzing along and whisked it right out of her hand and over the fence into Tommy White's back yard.

Mother laughed and said:

"Or the wind's a boy,
A naughty little boy,
He'd steal my coat, he'd steal my hat,
And run away with joy!"

"Run, Mary Jane, and catch it! Daddy so loves to eat his cereal off of that blue and white checked napkin."

As Mary Jane started toward Tommy White's house she heard a tremendous yipping and yelping from the yard next door. She opened the gate and Tommy White called:

"Please hurry, Mary Jane! Bring me the hammer from the back step. Robin Hood has caught his head under this paling and I can't get it out."

Mary Jane ran for Tommy's little brown and white spotted dog was a favorite friend of hers. With a few well-aimed blows Tommy knocked the paling loose and Robin came up free and joyous. Tommy caught the little dog up in his arms.

"The next time you go chasing a cat," he said, "you'd better look where you stick your head."

Robin Hood grinned and licked his master's face.

"O, there goes my napkin!" cried Mary Jane, as a flash of blue and white went sailing over the fence. It landed close beside Mrs. Pentingill's pansy bed.

"I'll help you get it," offered Tommy. "I must nail the fence back, too."

When they reached the yard next door Polly Pettingill was coming down the back steps. She was carrying a dainty little basket that was empty.

"O, Mary Jane," she said, "help me pick some pansies for the little sick girl over the way."

"Goody, goody!" cried Mary Jane. "I like to pick flowers!"

Tommy busied himself with the hammer and the two girls began to pick the choicest blossoms. Robin Hood lay down to watch the blue and white checked napkin lest it stray away again. And Robin Hood did his part well until a familiar "Mew, mew" from his own yard reminded him of that fascinating cat. Then quick as a wink he was off home. But the fence was mended, the basket was nearly full, and the wind was still, so the children stopped to talk a minute. Then just as Mary Jane stopped to pick up her napkin a saucy elfin sprite of a breeze took it out of her hands and tossed it over Mrs. Pettingill's fence and up against Mrs. Lennin's back screen door. There it fluttered and flew like a blue and white flag while Mary Jane, Tommy White, and Polly Pettingill stared over the fence in astonishment.

Fat Maria, Mrs. Lennin's cook, was coming up the steps carrying a pan of new potatoes under her arm.

"I'll get it for you, honey," she called. And she did try! But that pesky breeze! It twirled the napkin from between fat Maria's fingers. When she made another lunge after it the potatoes slipped from under her arm. The pan clattered to the ground, the potatoes rolled down the steps, and the napkin perched itself between the palings of Mrs. Lennin's high fence.

"We must pick up those potatoes," cried Mary Jane. Tommy put down his hammer and Polly her basket of pansies, and thec hildren rushed to the rescue of Maria's potatoes. "Many hands make light work," so it was not long before every potato was back safe and sound in the big pan.

"Now I'll get that napkin down," said fat Maria. But when they all reached the high fence the napkin was gone. It was nowhere to be seen.

"O, where can it be?" cried Mary Jane. "I mustn't lose daddy's favorite blue and white checked napkin!"

Then Maria looked over the fence and guess what she saw? Mary Jane's napkin floating in the middle of Miss Cora's and Miss Nora's lily pond like a big blue and white pond lily. And Miss Cora and Miss Nora, who were sitting by the pond, had their mouths wide open in surprise. But not for long, because by the time Maria and the three children reached the garden Miss Nora had a long stick and was pushing that run-away napkin near the edge of the lily pond. Then fat Maria grabbed for a corner, Polly Petingill grabbed for a corner, Tommy White grabbed for a corner, and Mary Jane grabbed for a corner, and laughing all together, they held on tight to that truant napkin. And it is a good thing they did, for Miss Cora and Miss Nora lived in the last house, and had the napkin got out into the busy street, it is no telling what might have happened to it.

When Mary Jane reached home she rinsed the napkin again, holding on tight, and hung it up to dry. And the day after tomorrow daddy ate his breakfast off a clean blue and white checked napkin.—Southern Christian Advocate.

EARLY FIDDLERS

By Helen M. Richardson

"Ker-chug! ker-chug, ker-chug!"
Don't you hear the frogs
Down in the meadow
Fiddling on the logs?
All in new spring jackets,
Green in the water
If you chance to pass.

"Ker-chug! ker-chug, ker-chug!"
Every fiddler knows
That the spring is coming;
How—do you suppose?
In his muddy chamber
'Mid the ooze and slime,
Who is there to tell him
It is fiddling time?

"Ker-chug! ker-chug, ker-chug!"
How the chorus swells
All along the marshes
Where this frog band dwells!
And all sleeping creatures
In earth chambers snug,
Know it's time to waken
When the frogs "ker-chug."

—Selected.

Seven-year-old Nancy had a great deal more money in her Lenten mite-box than any one else in the class, so the teacher invited her to tell how she had earned it. Speaking with a slight lisp becaues of the lack of front teeth, she explained: "Well, you thee, thith tooth wath looth, tho I pulled it out, 'nen daddy and mamma gave me thome money for my mite bokth. Tho I worked thith one till it came out, and then thith one and thith one. Tho you thee I got a lot of money for my mite bokth."—Living Church.

The other night his mother gave the usual admonition:

"Bertram, get ready for bed now. It is eight o'clock.

Bertie looked up with great weariness and replied:

"Mamma, I'll just be glad when we all get to heaven, for we won't have to go to bed then. So, sir! No beds in heaven!"

"What makes you think we shall not go to bed in heaven?" his parent asked, curiously.

"Because," was the logical response, "the Bible says there is no night there, and who ever heard of going to bed in the daytime?"—Boston Globe.

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District Conference Directory

Durham, Cedar Grove ..... June 15

SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Franklinville ..... May 30-June 12
Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6
Clyde ..... July 10-24
Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June

East Roxboro-Longhurst, Longhurst, 11 12
Cedar Grove, Prospect, 3 12
Roxboro, Long Memorial, 8 12
Burlington Ct., Camp Springs, 11 19
Front Street, 8 19
Bahama, Mt. Tabor, 11 26
Durham Ct., Pleasant Greene, 3 26
Webb Avenue-Holt's, Wedd Avenue, 8 26

July

Brooksdale, Webb's, 11 3
Milton Ct., Connelley's, 3 3
Duke Memorial, 8 5
Carr, 8 6
Carrboro Ct., Massey's, 11 10
Mebane, 8 10
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

August

Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

The district conference will meet in Cedar Grove church of the Cedar Grove charge at 9:30 a. m. on Wednesday, June 15.

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June

PASTORS' SCHOOL 6-11
Ahoskie, 11 12
Edenton, night 12
North Gates, Parkers, 11 and 1 18
South Camden, Sign Pine, 11 19
Murfreesboro, Union, night 19
Aulander, Colerain, 11 and 1 24
South Mills, Sharon, 11and 1 25
Manteo, 11 26
Stumpy Point-Dare, East Lake, 3 26
Wanchese, night 26
Kennekeet, Salvo, 3 28
Hatteras, Buxton, 8 29

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

June

Gibson, St. John, 11 12
Laurel Hill, Rachels, 3:30 12
Caledonia, Central, 7:30 12
Broadway, 11 19
Jonesboro, Poplar Springs, 3:30 19
Carthage, Cameron, 7:30 19
Hamlet, 11, dedication of church, Bishop Purcell 26
Rockingham Ct., Zion, 3:30 26

July

Raeford, Parkers, 11 3
West End, Pleasant Hill, 3:30 3
Biscoe, Star, 7:30 3
Hemp, Smyrna 6
Laurinburg, 11 10
Ellerbe, Jones Spring, 3:30 10
Hamlet, 7:30 10
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20
Goldston, 11 24
Glendon-Carbonton, 3:30 24
Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

August

Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

June

DUKE PASTORS' SCHOOL (Be sure to attend)...6-11
Ayden, Winterville, 11 12
Riverside-Bridgeton, Reelsboro, 3 12
New Bern, Centenary, 8 12
Aurora, Bonnerton, 10 15
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26

July

Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28

August

Morehead City, 11 7
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June

Selma, 11 12
Clayton, Calvary, 3 12
Raleigh, Epworth, night 12
Raleigh, Hayes Barton, 11 19
Edwin, Angier, 3 19
Bailey, Middlesex, night 19
Raleigh, Jenkins Memorial, 11 26
Youngsville, Piney Grove, 3 26

July

Henderson, First Church, 11 3
Franklinton, Wesley, 3 3
Henderson, City Road, night 3
Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August

Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June

Pastors' School (Let's all go) 6-10
Bethel, 11 12
Robersonville, Hamilton, 8 12
Rocky Mount, First Church, 8 14
Wilson, 8 15
Weldon, 11 19
Garysburg, Oak Grove, 3 19
Roanoke Rapids, 8 19
Nashville, 11 26
Spring Hope, Stanhope, 3 26
St. Paul, 8 26

July

Warrenton, Hebron, 11 2
Norlina, Zion, 11 3
Halifax, Ebenezer, 3 3
Enfield-Whitakers, Whitakers, 8 3
Seaboard, Sharon, 11 10
Rosemary, New Hope, 3 10
Marvin, 8 10
Littleton, Bethel, 11 17
Scotland Neck, Palmyra, 3 17
Rich Square, Pinners, 8 17
Warren, Sarepta, 11 24
Sandy Cross, Belford, 3 24
Elm City, 8 24
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, 8 31

August

Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

June

Wilmington, Grace, 11 12
Fairmont, Bethesda, afternoon 12
Lumberton, night 12
Wilmington, Fifth Ave., 11 19
Burgaw, Trinity, afternoon 19
Carver's Creek, Council, night 19
Elizabeth, Singletary, 11 26
Bladen, afternoon 26
Garland, Centenary, night 26

July

Chadbourn, Chadbourn, 11 3
Tabor City, Zion, afternoon 3
Whiteville, night 3
Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17
Lumberton Ct., Buies, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace-Rose Hill, afternoon 31
Scott's Hill, night 31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

June

Burnsville, Concord, 11 11
Burnsville, Higgins Memorial, 11 12
Oakley, Asheville, 8 12
Weaverville Station, 11 19
Weaverville Ct., Alexander's Chapel, 3 19
Asbury Memorial, Asheville, 8 19
West Asheville, 8 22
Bald Creek, Dayton Bend, 11 26
Micaville Ct., Windom, 3 26
Spruce Pine, 8 26

July

Flat Rock, Balfour, 11 3
Skyland, 3 3
Hillside St., Asheville, 8 3
Hendersonville, 11 10
Acton, Sardis, 3 10
Haywood St., Asheville, 8 10
Asheville Ct., Emma, 11 17
Sandy Ct., Big Sandy, 3 17
Leicester, Leicester, 8 17
Saluda-Tryon, Tryon, 11 24
Fletcher-Mills River, Horseshoe, 3 24
Biltmore, 8 24
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31

August

Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Bethany, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

June

Thrift-Moores, Moores, 10 12
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5.30 19
Marshville, Center, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

June

Lincolnton, First Church, 11 12
Lincoln Ct., Ivey, 3 12
Boger City, night 12
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Mayle, night 26

July

Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3 10
Gastonia, Smyre, night 10
Pelkville, Rehobeth, 11 16
Belmont, Main Street, 11 17
Belwood, Kadesh, 3 17
Cramerton, night 17
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

	June
Lee's Chapel-Grace, Lee's Chapel, 11	12
Carraway Memorial, 8	12
Centenary, 8	13
Randolph, Ebenezer, 11	19
Trinity, Fairview, 3	19
Calvary, 8	19
West Market, 8	20
Stokesdale, Stokesdale, 3	25
Jamestown-Oakdale, Oakdale, 11	26
Oak View, 3	26
Proximity, 7	26
Main Street, High Point, 8	29
	July
Asheboro, First Church, 11	3
Randleman, Old Union, 3	3
College Place, 8	3
Oak Ridge, 8	4
Battle Ground Road, Joyner, 8	6
Madison, 11	10
Stoneville-Mayodan, Price, 3	10
West Greensboro, Friendship, 8	10
Pleasant Garden, Bethlehem, 8	13
Glenwood, 11	17
Mt. Pleasant, 3	17
Wesley Memorial, 8	18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

	June
Watauga Ct., Henson's, 11	12
Blowing Rock, 3	12
Boone, 8	12
McDowell Ct., Trinity, 11	19
Rutherford College, Warlick's Chapel, 3	19
Valdese, 8	19
Forest City, 11	26
Sunshine, Centennial, 3:30	26
Broad River, Tanner's Grove, 7:30	26
	July
Henrietta-Caroleen, Alexander, 11	3
Mill Spring, Gray's Chapel, 3	3
Spindale, 8	3
Marion Ct., Pleasant Hill, 11	10
Old Fort Ct., Bethlehem, 3	10
Old Fort, 8	10
Bostic, Oak Grove, 11	17
Cliffside-Avondale, Cliffside, 8	17
Elk Park Ct., Banner Elk, 11	24
Avery Ct., Jonas Ridge, 3	24
Granite Falls, 8	24
Elk Park, Banner Elk, 11	24
Avery Ct., Jonas Ridge, 3	24
Cross Mill, 7:30	24
Dudley Shoals-Hudson, Colliers, 11	31
Table Rock Ct., Fairview, 3	31
Granite Falls, 7:30	31

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

	June
Forest Hill, 11	12
Salisbury, First, 8	12
Badin-New London, New London	15
Kannapolis, 11	19
Mt. Olivet, 8	19
Spencer Central, 8	22
Central, Albemarle, 11	26
Albemarle Ct., Pine Grove, 3	26
Tabernacle, 8	26
	July
Salem, 11	3
Landis, Unity, 3	3
Rowan, 8	3
Central, Concord, 8	6
East Spencer, 11	10
Advance, Mocks, 3	10
Coburn Memorial, 8	10
Granite Quarry, 8	11
Farmington, Wesley, 11	17
North Main Street, 8	17
First Street, Albemarle, 8	20
Westford, 11	24
Shiloh, 3	24
Harmony, 8	24
Norwood, 11	31
Pfeiffer Ct., Tabor, 3	31
Park Avenue, 8	31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	June
Maiden, May's Chapel, 11	12
Ball's Creek, Center, 3	12
Hickory, Westview, night	12
Newton, 11	19
Bethel-Fairgrove, Fairgrove, 3	19
Highland-Rhodhiss, Highland, night	19
Statesville, Broad Street, 11	26
Taylorsville, Carson, 3	26
Stony Point, night	26
	July
Mooresville Ct., Triplett, 11	3
Statesville Ct., Bethel, 3	3
Cool Springs, Rose Chapel, night	3
Olin, Macedonia, 11	10
Hiddenite, Liberty, 3	10
Elmwood, Elmwood, night	10
North Wilkesboro, 11	17
Moravian Falls, Miller's Creek, 3	17
Wilkesboro, Roaring River, night	17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	June
Bryson City, 11	12
Robbinsville, night	12
Highlands, Cashiers, 11	19
Macon, Dryman's, 3	19
Hayesville, Myers Chapel, 3	26
	July
Brevard, 11	3
Brevard Ct., Selica, night	3
Franklin, Snow Hill, 11	10
Cullowhee, Speedwell, night	10
Fines Creek, Laurel Hill, 11 and 11	16-17
Crabtree, Davis Chapel,	17
Whittier, Olivet, 3	24
Sylva, Dillsboro, night	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	June
Dobson, Siloam, 11	12
Ararat, Chestnut Grove, 3	12
Mt. Airy, Rockford St., 7:30	15
Mt. Airy Ct., Zion, 11	19
Thomasville Ct., Unity, 7:30	19
Walkertown, Love's, 7:30	22
Mt. Airy, Central, 11	26
Pilot Mountain, Fairview, 3	26
Ogburn Memorial, Shiloh, 8	27
Grace, 7:30	28
Green Street, 7:30	29
	July
Denton, Siloam, 11	3
Linwood, Tyro, 3	3
Erlanger, Ebenezer, 7:30	3
Doub's, New Hope, 7:30	5
Kernersville, Shady Grove, 7:30	6
Thomasville, Main Street, 8	8
Reeds, Bunker Hill, 11	10
Davidson, Arcadia, 3	10

HOME LIFE

Home life is breaking up. There is something tragic in the boy who cannot point back to the place where he grew up as a boy. I saw a cartoon the other day of a boy coming home from college. His father and mother were living in a trailer and he was trying to pick out where home was. You laugh, but I say to you that isn't any joke. Something desperately tragic happens in the life of a boy who cannot look back on anything that was as stable and fixed and substantial as an old home.—Roy L. Smith, in Michigan Advocate.

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In Memoriam

McDANIEL—On September 25, 1870, John Wesley McDaniel, Sr., was born, and after 67 years of beautiful living his soul was released to God who gave it at about 7:15 p. m. April 12, 1938.

He was married to Fannie E. Lea on December 12, 1894. God blessed these two devoted Christians with a number of sons and daughters. He moved his membership to the First Methodist church of Siler City over 20 years ago and since that time has been a devoted member. He was always ready to help his church in any way possible. He took especial interest in securing subscribers to the North Carolina Christian Advocate.

All who came in contact with him felt the influence of a genuine Christian spirit and had the profoundest respect and esteem for him. His wife, two daughters, five sons, one sister, four brothers, and eight grandchildren survive him. They miss him, but feel assured that their dear one is at home with the risen Saviour.

Cuyler Freeman Heath.

HALL—Mrs. Celia McFee Hall, widow of the late J. S. Hall of Candler, departed this life February 22, 1938, age 90 years, six months and eight days. She is survived by two children, Mrs. A. P. Courtney and Marven Hall of Candler.

She was a life long member of the Montmorenci Methodist church and was better known as Aunt Celia in the community. Aunt Celia was a subscriber of the Christian Advocate and as long as her health permitted attended the church services and quarterly conferences. After she was confined to her bed she was constantly making inquiries about the church work and still gave her offering. She was an honorary member of the missionary society and was greatly interested in the work, always giving liberally of her means.

She was patient and kind throughout her suffering, always living in the past by recalling her active days. Although blind for almost eight months she kept her cheerful disposition, sometimes wishing to see once more the earthly beauties around her. But an angel touched her eyes in the quiet stillness of an early morning hour and opened them to behold the eternal glories of God, as it wafted her spirit to the heavenly Father, where she desired to be.

We pause to pay tribute to her beautiful Christian life, her loyalty to the church and her faithful service in the advancement of Christ's kingdom. We know it was only through God's divine help she accomplished so much.

A consecrated life has closed to us, leaving sweet memories and an influence that will guide us in our work. May we catch the torch from her failing hands and ever hold it high until we are called to join her company with the innumerable saints on high.

RESOLUTIONS OF RESPECT

Mrs. Mary Alice Leak Rierson was born in Stokes county May 4, 1861. She joined Palmyra Methodist church in her early girlhood, but later transferred her membership to Stokesburg church at Walnut Cove. She was a faithful and loyal member of her church until God called her home April 10, 1938. We as a missionary society are saddened by the going of Mrs. Rierson for we lose from our society one that was ever ready to serve in any capacity she could the needs of humanity. She especially delighted in serving the sick and making new comers to our town feel at home among us. Seldom is seen a more complete combination of the Christian virtues than was portrayed in her life. She was patient at all times and serene in trials, wise in counsel, in action, in words, and prudent in all things. Her character was beautiful. On November 4, 1880, she was married to S. C. Rierson, who survives together with four children, two boys and two girls.

"Aunt Mollie," as she was affectionately called, won the love and respect of all who knew her. The woman's missionary society bows in humble submission to Almighty God and offers in love and appreciation these resolutions:

First, That in the passing of Sister Rierson we have lost one of our most beautiful characters, whose influence and example will remain with us for a long time to come.

Second, That we follow her noble example in faithfully serving our church and missionary work that needs be done in our midst, discharging our duties toward God and humanity better because of her influence.

Third, That we extend to her fine family and loved ones our heartfelt sympathies in their great loss.

Fourth, That a copy of these resolutions be recorded in the minutes of the woman's missionary society of Walnut Cove and a copy be sent to our Christian Advocate for publication.

Mrs. J. V. Lewellyn, Sec.
Mrs. Frank Petree,
Mrs. H. H. Davis.

IN MEMORIAM

It is a sad pleasure we have in paying tribute to the memory of Mrs. J. E. Waddill, who for many years was a loyal member of Carthage Methodist Sunday school.

"Miss Matt," as she was affectionately known to her many friends, had been a semi-invalid for a few years prior to her passing on March 29, 1938, and so had been uanble to attend the services of the Sunday school during the latter part of her life; but we still miss her strong, true, fine voice as she led the singing, and her consistent support in any undertaking of the school.

She was a member of a family active in Christian work. Her father, Mr. S. W. Number, was the beloved superintendent of the Sunday school for more than a score of years. Her late husband was a leader in the church, and other members of the family have been and are teachers in the Sunday school or otherwise engaged in Christian activities.

We, representing the whole membership of the Carthage Methodist Sunday school, wish to extend our sympathies to her sons and daughters, her grandchildren, her sisters and other relatives.

Mattie Kate Shaw,
C. M. Stutts,
J. I. Williamson.

RESOLUTIONS OF RESPECT

Wheresas, God in his infinite wisdom has seen fit to call unto himself our oldest and most loved member, Mrs. C. H. Johnson, be it resolved that we extend to the family our deepest love and sympathy.

Be it further resolved, that a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate and a copy recorded by the secretary.

Bunn Methodist Miss. Society.
Mrs. C. H. Richardson, Sec.

IN MEMORIAM

Jenkins Memorial Methodist church and Carolina Methodism were considerably poorer on April 10 when a vast host of friends and loved ones assembled to pay their last token of respect to Mrs. Lida J. Potter. Many are the hearts that are saddened and lonely for her passing, but mourning can only be for our loss of such a Christ-filled spirit. Mrs. Potter's death on Saturday, April 9, did not end her influence on hearts and lives. Her life lives forever, and in gaining immortality, she earned everlasting social influence as just reward for her devotion to the cause of Christ.

Mrs. Potter, the wife of the Rev. John W. Potter, dearly beloved superannuated preacher of the North Carolina conference, was the daughter of Col. C. L. and Mrs. Mafry E. Griffith of Wilmington, and she passed to her reward at the age of 78. Mrs. Potter's family moved to North Carolina from Baltimore, Md., when she was 11 years old, and the family is vitally connected with the Methodist movement in Wilmington. Her first husband, Robert H. Beery, was an active and saintly Methodist, serving in many official capacities in the church. Mr. and Mrs. Beery were charter members of the old Market Street church in Wilmington and were influential in its development and growth into Trinity church.

In the beginning of this century, the Rev. John W. Potter went to serve as pastor of the Market Street church. There his warmest friends and supporters were the Beerys. Soon Mr. Beery was taken home. After a few years Mrs. Beery was married to Rev. J. W. Potter on February 27, 1909.

There is little need to recount the story of their labors together in the North Carolina conference. No charge was too poor nor was any task too challenging; and into it all they went hand in hand and with God to the Lord's work. There was never a woman better fitted to be the wife of a minister of the gospel than Mrs. Potter. Upon superannuation the couple came to live in the vicinity of Jenkins Memorial Methodist church in Raleigh, where they had spent four years serving the community, leaving the present church building as a monument to their services.

It is impossible to estimate the good influence of Mrs. Potter on North Carolina Methodism and for Christianity. She lived for her Saviour. All who knew her testify to her Christ-like character and spirit. The writer was not privileged to know her long. He served as her pastor for about five months before her passing away, but he is considerably richer for having known her.

For the last few years of her life Mrs. Potter was practically blind and much of her time she suffered acutely from arthritis. Yet so keenly was she conscious of the interest and presence of her Saviour that in all of her suffering she was able to forget self in the interest for others. To the best of her ability she served a needy and suffering humanity.

To her death was only the really important adventure into a realization of the fullness of God. She would not have us mourn—and to grieve for one who has so enriched heaven is selfishness on our part. To be sure, it is our present loss and heaven's eternal gain, but the kingdom of God and its final realization in many hearts and communities pays fitting tribute that her influence always directed everyone that met her to her "Father's house." May we follow her path of service!

M. S. Robertson,
Pastor.

NORTH CAROLINA
Christian Advocate

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The Fortunate Isles



You sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay not to the left, nay not to the right,
But on, straight on, and the isles are in sight,
The old Greek Isles where the yellow birds sing
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled grave-stones,
They were landing steps; they were steps unto thrones
Of glory for souls that have gone before,
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the isles of the watery miles,
That God let down from the firmament.
Aye! Duty and Love, and a true man's trust;
Your forehead to God though your feet in the dust.
Aye! Duty to man, and to God meanwhiles,
And these, O friend, are the Fortunate Isles.

—Joaquin Miller.

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Volume 83 | GREENSBORO, N. C., THURSDAY, JUNE 16, 1938 | Number 24

Has the sense of sight ever furnished anything so matchless as the blue of the bluebird as he darts through the ether?

x x x

What the dew is to the rose so is human sympathy to the soul. The refreshing dew unfolds the tightened petals, giving forth beauty and fragrance; so does the touch of human sympathy bring radiance to the soul.

x x x

We do not hear so much in our churches of the transforming power of Christ as in former years. Lives made over by him seem to have passed out of the picture and along with this has gone the joyful rapture in the songs of redemption.

x x x

Why is it that a sense of relief comes when Congress leaves Washington and the General Assembly goes home from Raleigh? Does not the much said and the little done account for the unrest that comes with the solons disputing in the legislative halls? No General Conference of our church was in session for so brief a time and did so much that really counts as the recent session at Birmingham—and none gave such general satisfaction. Many schemes and much talk and widespread anxiety were not in evidence at Birmingham. All legislative assemblies might learn this lesson.

x x x

Said the Archbishop of Canterbury in St. Paul's Cathedral at the special Wesley Bicentenary, May 25: "It is now within the church that the evangelistic spirit must be again quickened into life. The whole church and not merely any party within it must be evangelical in aim and spirit. The whole church must catch the thrill of those glowing words in Charles Wesley's hymn which I can never say or sing without profound emotion—

'My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy Name.'"

In awarding honorary degrees at William and Mary commencement a sentiment with the Virginia flavor gained expression in conferring the degree of doctor of laws on President Frank Graham of Carolina. The citation of Dr. Graham, as read by President John Stewart Bryan, said of him in part: "Inheritor of southern blood and southern tradition, sympathetic with every generous activity of mind and body, Frank Porter Graham has shown himself as resolute for athletic as well as intellectual standards."

x x x

On that memorable evening, May 24, two hundred years ago, Wesley came into the assurance of a new life, but he was not content with this. His faith grew and strengthened. June the fourth, it was Sunday, he wrote: "From the time of my rising till past one in the afternoon, I was praying, reading the Scriptures, singing praise, or calling sinners to repentance. All these days I scarce remember to have opened the Testament but upon some great and precious promise. And I saw more than ever that the Gospel is in truth but one great promise, from the beginning to the end."

x x x

Commencements have passed and the pastors' school has closed. For the coming months the country meetings will be in full swing. What wonderful opportunities are these! The city pastor can render a great service by putting himself into some of these. When pastor in town churches we found the country meeting refreshing as a vacation and often far more valuable. It is a fine opportunity to test out one's gospel. Platitudes, problems and catchy phrases do not get far on such occasions. The farm folk live close to nature and some of them close to nature's God, so a make-believe gospel proves to be a dud. Many a city preacher would be made over by a month each summer out in the country church with the real folks who believe in a gospel able to save unto the uttermost. With them only a real Aldersgate experience goes.

The Institution in Religion

THE place of the institution in religion is of first concern in Methodist readjustment. This has to do with our organized life. Though we Americans often overdo organization in our tendency to program everything, the fact remains that organization is necessary to make effective the individual. In fact, we must organize all life in order to keep it and make it effective. So, in religion the organization is fully as essential as dogma or ritual. In the Wesleyan Movement with its emphasis on a new life springing out of a fresh experience with God, organization received first consideration. The group meeting of one sort or another appeared wherever four or five Methodists were assembled. The society and the conference are the best known of these groups wherever the Methodist Movement is known. The bands and class meetings are largely a thing of the past, but not so the Methodist societies and the Methodist conferences. Central to all these are individuals with a personal experience with God. The test of dogma and the form of ritual are by no means important and made a condition of membership, but the one and early expressed desire "to flee from the wrath of God and to be saved from sin" remains the condition of membership in the Methodist church.

The Protestant churches which hold to the conviction that their polity follows the type found in the New Testament are necessarily held to a rigid church polity foreign to the Methodist tradition. The Methodists have never laid claim to a New Testament form of church government, so they have been free to go their own way in organization. In England the Wesleyan movement is rather presbyterial in its organization, while in America it took the form of a modified episcopacy. The tradition of our elastic polity should make easier the adjustments that must come with union.

But let it be clearly understood that the Methodists have never regarded the church as simply an organization but rather as a living organism. The personal element is predominant. The church is the body of which Jesus Christ is the head to whom the members are bound by faith. It is more than a mechanism or human organization. It is a body, a living organism.

To enable the members of the three Methodisms to fit into the organization of the Methodist Church will require only slight adjustments for the average man or woman in most places. In North Carolina our people will scarcely know the difference. So the needed adjustments will gradually be made where the Methodist Episcopal bodies and the Methodist Protestant churches exist side by side. Patience and a Christian spirit will soon work out these adjustments everywhere. Some will doubtless count these changes of more importance than they merit—they are not of the essentials.

In the border conferences all the way from Baltimore to Kansas the situation will be somewhat different. Fortunately, most of those in all that region are favorable to the plan of union. They have seen the waste of men and money through the long years of overlapping and they are ready to give themselves to working out a better situation. We who know Bishop W. W. Peele and his genius for making adjustments feel that he will be a most valuable leader in dealing with that complex situation in Maryland, West Virginia and all the regions round about.

A shifting of conference boundaries and a change of charge boundaries in the country places will seem to some as a violent break with the parting of old associations, but after all nothing fundamental has been disturbed. Only those considerations essential to administration and the most effective use of resources at hand are involved. But we are such creatures of habit and we become so lost in the material that it is hard for us to distinguish the incidental from the essential, the sentimental from the elements of the kingdom. Indeed, old prejudices and cherished animosities render us oblivious to the call of the Christ, "Come follow me."

A minister on the border who is now moving to the sunset in his ministry said at Birmingham he knew Methodist union would do him hurt in the adjustments ahead, but still he was for it since he saw it was for the common good. This man had put self in the background. Were all laymen and preachers to do this but little trouble would be encountered in the adjustments of the next few years. Unfortunately, much selfishness remains in the pulpit and in the pew that will become vocal before and after the assembling of the Organizing Conference. But the urgent demands upon all Methodists of the three Methodism are clearly evident in these days of transition and adjustmentments. A good time is this for the slogan: "He must increase but I must decrease."

Our Colorful World

THE pale landscape of winter grows vivid as the bursting buds redden with the coming of spring. As the season advances and summer follows, the earth is colored with a thousand varying hues and tints, for nature is persistent in her scheme of decoration and leaves no neglected spots, adding the red-headed woodpecker, the russet thrush, the red-breasted robin, and the bluebird for a finished effect.

Then, too, nature not only gives as values in the fruits of her soil, but adds coloring to please the eye and stimulate the appetite. It is no wonder that men and women find infinite joy in copying nature's coloring and giving it as an inheritance to future generations.

Our nation is coming to a recognition of our wealth in color. Many people make annual visits to see the blossoming cherry trees at Washington, the apple blossom festival at Winchester, Va., the rhododendron festival at Asheville, N. C., the magnolia gardens at Charleston, S. C., and many other exhibits of entrancing color and beauty.

A growing appreciation of beauty has stimulated the organization of garden clubs in every village and city, and numerous towns have adopted a flower to be grown and cultivated for a perpetual association. A sense of color in the world about us leads to the value of beauty which brings to the soul peace and contentment.

Most Urgent Today

IN 1773 John Wesley wrote to George Shadford as he gave him marching orders to a continent in these words: "The time is arrived for you to embark for America. You must go down to Bristol, where you will meet with Thomas Rankin, Captain Webb, and his wife.

"I let you loose, George, on the continent of America. Publish your message in the open face of the sun, and do all the good you can."

With the union of American Methodism could the last man of us do better than lay to heart with great seriousness the words of John Wesley to his "Dear George" as he turned him loose on the continent of America? Have we a message to publish in the face of the sun sufficient to reach the hearts of all men as we determine to do all the good we can? Can we pass on the Methodist experience and the Methodist tradition? Men with their heads in the clouds, not sure of anything, can do little. These early Methodists had their feet on the ground and God in the heart able to tell of the wonderful Saviour they had found.

The opportunity is ours and the need is great and truly urgent. Men with the spirit of Thomas Rankin, Captain Webb and George Shadford are able to deal effectively with a continent even in such an age as this. They did not spend their time discussing problems; they attacked sin and wickedness and presented One who was able to save unto the uttermost as they published their message in the face of the sun. Such a gospel still wins.

Abounding in Abundance

WHILE the nations of Europe and of Asia struggle through the ravages of war with its horrifying results all but stiffling life out of helpless inhabitants, the Old North State stands firm, pouring out of her cornucopia peace and plenty.

Beauty, grandeur and sublimity stretch along the eastern and western boundaries comprising two great national park areas.

The Great Smoky National Park offers travelers and pleasure seekers dizzy heights, cooling streams and rhododendron gardens growing above the clouds.

The federal government is preparing a coastal national park extending from Kill Devil Hill to Cape Hatteras, a distance of sixty miles along the Atlantic shore. The banks separating the sound from the sea afford the vacationist a most picturesque place to make a choice of the foaming surf or the quieter waters where boating and fishing are to the sportsman's taste.

While Germany is reduced to synthetic living which the law regulates, and substitutes are offered for clothing and food taxing the utmost ingenuity of the German people, North Carolina is abounding in resources from a diversified soil and climate and an inexhaustible supply of her fisheries. If the lady with the cornucopia should desire to play the role of hostess and a bit of entertaining she could spread a banquet-feast such as this: A choice of meats; sea foods of every variety; turkey, chicken, wild duck or wild goose; strawberries, dewberries, huckleberries; canteloupes and watermelons; vegetables of every kind; figs, peaches, grapes and apples; milk and honey; nuts, pickles and other items that would add considerable interest to the menu card.

Truly, they were wise who adopted the seal of this great commonwealth.

People and Things

Note our report for Chinese Relief. Send in some more so as to put it beyond $4000. We would like to see it go to $5000.

Bishop and Mrs. W. W. Peele take up their residence in Richmond, Va., June 20. They will have apartments at the Jefferson and his office will be in the Publishing House.

We cannot explain the rainbow and at the same time dispense with the sun. We cannot separate the historic Christ from the place he has occupied continuously in the faith of his people.—R. H. Stracham, D.D.

The Wilmington district conference will not meet until September. The many gatherings in the first half of the year led Presiding Elder Cade to place his conference at a later date than has been the custom for years.

Prof. J. M. Ormond's mailing address until the last of August will be Lake Junaluska. All who have business with his Durham office would save time by addressing him at Lake Junaluska. The brethren will please take notice.

Rev. and Mrs. Allen P. Brantley, pastor of the University Methodist church at Chapel Hill, will sail June 30 on a Mediterranean cruise and a trip to the Holy Land. Mr. and Mrs. Brantley will return September 1. Dr. G. T. Rowe of Duke University will fill the pulpit at Chapel Hill while the pastor is away.

Dr. Jordan W. Carter, one of our general evangelists, whose home is in Wilmore, Ky., and who has assisted a number of pastors of North Carolina, requests us to announce that he has some open dates that he could give North Carolina pastors who may desire his services in revival meetings. His presiding elder is Dr. W. L. Clark of Danville, Ky.

The reason why the preacher must return continually to the Bible is that the Bible is the greatest sermon in the world. Above every other function of it the Bible is a sermon, a preachment. It is the preacher's book because it is the preaching book. It is still a book with an organic unity of idea and purpose. . . . It is the book as Christ is the person, where the seeking God meets and saves the seeking man.—P. T. Forsyth, D.D.

Zion church on the Jefferson charge is again probably the first church in the conference to pay its entire budget, including Children's Home and Golden Cross, in full. This was done May 30. On May 8 the church celebrated the 25th anniversary of worship in the present building with a special service in which Rev. W. L. Scott preached the sermon. Brother Scott was the leader in the building enterprise 25 years ago. It is also the home church of Rev. T. H. Houck.

Brother S. A. Stewart of Japan writes: "At last we have passed most of the danger zones safely, and early tomorrow morning we land in Italy if all goes well. We have had a remarkably fine trip both as to weather and sea conditions. Mrs. Stewart and I are both well and so also is Mrs. Marie Hayworth of Darlington, S. C., who is traveling with us. We expect to take it leisurely up through Italy, Switzerland and France to London. Then after about three weeks in England and Scotland, Mrs. Stewart and I hope to sail on the S. S. New York on July 15 and arrive in New York July 22. Blessings on you and the Advocate family. We are traveling on Cook's tickets and letters care of Thos. Cook and Son almost anywhere along the way would reach us."

Dr. Lewis R. Akers, for the last two years pastor of Dueber Methodist church, will terminate his Canton pastorate the last week in June and will become pastor of Bedford Methodist church, one of the most beautiful churches in the conference.—Canton (O.) Repository.

"Contributions sent to China by the home church are heartening and life saving," reports Dr. J. W. Cline, treasurer of the Mission in China. "These funds are being spent with extreme care and friendly sympathy. Without this aid we would have had disaster. Our people are working diligently at things pressingly at hand. Our missionaries are busy and keep up a splendid spirit of faith and patience."

Rev. John R. Church has been invited to be the guest preacher at the annual conference of the Southern Illinois conference of the M. E. Church. The conference this year will be held at Lawrenceville, Ill., and will meet September 20-25. Brother Church will preach each afternoon during the session of the conference. Brother Church is now in a meeting at Muir's Chapel here in Greensboro with Rev. G. A. Stamper. Large crowds are attending the service and much interest is being manifested in the meeting. He goes next to Medicine Lake just out of Minneapolis, Minn., for a ministers' seminar of the Northwest area. He will speak at this assembly with Bishop Leete and Dr. Paul S. Rees.

The commissioners for selecting the meeting place of the Uniting Conference next April are the following: M. E. Church, Rev. Isaac E. Miller, D.D., Columbus, O.; Rev. Aubrey S. Moore, D.D., Chicago; Rev. J. A. Rinkel, Dist. Supt., Minneapolis; Hon. Leslie J. Lyons, Kansas City; Mr. Troy W. Appleby, Cincinnati. M. E. Church, South: Rev. H. P. Myers, D.D., Nashville, Tenn.; Rev. S. S. McKenny, D.D., Houston, Texas; Rev. C. W. Tadlock, D.D., St. Louis; Mr. E. C. Watson, Fairmont, W. Va.; Mr. Miller S. Bell, Milledgeville, Ga. Methodist Protestant Church: Judge Harry Shaw, Fairmont, W. Va.; Hon. F. Murray Benson, Baltimore; J. E. Pritchard, High Point, N. C.; Rev. J. S. Eddins, D.D., Birmingham; Rev. F. W. Lineberry, D.D., Elkhart, Indiana.

MISS MARGARET HOWARD WED TO WARREN WHITEHURST

Miss Margaret Goodson Howard, daughter of Mrs. C. L. Read and the late Leslie P. Howard of Durham, was married Saturday afternoon at 3 o'clock, June 11, 1938, to Warren Martin Whitehurst, son of Mrs. W. W. Whitehurst and the late Mr. Whitehurst of Wilson. The ceremony was performed in the chapel at Duke University by Rev. C. L. Read.

The chapel was decorated with ferns forming a background for standards of lilies which were flanked with cathedral candles. E. H. Broadhead presided at the organ console and rendered strains from Leiberstraum. During the ceremony "I Love You Truly" was softly played.

To strains from the Bridal Chorus the ushers entered, Alonzo Thomas of Beaufort, Frank Anderson of Wilson, Charles Bissett of Wilson and John E. Moss of Mobile, Ala. The groom had as his best man, J. D. Bobbitt of Wilson.

The bride, who had no attendants, entered with W. A. Goodson, Jr., by whom she was given in marriage. She wore a navy blue ensemble of sheer silk crepe with blue turban and veil, her flowers were a corsage of gardenias and lilies of the valley.

Immediately after the service Mr. and Mrs. Whitehurst left for a motor trip to New York City, going through the Valley of Virginia. Upon their return they will make their home in Wilson.

Mrs. Whitehurst is a graduate of Duke University. Mr. Whitehurst attended West Point, and now holds a position with the Branch Banking and Trust Company in Wilson.

Souls aflame and presses humming are essential to our Aldersgate Advance

BISHOP PURCELL VISITS CHAPEL HILL

Last Friday Bishop Clare Purcell made a visit to Chapel Hill. He was especially interested in going over the scenes so familiar to his father when a student there in the sixties. Rev. H. C. Smith transported the clerical group, Rev. H. B. Porter, presiding elder, gave it official standing, and this editor went for the real joy of it all.

Bishop Purcell was greatly pleased with what he saw of the university, with the view he got of the Methodist church there and with the records he found in the alumni office through the kindness of Mr. Maryon Sanders. There he found the records of his father and also of his grandfather. The autograph and other records made in his father's own handwriting was especially pleasing.

The bishop had the pleasure also of meeting Dean R. B. House in his office, but he failed to see President Frank Graham who was out of town.

Clare Purcell was pastor at the University of Alabama when Coach Wallace Wade was taking teams to the Rose Bowl. So this bishop is at home in academic circles. If we can get him to attend Wallace Wade's coaching school at Duke he will be fully established at Duke as well as enjoying the privilege of renewing old friendships of other days.

With a Presbyterian ancestry trained at Chapel Hill and having an intimate acquaintance with Duke's great coach, this Methodist episcopos should fit in well with every phase of North Carolina life. We feel assured that Clare Purcell will do the job in North Carolina. If he can keep South Carolina in line we will be fully satisfied. From reports that have drifted across the border we have the assurance that he has captured them "bag and baggage."

MISS KERN AND DR. BUCKNER MARRIED

The chapel of Duke University was the scene of a beautiful wedding the afternoon of June 11, 1938, when in an impressive ceremony performed by Bishop Paul B. Kern at 4 o'clock, Miss Katherine Kern and Dr. Frank Woodridge Buckner, son of Mrs. Alice Bates Buckner of Davidson, N. C., were united in marriage.

Palms, cibotium fern, standards of lilies, and tall candelabrae bearing cathedral candles, combined to make an artistic setting. Edward Broadhead, organist, and Miss Elizabeth Aldridge, vocalist, rendered a delightful musical program before and during the ceremony. Miss Aldridge sang "Because" and "The Voice That Breathed O'er Eden," and during the ceremony Mr. Broadhead softly played "Liebestraum" as the bridal couple knelt. After the ceremony a quartette composed of Miss Elizabeth Aldridge, Mrs. W. W. Rankin, Al Henderson and E. B. Dunlap sang "The Lord Bless You and Keep You."

To the strains of Mendelssohn's wedding march the bridal party entered. The ushers were Colin Monroe of Charlotte, John Douglas of Davidson, Robert Tate of San Antonio, Texas, and Dr. William Bridgers. The groom had as his best man Julian Aldridge, brother-in-law of the bride.

Miss Janet Ormond was maid of honor and Mrs. Julian Aldridge, sister of the bride, was dame of honor.

The bride entered with her uncle, Dr. Alfred A. Kern of Lynchburg, Va., who gave her in marriage. She was met at the altar by the groom and his best man. She presented a lovely picture in her wedding gown of white satin with full skirt and long train.

To the strains of the bridal chorus from Lohengrin, the bridal party left the chapel, proceeded to the home of the bride, where Bishop and Mrs. Kern entertained the bridal party and out-of-town guests at a reception.

Mrs. Buckner graduated at Randolph-Macon College, where she became a member of the Phi Mu sorority.

Dr. Buckner graduated from Davidson College and completed his medical course at Duke University. He is a member of the Mu Sigma Mu medical fraternity.

Quantities of garden flowers were arranged in the home of Bishop and Mrs. Kern for the reception.

The guests were greeted by Mrs. Gilbert Rowe and Miss Mary Yarborough, who introduced to the receiving line, which was composed of the host and hostess, bride and groom, and their attendants and out-of-town guests.

The dining room table was covered with a lace cloth, the center arrangements was a silver bowl of white snapdragons, bride's roses, lilies of the valley and ferns. Tall silver candelabrae with white tapers graced the ends and punch was served by Mrs. Marvin Ormond and Mrs. Alfred S. Kern of Lynchburg. Assisting in the dining room were Misses Gertrude Kern, Elizabeth Ormond, Virginia Weatherspoon, Margaret Ormond and Jesse Ormond.

"OPEN HOUSE" AT PARSONAGE IN SPRAY

Last Thursday Rev. Roy T. Houts, pastor of Spray Methodist church, and Mrs. Houts were host and hostess at the new parsonage when more than 200 people, members of the church and others, took advantage of an "open house" invitation to visit the beautiful new building which is located in North Spray. This fine new parsonage was recently completed at a total cost of between $4000 and $5000. The guests were delighted with the splendid reception accorded them and had a most enjoyable evening. The Citizens Community Band furnished music for the occasion and Rev. and Mrs. Houts served refreshments.

Under the splendid leadership of Rev. and Mrs. Houts, Spray Methodist church is having a most successful year. Some time ago a two weeks' revival was held and a number of people were converted and joined the church. Preaching for the meeting was done by Mr. Houts, with Mrs. Houts in charge of the music and assisting in other ways.

A most successful daily vacation Bible school closed week before last. A number of children participated in this school. At the close of the school a splendid program was given by those who attended.

Mr. and Mrs. Houts are busy people, carrying on all phases of church work, visiting church members and others, attending to choir rehearsals, giving attention to boy and girl scout work, taking part in many worth while community activities, and generally doing a splendid job as pastor and wife. Spray Methodist church cannot help but go forward under the leadership of such active and consecrated people.

J. O. Thomas, Chm. Board of Stewards.

METHODISTS OF DURHAM WELCOME BISHOP PURCELL

Friday night of last week representatives of the Methadist churches of Durham gave a dinner with Bishop Clare Purcell as honored guest. This was for good fellowship rather than for speech making, though the bishop spoke words of greeting and appreciation of the courtesy shown him.

The pastors of Durham were seated at the table with the guest of honor. Prof. B. G. Childs, chairman of Trinity board, presided, and Rev. G. W. Perry presented the guest of honor. A delightful dinner was served to one hundred and all were greatly pleased with the good bishop who did a neat job in relating himself to our people. The day following he moved to Charlotte to begin the process of becoming a genuine Tar Heel. We are going to have a good time with him if the Presbyterians do not claim him as their own and make him a Presbyterian bishop.

SUPPLY FOR FAIRMONT CHARGE

Rev. Wm. R. Dixon, a graduate of Duke school of religion, has been appointed by Bishop Purcell to supply Fairmont charge, rendered vacant by the death of Rev. J. E. Blalock.

W. A. Cade, P. E.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

ROCKY MOUNT DISTRICT CONFERENCE

The Rocky Mount district conference met for a two-day session May 26-27, in the Bethel Methodist church, with Presiding Elder J. M. Culbreth in the chair. The program of the first day included the reports on evangelism and finance; the election of lay delegates to the annual conference; a program centering around the work of the woman's missionary society, with Mrs. Fred L. Johnson in charge; laymen's program, with W. K. Greene speaking; a young people's service, with H. G. Ruark, R. W. Bradshaw and W. C. Wilson speaking. The two periods of worship were under the leadership of J. O. Long and W. L. Knight.

The following were elected as regular delegates to the annual conference: J. A. Staton, W. L. Knight, J. G. Madry, J. T. Thorne, Mrs. W. T. Phipps, J. W. Grant, Dr. J. P. Keech, W. H. Pridgen, C. L. Lewis, J. F. Bruton, E. S. Padison, Mrs. D. L. Boone, Mrs. Wm. Towe, W. H. Adkins, J. L. Horne, Jr. The following six were elected as alternates: C. W. Davis, J. B. Overby, J. G. Shaw, M. Williamson, R. M. Saunders, Willie Prichard.

The second day of the conference included several features of great interest. Opening and closing worship was led respectively by P. F. Newton and L. V. Harris. Mr. C. J. Morris brought fraternal greetings from the Elizabeth City district conference. The report on Christian education was presented by D. L. Fouts. Walter Patten represented Louisburg College and M. T. Plyler the North Carolina Christian Advocate.

The ministers of the district voted to request "the proper committees of the North Carolina annual conference to give Brother J. V. Knight a rehearing on the matter that was brought against him in 1935 and to give due consideration as to whether any change can be made in the disposition of this case."

A special committee was appointed to select a place for the next session of the district conference.

C. W. Goldston, Secretary.

YOUNG PEOPLE'S REVIVAL AT HIGH POINT

The High Point union of Methodist young people held a young people's revival at South Main Street church, High Point, May 29-June 1. Rev. W. A. Kale, pastor of Central Methodist church, Mooresville, preached the four inspiring messages of God to the large group of young people which attended each night. He also led the young people in discussion periods the last two nights on "What It Means to Be a Christian." These were well received by the young people. The lives of the young people were enriched spiritually, and some found Christ as their personal Saviour.

We recommend a young people's revival to other young people's unions. We also recommend Rev. W. A. Kale as a good preacher for any revival. We pray that our young people will go forward with Christ as their leader. We feel that our union will go forward with more power and zeal than in the past from these series of services.

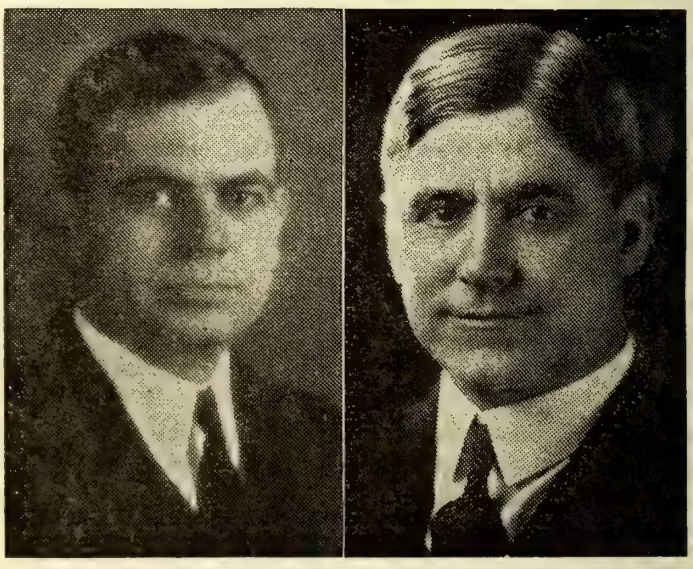
The Methodist Protestant young people of the city were invited and they attended our revival. This was our first meeting with them since church union.

John Brown, Chm.

DEPARTMENT OF EVANGELISM

On May 31 at the meeting of the Board of Missions held in Nashville, Tenn., for the purpose of organization, Mr. Harry Denman was elected secretary of the Department of Evangelism.

Mr. Denman whose home is Birmingham, Alabama, has been connected with the First Methodist church of that city for many years. He is a layman, well and favorably known throughout the church. He comes to his new position with a ripe experience in the affairs of the church, especially in the field of evangelism.



Mr. Harry Denman Bishop C. C. Selecman

"Harry," as he prefers to be called is a M.A. graduate of Birmingham Southern College. He is a member of the Jefferson county board of education, conference lay leader, a member of the board of trustees of the State Training School for Girls, president of the Birmingham Sunday School Council for Religious Education, and president of the Alabama Temperance Alliance.

The Department of Evangelism which Mr. Denman is to head as secretary was set up by the General Conference, recently held in Birmingham, as a new department in the Board of Missions. For many years the work of general evangelism has been conducted as a bureau in the Department of Home Missions of the mission board. The General Conference by creating a department of evangelism under specialized leadership has given emphasis to the necessity and importance of a definite and continuous program of evangelism throughout every phase of the church's life. We bespeak the co-operation of the membership of our church in the vigorous movement which Mr. Denman through this department will carry on.

The Department of Evangelism will conduct its work under the direction of a Commission on Evangelism which has been elected by the Board of Missions. Bishop C. C. Selecman has been chosen by the College of Bishops as chairman of the commission. He with the secretary of evangelism will direct the evangelistic movement in the church and will promote and foster the plans approved by the commission. Bishop Selecman and Mr. Denman have already entered upon their duties with directness and vigor.

W. G. Cram, Gen. Sec.
Board of Missions.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

The Duke Flag at Set of Sun

All flags were flying and pennants displayed as the crowds assembled on Duke campus on commencement day 1938 to join with the 833 who were to receive degrees on this their day of triumph Youth of the student body and the older heads of the faculties in academic togs gathered in groups in the quadrangle to await the assembling of the academic procession of this day which was to end at sunset in the stadium.

That long line, so far as cap and gown was concerned, was a unit in form and color, but to anyone who saw below the surface it was most varied and highly individualistic. Truly, no two were alike. At 10:30 I took my stand with a group at the university library, where the procession turned towards Page auditorium for the commencement address. Some beholders were wide-eyed ready for the sights; others, with kodaks in hand, were ready to "catch" a friend or celebrity, but all were eager. The really exhilarating feature of the student section of the procession was the evident youthful enthusiasm with which these young graduates were facing the world. How blest are they and how fortunate are we that they can without trepidation leave behind college halls to face this present age with daring enthusiasm and good cheer. The cynics were a part of the captious crowd; not many were in that line of youth. For them the testing days are yet to come ladened with disappointments not a few; but on this day in that parade it was otherwise.

But as the procession moved on the older heads and the woe-begone faces began to appear among the faculties, trustees and visiting celebrities. Some of these were wise and solemn as an owl; some, however, were otherwise. Fortunately, the eager spectators found diversion in speculating on the varied colors of the doctors' hoods. The average man has slight appreciation of the "specialist" and he is ever eager to "poke fun" at them, but let us not be forgetful of the debt the world owes the specialists who patiently toil on along the line of their research, whether it be in laboratory, among dusty archives or out in the vast unexplored regions of earth.

Old Grads Recognized

At the alumni luncheon where were assembled the reunion classes, visitors of note, and parents and friends of the graduating class, the young men andwomen were made conscious of their transition from students to alumni and alumnae. Not all but a few recognized the transition and rejoiced. On this centennial occasion special attention was given to the "old grads" as Henry Dwire called their names. Of course, to the class of '38 these men were patriarchs indeed who had come down from former generations, but some of the old heads insisted that they were still "boys." All such helps to make more real the unity of the "Duke family.' Well would it be could every alumni group of all institutions realize the unity expressed in the familiar lines—and also the inevitable end of all:

"They grew in beauty side by side,
They filled one home with glee;
But their graves are scattered far and wide,
By mount and stream and sea."

But the last act closed the drama of the day. In the late afternoon there was the crowd sprawling about the gymnasium, awaiting the orders for the march to the stadium. The calm of the afternoon was becoming more and more evident as the shadows lengthened and the increasing crowds leisurely made their way to the scene of the closing exercises. The line formed in the same order as at the morning hour. All visitors were sure of getting seats in the big stadium, so there was an absence of haste on the part of all.

The Last Act of the Year

The more than a thousand in the procession with the governor of the state and the president of the university in line, entered through the tunnel and with stately tread they moved in long serpentine line across the greensward to the west side of the stadium to their seats in the big horseshoe. It was most spectacular. There were the hoods of Harvard, Yale, Hopkins, Carolina, Wisconsin, Chicago; the ermine of Oxford, and the colors of scores of other universities; the college band continued to play stirring music until each candidate for degree had found his seat and the president, college officials and distinguished visitors were seated on the platform facing the entire group of spectators. No one who has heard the bands and watched the football warriors come dashing on the field could fail to note the difference in these two phases of university life and the educational processes.

Wade Marr, Jr., spoke, Governor Clyde R. Hoey gave brief greetings from the state and then the long roll call by Dean H. J. Herring began. Well did he roll off the names of the 833 who got the degrees. The deans would present their several groups, President Few would confer the degrees and then each received his mark of honor. The proceedings moved with clock-like regularity. It was a race with the sun for the flag was to come down at 7:22. At 7:20 the last degree had been conferred, the music of organ and choir in the chapel heard and the last note of the band was no more.

It was now this last act of the year under the most favorable circumstances ever known as the flag was hauled down at Trinity or at Duke. Never did the turf of the stadium wear such a deep green and the trees around the vast rim of the big stadium show to such fine advantage. A moon nearing the full hung in a sky cloudless but for the scattered clouds in the distance tinged with the approaching set of sun. The emerald stadium and forest, the atmosphere of a southern summer evening, and the mood of that crowd gathered from afar with attention centered upon "Old Glory" made it the close of a perfect day. How clear rang the notes of the bugler and how appealing was the national anthem as the officers made ready to haul down the flag! The vast crowd sat mute as tears unbidden here and there were brushed away by those who were not accustomed to this traditional ceremony.

Carefully the flag was folded and handed to W. P. Earngay and Jane Love, presidents of the senior class, who made their way from the flag pole to the stage where they met President Few. President Earngay handed the flag to President Jane Love and she in turn passed it to President Few. Thus ended the school year of 1938 at set of sun Monday, June 6. M. T. P.

Clouds for Chariots—A Sermon

By ROBERT CASPER LINTNER

"Who maketh the clouds his chariot."—Psalm 104:3b.

Clouds are of two kinds. Some one who recalls his physical geography will wish to remind me that there are cumulus clouds and nimbus clouds and cirro-stratus clouds and cirro-cumulus clouds and others besides. Yes, but the clouds I mean are in two groups: bright, lovely clouds that drift serenely in our sky, and dark, foreboding clouds that hover about us or are driven across our sky by the storms that flash their lightnings through the night and crash with mighty thunderings into the serenity of our lives. And the other thing I wish you to remember is that chariots are built to go somewhere, and they do when God drives them, whether into your heart or the heart of some other as happy or as despairing as you.

Let us look now at that first cloud. It is a veritable chariot of beauty, symbolizing all those innumerable things which God puts into his world to make life brighter and lovelier and happier for all who have eyes to see them. It is such beauty as shines in flowers that shout from garden and wayside the joyous message that God is loving and provident and that he speaks to us constantly through the beautiful things he has wrought.

Or it is such beauty as glows in the sunrise or flames in the sunset, when God drives his chariot into many a heart that had not been thinking of him. Or it is such unperturbed beauty as gleams from the silent stars of a midnight sky, as if no echo by their majestic silence the comings and goings of far-off chariots which no human eye can discern. Or it is such promise-filled glory as bursts from a summer rainbow, freshly dripping from the baptism that brought it to birth, when all the world seems hushed in radiant reverence.

Some of the greatest religious leaders in history have been men who have seen God's chariot wheels moving across the sky, in and out among the clouds and the stars, while they sat in the silence and kept watch over their sheep. Moses watched over the flocks of his father-in-law in Midian, but he saw more than sheep. He saw stars and lightnings and clouds. And one day he saw a bush flaming and heard strange words out of the flames, and he could never be just a herdsman thereafter. And David kept watch over the sheep in sunlight and starlight. He heard strange sounds and sensed the vastness of a starlit night and the awfulness of a midnight sky pierced and rent by the driven lightnings of God.

There is another kind of beauty that becomes a divine chariot. It is the beauty that throbs and sings and exults in music. How well David the shepherd lad knew the chariots of beauty in which God came riding into his soul in music! And how the music of God's chariots must have resounded in the souls of such men as Beethoven and Wagner and Schubert! They wakened in the night to the sound of chariot wheels, and they wrote down their echoes to be deathless music in which God would ride again into countless lives that of themselves could never have heard the chariots in which he had come to these master musicians. And how many times the great hymn-writers like Charles Wesley and Reginald Heber and Isaac Watts have heard God's chariots and have made their echoes live to make the world vastly richer in faith and hope!

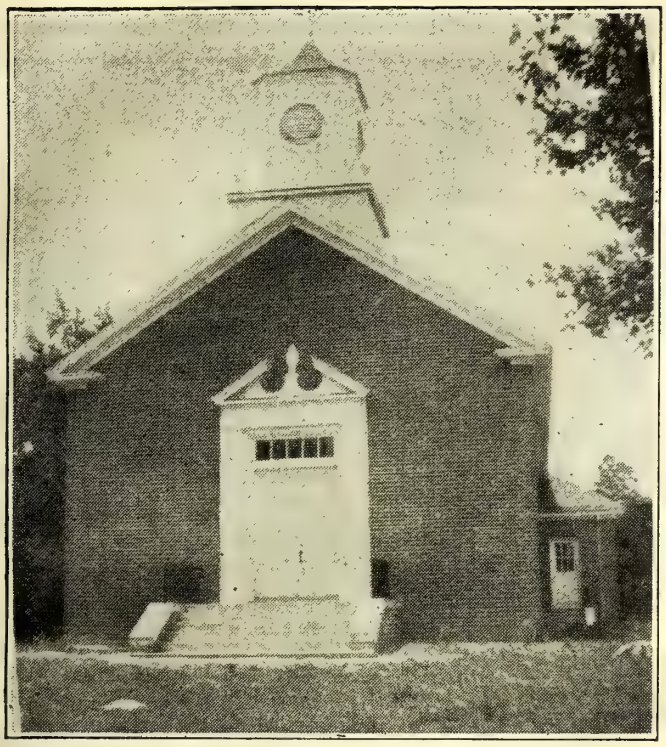
Yes, God takes the clouds of beauty and makes them chariots in which he rides into our expectant or heedless hearts.

Now let us look at the gray clouds, crumpled and foreboding. First is the cloud of doubt. The serenity of our sky is disturbed. Our peace is threatened. Life is overclouded, and night lowers about us. But God can make the cloud of doubt his chariot and in it come triumphantly into a disturbed heart. You remember the doubt that Thomas had concerning the reports that Jesus had risen. Thomas would have no imposter for his Lord. If this one who claimed to be the Lord was indeed he, then hands and side would tell the cruel but triumphant story. Thomas was not faithless but faithful. He would not be hoodwinked into believing his highest loyalty to one who did not deserve it. None but his Lord could claim that place. But God came that hour in a chariot that had been a cloud of doubt, for Jesus appeared and offered Thomas the proof for which he yearned, and he cried, "My Lord and my God!"

There is also the gray cloud of bitter disappointment. It hovered about the forlorn pair who wended their way sadly toward Emmaus with downcast eyes, when Jesus caught up with them and walked beside them to a tryst they had not expected. One of the saddest words in the New Testament is that wistful word of disappointed love and blighted hope as they walked: "We trusted that it had been he which should have redeemed Israel." But God turned their gray cloud into a bright chariot that afternoon, and the rumblings of its wheels sounded as the peals of joyful bells in their hearts when their wide eyes saw those fingers break the bread as of old.

And then there is the gray cloud of poverty. It has broken over many a horizon, not only in these recent years but in every time. And it is a bleak cloud indeed to those who have never known its shadow before. A bishop of the Methodist Episcopal Church tells of a wealthy friend who saw the accumulations of a lifetime slip through his fingers. It was a bitter experience. But he was a religious man, and he must have remembered that sage word from the New Testament that a man's life consisteth not in the abundance of the things that he possesses. He and his wife set out to make a new start, grateful that they had each other and hopeful that tomorrow would be better than the gray dawn of that bitter day. The old gentleman made many difficult adjustments and then found the months bringing him new values and more enduring satisfaction than the years had brought him before. When he saw the bishop again, there was this triumphant word on his lips: "Bishop, I wish it had happened to me years before it did!"

We cannot forget the black cloud of pain. Into each life it comes. In some it hovers for hours or a few brief days and melts away. In others it settles for years and remains even until death. Can God do anything with this? He can. In a large city near us is a home for incurables. There, on face after face, I have seen the glow of the strange expression that comes when the fires of pain have wrought their



New Mt. Pleasant Church, Bynum Circuit



The old Mt. Pleasant Church destroyed by fire

New Mt. Pleasant Church, Bynum Circuit, to be Dedicated Sunday, June 19

Mt. Pleasant Methodist church, which for several months has been ready for dedication, will be dedicated on Sunday morning, June 19, at 11 o'clock. Bishop Paul B. Kern will preach for us at that time. We are asking all of the friends of Mt. Pleasant to join us in the great service we are going to have that day.—J. C. Reichard.

chastening work and have brought the fortitude and peace that come of regal enduring of suffering. Sometimes, though not always, the cloud of pain has been a chariot in which God came riding to have a hearing with us when we would heed him.

And finally there is the black cloud of utter despair. In its terrible shadow we wonder if God cares for us and we feel life is not worth living. Such a cloud hung over the Hebrews in the land of their captivity, and in the 137th Psalm the curtain is lifted for a moment upon their despair:

> By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
> We hanged our harps upon the willows in the midst thereof.
> For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

And then, as from a homesick heart, this despairing cry:

> How shall we sing the Lord's song in a strange land?

How, indeed, when their hearts were breaking with longing for the land of their fathers and their God? But read on into the next Psalm and you will find they have come out of midnight into the noonday of fresh hope:

> I will praise thee with my whole heart: . . .
> I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: . . .
> Though I walk in the midst of trouble, thou wilt revive me: . . .
> The Lord will perfect that which concerneth me.

Another black cloud had become a chariot of the Lord.—Zions Herald.

The general meaning of the title Logos or Word is the Revelation of God; Christ reveals God just as our words reveal our minds.—Rev. Harold Smith.

WOULD RATHER SEE ONE ADMITTEDLY UNJUST WAR

I am a little tired of these "just" wars that we hear so much about. I would almost rather a war were frankly unjust, so that its aims and its methods might the better accord. All these quarrels, just defenses, just armings, just conquests, and annexations and punitive measures—the white and dazzling flame of so much justice seems almost to extinguish the question whether it can be just at all for a government to make its citizens and subjects turn savage weapons of assault on the citizens and subjects of another state because it has fallen out, however justly, with that other.

Can the corporateness of the state justly comprise the inciting of millions of individuals to violent physical outrage on millions of other individuals? Do the words "a just war," so easily uttered by each nation when they prepare to wage one, really, in the eyes of the leaders of churches, answer adequately these questions?—Rose Macaulay.

THE PAPACY HAS NO NEW POLICY

I have no patience whatsoever with the speech-bromide "the policy of the Vatican." A Pope is much like the King of England in relation to Stanley Baldwin's Tories—he is the semi-mundane holy magnavox for the collective will of the dominating Italian cardinals, who in turn are motivated by nothing more than the inflexible continuity of a single policy—a two-thousand-year struggle for sovereignty over all mankind. The bald statement that "centralization . . . has not been the unvarying policy of the papacy" I could rebut with citations from Rhode Island back to Pelagius and forward to Martin Luther—and back again to the Plenary Councils.—Jean LeGaulois.

NEW CHURCH AND SUNDAY SCHOOL AT JACKSON PARK

The Sunday school at Trinity Methodist church, Kannapolis, has progressed steadily during the last six months, reaching a peak attendance record during the month of May. The congregation for the worship services is holding to a full house despite the hot weather. In addition to this record, there has gone out from the Trinity church school and the worship services a great number of people who live in the Jackson Park community in order to organize a church of their own.

The Jackson Park Methodist church was organized Sunday, June 5, 1938, at ten o'clock by Rev. E. M. Jones, pastor of Trinity, Kannapolis. Ninety-two people congregated in the auditorium of the new Jackson Park school for the opening services. This is believed to be the largest number present for the organization of any church in Kannapolis.

Rev. Mr. Jones conducted the worship service at ten o'clock, after which William Clayton, superintendent of the church school, took charge. The school opened with five classes in five departments and an enrollment of 78. The following Sunday another department and class was organized and 32 new members added to the church school, making the enrollment 110. Of this number 94 members and four visitors were present. Plans are being considered to organize another class in the adult department.

Rev. Julian Holmes, assistant pastor at Trinity, together with Rev. Mr. Jones will carry on the work of the Jackson Park church. Members of Trinity have paid for all equipment for the church school. Jackson Park has proven itself an ideal community by opening its arms wide to receive its first church. Everyone is enthusiastic about its growth. Charter members for the church will be received through June 26.

A GRACIOUS GOOD WOMAN GONE

Mrs. Rozana Askew Jones, wife of Edmond Jones, died Sunday night, April 10, at her country home near Harrellsville. She was the daughter of the late Captain Levie Askew and Fannie Askew. Born at her home December 20, 1855, Mrs. Jones, better known as "Miss Roxie," was married to Edmond Jones December 3, 1878. Surviving are her husband; two sons, Z. A. Jones, Washington, D. C., and W. F. Jones, Harrellsville; five grandchildren and one great-grandson.

Miss Roxie was a woman of rare ability, a woman of true southern type—one of the most thoughtful, loved and respected women of her community. She was educated at the old Wesleyan College; joined the Methodist Episcopal Church, South, when very young. She always took a leading part in all church work and was secretary of the Aid Society 20 years. Miss Roxie was known as a pillar of the Harrellsville Methodist church. In spite of declining health for the past few years she was active in religious, civic and social affairs. She was a charter member of the Hertford county U. D. C. chapter.

Her abiding love for her church and the United Daughters of the Confederacy made her an outstanding leader. A long and useful life, with honor at its close, came with the passing of Miss Roxie. She leaves us a wonderful heritage by the life she has lived.

Funeral services were held from her home Tuesday afternoon, April 12. Rev. Mr. Vale of the local Methodist church and Rev. Mr. Smith officiated. Interment followed in the family cemetery. Floral tributes were beautiful and numerous. A large concourse of relatives and friends attended the final rites. A Friend.

EMORY HOLDS COMMENCEMENT EXERCISES

Guest speakers at Emory University's ninety-eighth annual graduation exercises, June 4-6, were Bishop W. W. Peele, Dr. William D. Haggard, distinguished Nashville surgeon, and Dr. Robert L. Rhodes, prominent Augusta physician, who delivered the baccalaureate sermon, commencement address and alumni day address, respectively.

Also included in the commencement program for the university was the annual meeting of the board of trustees on Saturday, June 4. Elected vice president of the university at this meeting was Dr. Goodrich C. White, dean of the college of arts and sciences and the graduate school.

Election of Dr. White to the vice presidency fills that post for the first time since 1933, when Dr. T. H. Jack resigned to accept the presidency of Randolph-Macon Woman's College at Lynchburg, Va. Dean White, at present in Europe on a Rosenwald Fund fellowship, will return to the school in September.

At this year's meeting the board of trustees elected Samuel C. Dobbs, prominent Atlantian and Emory patron, and Judge J. F. McCracklin, Valdosta jurist, members of the board. They will fill the vacancies left by the late Lee W. Branch and by Colonel Sam Tate, who is retiring because of ill health.

The trustees also voted to confer the honorary degree of Doctor of Laws on Raymond R. Paty, newly elected president of Birmingham-Southern College and former dean of men at Emory. During the past year Dr. Paty served as director of fellowships for the Rosenwald Fund.

At the baccalaureate sermon on Sunday Bishop Peele declared to the 348 graduates that man's great advances, like those of science, are accomplished, not from discovery of new properties, but from finding new channels for developing properties already possessed. "Society is not interested merely in what you do today, but what you are ten, twenty or fifty years hence," he said.

"Our cherished democracy is threatened," said Dr. Haggard to the Emory graduates in a commencement address appeal to suffer for ideals if necessary. "Today threatening problems are knocking with their spearheads upon the gates of our former complaisance," Dr. Haggard declared. "The future of America is the anxious concern of its devoted patriots. Once again war's alarms are heard in every clime. Can we learn to live together—we lions and lambs and wolves in sheep's clothing—or are we to have the collapse of our vaunted civilization?"

INSTITUTE FOR STEWARDS AT WILMINGTON HIGHLY COMMENDED

We, the members of the Methodist churches in and about Wilmington and of the District League of Stewards, who have attended the institute for stewards and other church workers conducted by Dr. G. L. Morelock of the General Board of Lay Activities, here record and here express our sincere appreciation of and thanks for the splendid service rendered by Dr. Morelock. He has enlightened and inspired us for the service that is ours in the church and kingdom of Christ. We live in a time when dangerous and tragic conditions at home and abroad impress upon us our human inability to save ourselves. Jesus Christ is mankind's hope and Saviour! The church is the only agency on earth whereby Christ may save the world! It therefore becomes the emphatic duty of every officer and member of the church to be a true follower of Jesus Christ; to be informed and enlightened as to ways and methods of most effective service; to be workmen of God, diligent and unashamed.

We commend Dr. Morelock and his perfect service to all the brethren of our conference, and to all Southern Methodism.

Furthermore, it is our earnest desire that the inspiration and practical programs of this institute be conserved as far as possible, and to that end we urge:

1. That institutes, or classes, for stewards be held in every charge in the district; that these be led by the district, associate district lay leaders, the presiding elder, the pastors, and the outstanding laymen who are qualified for this work.

2. That continued emphasis be placed upon the responsibility of the Wilmington District League of Stewards until it becomes an instrument of real power for the program of lay activities and the on-going of Christ's kingdom.

By His descent He freed us from our fears, as by His ascension He secured us of our hopes.—Bishop Pearson.

A LETTER CONCERNING A BOOK

Once again I am asking the American Red Cross to send you a book for review, that last volume of Col. Ernest P. Bicknell's work on "With the Red Cross in Europe." This volume deals with the years 1917-1922. I venture to call your attention to the work in spite of the fact that I wrote the "preface" and that the Belgian part refers to my own work.

Colonel Bicknell died just as the preceding volume was brought out. This book already was in existence in his letters and journals and Mrs. Bicknell has done a great job in editing and arranging the material. There are some remarkably fine human interest stories in the book and it tells the story of works of mercy in the midst of conflict and of constructive effort undaunted by a world given over to destruction.

I do not think that the reviewer in the Red Cross Magazine overstates it when he writes:

"The writer's keen perception of that period's problems, his amazing memory for small but fascinating detail, and above all his ability to inject insignificant yet highly interesting sidelights, touched with drama or humor, into the running narrative makes the book hard to put aside once the reading is begun. The days of which he writes were rough ones. He was watching a war fought with modern machines of war, and the ruthlessness of the destruction, the terror that hostilities inspired among the civilian populations of allied nations with which he was so much concerned, all become problems with a realism that automatically draws the reader into the struggle to solve them."

The book is published by the American Red Cross in Washington and sells for $1.50. As you will see, it was an expensive book to produce, but the Red Cross felt that here were first hand experiences of permanent value. Churches, church people, and church journals helped make the work possible, and this is an account of how it was done. John van Schaick, Jr.

THAT BLESSED HOPE

(Romans 12:12)

Why shouldn't I be happy?
My heart so free from care,
My Saviour's blessed promise
Is 'round me everywhere.
I know his precious promise
Surely will come true,
And that keeps me singing
All the long days through.

I'm rejoicing in that hope,
God's anchor for the soul;
For this wondrous grace of Jesus
Has completely made me whole.
The joy bells now are ringing,
The victory is mine;
For I have the love of Jesus—
That wondrous grace divine.

I'm rejoicing in the things
I do not have as yet;
But my faith is claiming them—
I know it will be met.
I'm relying on his word
That surely cannot fail;
With that joy unspeakable
That ever more prevails.

E. Myers.

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CORRECTION

Mistakes in setting up the material in the opening paragraph of our page last week have perhaps caused some confusion with reference to registrations for the Young People's Assembly. We regret these mistakes and trust this statement will clear up any misunderstanding.

After June 15 there are no restrictions on quotas to the individual churches and registrations will be accepted from any church in the order received until the capacity of our dormitory space is filled. We suggest, therefore, that all registrations be sent as early as possible.

All delegates are expected to register in advance.

INTERMEDIATE ASSEMBLY REGISTRATIONS

Up to June 11 approximately 40 registrations have been received for the first Louisburg Christian Adventure Assembly. As soon as 75 have registered for this assembly, registrations will be closed and other intermediates will be expected to register for and to attend the second Louisburg Christian Adventure Assembly, July 1-5.

Intermediates in the upper part of the Rocky Mount district and the Elizabeth City district should plan to attend the Murfreesboro Christian Adventure Assembly and should send their registrations for it as soon as possible.

ADDITIONAL REGISTRATIONS

The following registrations have been received since the last list published, through June 11:

Young People's Assembly

Tillie Townsend, Wilson.
Inez Rowe, Wilson.
Huldah Rowe, Wilson.
Corinne McWilliams, Ocracoke.
Daisy Styron, Ocracoke.
Samuel Harris, Edenton.
Fleta Mae Evans, Carrboro.
Mary Frances Oakley, Carrboro.
Buren Sidbury, Wilmington.
Lillian Davis, Wilmington.
Justus Sistrunk, Wilmington.
Bobby Lee, Wilmington.
Oveda Carr, Route 1, Woodsdale.
Sarah Gill, Kittrell, Route 1.
Doris Hight, Kittrell, Route 1.
Lanie Ruth Gunter, Aberdeen.
Hilburn Smith, Parkersburg, Rt. 1.
Martha Gately, Raeford.
Ruth Lytle, Raeford.
Albert Willis, Jr., New Bern.
Jean Comins, New Bern.
Ruth Willie Bell, Oriental.
Esther Austin, Wilmington.
Claude Davis, Wilmington.
Oscar King, Wilmington.
Cecil Lee, Wilmington.
Henry Smith, Wilmington.
Mae Rhyne, Aberdeen.
Mary Lib Trawick, Raeford.
Rosa Lee Stokes, Henderson.
Lemoine Fyne, Raleigh.
Inez Sasser, Goldsboro, Route 1.
Charlotte Miller, Aberdeen.
Dorothy Lancaster, Tarboro.
Phoebe Jane Harris, Tarboro.
Henry Slaughenhaupt, Tarboro.
William Smith, Tarboro.
Robert Lee, Maxton.

First Louisburg Christian Adventure Assembly

Jean Walker, Durham.
Mary Palmer Stokes, Durham.
Nell Clayton, Woodsdale, Route 1.
Julia Dixon Geiger, Raleigh.
Joseph Rowland, Jr., Kittrell, Rt. 1.
Elizabeth Kittrell, Kittrell, Rt. 1.
Marilyn McDaniel, Wilmington.
Betsy Cade, Wilmington.
Bruce Biggs, Wilmington.
Billy Craig, Wilmington.
Harry McGirt, Wilmington.
Mae Claire Rich, Wilmington.
Eugenia Craft, Wilmington.
Margaret Haynie, Wilmington.
Anna Claire Dunston, Washington.
Blair Myrick, Littleton.
Hortense Lyles, Tarboro.
Margaret Guill, Tarboro.
Lucille Smoot, Tarboro.
Virginia Sollee, Tarboro.
Sarah Dunston, Tarboro.
Jean Cherry, Tarboro.
Patricia Cherry, Tarboro.
Gertrude Ball Long, Raleigh.
Ollivia Garrette, Roxboro.
Jeannette Wrenn, Roxboro.

TIME OF ARRIVAL AT ASSEMBLY

Delegates to each assembly are expected to arrive in the afternoon of the opening day and the first meal served for delegates will be the supper meal on that date. The registration period will be from two o'clock to 5 o'clock on the opening date of each assembly. Those delegates who arrive on the bus reaching Louisburg at 5:30 will be registered on their arrival.

TIME OF LEAVING ASSEMBLIES

Each assembly will close with lunch on the last day and delegates will be ready to return home at any time after one o'clock.

MAIL FOR ASSEMBLY DELEGATES

Mail for delegates at any of the Louisburg assemblies should be sent in care of the Assembly, Louisburg College, Louisburg, N. C.

PURPOSE

The purpose of the Young People's Assembly is to bring together representative young people of our conference for a period of study, fellowship and inspiration. Those who attend should be young people definitely concerned about their own Christian development and desirous of becoming better equipped for leadership in the work of the church. It is very important, therefore, that pastors and counselors exercise care in the selection of delegates in order that those shall come who can make the best contribution to the assembly program and derive the greatest benefit from it. We earnestly request the co-operation of pastors and counselors in this detail which is so very vital to the success of our assembly.

MISS CADE JOINS STAFF

Miss Alma Louise Cade, our conference director of children's work, has joined our staff and is now anxious to render every service possible in connection with the children's work in our conference. She will spend the next few weeks becoming acquainted with the details of her work and in making plans for the future. She will be glad to hear from any workers with children concerning their problems and will be glad to give any help possible in connection with their work.

VACATION SCHOOL REPORTS

Reports to Date

Aurora-Bonnerton; Center Hill, Chowan; Wallace; Queen Street, Kinston; Weldon; Washington; Burgaw; Hillsboro.

A number of schools have been held, others are being held, and many more have been planned for the coming weeks. We trust that each pastor or leader will send us reports of those schools as soon after they are held as possible. Many have already received blanks for use in reporting these schools, and we shall be glad to send blanks to any others who need them. We suggest that two blanks be filled in for each school—one to be kept in the local church, the other to be sent to the conference office.

Y. P. BANQUET, GRACE CHURCH, WILMINGTON

The young people of Grace church, Wilmington, with their leaders held their banquet at the church on May 27. Seventy-two persons gathered about the banquet board to enjoy a period of fellowship and inspiration. The first part of the program consisted of the singing of hymns and a message to the young people by Rev. R. L. Jerome. The second part of the evening was spent in a period entitled, "Fun and Frolic," with each department of the young people's division presenting a stunt. The banquet was a most happy occasion and the leaders of the young people of Grace church are to be congratulated on the success of their work with the young people.

History abounds with great projects of great men; but the idea of the redemption of a world, as it was realized in Him, stands absolutely alone: it could only have proceeded from One whose nature was exalted far above humanity.—C. F. Schmid, D.D.

Obedience is our universal duty and destiny; wherein whoso will not bend must break.—Carlyle.

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MOORESVILLE TRAINING SCHOOL

In spite of storms and floods, loyal workers of Mooresville completed a week of training on Friday night, June 10. Enthusiastic, interested classes made teaching a joy, and there was a fine spirit of co-operation throughout the school.

Three classes met for discussion and study:

"Personal Religion" was the course taught by Rev. W. A. Kale, pastor of Central church, Mooresville. This class was open only to members of the young people's division. They report a splendid week together.

"The Spirit and Genius of Methodism" was tuaght by Rev. Reid Wall, pastor of the Catawba charge. This proved a most inspiring and helpful course.

The children's workers found much to discuss in the class, "Teaching Children." An unusually responsive group of workers came together and did splendid work.

The churches of Mooresville are growing, and are finding much joy in an ever deepening spiritual life.

YOUNG PEOPLE'S DIVISION

Union Officers

At the suggestion of our general board at Nashville, most of our unions elected new officers in May, these officers to be installed in June. Our conference office would like to have the names and addresses of all these new officers, including the adult counselors So far, we have heard from the following unions:

Jackson-Swain County Union

President, Miss Maureen Ashe, Whittier.

Vice President, Miss Margaret Wilson, Bryson City.

Sec.-Treas., Miss Lucille Reynolds, W .C. T. C., Cullowhee.

Asst. Sec.-Treas. (summer), Miss Elizabeth Ammond, Cullowhee.

Adult Counselors, Mrs. N. R. McHan, Whittier; Rev. Cecil Hefner, Cullowhee.

Upper Iredell Union

President, Ralph Jacks, Cool Spring.

Vice President, Miss Mildred Page, Statesville.

Secretary, Miss Jane Alspaugh, Taylorsville.

Treasurer, Miss Frances Watt, Stony Point.

Pub. Supt., Halbert Crowson, Statesville.

Rowan County Union

President, Miss Reba Holland.

Vice President, Bill Jake Rendleman, Salisbury.

Secretary, Miss Julia Carter, Salisbury.

Treasurer, Miss Frances Littleton, Salisbury.

Pub. Supt., Miss Faye Young, Spencer.

Greensboro City Union

President, Billy Crowder, Greensboro.

Vice President, Miss Rebecca Isley, Guilford College.

Secretary, Miss Louise Bowman, Greensboro.

Pub. Supt., Braxton Younts.

High Point Union

President, John Brown, High Point.

Vice President, Miss Mary Sue Briggs, High Point.

Secretary, Miss Nina Allred, High Point.

Treasurer, Darell Allred, Archdale.

Pub. Supt., Clarence Terry, High Point.

Randolph County Union

President, Fleming Bell, Randleman.

Vice President, Miss Mary Pilkenton, Franklinville.

Secretary, R. E. Dawkins, Randleman.

Treasurer, Miss Lucille Edwards, White's Chapel.

Pub. Supt., John Bunch, Asheboro.

One of the advantages of electing union officers in May is that the unions can send as many as possible of these new officers to our conference Young People's Assembly or to the Young People's Leadership Conference sponsored by our general board. In both of our summer assemblies at Junaluska, July 4-9, and July 11-16, we are offering the course "Administering the Union." The Young People's Leadership Conference, also at Lake Junaluska, August 9-20, is especially for union officers and other outstanding leaders in young people's work. The cost of this conference (about $20) is approximately twice as much as that of our assemblies, but it is for a longer period, and has the added advantage of including young people from all over Southern Methodism. Following is the statement of the general board about this conference:

"The Young People's Leadership Conference provides approximately two weeks of the keenest enjoyment for officers of annual conference young people's organizations, district directors of young people's work, officers and counselors of unions, officers in campus Christian work, conference staff members, and Wesley Foundation directors. Specific training for meeting these responsibilities is offered under the best of leadership. In addition, a wide variety of interest groups, lectures, platform events, forums, recreation, and opportunity for fellowship with youth and leaders in the church are provided. The following courses are offered:

Vocational Guidance.
Christian Living on the Campus.
Youth Action in the Alcohol Fight.
Recreational Leadership.
Guiding Young People's Worship.
Christian Home Making.
World Friendship Among Young People.
The Life of Jesus.
Christian Education in the Local Church.
Spirit and Genius of Methodism.
Resources for Christian Living.
The Christian and the Economic Order.
Christian Personality and Social Action.
Drama in Social Action.

For further information about this conference write Rev. Walter Towner, 810 Broadway, Nashville, Tenn.

Registrations for Summer Assembly

By the time this copy of the Advocate comes off the press registrations for our summer assemblies at Junaluska should be coming in to Billy Burke, Box 834, Salisbury, in large numbers. Judging from registrations for our Christian Adventure camps and from reports we hear of the number wanting to attend assemblies, we can expect to have two large summer assemblies this year, instead of one, as in previous years. Programs and registration cards have been mailed to all pastors and to presidents of young people's departments and superintendents of young people's divisions in those cases where we have their names. If anyone wishes additional copies, write to Rev. Carl H. King, Box 828, Salisbury.

As in previous years, advance registration is required for the young people's assembly, and the number from each church is limited. The first assembly, July 4-9, is for young people 15, 16 and 17 years of age, and up to June 27 each charge may register four in this group. The second assembly is for those 18-23, and up to June 27 each charge may also register four in this group, making a total of eight from a charge. Any charge wishing to do so may register six delegates to each assembly now, provided two of these are designated as alternates to be accepted after June 27 if there is room for extra delegates.

Instruct Delegates

Each church sending delegates to assembly should instruct them as to the amount their young people's department will pledge for missions and conference young people's work next year. Pledges will be taken at the first assembly from all churches represented. At the second assembly pledges will be taken from those churches not represented the first week. Do not let your delegates leave home without some instruction as to the amount of these pledges.

Adult Leaders of Young People

Those adults who are working with young people will want to avail themselves of opportunities offered them for training and inspiration, so that they may be better prepared to teach and counsel the members of their group. They will find this opportunity in our conference School for Christian Workers, Lake Junaluska, July 18-23, and in the Leadership School sponsored by our general board, also at Lake Junaluska, July 25-August 5. For further information about the conference school write to Rev. Carl H. King, Box 828, Salisbury, and for information about the leadership school, write Division of Leadership Training, 810 Broadway, Nashville, Tenn.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ROUND BY ROUND

The editor of this page has been going in circles this morning. A lot of visitation seemed necessary in getting a good Monday morning start at a number of places. Mr. Ellis, at the laundry, was summoned for jury duty and Miss Styres is still away from her laundry work recuperating from injuries sustained last winter. Some of our older boys and girls are running the laundry. Another bunch of our older girls is working under the direction of Mrs. Ballou at the inflrmary while Dr. Jones and Miss Smith are directing our first tonsil clinic for the summer. Mr. Hege and his boys are pulling weeds out of the flower gardens. Mr. Hodgson and his boys are putting some finishing touches to certain soddings on the Alspaugh Athletic Field. The recent rains have caused some muddy places and the wagon boys are hauling gravel to cover up the sticky dirt. Many things over and above the usual routine cause a fellow to go round and round.

LOST AND FOUND

Raymond, who graduated from high school last week, has just come into the office asking for $5 to cover some expenses caused by a little sickness last week. Inquiry revealed that the boy still had a credit of $21 on his honorarium account. Of course he got his $5. The incident reminded the superintendent of the fact that Raymond, as a member of the Children's Home family, was failing in his school work last fall. When the Christmas holidays came he left without leave, and, with another boy, bummed his way to New York City. When at the end of a week this 19-year-old lad came back he was directed to secure work and get at something at which he would succeed. Dr. Cruse put him in charge of his animal hospital at night, thus enabling him to earn enough to pay his board at a nearby cafe. Awakened to the necessity of his situation, he went to studying, passed his work and recently graduated from high school. Now he is ready to take a course in the Winston-Salem Barber School. The boy has found himself. Of course the Children's Home has continued its interest in and some little help for Raymond.

FROM MOON TO MOON

Evidently acting on the challenge to get something worth while done, three of our older boys, young farmers, asked Mr. Angel, our supervising farmer, for permission to get an early start one morning last week at plowing the corn on Salem creek bottom, usually a two-day job for three plowmen. Not explaining all their details to Mr. Angel the boys arose at 4:30, fed the mules and got to work before the moon had got out of sight. After a short noonday meal they continued their work until 9:30 at night, completing through the aid of a full moon the plowing of over 20 acres of corn. The mules had an opportunity to rest next day, but the boys went along with their work somewhat proud of their achievement.

GRADING THE WORKERS

For a number of years we have had a system of paying our boys and girls a little something at the end of each month. We call it an honorarium. Each boy and girl has a spending account and a savings account in this honorarium business. It has worked wonders with our youngsters, creating in them a desire to earn something and an opportunity to learn how to spend their own earnings. In conference with the youngsters and the supervisors we have this summer decided to give every boy and girl a grade on their work, similar to the grades they get for their school work. A maximum amount of honorarium will be available for the work each boy and girl is set to do. In doing this work he or she will receive a grade, A or B or C, depending on how well the work goes. A-grade will give the maximum amount. B and C will call for reduced amounts. Already it is evident that some boys and girls who received low grades in text book work will receive high grades in manual work.



Well, here I am, look at me

SET FOR THE SUMMER

Our family is now getting set for the summer. All school books have been put away and in their stead have come brooms, dust rags, dish pans, water pitchers, irons, needles, hoes, shovels, paint brushes, hammers, saws, wagons, mules and other things too numerous to mention When work time is over radios are visited, magazines and books for current reading are brought out, the swimming pool is visited, after supper socializing enjoyed and a lot of other things used which go to make the summer setting valuable, happy and enjoyable. These are work days and yet they are happy days.

MR. QUIZ

The picture this week is that of Julian Baxter King, eight years old the 20th of last April and recently promoted to the third grade. When this picture was taken this ingenious lad had fixed himself up in a garb he used in playing his part in a pageant entitled "Goldilock's Adventures." Julian is a nice chap, but he can ask more questions than you can shake a stick at. The fine part of his questioning is that his interrogations are thoughtful and deal with matters of cause and effect. This lad is sponsored by the Wesley Fellowship Department of First church, Charlotte.

SPONSORING CHILDREN

Most of our friends are familiar with the fact that a large number of our children's clothing needs are provided by cash payments by certain groups desiring to sponsor such good work. We do not eccept clothing but we are glad to accept cash with which to buy the type of clothing we desire for our children. Well over half of the clothing needs of our boys and girls are thus provided for. So far this spring a great majority of groups sponsoring children have forwarded their payments. We never remind them to thus do. Only such payments are sent in as seem to have come from a real desire on the part of our children's sponsors. In the near future we expect to print a list of our sponsors, together with the names of our children sponsored. Of course such a list cannot be printed on this page, but nevertheless it will be printed.

FACING THE ISSUE

There were 12 of our boys and girls at the infirmary waiting to be taken one after another upstairs to the operating room for the removal of their tonsils, and in some cases adenoids as well as tonsils. Most of the youngsters returned the smile and greeting thrown at them. But Ernest was solemn and thoughtful. After a while he said, "Pop, I dread this thing, but I can take it."

HONOR SOCIETY

We are not taking many new members in our honor society these days. Somehow or other this summer-time is hard on our society's intake. But now and then a good applicant comes along and we rejoice over each joining. Since last report our congregation at Calvary, High Point, where Rev. D. V. Howell is serving his second year as pastor, has paid its dues, confirmed its faith in orphan boys and girls and placed high on our honor roll. Also the Riverside congregation on the Asheville circuit has joined the select company. Rev. A. B. Dennis is the pastor of this choice group down by the Riverside.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Following a long established custom, I am beginning this week to publish on the Orphanage page letters from the out-going class. I am sure these letters will be read with much interest and profit. The first letter is by Ruth Wright, who was valedictorian of her class. She writes interestingly of her childhood days in the Methodist Orphanage.

* * * *

I esteem it a great privilege to preach in the different churches over the conference. Both pastors and church members are always very cordial to me when I visit churches, which I appreciate very much. The first Sunday in this month, I had the privilege of preaching at the 11 o'clock hour at Mt. Zion church on the Garner charge. Brother B. H. Black, pastor, and the people received me most cordially. Brother Black is devoting himself wholeheartedly to his work. I was glad to have the privilege of taking dinner with Brother R. F. Coates, a prominent member of Mt. Zion church. In the afternoon I was at Black's Chapel on the Dunn charge. Brother L. M. Hall, the wide-awake and popular preacher, and the congregation received me in a most brotherly manner. Brother Hall is in high favor with his people in Dunn and Black's Chapel and all indications point to a most successful pastorate. I returned home late Sunday afternoon feeling that the day had not been spent in vain.

* * * *

The annual meeting of the board of trustees was held at the Methodist Orphanage last Friday. We had a large attendance of the board. The year's work was received by the trustees. It is highly gratifying to have such an understanding and a co-operative board of trustees. They all feel honored to have some part in the onward going of things at the Orphanage and we feel highly honored to have such representative men and women to direct the affairs of the Orphanage. Quite a number of prominent, influential visitors were present. They enjoyed our exercises. A barbecue dinner was served the trustees and friends. Both visitors and trustees were delighted to see so many improvements that have taken place at the Orphanage since the last annual meeting of the board. The fact that our expenditures for operating expenses have exceeded our receipts, was the only minor note that was sounded in the proceedings of the board. A very strong influential committee was appointed to devise ways and means to increase our receipts so as to have a balanced budget. Something must be done in the immediate future to increase our income to take care of our necessities. In some unaccountable way a great many people think that the Orphanage has unlimited resources, which is absolutely incorrect. In addition to this, other worthy causes are pressed to the extent that the Orphanage apportionment is side-tracked quite frequently. The sooner we can correct this situation, the better it will be for the Orphanage and other worth while causes.

* * * *

Dear Friends:

As the time draws near for me to leave the home that has sheltered and loved me I realize how fortunate I have been in being able to live in such a beautiful home and how much it has meant to me. I recall the many happy memories and friendships I had during the nine years I lived at the home and I can think of nothing that I would rather keep fresh in my mind than those memories.

To the friends in the North Carolina conference who have made it possible for me to live in this beautfiul home, I want to express my sincere appreciation and thanks. I wish especially to thank the ladies of the Betsy Peele Bible class of Edenton Street church of Raleigh who have clothed and have done innumerable things for me during the past years. It would be impossible for me to close this letter without expressing a word about our beloved superintendent, Rev. A. S. Barnes. He is one of the holiest men I have ever seen. He was always ready to lend a helping hand during the time of sorrows and trouble, to share our joys and griefs with us.

As I leave this home and go out to face the world alone I know there will be many problems to face, but with the principles and teachings of this home in mind and with the thoughts of the friends who have sacrificed so much for me I am hoping to achieve that which will lead to a happy home at the end of the trail.

Ruth Wright.

* * * *

Mrs. Nellie B. Rives writes interestingly of her visits with the singing class to Stedman and Lillington charges:

"There were things in the air Sunday that brought back thoughts of the young bride and groom on their way to their first charge in our conference. A day when life was bubbling over with happiness. There are fragrant memories of our two years in Stedman. It was here that the singing class had an engagement with Rev. I. J. Strawbridge for the morning service. It was pleasant to go back and meet friends. I was entertained for dinner in the home of Misses Anna Ethel Sessoms. I was pleased to see Mr. Jeff Sessoms sitting on the front pew in church. He and his splendid wife and family of girls added much to our happiness, as did others of the charge. His home is all broken now and he lives much on the memory side of life. Mrs. Ella Cogdell and several of her family from Tabor church were present. I would like to mention many friends I met from the whole

Continued on page 23

BROMO-SELTZER
RELIEVES MY HEADACHES
—SETTLES MY STOMACH

says MURRAY HAWLEY
Airplane Pilot

It's a mean combination—HEADACHE and UPSET STOMACH! Did you know that one remedy will help them both?

It's Bromo-Seltzer. Famous for years as a FAST headache relief, Bromo-Seltzer also settles your STOMACH. By reducing excess acid substances, it relieves the sour, gassy feeling in your stomach. Leaves you feeling refreshed, more alert and peppier.

Bromo-Seltzer also calms tense, jumpy NERVES. At all drugstores and soda fountains. Keep it on hand at home, too!

Bromo-Seltzer

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

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Specimen of Print In This Bible

NĒB-U-CHĂD-NĔZ'ZAR king, a unto all people, nati

North Carolina Christian Advocate

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

ZONE MEETING AT MAYSVILLE

The Onslow-Jones zone meeting was held with the Maysville auxiliary May 12, with Mrs. I. M. L. Brock presiding. There were 84 present from the auxiliaries in this group.

The meeting was called to order and the minutes of last year's meeting approved. After singing the hymn "Come, Thou Almighty King" the devotions were conducted by Rev. Mr. Harris of Maysville. He read the 25th chapter of Matthew, beginning with the 18th verse, and brought us a wonderful message.

Miss Bynum of the Maysville auxiliary gave cordial greetings and Mrs. J. P. Godwin of Swansboro auxiliary gave suitable response.

We were all delighted to have Mrs. Matthews, Mrs. Chadwick and Mrs. Hillman of New Bern with us for the day. Mrs. Matthews gave us a most interesting talk on "The Spiritual Life Work and Message."

Rev. H. L. Davis of Richlands brought us an interesting message from the Aldersgate experience of John Wesley. He explained fully what Aldersgate was—a place in London where something happened that changed the life of John Wesley. He began to trust God and have more faith in him. He completely surrendered himself to God and became a great power for good. Other people can have an Aldersgate experience if they will do like John Wesley did.

Special music was then rendered by a group of young ladies of the Maysville auxiliary, which was enjoyed by all.

Our conference secretary, Mrs. Chadwick, delighted the audience with her message, "The Foundations of Missions and How We Face Missions Today." We received many good thoughts from her talk which should result in great good.

We then listened carefully to our new conference president, Mrs. E. L. Hillman of New Bern, who conducted the mid-day meditations. She read from the 12th chapter of Mark, 28-34 verses. She made a splendid comment on the first commandment. Her main subject was "The Methodist Church." The audience enjoyed her message and appreciated her coming for the day.

Mrs. Henry Jarman of Jacksonville sang a beautiful solo.

Mrs. H. L. Davis of Richlands gave the conference recommendations on missions and Bible study.

Mrs. Koonce of Richlands gave the conference remomendations on finance.

We then adjourned for lunch, which the Maysville auxiliary served. It was delicious and every one seemed to enjoy the food and fellowship with the Maysville ladies.

After we reassembled we sang "All Hail the Power of Jesus' Name" and Rev. Mr. Long took charge of the service. He read part of the fifth chapter of Matthew—from the 3rd to 9th verse. He made a fine talk on the Beattitudes. He wanted to change the word Beattitude around to make it "Attitude of Being."

Mrs. Williams of Richlands gave the conference recommendations on Christian social relations. Mrs. Taylor of Richlands gave the recommendations on children's work, which was commented on by Mrs. Floyd Jackson, our district leader.

Mrs. Hughes of Pollocksville, chairman of the committee appointed to select new officers for the next two years, brought in two names to be voted upon, as follows: For president, Mrs. I. M. L. Brock; secretary, Mrs. Mary M. Weeks. Mrs. Brock declined the nomination, as she had served eight years and felt that some one else should take her place. So the conference elected Mrs. Aaron Farnell of Jacksonville as president.

A rising vote of thanks was given Mrs. Brock for her service. She has made a splendid leader.

Mrs. Floyd Johnson spoke on her plans for the district this year. Miss Lillian Foscue was made zone treasurer. Richlands asked that we meet with them next May.

Mrs. Hughes of Pollocksville thanked the ladies of Maysville for their hospitable entertainment. We feel that the day was well spent. We had an interesting program. The speakers were filled with the power of Jesus and were anxious for us to get some of their messages..

There being no further business, we were led in prayer by Rev. Mr. Long and adjourned to meet in May, 1939.

Mrs. Mary M. Weeks.

A NOTABLE ORGANIZATION

The annual meeting of the Gates County Institute was held at Philadelphia church, Sunday, May 12, with Mrs. W. E. Brown of Zion church presiding. This was an occasion of special note, as it was at this church 31 years ago that this organization had its beginning.

The morning and afternoon devotions were conducted by Rev. W. N. Vaughan of North Gates charge. The address of welcome was made by Mrs. Graham Byrum of Sunbury and the response by Mrs. Carroll Blanchard of Zion church. Special music was furnished by Messrs. Joe Byrum, Herbert Rountree, Norfleet Brown, Rev. W. N. Vaughan, and members of Kittrell's choir.

Following the president's inspirational message the hearers were greatly edified by the splendid address of Mrs. H. J. Faison. She referred lovingly to such of the pioneer members as Mrs. T. W. Costen, Mrs. M. T. Plyler and Mrs. C. M. Earley. Mrs. J. L. Delaney, secretary of Elizabeth City district, made an interesting report of the work in this district.

At the noon hour a most delectable lunch was served on the church lawn.

Following reports of officers, Mrs. C. T. Derby read gracious words of appreciation to all who contributed to the comfort and enjoyment of the day.

An interesting letter from Miss Kate Cooper about the work in Wonsan, Korea, was read by the secretary.

The next session of the institute will be held at Kittrell's church in Gates.

The following officers were elected for the ensuing year:

President, Mrs. W. E. Brown.
Vice president, Mrs. J. J. Brothers.
Secretary, Mrs. J. E. R. Perry.
Treasurer, Mrs. J. J. Meeder,
Supt. Christian Social Relations, Mrs. T. W. Costen.
Supt. publicity, Miss Audrey Turner.
Children's work, Mrs. C. V. Cross.
Spiritual life leader, Mrs C. F. Copeland.
Supt. study,Mrs. W. G. Byrum.

Mrs. J. E. R. Perry.

ROCKY MOUNT DISTRICT MEETING

The Rocky Mount district meeting was held at the Spring Hope Methodist church on Tuesday, May 31, with a large attendance of missionary minded women.

Mrs. Fred Johnson, district secretary, in her usual efficient manner, presided over the meeting for the entire day. She had arranged a most interesting and well rounded program centered around the question "Why?" Ten phases of missionary work were ably discussed by as many leaders, answering the question "Why?"

The worship service was led by Rev. L. A. Tilley, pastor of the Spring Hope church. A solo by Mrs. L. K. Pigford of Rocky Mount, "I Am Satisfied with Jesus," was a splendid feature of the morning session.

A most inspiring and stirring message from Korea was brought by a Korean missionary, Miss Euline Smith. She was presented with a love offering at the close of the meeting.

Perhaps the high light of a most enjoyable day's program was the inspirational message of our new conference president, Mrs. E. L. Hillman, on "Lifted Horizons," in which she set high goals for the current year in missionary achievement.

The Rich Square auxiliary presented a very clever playlet, using the World Outlook as its theme.

Miss Florine Robinson, Durham district secretary, was a special visitor and presented the Efficiency Aim in a most able manner.

The district conference was especiallyfavored by the presence of a number of conference officers: Mrs. E. L. Hillman, Mrs. B. F. Boone, Mrs. W. C. Chadwick, Mrs. J. C. Wooten, Mrs. H. L. Rivers, and Mrs. B. C. Thompson. Inspiring and helpful messages were given by each of these. Dr. and Mrs. J. M. Culbreth, our presiding elder and wife, were also honored guests.

The Enfield auxiliary invited the conference to meet with them next year.

At the noon hour the Spring Hope ladies served a delicious luncheon.

At the close of an unusually interesting and profitable day of study and discussion of the tremendous and far-reaching task of missions, Rev. William Towe pronounced the benediction. Mrs. T. W. Smithson served as secretary for the meeting.

Mrs. Ira Gunn, Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THOUGHT FOR TODAY

From "Upper Room"

Look to this day!
For it is life, the very life of life.
In its brief course lie all the varieties and realities of your existence:
The bliss of growth;
The glory of action;
The splendor of beauty.

—From the Sanskrit.

I AM YOUR BIBLE

You know that I am a sacred book and that I speak of holy things.

You keep me on the parlor table.

You see that I am dusted, and respected, and kept in good order.

But this concern does not build a highway from my message to the heart of your child.

The living men and women who still can be seen on my pages must be brought forth and made to move and speak before the eyes of your boys and girls.

Their adventures must be brought to your home as an interest of life.

The children of these ancient records, their homes and hopes, their play and their problems, can become the every day concerns of your home.

The ideals of living enshrined in me are buried there forever unless they can live again in each new generation.

And they so live only as they leap to life in your hearts and imaginations and thus become vivid and compelling for your children.

I am your Bible.

—Percy R. Hayward, A Message to Parents.

WINSTON-SALEM DISTRICT MEETING

By Mrs. J. I. Lambeth, Sec.

Mt. Olivet church on the Winston-Salem district was the meeting place May 20 of the woman's missionary societies for their annual district meeting.

Mrs. J. G. Sterling, district secretary, was the presiding officer with Mrs. J. E. Lambeth of Thomasville, acting in the capacity of secretary, and Misses Mary Scott and Gertrude Wilson serving as pages for the day. The meeting was featured by the large attendance of representatives from the auxiliaries of the district—30 being present from Mt. Olivet, the hostess church, and 274 from the other auxiliaries.

The meeting opened with special music and the call to worship by Mrs. J. G. Sterling, followed by words of greeting from the president of the local auxiliary. The necessary committees for the day's business having been appointed, a number of special visitors were introduced and included Mrs. C. C. Weaver, conference president; Mrs. J. Frank Spruill, conference recording secretary; Miss Euline Smith, missionary from Korea; Miss Elizabeth Oliver of the department of Christian education; Mrs. Frank S. Lambeth, mother of the presiding elder of the district, Rev. W. A. Lambeth; a number of ministers and their wives, designated as the "force behind the work."

Miss Euline Smith, missionary from Korea, an ordained minister, dressed in a Korean costume, told of her work in a district of 50 churches with only two workers at present. She spoke especially of the 35 kindergartens in Korea, seven in her own district, giving the missionaries many contacts in the non-Christian homes. Following the conference song, "God of Grace and God of Glory," Mrs. L. V. Scott told of the work at Bethlehem House in Winston-Salem, where a new refrigerator had been installed and a fence and porch built with money obtained through coupons—urging that more coupons be sent in by last of June for playgrounds. She announced the training school for colored church workers and urged the attendance of some colored women at this school.

Mrs. C. C. Moore came next on the program and told of the Council meeting held in Tulsa, Okla., bringing out much of interest in connection therewith. She spoke of the growth of our woman's work since its organization 60 years ago (in 1878) and announced as our new slogan, "To Christianize all areas of life." She brought the request of the Council which is asking our Methodist women to raise $60,000 extra. The W. N. C. conference's part is about $5,000, and she urged the per capita giving of $3.25 for 1938. She announced the slight changes that had been made in the Efficiency Aim. She closed her talk with silent prayer that we be better Christians and better missionaries, followed by a poem, then a prayer that we consecrate our tongues, hands, feet—our all to the service of God for the advancement of his kingdom.

Miss Elizabeth Oliver of the board of Christian education brought greetings and asked that two months of the year and the fourth Sundays be given to missionary education for our children in the church school. Dr. W. A. Lambeth pronounced the benediction and all marched out to the tune of "Onward Christian Soldier" to partake of the bountiful lunch spread on long tables under the massive oaks.

During the lunch hour a spiritual life group meeting was held under the leadership of Mrs. A. E. Brannock, district spiritual life leader. She stressed the objectives given at the annual conference—a S. L. group in every auxiliary; encourage family altars; retreat for groups; more reverence in our churches; prayer groups to co-operate with other organizations, and that every group use "The Upper Room."

The afternoon session opened with one verse of conference song. Rev. J. L. Ingram of Welcome introduced Mr. Stokes, son of missionary to Korea, who gave his testimony of what Christ had meant to him, expressing his desire to spend his life on the foreign fields in service to God. He closed with a solo, "Jesus—He Remembers."

Mission study awards were presented to the societies achieving the requirements.

Miss Hyda Heard of "Sunny Acres" was heard in an interesting talk on the retreat held there some time ago.

Fourteen delegates who attended the annual meeting in Monroe gave their outstanding impression of the conference.

The memorial service held at this time honored the 13 who have passed away within the past year, and as the names were called representatives from their auxiliaries stood, and a poem appropriate to the occasion was read by Mrs. Sterling.

The world Outlook was presented in rhyme by Mrs. I. L. Sharp of the Mt. Airy circut, and a collection of $13.46 was secured for new subscriptions.

Miss Euline Smith was heard again as she spoke of her work in Korea and told of some of their recreations, and how some of the people have no contact with the outside world save through the Bible women.

Rev. W. L. Scott, pastor of the local church, told of a man in his congregation supporting a worker in Korea and made the pleasing announcement that the young people wanted to support a worker through the W. M. society.

Mrs. J. W. Clay, formerly of Brazil, as a representative of the group, thanked the women of the Mt. Olivet church for their generous hospitality. Centenary, Winston - Salem, extended through Mrs. Dunsford invitation for 1939 district meeting, which was unanimously accepted.

The meeting closed with benediction by Rev. Walter Miller.

I AM MY BROTHER'S KEEPER

A number of Christians were discussing the subject whether it was ever right to drink wine. A clergyman answered in these words: "I am never asked to take a glass of wine without recalling an incident in my early ministry. When I left the seminary I determined to be, not a temperate man, but a total abstainer. Soon after arriving at my first charge I was invited to attend the birthday celebration of one of my most honored parishioners. When the champagne was brought to the table, the thought went through my head that surely this might be one time and place to ignore my resolution. But before the butler reached my plate I determined to stick to my usual custom, and simply turn down my glass. Imagine my joy a few hours later when one of the women present told me that her son, just entering college, had explained to her that day: 'I haven't quite made up my mind about signing the pledge before I leave for Yale. I'm just going to let it depend on what Mr. Brown does tonight. If such a man as he takes wine, there can be no harm in it.'" After a moment's thoughtful pause, the minister added: "Friends, do you wonder that I never touch it?"—Alice Crowell Hoffman, York, Pa.

I wish the name "Methodist" might never be mentioned more, but lost in eternal oblivion.—John Wesley ("Universal Knowledge," Vol. IX, p. 540).

Sunday School Lesson

JUNE 19

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

The Suffering Servant

Scripture—Mark 15, 22-39

That the Son of God should be the object of the contempt and cruelty of the mob and of the high priests, and that he should endure it patiently, and that, at the end, instead of being rescued by the power of God, he should give up the ghost, how contrary is all this to everything that we would expect! And how true to disconcerting facts the evangelists were to record it!

The psalm beginning, "My God, my God, why hast thou forsaken me?" which Jesus echoed on the cross, exclaims, "Yea, from the horns of the wild oxen thou hast answered me." Then follows a paean of victory and praise. But God did not seem to answer Jesus when he sank into the stupor of death.

That this tragedy could not have happened to the Son of God was in the minds of many. A divine Saviour would begin by saving himself, thought the multitude as they mocked him: "Thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross." And the priests added: "Let Christ, the King of Israel, descend now from the cross." Even the poor bandit who was suffering with Jesus spoke of his divinity: "If thou be Christ, save thyself and us."

The greateness of Jesus was that he stayed on the cross and did not save himself. And the reason that he did not save himself was that the chief priests were right when they said, "He saved others; himself he cannot save." No man who serves others is ever able to escape the penalty of vicarious suffering. He must enter into royal power by being a royal burden bearer, and by wearing a crown not of gold but of thorns.

The way to royalty is described in the words of Paul: "He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:8-11).

The faith of the ages began at the cross. When the centurion in charge of Jesus' execution saw how he gave up the ghost, he exclaimed, "Truly this was the Son of God." Later Paul discovered that if he wished special power to convince and convert men he must not only proclaim Jesus Christ, but stress the fact of his crucifixion (1 Corinthians 2:2-5).

How utterly untrue is the idea of so many that in order to be influential one must be popular. Jesus was lifted up in scorn and derision, but he drew all men unto him (John 12:27-33).

The cross of shame was the most powerful event in history, and all men can understand its meaning. We are told that the superscription over the cross was written in Greek and in Latin and in Hebrew. But the message of the cross required no superscription. It spoke to the heart of all mankind.

We are told that at the death of Jesus the veil of the temple was rent in twain. However we may understand this, as a striking metaphor of the apostolic preaching turned to prose, or as an actual fact, one thing is certain. The veil of the spiritual temple was rent in twain.

The revelation of the infinite love of God through the sufferings of Christ makes the cross, and not the hidden sanctuary of the temple, the holy of holies. No high priest is necessary, for Jesus himself is the high priest ever living to make intercession for us. No animal sacrifice is required, for he is our sacrifice. No form of ceremony is necessary, for God is like the father in the parable, he runs to meet us and stops our plea by calling for the best robe (Luke 15). No complicated intellectual process is necessary. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:17-21).

The cross is a terrible revelation of the evil possibilities of human nature, possibilities of human nature, possibilities not merely of the rough pagan soldiers who gambled at the foot of the cross, and of the thoughtless crowd who mocked him, but of the high priests who spend their time in holy offices. They could be so unspeakably heartless as to enjoy the writhing agony of Jesus and exult over it.

But the cross is also a revelation of the glorious possibilities of men. For Jesus, while divine, was also utterly human. It was possible for a man to love to that extent, and he says, "This is my commandment that you love one another even as I have loved you."

How utterly oblivious everyone was to the fact that at the cross was being enacted the supreme drama of history. Only the thief had a hint of it when he said, "Jesus, Lord, remember me when thou comest into thy kingdom."

Right here in the most hopeless hour of human history divine grace was preparing a new day for the world. Let us hope the same may be true in our own dark times!

Before they nailed Jesus to the cross they offered him wine mingled with myrrh. That is the only comfort that the world can offer to suffering humanity—drink and drugs. But Jesus refused it. He had other sources of help, and he offered to the world in its agony other sources, for he said: "This is my body which is given to you." "This is my blood of the new testament, which is shed for many."—Northern Advocates.

I had rather suffer for speaking the truth, than that the truth should suffer for want of my speaking.—John Pym.

The more you will think about Christ, the more you will think of him. —H. C. Trumbull.



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Children's Storyland



THE BEST PART

By Rosalee Hawthorne

Sally, trotting along like a plump little pony, turned around for the fourth time and waited for her younger brother to catch up with her.

"Oh, do hurry, Clyde!" her voice was urgent. "Please hurry!"

"I'm hurrying plenty fast enough," was Clyde's placid rejoinder. "What are you in such a rush for this morning, anyway?"

"You know just as well as I do," Sally affirmed. "This is the morning we're to be given our parts in the Spring Festival."

"But they won't be given to us before school starts," reasoned Clyde. "So what's the use of racing to get there half an hour too early?"

"No real reason, I suppose," Sally said, "though I just had to hurry. My, I'd give anything to be chosen the Helping Fairy!"

"Who ever heard of a fat fairy with freckles and a turned-up nose and hair that wouldn't stay curled even after she slept all night on bumpy curlers!" Clyde demanded with brotherly bluntness. "Why, that's the most important part in the whole festival. It will be given to Shirley as sure as anything. She looks exactly like a fairy."

Clyde was undeniably right. Even Sally found it hard to imagine a fairy who looked like herself—and Sally could imagine almost anything! But the least imaginative person would have no difficulty in visualizing Shirley in the role of a fairy, for Shirley was slender and fair, with lovely golden curls and eyes as blue as gentians.

"Oh, of course Shirley will be chosen," agreed Sally. "I know I'd never do for the part; I was just—wishing."

When they reached the school playgrounds they found other early arrivals talking excitedly about the Spring Festival. It was to take place in the big new school auditorium and all the pupils were to have a part in it.

"Shirley always gets the best part in everything," sighed Jean. "She'll be chosen the Helping Fairy. You just see."

And sure enough, she was. Miss Finch seemed undecided about Sally's role for a time. Then she said, "I think I shall assign you the part of the Bungle Brownie, Sally. It's really very amusing."

Sally tried not to show how dreadfully disappointed she was. Of course she hadn't anticipated the best part, but neither had she expected the worst. As the Bungle Brownie, she would have to wear a baggy brown suit that would make her look all the fatter. And all she did in the play was to trip over everything and make a bungle of whatever she was told to do by the Helping Fairy.

Shirley was pleased, although not at all surprised, that the best part had been assigned to her. But she was a bit cross over having so many lines to learn.

"I don't see why I couldn't just be the Helping Fairy without having to memorize such a lot of stuff," she grumbled as she and Sally walked home together. "It'll take hours to learn all those lines."

"I'll help you," offered Sally. "If I go over your part with you every afternoon, you'll have it learned before you know it."

"Well, at least it wouldn't be as poky as doing it by myself," Shirley said. "And of course you don't have to learn anything for your part. You don't have to do anything but act silly."

That wasn't a very tactful thing for Shirley to say, but Sally really didn't have time to feel hurt about it. When she reached home she helped little Betty with her alphabet. She helped Clyde with her poster. She helped her mother with supper. She helped her father find his fountain pen, and after supper she helped put the baby to bed.

Every afternoon she helped Shirley with her lines. Shirley found it very hard to remember them, and Sally had to prompt her so much that she soon had the whole part learned by heart.

At rehearsals she helped the littlest ones with their songs. She helped the Bluebirds into their troublesome beaked costumes. She helped the Kite-Flyers with their kites. She showed Clyde how to fasten make-believe pussies on the willow. And she helped Shirley with her costume and with all the things she was supposed to do as Helping Fairy, because Shirley found them bothersome to do.

Miss Finch said the play was going very well indeed. And then, just two days before it was to be presented, Shirley appeared at rehearsal with a note from her mother to Miss Finch, and everything was thrown into confusion.

"Daddy's business is taking him abroad, and he telegraphed for mother and me to meet him in New York Saturday and go with him," shirley explained. "We're leaving this afternoon —so I can't possibly take part in the festival."

"I don't know what we shall do," said Miss Finch with a troubled pucker in her forehead. "There is no one able to take your part on such short notice."

"Sally is," Shirley promptly asserted. She really knows the part better than I do. And she's helped with everything."

"She helped us with our songs," cried the littlest ones.

"She's helped us with our costumes," chorused the Bluebirds.

"She's helpedus with our kites," chimed in the Kite-Flyers.

"She's helped us with our kites," lows," added Clyde.

"Well, well!" Miss Finch exclaimed. "Sally really seems to have helped with everything—so she ought to fit the part of the Helping Fairy quite nicely. And Jack can have the Bungle Brownie's role that he wanted."

"My costume will be all right for Sally if it's let out," Shirley offered. "It's really part hers, for she helped with it, too."

When Sally came out on the stage in the remodeled Helping Fairy's costume she was so shining with happiness and so realistic a helping fairy that the audience scarcely noticed the freckles or the turned-up nose or the hair-that-wouldn't stay curled.

"Say, you made an even better Helping Fairy than Shirley did," Clyde proudly assured her when it was all over. "I guess it's because you are a real one all the time—instead of just a make-believe one in a play."—Zions Herald.

VEILS

By W. Clark Ellzey

We can't have always sunshine,
We can't have always rain;
There is a little loss, I think,
Whenever there's a gain.

We see the losses only,
That's the trouble in the main;
But now and then a mystic soul
Sees in the losses—gain!

CHILDREN'S SAYINGS

The youngster approached one of her mother's guests and asked, "How old are you?" The lady replied that she was 95.

The child put the question to the buxom lady next to her, who responded with a chuckle, "I'm 205."

Said the little girl, coldly, "I didn't mean how much do you weigh!"—Cleveland Plain Dealer.

* * * *

When my young son came to the tea table with very dirty hands, I remarked, "Tommy, your hands are simply filthy." Looking down at them, the child replied:

"I know, mummy, but if I don't wash them, I'll be ready to finish gardening directly after tea."—Ex.

* * * *

Diner—Do you serve crabs here?

Waiter—We serve anyone; sit down. —Stray Stories.

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Route 4, Winston-Salem, N. C.

June 6-19—Muirs Chapel, Greensboro, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Sedge Garden ..... June 13-26
Monroe ..... June 27-July 6
Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Rutherford College ..... June 5-19
Jonesville ..... June 26-July 6
Clyde ..... July 10-24
Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June
Burlington Ct., Camp Springs, 11 19
Front Street, 8 19
Bahama, Mt. Tabor, 11 26
Durham Ct., Pleasant Greene, 3 26
Webb Avenue-Holt's, Wedd Avenue, 8 26
July
Brooksdale, Webb's, 11 3
Milton Ct., Connelley's, 3 3
Duke Memorial, 8 5
Carr, 8 6
Carrboro Ct., Massey's, 11 10
Mebane, 8 10
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31
August
Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June
North Gates, Parkers, 11 and 1 18
South Camden, Sign Pine, 11 19
Murfreesboro, Union, night 19
Aulander, Colerain, 11 and 1 24
South Mills, Sharon, 11and 1 25
Manteo, 11 26
Stumpy Point-Dare, East Lake, 3 26
Wanchese, night 26
Kennekeet, Salvo, 3 28
Hatteras, Buxton, 8 29
July
Kitty Hawk, Colington, 11 3
Currituck, Hebron, 8 p.m. 3
Pasquotank, Halls Creek, 11 and 1 8
Washington, 11 10
Plymouth, Siloam, 3 10
Roper, Mackeys, 11 17
Columbia, Wesley's Chapel, 8 p.m. 17
City Road, 8 p.m. 20
Gates, Philadelphia, 11 24
Windsor, Ebenezer, 3 24
Williamston, 8 p.m. 24
Elizabeth City, First Church, 8 p.m. 27
Swanquarter-Fairfield, Providence, 11 31
Bolhaven, Epworth, 3 31
Mattamuskeet, Watson's, night 31
August
City Road, 11 7
First Church, 11 14
Path, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

June
Broadway, 11 19
Jonesboro, Poplar Springs, 3:30 19
Carthage, Cameron, 7:30 19
Hamlet, 11, dedication of church, Bishop Purcell 26
Rockingham Ct., Zion, 3:30 26
July
Raeford, Parkers, 11 3
West End, Pleasant Hill, 3:30 3
Biscoe, Star, 7:30 3
Hemp, Smyrna 6
Laurinburg, 11 10
Ellerbe, Jones Spring, 3:30 10
Hamlet, 7:30 10
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20
Goldston, 11 24
Glendon-Carbonton, 3:30 24
Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31
August
Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

June
Pink Hill, Webb's, 11 18
Hookerton, Ormond's, 11 19
Kinston, Queen St., 8 19
Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26
July
Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28
August
Morehead City, 11 7
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June
Raleigh, Hayes Barton, 11 19
Edwin, Angier, 3 19
Bailey, Middlesex, night 19
Raleigh, Jenkins Memorial, 11 26
Youngsville, Piney Grove, 3 26
July
Henderson, First Church, 11 3
Franklinton, Wesley, 3 3
Henderson, City Road, night 3
Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31
August
Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June
Weldon, 11 19
Garysburg, Oak Grove, 3 19
Roanoke Rapids, 8 19
Nashville, 11 26
Spring Hope, Stanhope, 3 26
St. Paul, 8 26
July
Warrenton, Hebron, 11 2
Norlina, Zion, 11 3
Halifax, Ebenezer, 3 3
Enfield-Whitakers, Whitakers, 8 3
Seaboard, Sharon, 11 10
Rosemary, New Hope, 3 10
Marvin, 8 10
Littleton, Bethel, 11 17
Scotland Neck, Palmyra, 3 17
Rich Square, Pinners, 8 17
Warren, Sarepta, 11 24
Sandy Cross, Belford, 3 24
Elm City, 8 24
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, 8 31
August
Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

June
Wilmington, Fifth Ave., 11 19
Burgaw, Trinity, afternoon 19
Carver's Creek, Council, night 19
Elizabeth, Singletary, 11 26
Bladen, afternoon 26
Garland, Centenary, night 26
July
Chadbourn, Chadbourn, 11 3
Tabor City, Zion, afternoon 3
Whiteville, night 3
Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17
Lumberton Ct., Buies, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace-Rose Hill, afternoon 31
Scott's Hill, night 31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

June
Weaverville Station, 11 19
Weaverville Ct., Alexander's Chapel, 3 19
Asbury Memorial, Asheville, 8 19
West Asheville, 8 22
Bald Creek, Dayton Bend, 11 26
Micaville Ct., Windom, 3 26
Spruce Pine, 8 26
July
Flat Rock, Balfour, 11 3
Skyland, 3 3
Hillside St., Asheville, 8 3
Hendersonville, 11 10
Acton, Sardis, 3 10
Haywood St., Asheville, 8 10
Asheville Ct., Emma, 11 17
Sandy Ct., Big Sandy, 3 17
Leicester, Leicester, 8 17
Saluda-Tryon, Tryon, 11 24
Fletcher-Mills River, Horseshoe, 3 24
Biltmore, 8 24
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31
August
Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Bethany, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

June
Morven, Shiloh, 3 19
Peachland, Fountain Hill, 5.30 19
Marshville, Center, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

June
Cherryville, First Church, 11 19
Cherryville Ct., Bethlehem, 3 19
Stanley, Stanley, night 19
Lowell, South Point, 11 26
Rock Springs, Rehobeth, 3 26
Gastonia, Mayle, night 26
July
Lowesville Ct., New Hope, 11 2
Kings Mountain, 11 3
Crouse Ct., Pleasant Grove, 3 3
Bessemer City, night 3
Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3 10
Gastonia, Smyre, night 10
Pelkville, Rehobeth, 11 16
Belmont, Main Street, 11 17
Belwood, Kadesh, 3 17
Cramerton, night 17
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

June
Randolph, Ebenezer, 11 19
Trinity, Fairview, 3 19
Calvary, 8 19
West Market, 8 20
Stokesdale, Stokesdale, 3 25
Jamestown-Oakdale, Oakdale, 11 26
Oak View, 3 26
Proximity, 7 26
Main Street, High Point, 8 29
July
Asheboro, First Church, 11 3
Randleman, Old Union, 3 3

College Place, 8 3
Oak Ridge, 8 4
Battle Ground Road, Joyner, 8 6
Madison, 11 10
Stoneville-Mayodan, Price, 3 10
West Greensboro, Friendship, 8 10
Pleasant Garden, Bethlehem, 8 13
Glenwood, 11 17
Mt. Pleasant, 3 17
Wesley Memorial, 8 18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

June
McDowell Ct., Trinity, 11 19
Rutherford College, Warlick's Chapel, 3 19
Valdese, 8 19
Forest City, 11 26
Sunshine, Centennial, 3:30 26
Broad River, Tanner's Grove, 7:30 26

July
Spindale, 11 3
Mill Spring, Gray's Chapel, 3 3
Henrietta-Caroleen, Alexander, 8 3
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort, 8 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 8 17
Elk Park Ct., Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Table Rock Ct., Fairview, 11 31
Granite Falls, 8 31

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

June
Kannapolis, 11 19
Mt. Olivet, 8 19
Spencer Central, 8 22
Central, Albemarle, 11 26
Albemarle Ct., Pine Grove, 3 26
Tabernacle, 8 26

July
Salem, 11 3
Landis, Unity, 3 3
Rowan, 8 3
Central, Concord, 8 6
East Spencer, 11 10
Advance, Mocks, 3 10
Coburn Memorial, 8 10
Granite Quarry, 8 11
Farmington, Wesley, 11 17
North Main Street, 8 17
First Street, Albemarle, 8 20
Westford, 11 24
Shiloh, 3 24
Harmony, 8 24
Norwood, 11 31
Pfeiffer Ct., Tabor, 3 31
Park Avenue, 8 31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

June
Newton, 11 19
Bethel-Fairgrove, Fairgrove, 3 19
Highland-Rhodhiss, Highland, night 19
Statesville, Broad Street, 11 26
Taylorsville, Carson, 3 26
Stony Point, night 26

July
Mooresville Ct., Triplett, 11 3
Statesville Ct., Bethel, 3 3
Cool Springs, Rose Chapel, night 3
Olin, Macedonia, 11 10
Hiddenite, Liberty, 3 10
Elmwood, Elmwood, night 10
North Wilkesboro, 11 17
Moravian Falls, Miller's Creek, 3 17
Wilkesboro, Roaring River, night 17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

June
Highlands, Cashiers, 11 19
Macon, Dryman's, 3 19
Hayesville, Myers Chapel, 3 26

July
Brevard, 11 3
Brevard Ct., Selica, night 3
Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ... 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June
Mt. Airy Ct., Zion, 11 19
Thomasville Ct., Unity, 7:30 19
Walkertown, Love's, 7:30 22
Mt. Airy, Central, 11 26
Pilot Mountain, Fairview, 3 26
Ogburn Memorial, Shiloh, 8 27
Grace, 7:30 28
Green Street, 7:30 29

July
Denton, Siloam, 11 3
Linwood, Tyro, 3 3
Erlanger, Ebenezer, 7:30 3
Doub's, New Hope, 7:30 5
Kernersville, Shady Grove, 7:30 6
Thomasville, Main Street, 8 8
Reeds, Bunker Hill, 11 10
Davidson, Arcadia, 3 10

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

METHODIST ORPHANAGE
(Continued from page 17)

charge. Mr. McCall, who is superintendent of the Sunday school, was one who welcomed us on our arrival. The minister and his co-laborers are doing a work that counts for good.

We were in Lillington for the evening service. Rev. N. M. Wright carried us to our assigned homes for supper. This was our first visit to Lillington since they have the pretty new church. We have been seeing this church as we would drive by on the highway and have anxiously awaited a call here for service."

Judging from some recent conversations I have heard there are people who would like to erect ghetto walls in free America. Some of the German Christians who followed Hitler in his Jew-baiting now find their freedom gone also and their pastors in prison. Love is the heart and soul of Christianity; and hatred of the Jew, hatred of any person or race, is the enemy of Christianity! not only the enemy of the Christian religion, but of the Christ spirit of one's life.—James M. Yard.

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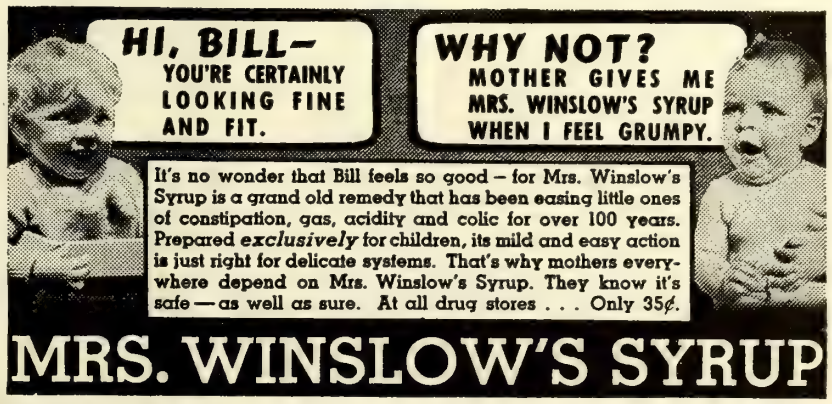
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In Memoriam

HOLLEY—George Melville Holley was born February 7, 1881, and passed on to a richer and deeper life January 3, 1938. He was one of this section's most valued citizens. He was devoted to his church and community and gave an invaluable service to his fellowman. He engaged in farming. For many years he served on the Colerain town council, the local board of education, and belonged to the Masonic order. His widow, the former Maggie Shields; three children, Dorothy, Robert S., and Thomas D. survive. Rev. J. L. Smith conducted the burial service, assisted by J. R. Poe and L. M. Dixon. Interment was made in the Colerain Methodist church cemetery.

J. R. Poe, Pastor.

HARRIS—Mrs. Robert Atwell Harris was born near Weldon, N. C., August 10, 1884. She was the daughter of Adolphus Merriman and Mary Della Cochrane Inge.

July 12, 1906, Linda Inge married Robert Atwell Harris. To this union were born two children, Mary Norman and William Inge Harris.

April 25, 1938, Mrs. Harris slipped away. The house this great soul occupied became impaired and she took residence with the redeemed in the city of God. From early childhood she had been a faithful member of the Methodist church. At the time of her going she was a member of the board of stewards of the Weldon Methodist church, the board of Christian education and treasurer of the Mary Pierce Johnson Missionary Society.

For four years it was my privilege to be her pastor. During that time I buried the body of her husband. Through the months that her companion suffered I had occasion to observe her patience, faithfulness, loyalty and and love. I have not known one who surpassed her in the testing time of one's life. Her ministry to her husband, who was a great sufferer, will not be forgotten by the people who were with her. Not only so but her interest in, and love for, the best things in life will continue to inspire people to be Christ-like.

The brothers, sisters and children are as follows: Marion A. Inge, Richard S. Inge, Weldon; Mrs. Elias Carr, Tarboro; Mrs. Mary I. Wheeler, Baltimore, Md.; Mrs. Harry W. Johnson, Weldon; Miss Mary Norman Harris and William Inge Harris, Weldon.

We know that faithfulness in the services of the Christ she knew is the guarantee that we shall see her again. Heaven's blessings on those who feel most keenly her going.

G. W. Perry.

RESOLUTIONS OF RESPECT

Whereas,, for many years the late W. C. Arial was a member of the men's Bible class of Hawthorne Lane Methodist church of Charlotte, N. C.; and whereas, for several years preceding his death he served as assistant teacher of said class, in the performance of which task he endeared himself to the members of the class and rendered great and good service in this way;

And whereas, by his life and work Mr. W. C. Arial has made his name a blessing and benediction in this community and his life an example to those who knew him well;

And whereas, because of his general disposition and sweetness of character, and because of his labor in the vineyard of the Lord, the members of the men's Bible class of Hawthorne Lane Methodist church are deeply grieved by his passing.

Now, therefore, be it resolved by the members of the men's Bible class of Hawthorne Lane Methodist church that we extend to and express to Mrs. W. C. Arial and to her splendid family the deep feeling of loss which we have at Mr. Arial's passing. Be it further resolved, that a copy of these resolutions be transmitted to Mrs. Arial and to her family, and that another copy be spread upon the minutes of this class and a third copy be forwarded to the North Carolina Christian Advocate; and be it further resolved that the pastor of our church be given a copy of these resolutions with the request that the same be read to the assembled congregation of Hawthorne Lane Methodist church.

Paul R. Ervin,
W. H. Halliburton,
N. M. Black.

RESOLUTIONS OF RESPECT

The members of the woman's missionary society of Bethel Methodist church, Greensboro, wish to pay tribute to the memory of our beloved member and friend, Miss Jennie Lee Wilson, who died May 6, 1938. In her going our church has lost a faithful and loyal member. Miss Jennie was ever cheerful and ready in the services she rendered. She joined Center Methodist church, Summerfield, N. C., in early youth. She later moved to Greensboro and joined Bethel church.

The woman's missionary society bows in submission to our heavenly Father's will and offers in love and appreciation these resolutions:

First, That in the passing of Miss Jennie we have lost a most valuable member and friend.

Second, That we extend to her loved ones our heartfelt sympathy in their loss.

Third, That a copy of these resolutions be recorded in the minutes of our society, also a copy be sent to the N. C. Christian Advocate and to her family.

Mrs. Pearl Bennett,
Mrs. J. W. Glenn.

RESOLUTIONS OF RESPECT

In the peaceful quietude of an early morning hour May 5, 1938, Mrs. Walter M. Poyner loosed her earthly moorings and through the kind providence of a loving heavenly Father joined triumphantly the innumerable throng of chosen saints in the grander universe of God. In answering the immutable call of death one of the noblest of generous womanhood lies down in silence, and a lovely personality of inspiration and benediction becomes a sacred memory.

Overwhelmed by a sense of personal grief and public sorrow we, the members of the young women's circle of the missionary society of Moyock Methodist church, Moyock, N. C., humbly submit this memorial and message of condolence. Be it resolved:

First, That we express our appreciation of her sacrificial service, her thoughtfulness of the needs of others and her ever readiness to lend a helping hand.

Second, That the passing of such a life leaves a vacancy that will be deeply felt by all and will prove a great loss to our society and community.

Third, That we extend to her family our heartfelt sympathy in this hour of sorrow.

Fourth, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate, the Daily Advance, and a copy be recorded in the minutes of our society.

Elizabeth Jones,
Mrs. Leland Powers.

RESOLUTIONS OF RESPECT

"They say that life is a highway
And the milestones are the years,
And now then there's a toll gate
Where you pay toll with your tears.
It's a rough road and a steep road,
And it stretches broad and far;
But it leads at last to a golden town
Where the golden houses are!"

The guiding hand of the all wise Father has brought us again to a toll gate, where we have paid toll with our tears, for in his wisdom he has borne away to her heavenly home our precious friend and co-worker, Mrs. G. B. Alford.

We shared our joys and sorrows together and we loved her with a warm and lasting love. As long as her health permitted she was active in church and community work, serving as chairman of the school board and president of the ladies' circle of Holly Springs Methodist church for a number of years.

Mrs. Alford died January 25, 1938, leaving three sons, one daughter and nine children to mourn her loss. The "ladies' circle" bows in humble submission to our heavenly Father's will and offers in love and appreciation these resolutions:

First, That in the passing of Mrs. Alford our society has lost a most faithful member.

Second, That we extend our love and sympathy to her family and pray God's blessing upon them.

Third, That a copy of these resolutions be sent to the family, a copy sent to the N. C. Christian Advocate, and a copy be recorded in the minutes of the ladies' circle.

Mrs. B. W. Burt,
Mrs. T. B. Johnson,
Mrs. W. C. Shaw.

RESOLUTIONS OF RESPECT

Whereas, the members of the Lambuth missionary society of Hay Street church recognize a distinct loss in the recent passing of Mrs. D. A. Gooden, an active and helpful member of our society; and

Whereas, it is our sincere desire to make permanent record of our appreciation of her Christian virtues and her worth while services to the kingdom of God through our organization; therefore be it resolved:

First, That we commend to our own members the example of love and loyalty set by our deceased sister in her devotion to her church.

Second, That we assure the members of her family of our appreciation of her life among us and express to them our sincere sympathy in this time of their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate for publication, and a copy be spread upon the permanent records of the Lambuth Missionary Society of Hay Street church.

Hilda Poe Huske, Chm.
Martha Patterson,
Helen Downs.

IN MEMORY OF DONALD FRANK STROWD

(Born April 30, died May 2, 1938)

The dear little babe came to us one day
To cheer us on our homeward way;
But the little rosebud soon passed away
To bloom for us some other day.

We miss you, little babe so dear,
But we are happy to know you are there—
Among the angels bright and fair,
And with the dear Saviour to watch you and care.

Grandma Mann.

NORTH CAROLINA
Christian Advocate

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That Preacher of Mine

By BISHOP W. A. QUAYLE

I THINK of the funny men I have had preach to me, and I remember how they did tear the beautiful garment of dramatic expression into small ribbons and did not care about the ribbons at all, and I remember when I heard them fall on the "whoms" and the "whos" and all the ridiculosities of speech.

I remember some of those men, who could not get it arranged whether they should say "who" or "whom," who brought you up until you fell on the outstretched Hand, and caught the foot of the cross of God. I would not say that I like to be ungrammatical, but I would rather hear some people who are ungrammatical and divine, than hear other people who are grammatical and utterly human.

The preacher that came over to me and said, "Billy, you belong with Jesus!" that is the fellow. He was a kind of a farmer fellow, and he grew all crops but hair, and he wore farmer clothes, and spoke about farming and sowing; and he said that there was a Sower who went out to sow, and that there was a great harvest. And everybody paid heed. And then he came and put his hand on my shoulder and said, "Billy, God wants you to be one of his farmers"; and I came up the aisle of the school house; not to the chancel—there wasn't any—there wasn't anything but a dictionary in the school house, so I came up and bowed at the dictionary. And O me, the wind was wild that night! It was as stormy as on the wide sea, the storm that beat upon that prairie school house. The wind had its chance, and it blew like it did on the Sea of Galilee; and Christ came over and said, "Boy, what do you want down here?" and I said, "I want thee, O Christ." And he said, "I have come."

Oh, people, there isn't anybody who ever drew breath that knew how to draw the bow of steel and aim the arrow of strange words, golden and beautiful, who can use words beautiful enough for the preachers of God; and though they had small salaries and large families and few belongings and scant wealth, they had God. In their dreams they talked about God. Said an old preacher in my hearing at a conference, "Brother Quayle, I am so old, and have no business to be here, and I cannot preach; and O," he said—and his voice was as wistful as a mother's calling the name of her dead daughter: if you ever heard that you will never forget it—"Brother Quayle, sometimes in my sleep in the night I awaken myself from my slumber because I dream that I am preaching."

DURHAM DISTRICT TAKES ITS STAND

In this present crusade against liquor and the drink evil, we would begin where the Methodists began two hundred years ago. From the first our church took its stand (1) against drinking liquor; (2) against making liquor; (3) against buying or selling liquor or in any way aiding or abetting in the traffic.

This, too, was the rule before science had told us that alcohol is a poison.

Along with the Rocky Mount district, we urge our church to face the accursed liquor traffic squarely and consistently along all lines, to be as concerned about the salvation of those who vote for it, advertise it, rent their property as a place for the sale of it, as it is about those who consume it. Some men are intoxicated with an all consuming passion to make money; we see no difference between the man who wants to use liquor as a source of revenue and the man who wants to use it as a beverage.

We wish to remind our people that no legislation ever made liquor so scarce in America or so diminished the evils flowing therefrom as did national prohibition; we urge our people to begin working, through every means available, toward the final banishment of all alcoholic beverages, and to work continuously and consistently, from the altar to the ballot box, to bring all mankind in line with the ideals of Jesus Christ.

Our church at Birmingham last month spoke as follows:

"It is now a little more than four years since the repeal of national prohibition of the beverage liquor traffic. The results are apparent on every hand. Alcoholic liquor is being released in an unrestricted flood. Nearly every barrier that society had built in the struggle of a hundred years against the conscienceless liquor traffic has gone down in the disastrous overthrow. The administration that stabbed the temperance movement of a century is doing nothing to curb the beast that it let loose upon the land.

"The nation will not forget the solemn pledge of the President of the United States in proposing repeal that 'by no possibility, at any time, or under any condition, at any place or under any circumstances shall that institution the saloon, or its equivalent, be allowed to return to American life.' As a matter of fact, it has returned—nearly three times as numerous as before—and in a vastly more seductive form. This explicit pledge has become nothing but a meaningless scrap of paper, as well as numerous promises concerning the decline of taxes, the elimination of the bootlegger, the reduction of crime and the promotion of a program of real temperance. Everywhere the rapidly increasing volume of sales is accompanied by a mounting toll of drunkenness, accident, crime and damaged industry. By every test of the consequences, every system of license and so-called control now operating in this country is demonstrating itself an utter failure from the standpoint of reducing the liquor evil."

METHODIST ASSEMBLY IN FULL SWING

The program at the Methodist Assembly at Lake Junaluska will come into full swing Sunday, June 26, when the Honorable Clyde R. Hoey, Governor of North Carolina, delivers at 11 o'clock the Haywood County Day address. Haywood County Day at Lake Junaluska has become a tradition. Once each year the Assembly management extends a cordial invitation to all citizens of Haywood county to assemble in the auditorium to hear an address delivered by some outstanding North Carolinian. Last year the Honorable Josephus Daniels, ambassador from the United States to Mexico, spoke to an audience that filled the large auditorium.

The Methodist Assembly, established in 1913, is celebrating its twenty-fifth anniversary this summer. The General Conference of the Methodist Episcopal Church, South, at its recent session in Birmingham, Ala., accepted the assembly and elected a board of trustees who are to manage the property and program. Bishop Paul B. Kern, Dr. W. A. Lambeth, and Dr. W. P. Few, who have constituted the holding board of trustees since the liquidation of a large indebtedness in the summer of 1936, will be succeeded by the new board of trustees in September of this year.

Miss Katherine Ray, property manager, and her coterie of assistants have set the assembly buildings and grounds in order. Mr. E. R. Riedel, director of recreation, has put the beautiful golf course and club house in condition for the pleasure and comfort of those who enjoy such privileges. Prof. Walter Vassar, director of music, and Mrs. Vassar have arrived and are making plans for the musical phase of the summer's program. Miss Edith Long, playground supervisor, Miss Thelma Albright, director of dramatics, Mrs. M. S. Preston, supervisor of young people's club rooms, and Mrs. C. W. Turpin, director of publicity, will be on hand this week to assume their respective duties. A local board of Christian education will have general supervision of all religious and educational activities this season as it did last year. I think the nine weeks' program that has been prepared ,together with the beauty of the mountains, lake, and sky should attract multitudes of people who need physical and mental rest, inspiration, and high associational privileges.

Some of the major features of this year's program are the Junaluska Summer School, of which Dr. Paul N. Garber is director; the Western North Carolina Conference Young People's Assembly; the Western North Carolina Conference School for Christian Workers; the Council on a Christian Social Order; the Leadership School; the Missionary Conference; the Pastors' Conference; the Young People's Leadership Conference; Lay Activities Conference; and Preaching Week. In addition to these Camp Cheonda will be open one month for girls, a two weeks' Bible lecture series will be offered, especial musical and dramatic programs will be presented, leisure-time activities will be continued throughout the season for children, young people and adults.

J. M. Ormond,
Program Manager, Methodist Assembly.

SUMMER PARTY OF MINISTERS' WIVES

The summer party of the Ministers' Wives' Association of the N. C. conference was held in the social room of the Union on the West campus of Duke University on Wednesday afternoon, June 8. Mrs. B. B. Slaughter, president, graciously greeted the members of the association and visiting ministers' wives from the Western conference. Mrs. Grace Sloan Overton was a special guest and Mrs. F. M. Patterson was our newest bride. Each one present introduced herself and told where she was from.

Mrs. H. E. Myers delighted those present by singing "The Black Moustache" and "No Limit." A letter from Mrs. Purcell, our new bishop's wife, was read telling of her regret that she could not meet with us.

Mrs. B. F. Boone had on display her pictures and gave some interesting bits of history concerning many of them. The collection has more than doubled within the last year and the wives are watching with interest its growth.

At this time Mrs. Cecil Robbins sang "I Love a Little Cottage" and "I Passed by Your Window," which we enjoyed.

The association was especially fortunate in having Mrs. Grace Sloan Overton talk on "The Spiritual Furnishings of the Home." In her talk Mrs. Overton showed keen insight into the life of a minister's wife and her home and left many thoughts that were challenging and encouraging. In closing she said, "If you are good sports you will have lots fun, but if you are not you will have a heck of a time."

Mrs. Slaughter had another one of her clever contests containing names of ministers. Mrs. Patterson, the bride, won this contest by finding 86 hidden names.

Punch and cakes were served to the 75 guests by daughters of the association. Mrs. M. W. Lawrence, Sec.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The Organizing Conference is the coming event of American Methodism. Bishop John M. Moore has a most illuminating discussion for next week's Advocate.

x x x

Robert Quillen says: "The old fashioned boy went to church, but dad wasn't out playing golf. The old fashioned girl didn't smoke or drink, but neither did her mother. Young people have changed because the tail goes along with the dog."

x x x

The fresh impulse as disclosed in the Methodist press, with the coming of Methodist union, is notably manifest among the young people. Never before have we seen the young people's organizations quite so active. The vacation Bible schools promise much for the future. Then, too, we are about to get the spirit of conquest in our bones. Aldersgate enabled us to look within.

x x x

Some vacationists hike off to Europe. It sounds glorious. Others turn to the blue mountains refreshed by the ozone in the air as they revel in the purple of the hills. Still others care only for the rapture of the lonely shore. They say give us the salt air and the swish of the water and the booming of the surf with the sea gulls flying overhead. The tang of the salt refreshes. Oh, well, there is no accounting for taste!

x x x

One could make a long list of what missionaries have done in the past along educational, medical, social and agricultural lines. The best fruits we get in China are the Chefee apples and grapes—the result of missionary efforts. Shantung peanuts, which run into millions of dollars worth of trade in China, are also the result of missionary effort. What do you call it?—cross-stitch—yes, and filet lace, Swatow drawn-work, hair nets—who started all these industries? Missionaries. They have brought us material and spiritual help.—Madame Chiang Kai-shek.

Crowds concentrate at Washington to see the cherry blossoms and pilgrims gather at Charleston for the famous magnolia gardens. It yet remains for the floral exhibition of the dogwood trees of Piedmont Carolina to become famous.

x x x

Youth is always seeking some activity. The public schools have closed and now there are thousands of children let loose who are restless because time is hanging heavy on their hands. What a task the oldsters have to keep the youngsters busy! Valuable avenues are open. The daily vacation Bible school can be made profitable to any community. The average adult is most ignorant of the Bible; so are children and young people. Two weeks can be well spent by both old and young in a serious study of the book of life.

x x x

John Firman Coar in a thoughtful discussion in Zions Herald of the question, "Are Americans Going European?" the discussion closes with these words:

> Patience, courage and wisdom will be required, but if the New World is to continue as the New World, it must retain its faith in the incorruptibility of its genius. Instead of apologizing for the shortcomings of democracy, it should recognize their causes and glory in an inspiration which by reason of its eternally crescent character derives ever new stimulus from its setbacks. It is not for us to impose the genius of America on other peoples or "lesser tribes," but it is for us to challenge forthrightly the philosophy of the eternal yesterday.

By the "eternal yesterday" the writer means the social philosophy of Europe in contrast to that of the "New World." Says he: "Europe is the 'Old World,' not because of the antiquity of its civilization, but because its social ideology is compressed in an age-old creed. America was, and still remains, the 'New World,' because it broke away from this creed and has not yet returned to it." Europe erects the state into a god; we put our trust in mankind. Our watchword has been "the people." They say, his majesty's government; we say, our government.

The Place of Creeds and Dogmas

CREEDS and dogmas have a large place in Christianity. Some churches put them among the essentials. Methodism has never counted creeds essential to salvation, though the creeds had a valuable place in the Wesleyan movement from the first. The present Plan for the union of American Methodism starts by saying, "The Articles of Religion shall be those historically held in common by the three uniting churches." As is well known the Methodist Articles have a history.

The Twenty-five Articles of Methodism were selected by John Wesley from the Thirty-nine Articles of the Church of England. Thus Methodism from the first became a vital part of the Anglican tradition, Wesley himself being an ordained minister in the Anglican church. But the Methodists have never and they do not now esteem these credal statements as do the Lutherans their Augsburg Confession (1530) or the Presbyterians their Westminster Confession (1643). Creeds and dogmas have been in the background during the whole history of Methodism. Thirty years ago when the Creed was put in the "New Order of Service" some had their fears lest Methodism was heading to the day when the Methodists would try to put religion in an intellectual concept and make obligatory subscription to a creed. About this same time was the effort made for a Restatement of Faith when some wanted to formulate a Creed for Methodism. But the Methodist tradition of a new creature in Christ Jesus free from intellectual assent to a creed won the day. The Aldersgate experience has held for these two hundred years. So now as we come to Methodist union there are no doctrinal divisions arising from creeds to harrass us. Christ rather than creeds and experience rather than intellectual assent to dogma still hold a chief place with us. How thankful should we be!

Gathered at Utrecht, Holland, on May 9-13, 1938, were the eighty representatives from the churches of many countries to confer on the questions submitted by the Oxford and Edinburgh conferences of last year. The one primary and central discussion was the adoption of a doctrinal base for the world plan to be submitted to the churches. Here it is: **"A fellowship of churches which accepts our Lord Jesus Christ as God and Saviour."** There is the Incarnate Lord, the Saviour of the world. There was no effort at Utrecht to judge whether this or that church is orthodox. It leaves that determination to each of the churches. All who accept this can qualify. The Methodists certainly can. We do not have to subscribe to a creed or bow to the theologians. Methodists are freer than they know because they have not put creeds and dogmas to the front. So we as a church and as individuals have always been free to join in fellowship and in good works with all others who recognize the Lord Christ as God and Saviour—he who set John Wesley free at Aldersgate from the law of sin and death and more and more did set him free from the emphasis on doctrines and ecclesiastical dogmas. "Is thy heart as mine? Then give me thy hand." How catholic was Wesley.

As the Christian Century observes:

> This catholicity is nowhere better revealed than in the account which Wesley gives of a sermon which he preached in Glasgow two years before his death. Facing a congregation of theologically-minded Scots, he tells us, "I subjoined a short account of Methodism. . . . There is no other religious society under heaven which requires nothing of men, in order to their admission into it, but a desire to save their souls. Look all around you. You cannot be admitted into the church, or society, of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion; but they think, and let think! Neither do they impose any particular mode of worship on your former manner, be it what it may. Now, I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed, since the age of the apostles. Here is our glorying."

Remember the Lord Jesus as God and Saviour means love, life, holiness, righteousness. All of these are personal and have to do with personal relationships in vital touch with him. Dead dogmas and rational conclusions count for little in such. Are we Methodists in the coming union going to keep to the forefront the living, loving Lord that enabled the early Methodists to spread scriptural holiness over the land as they called on all to flee from the wrath to come and to be saved from their sins?

Easy to Live With

A CERTAIN woman who had faced life's bitterest experiences said to a friend: "Whatever happens, I hope it may be said of me when I'm gone, 'She was easy to live with.'"

A woman with fine physical proportions, great courage and an iron will could hardly be a person who would quietly acquiesce in a

home with a large growing family and a wide circle of friends of varied interests; in fact, she had a rigid standard and an ever-reaching grasp for the finer things of life; yet, her aim was to be easy to live with.

Underneath her efforts to give her children the proper furnishings to live a complete life, she had a sympathetic imagination that sought to respect each individual so that her home might be a place where no one personality dominated the rest, but all had an equal chance in following individual tastes and talents. With her keenness of perception, she could quickly sense a situation, be in sympathetic understanding with those in her home, the servants in her employ, and the wide group of people among whom she lived.

On one occasion, her little grandson was playing under the shade of the great trees in her yard, when he called to her and said: "Nanna, who makes the trees?"

She quickly replied: "Jimmie, look at me." Then she added: "Only God can make a tree."

At the opportune time she linked the soul of the little child with all creation and gave him faith in a loving, heavenly Father.

This gift of a sympathetic imagination is well worth cultivating if it is not a natural gift, as it often is with many of our poets and writers.

The Glow of Certainty

A YOUNG man in the eagerness of his youthful enthusiasm reported the prize he had won after a long and eager effort in the struggle for conquest. Never before had we seen this retiring youth quite so jubilant. The prize was now within his grasp. He had on his face the glow of assurance.

We have talked much for the past year about the spiritual glow. This proclamation has been at the center of the Aldersgate Commemoration. We have pled for the warm heart. But this was not all of early Methodism and it is not all of our later Methodism. Along with the glowing heart went the element of certainty. Assurance was the demand in the old time class meeting. The element of uncertainty must give place to the assertion, I know.

Aldersgate could not be summed up in the word glow. The new life was to be followed by the plea to maintain the spiritual glow. Along with this new vitality there went the element of certainty. The glow of the certainty gave the rapture to the Methodist songs and the element of certainty went with the Methodist challenge of salvation. The early Methodists were aglow with a triumphant certainty as to the power of Jesus to save.

In this age when so many have an uncertain hold on God, is there anything we need more than this element of certainty that there is a living, loving and transforming Saviour who abides with us? Then we will know what it is to have the glow of certainty on the faces of those who gather about the altars of our churches. Then we can sing with glorious rapture, "Blessed assurance, Jesus is mine.''

Heretics and Moral Conduct

THE lost college man is found in all universities where students do congregate. About theological schools much is said of heretics. This is inevitable wherever men face up with the critical questions of the age. Forty years ago Higher Criticism was one of the isms as the scholars tore the Bible to tatters. Today it is something else and not a few young ministers are much disturbed. They are passing a serious period of mental fermentation. It is all very dangerous for the man who does not have a real religious experience and does not keep on good terms with his conscience. For the man living straight the danger is slight.

The real peril rests with the man who is lax in morals and has only a traditional, formal religion. Not the heretic in mind with notions many but the heretic in conduct threatens our religion—both as it applies to teachers and students. Lax living rather than loose thinking is at the genesis of most heresy. Were every theological teacher required to try out his gospel in the world-field among living men and women we would have more effective teachers and a more vital gospel.

Of course some men are so wanting in good common sense as to be failures from the start. Recently a young theologian was presenting all the critical questions he knew about the Bible to a group of children. They needed the catechism rather than critical questions that had no place save in a class room. Such a man has not sense enough to keep out of the fire or to get in out of the rain. All such need gumption and not "larning." Such a case as that cited is not serious for he will never get started. The serious situation is the men in our academic life who are wanting in consecrated Christian living. They are the worst heretics we know.

People and Things

Bishop Clare Purcell resides at 405 Poplar Apartments, Charlotte, and his office is in the First Methodist church.

James C. Stokes, pastor of the Dellwood charge, was awarded the degree of Doctor of Theology at the recent commencement of Boston University.

The home coming day services were held at Kittrell's Methodist church, Gates, N. C., Sunday, June 19, beginning at 10 o'clock and continuing through the afternoon. This church dates back to the early days of Methodism.

"There will be a home coming service at Queen's Creek church on the Swansboro charge the fourth Sunday in June. Lunch will be served on the grounds. All former pastors are cordially invited to attend."—C. B. Long.

"On June 12 Rev. T. G. Williams closed a successful revival at Delta church on Sandy Ridge circuit. It was the best revival we have had in several years. There were 17 additions and many blessed. Brother Williams preached in the time way."—Russell Ward.

"Miss Daisy Davies will be with us in a meeting at Mt. Gilead from June 26 to July 10. I say this that any of our nearby preachers and laymen may come to hear her. Surely many of the women of the woman's missionary societies will want to attend."—J. R. Edwards.

Miss Mabel Dawson, daughter of the late Rev. W. R. Dawson and Mrs. W. R. Dawson, who has been a bed patient since last October, does not improve. Miss Dawson had been teaching several years previous to her illness. She and her mother have an apartment in the home of Mrs. G. T. Perry, 101 College Street, Thomasville, N. C.

Rev. Wilson O. Weldon, associate minister of Centenary church, Winston-Salem, will leave New York on June 29 to visit Methodist shrines in England, and will also go into Scotland, Belgium, Germany, Switzerland and France. He will sail on the S. S. Cameronia, returning August 5 on the S. S. Bremen.

"Mrs. Virginia R. Griffin, widow of the late J. W. Griffin, departed this life June 10, 1938, after 81 years of beautiful living. She is survived by eight children, Mrs. W. J. Baldwin, A. L. Griffin, Miss Jessie Griffin, Miss Lucy Griffin, H. H. Griffin, R. H. Griffin, Mrs. C. W. Yates, Miss Agnes Griffin, 13 grandchildren and one great-grandchild. Mrs. Griffin was a life long resident of Cerro Gordo. She has been a member of the Methodist church since early childhood. A consecrated life has been taken from us, but sweet memories of her will be a guide and influence for years to come."—F. B. Joyner.

Many of our pastors have young men from their congregations leaving home during the summer months to attend the United States Naval Academy at Annapolis, Md. The pastors and parents of these young men are urged to communicate with the pastor of Calvary Methodist church, who is eager to get in touch with the Methodist boys of the Academy. About 50 Methodist boys attended our church during the past year. A much larger work can be done if the home pastors will co-operate. Pastors and parents can help in this important work of keeping Methodist boys in touch with Methodism while they are in Annapolis if they will send at once the names of the young men to Rev. M. Cranston Riggin, 95 College Avenue, Annapolis, Md.

Governor Clyde R. Hoey spoke to an overflow crowd on the subject "The Church" at the regular morning worship service Sunday, June 19, at the Horne Memorial Methodist church, Clayton. W. Stanley Potter is the minister.

Thirty-one persons have united with the church on profession of faith on the Parkton charge this conference year. Ten have united by certificate. The pastor has done the preaching in the three revivals thus far. Two more revivals are to be held.

"Rev. Walter Patten gave his stereopticon lecture at Page Memorial church, Aberdeen, last Sunday night and our people greatly appreciated it. Brother Patten presents his program in an interesting way. He is doing a fine job in a fine way. We feel confident Louisburg College is headed for a bright future. Patten seems to be just the man for the task assigned him."—S. J. Starnes.

"Last Sunday night we closed one of the most successful revival meetings that Franklinville has had in recent years. Rev. J. W. Groce of High Point did the preaching. Eighteen have already united with the Methodist church on profession of faith, with 12 more to join later. Probably more than these will unite with the other churches in town. The members of the church were greatly edified and strengthened. Brother Groce is a splendid preacher, fearless and uncompromising in his preaching. He is deeply consecrated and devoted to the task of saving the world. If you want a real spiritual awakening in your church call for J. W. Groce."—R. M. Hauss.

"West End church, Gastonia, has been blessed through the years with many good and faithful pastors, but surely none better than our present one, Rev. J. C. Groce. This is Brother Groce's first year with us but already great things have come to pass. In April our church was wonderfully blessed during a two weeks' revival in which the pastor did all the preaching. We feel that none could have done it better. Many were blessed and a large number joined the church. Our Sabbath school is doing well and a fine spirit of co-operation prevails everywhere. Since our recent glorious revival a Saturday evening prayer meeting has been conducted regularly by members of the men's Bible class, which of course does not displace the regular mid-week prayer service. We are looking forward for good things all during the year with a fine report at our annual conference."—E. J. Abernethy.

"Since coming to the South Alamance charge the people have been doing one thing after another for us. The first was to raise the salary and conference collection acceptances. Then the Swepsonville ladies put a new rug in the living room. The ladies at Saxapahaw put a china cabinet in the dining room. Immediately following this, the ladies' aid society at Swepsonville put a beautiful bed room suite and a new rug in the parsonage. The ladies at Phillips Chapel have done over a bed room and added the necessary furnishings. The work as a whole is encouraging. Congregations assemble from time to time, hopefully expecting something to be said or done that will help them. Their loyalty is appreciated, and their sympathetic patience and heroic endurance compare with their noble generosity. The Sunday school enrollment has increased 103 in the Swepsonville church in the last four months. We now have an enrollment of 323. We want to have 350 by the annual conference."—T. B. Hough.

Souls aflame and presses humming are essential to our Aldersgate Advance

GLIMPSES OF THE HOLY LAND

We have been in Palestine and the olive was in full bloom! Who could forget such a sight? And the Master looked upon such scenes for some thirty odd years. He walked over those same Judean mills. How rocky they are! Why had I not gotten the impression of the rockiness of the country from my reading? But I hadn't; it came as a surprise. An Arab legend has it that God gave two bags of stones to an angel to distribute over the whole earth, but the angel got tired and dropped one in Palestine. Another legend says that when Moses ascended to Nebo's lofty height and looked over the Judean hills they were so barren and desolate looking that he just lay down and died. But the part nearest him was the desert part between the Dead Sea and Jerusalem, the supposed place of Jesus' temptation.

We were impressed with the distances in Palestine. It is so often portrayed as a very small country, and it is—only about 150 miles from end to end. With our modern auto one goes from Jerusalem to Capernaum in Galilee in a few hours. But think of the Master going on foot or possibly on a pony, up hill and down, over mountain and plain, and no roads to speak of save perhaps one Roman highway. It was no easy journey in those days. I had pictured him "going up to Jerusalem" frequently, but now I don't think so—once or possibly twice a year would doubtless cover his trips.

The British can beat the Romans building roads—there are many and they are well graded and nearly all paved—but doubtless they will not last so long. Remains of the old rock-paved roads of the Romans are to be discovered all over these near-east countries, in Palestine and Syria and Turkey. They built for permanence.

The beauty of Palestine was another revelation. Hills can have a marvelous variety of color. Great artists of other countries have come here to try to catch this inimitable beauty. And the Sea of Galilee with its blue water set in the midst of the surrounding hills makes a real beauty spot that lures one. He would like to pitch his tent and camp there for a long time and just let the beauty seep into his soul. Verily "God hath not left himself without a witness," and he "is no respecter" of nations; beauty he has given to every people—only it is different, has distinctive charm, special characteristics.

In taking a trip "around the ports" like this one is inclined to moralize or sermonize a bit. I beg the Advocate readers to bear with me a little.

1. The white races have gobbled up a good portion of the earth's surface. Nearly every port in which we have stopped since leaving Kobe, Japan, is under the control of some foreign power, if one excepts Istanbul (Constantinople) and Athens. Much good work has been done, but much oppression has also followed in its wake. And one is truly thankful for the International and French settlements in Shanghai which have saved something from the ravages of war. However, I cannot accept the argument of some of the so-called "have not" nations. Their leaders, especially the military, urge their women to marry young so as to bear more children for the defense of the country. This is for home consumption; but abroad they clamor for more territory in which to expand because of over population. These things don't jibe. But I saw a little volume recently giving the colonial possessions of the nations. It was an eye-opener. I can't recall the name of the volume, but it made one think that a redistribution was advisable.

2. The destruction of war is incalculable. Great temples and irreplaceable works of art have alike been destroyed or made over and ruined by each succeeding conquest. The Acropolis is a good illustration. The Parthenon it is said was in perfect condition from the age of Pericles till 1656 A. D., when the Turks used it as a powder storehouse. Then an explosion occurred and the present ruins are all that is left. Verily war is no respecter of valuable works of art values. Its ravages are everywhere apparent.

3. But the permanent and unchangeable is to be seen also. "Change and decay is all around I see" is constantly in one's mind, and yet there is that which is changeless. The spirit of unselfish love and self-giving is one of the unchangeables. It expresses itself in the building of schools, hospitals and institutions of mercy eveywhere—in the midst of war-torn Shanghai alongside of ruins, in Jerusalem and Athens, in the American College in Beirut, schools, hospitals and institutions of mercy everywhere—Bosphorus. And men and women in all these age-old, yet ever new civilizations, are following in the footsteps of Him who is the same yesterday, today and forever.

Now abide Faith, Hope, Love. S. A. Stewart.

CEDAR GROVE NEAR THE TOP

Wednesday of last week the Durham district conference met at Cedar Grove church west of Hillsboro. Since there are other churches in this section by the same name, it is well to give this a habitation as well as a name. Before many years this bids fair to be known as Cedar Grove, the best stone church in any country place in the state. This church would be listed as the "S. F. Nicks Monument" but for three or four other churches this good brother has built in the Durham district. We know of no other preacher with such a church building record as Rev. S. F. Nicks, who has lived and labored and led in church building for thirty-five years in this one district. Three of these are of stone, two of brick and the rest of boards.

But a word about the conference, lest the pastor steal the show. Well, the crowd and the dinner were tops as well as the new church. Elder H. B. Porter and Secretary F. S. Aldridge, a secretary who has become an institution in the district, kept the machinery well oiled for the day's run.

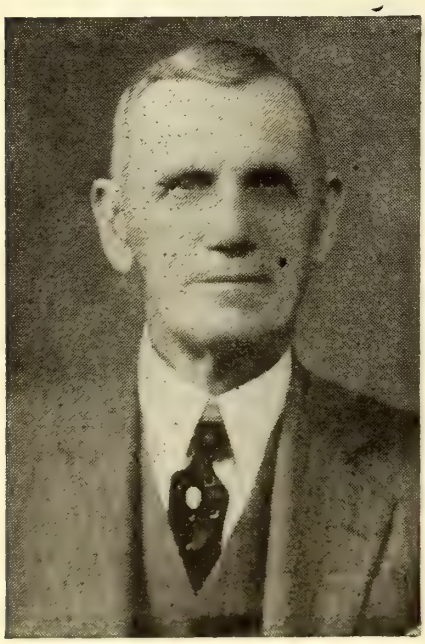
A delightful and rather unusual episode of the morning was the presentation of a radio set to the elder who is closing four successful years on the district. This gift came from his friends of the Durham district. Following this incident came the first ballot for the 25 delegates to the annual conference. An unusual interest was manifest in the balloting. Fifteen of the twenty-five were elected on first ballot.

The morning session closed with an appropriate sermon by Rev. M. W. Lawrence. Then that crowded house emptied itself into the yard about the crowded tables. Some declared they had never seen such a dinner. Be the facts as they may as to the meats and the pies and the cakes on the tables, it is safe to deal in superlatives and affirm that the church, the church builder, the crowd and that dinner at Cedar Grove were at the top.

We leave it for the secretary to give a glimpse of the afternoon of a most remarkable day.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Lebanon Methodist Church to be Dedicated Sunday, June 26, by Rev. J. H. McCracken





A BRIEF HISTORY OF LEBANON CHURCH

Lebanon Methodist Episcopal church was established in the year 1820. This was a simple log constructed building built by the community under the leadership of Rev. J. H. McCracken's grandfather, who although a Quaker, led the way in the founding of this Methodist church. When the Southern Methodist Church was formed, as a result of the separation in 1844, Lebanon became a part of that body. During and for a few years following the Civil War the church was abandoned with the exception of an occasional service. In 1870 this log church was weather boarded and ceiled. This building served until 1885, when under the leadership of Rev. L. L. Johnson, pastor, a new frame building was erected. Rev. J. H. McCracken, then a student in college, came home to assume the chairmanship of the building committee, who successfully led in the erection of the new church. This church was dedicated by Dr. W. S. Black in November, 1887.

On April 2, 1936, the tornado which struck a section of Greensboro also completely destroyed Lebanon church building. Immediately steps were taken by Rev. F. A. Lupton, pastor, and the congregation to rebuild. A donation of $2,000 was granted by the Duke Endowment to aid in the erection of a $6,000 modern brick church. However, the construction was delayed until April 30, 1937, at which time the first brick was laid. Under the leadership of Rev. J. V. Early, the present pastor, and the building committee, consisting of G. E. Newman, T. B. Bain and Eugene Scott, with the good co-operation of the congregation, the new modern brick building was constructed and paid for in full within 90 days or more. New pews have recently been installed and together with other furniture and equipment the plant is valued at $7,500.

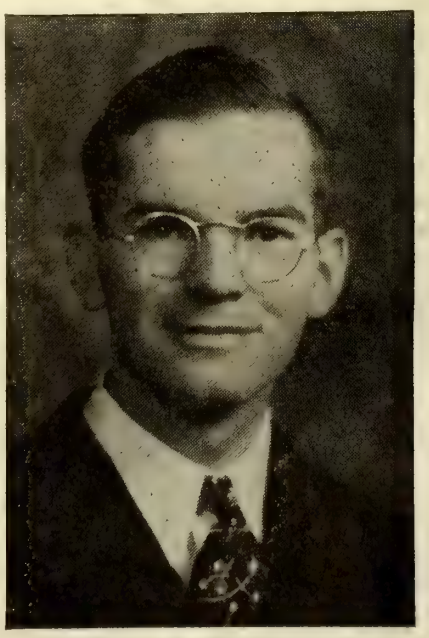
It is very fitting that Rev. J. H. McCracken should be the one to dedicate this his home church. The service will be Sunday, June 26, at 11 a. m. In the afternoon it is expected that Rev. F. A. Lupton will preach. All former pastors are cordially invited to be present for these services. A warm welcome is extended to the editor of our Advocate. J. V. Early, Pastor.

SUCCESSFUL REVIVAL AT DELTA

We have just closed a most successful revival at Delta. It began on the fifth Sunday in May. On Sunday and for the first three nights Rev. D. A. Oakley preached. He brought some wonderful messages. For the remainder of the two weeks of revival the pastor, Rev. T. G. Williams, did the preaching in a most effective way. His messages were the old-time gospel and were so accompanied by the Holy Spirit that conviction was manifest throughout the meeting. The church was greatly revived and a number of people were converted, all of whom were adults, and more than half of them were parents or heads of families. Last Sunday there were 17 received into the church—12 on profession of faith, two by certificate, two by vows and one was reinstated.

The people of the Sandy Ridge charge are delighted to have Brother Williams back as pastor after an absence of six years and are expecting great things from the Lord under his leadership. As a slight expression of their appreciation of Brother Williams' good work among us, the people gave him a generous pounding on last Saturday night.

Mrs. H. E. Carter.



REV. J. V. EARLY
Pastor Lebanon Methodist Church

DAUGHTERS, FATHERS, AND THE FLAG

By Jacob Simpson Paylor

Of all the organizations that annually descend upon Washington the Daughters of the American Revolution lead in the display of flags, badges, sashes and other patriotic regalia. On April 18 their Forty-Seventh Continental Congress convened at the call of a trumpeter, and for six straight days the theme, "Our National Heritage," was blared by bands, intoned by the 4000 delegates in patriotic creeds, pledges and anthems, glorified in some of the most impressive pageantry ever staged in Washington, and called to remembrance by an array of able speakers.

The Daughters of the American Revolution are women of pronounced tastes. They dislike communism and fascism with all the violence that their Puritan and Cavalier forbears once loathed witchcraft. And to see a flag improperly hung almost puts them to bed. They have their likes, too, in the form of old chronicles, genealogies, and those spots where patriots rose to unselfish heights. If the site is neglected they have a way of searching out the facts, and setting them down in bronze. These tablets make good reading for youngsters when they begin to enumerate all the things America owes them. A favorite shrine visited by these descendants of the Minute men, the Virginia Light Dragoons, and others who caught "The Spirit of '76," is the Library of Congress where the Declaration of Independence and the Constitution are on exhibition. Thus far there is no record of a visit by these delegates to the headquarters of the C. I. O.

Washington enjoys the annual pilgrimage of the Daughters of the American Revolution to Constitution Hall, which is one of the capital's show places. A passing display of ancestor worship may in extreme moments dominate the deliberations of the society. And the trailing of progenitors back to Elder Brewster, the Mayflower and Runnymeade, may appear like wasted time in a day when there are so many new paths of peace and economic and social freedom to be found and followed. Yet, when one reflects upon the Congress of the D. A. R. even if its sessions may appear to slither off into partiotic vainglorying, it compares very favorably with the Congress up on the Hill where boastful politicians seek to exalt some party leader, or where they sometimes so forget their dignity that they appear more like children in rompers than statesmen. The descendants of the "Embattled Farmers" who fired "the shot heard round the world" have a reputation for renewal of warfare when a President General is to be elected. This year peace reigned over their bivouac. Once again they scored on the gentlemen on the Hill.

Shrineless After 195 Years

It is strange that Thomas Jefferson who towered so high among the founding fathers, and is to this day one of the patron saints of old-style Democrats, should have had such a difficult time getting into marble. Once he did succeed in a small way in a statue that 85 years ago stood in the Capitol rotunda, and later was given shelter in the Library of Congress. In 1850, however, it migrated down Pennsylvania Avenue and for nearly a quarter of a century faced the elements on the White House grounds. Again it enjoys the shelter of the Capitol.

For years Washington has been trying to get the third President into marble in a worthier way. Congress has appointed the Thomas Jefferson Memorial Commission. It voted $3,000,000 for a memorial which is one of the easiest things Congress does. Then the commission fared forth to find a site, and it is still searching. Pride in the beauty of their city led Washingtonians to line up on the side of the Japanese cherry trees against a monument on the Tidal Basin that would perpetuate the memory of their most illustrious citizen.

On April 13, the 195th anniversary of Mr. Jefferson's birth, Senators Barkley and King claimed again that the statesman was worthy to be had in everlasting remembrance. The senator from Utah fell to regaling the Senate with quotations which were a little disconcerting to the present administration. There was this excerpt from a letter to Governor Plummer: "I place economy among the first and most important of republican virtues and public debt as the greatest of the dangers to be feared." For months the tender-hearted Republicans in the House have been advocating that the $3,000,000 appropriation for the memorial be placed at the disposal of the one-third who are "ill-clothed, ill-housed, and ill-fed." Of course there was one appropriation that the Jeffersonians straightway ear-marked.

THE RALEIGH DISTRICT CONFERENCE

The Raleigh district conference met May 20 in Louisburg with the church and the college serving as joint hosts. Dr. J. H. Barnhardt, presiding elder, gave careful attention to every interest of the church and directed the affairs of the conference so that the business was transacted and the conference adjourned by five o'clock in the afternoon.

The connectional interests of the church were represented by the following: Dr. M. T. Plyler, Rev. A. S. Barnes, Rev. W. L. Clegg, Rev. J. W. Bradley, Rev. Floyd M. Patterson, Prof. F. S. Aldridge, Dr. W. K. Greene, Dr. Walter Patten, and Mr. Cale K. Burgess.

Mimeographed statistical reports were distributed among the delegates and visitors, and these indicated the progress made by the charges for the first half of the conference year. The reports revealed progress along all lines and the report on the number of accessions by profession of faith was especially encouraging, the number to date being about the same that reported for the entire conference year during last year.

The highest point of interest came during the afternoon when 14 young men were granted license to preach. Most of these are students at Louisburg College and are serving as assistants to the pastors in that area. Those receiving license to preach are: Robert Lee Bame, Woodrow Darlington Caviness, Allen Cleveland Edens, Jr., Robert Currie Elkins, Walter Bryan Gregory, Carl Anderson Johnson, Jr., William Tracy Medlin, Jr., Charles Henry Mercer, William Blades Parkin, Warren Vernon Petteway, Burkett Purnell, Roland William Rainwater, Jr., Emanuel Jaynes Walker, and Bruce Monroe Wilson.

Mr. Albert M. Noble of Smithfield was re-elected district lay leader, with Mr. F. E. Parrott of Creedmoor and Mr. L. A. Doub of Knightdale as associates.

The following were elected delegates to the annual conference: A. Sam White, Frank Parrott, Z. V. Snipes, H. W. Prince, E. C. Geddie, Mrs. B. B. Adams, Robert Cotten, E. J. Cheatham, F. S. Royster, G. H. Williams, E. A. Hunt, E. H. Malone, Jesse Hollowell, B. E. Jackson, Mrs. J. H. Bullock, Dr. B. L. Aycock, R. A. Bashford, Cale K. Burgess, Robert Ruark, Mrs. James E. Thiem, Mrs. H. R. Williamson, W. H. Call, A. M. Noble, Mrs. J. Y. Beasley, Dr. J. F. Coltrane.

Alternate delegates are: Mrs. J. D. Finch, W. R. Strickland, A. S. Cline, J. T. Garner, Mrs. Paul G. Parker, Rufus Sanders, W. E. McCullers, Mrs. Henry Tucker, W. F. Womble, W. C. Stroud, S. W. Ruark, Miss Ada Stewart, Mrs. Hattie Plummer, L. A. Doub, Miss Hallie Dixon, Mrs. J. B. Derieux, R. A. Jones, Ira C. Whitley, Mrs. J. P. Bradley, Mrs. T. C. Gill, Miss Irene Woodleaf, Mrs. J. J. Whitlock, R. J. Rose, Mrs. J. W. Jenkins, and Mrs. N. T. Holland.

The members of the conference were served a delicious lunch in the dining room of the college.

Leon Russell, Secretary.

We must not conceive of prayer as an overcoming of God's resistance, but as a laying hold of his highest willingness.—Archbishop Trench.

Education in Life

Baccalaureate Address by President W. P. Few at Duke University, June 5, 1938

At the awarding of degrees tomorrow I have in mind to say to the seniors: "I confer upon you the degree of Bachelor of Arts and from this good beginning I welcome you to the satisfactions of a continuing and lifelong self-education." It is about this continuing and lifelong self-education that I am going to talk to you now, whether you are receiving your baccalaureate or an advanced degree.

I hope you can feel that your education while not finished, is well begun. At commencement you finish to begin. What the college or university can do for you will be insufficient unless it has prepared you for a self-education that will be continuous and last as long as you live. How you get along in the world will depend largely upon what you know, what you do, and what you are; and all these are parts of the lifelong educational processes in which I have sought and again today would seek to interest each one of you.

A poem better known a generation ago than now, Browning's "A Death in the Desert," begins with making the point that in each man there are three souls, which make up one soul. First, there is the soul of the bodily parts, which works, and is WHAT DOES, and has the use of earth and ends the man downward. But this, tending upward, grows into the next soul, which, seated in the brain, uses the first, and feels and thinks and wills, is WHAT KNOWS. This tending upward, in its turn grows into the last soul, that uses both the first, subsisting whether they assist or no, and, constituting man's self, is WHAT IS; and tending upward, holds, is held by God and ends the man upward in that dread point of intercourse, nor needs a place, for it returns to him. WHAT DOES, WHAT KNOWS, WHAT IS—these are the three souls, in Browning's words, that go into the making, and determine the character of all men and all societies.

Work comes first.

On the vulgar mass called work must sentence pass:

Things done that took the eye and had the price—

"Things done" have been, and properly been, the aim and the end of so much of man's effort and aspiration. Hence the high popular estimate of soldiers, capitalists, and statesmen—the doors of the work of the world. These are they who might translate the first verse of the Gospel of John with Faust: "In the beginning was the deed." The importance of deeds, of achievement, may have been, certainly at times ,have been overestimated in America. Certainly there have been those who have felt as Emerson wrote, that "things are in the saddle and they ride mankind." But at the present moment in American history it would be hard to overestimate the importance of honest work, honestly done. Nothing more enlarges us or has in it more of the tonic power to lift us than just hard work done in order to make an honest living. Erect in you firmly and for life this ideal of work as a high end in itself as well as a means to an end that all high-minded men must seek, that is, to do something, to create something, to pull one's own weight and not live as a parasite on human society. How much nobler and more satisfying is it to do honest work rather than lie down on what somebody else has done or seek short cuts that lead to false success and disappointment and too often end in poverty and even in crime! What you do and how you do it will become a part of you and will be an essential element in what I hope will be your lifelong education. You will see that I advocate work for itself and for its rewards; but I would have you keep in mind, too, and constantly ask yourself, what effect it will have on you. Will it make you more of the kind of man in your best moments you aspire to be, or less?

Work, you may be sure, can only "end a man downward" when this first soul does not grow into the next soul, which, seated in the brain, uses the first, and feels, and thinks, and wills. This WHAT KNOWS has lifted individuals and at times whole peoples above the levels of commonplace human existence. One of the early and one of the most significant outgrowths of the life of man in the world was Greek civilization. The Greek genius is explained, in so far as genius can ever be explained, by the two far-famed inscriptions on the walls of the oracle at Delphi: "Know thyself" and "Nothing too much"; for they were great national watchwords, and they lie implicit in the analytical mind and the sense of proportion that made Greek literature and art the wonder of the whole world. "Nothing too much" faded into the rather pale but still beautiful mediaeval doctrine of measure, and that in turn into moderation, and finally became the household virtue of prudence, which so weakened lost command over the minds of men. "Know thyself" held the field in its well known eighteenth-century phrasing, "the proper study of mankind is man," and through the Greek revival in the Middle Ages led to the Renaissance and Humanism that have influenced all western civilizations.

Out of this grows modern education with all its emphasis on WHAT KNOWS; for education in the western world while Christian in origin, has, I think it might be said, been too often "pagan" in content. The educational ideal remained much the same until the scientific movement arose in the world and widened its implications. "Know thyself and things in general," wrote a typical modern man; and this may be taken to have been the rallying cry of education since. The study of things and their forces is the field of the natural and physical sciences; and men and their ways the province of history, economics ,and the other newer disciplines. The content of education has been broadened and the methods have been improved. But education has continued to pin its faith to the old doctrine that "knowledge is power."

This as an end in education has, on the whole, proved to be a disappointment. Horace Mann thought that if he could get all the school houses he wanted, he could close the jails. He got the schools, and the jails increased. There has arisen a certain discontent with education, in which to some extent all of us share, and a clamor, often exaggerated, for something different. There came about a distinct trend towards industrial and vocational training. That was just throwing a new accent back on the old WHAT DOES, and there was probably in the American view of life already an over-emphasis on deeds and achievement. In the long run the new, emphasized at the

expense of other even more important things, has proved and will prove a less worthy aim for education than the old.

It is true that the goal of college education is today ill-defined, as is also the goal of American civilization. If, as some of us think, the aim of American civilization should be deep culture and high moral purpose, then the main purpose of the American college should be so to use the processes of education and the agencies of culture as to make men with intellectual and moral power. And your education in college and in life will be disappointing to you and to us unless this kind of personal attainment is kept as a chief aim of all your striving.

The last soul, that uses both the first, subsisting, whether they assist or no, and constituting man's essential self, is the WHAT IS. I am suggesting for education and for you that the place of first importance be shifted from the WHAT DOES and the WHAT KNOWS to the WHAT IS, not to the neglect of the first two but because they are most surely attained by cultivating the last. Great achievements are achievements of character. There is no really great doer or thinker without a great man back of it. It is this man behind the gun that the educational process must reach. It must find and control the motives that lie at the basis of all character, that make men what in their essential selves they are. The emotions and affections, and that strange precipitation of them which we call the will, admiration, faith, hope, love—these make mankind, and to reach these is the great aim of education rather than skilled hands or even cultivated and nourished minds.

The advancement of mankind depends upon a better understanding of the laws of nature and the laws of life, and man's relations to these laws. But this scientific progress however admirable will not be sufficient if it ends in a knowledge of the laws of nature and not in such a fashioning of the affections and the will as will bring us to live in loving obedience to these laws. In historical, economic, philosophical, social investigations an earnest, even reverent, search for the truth is not high enough motive, but the rule of righteousness in the world. Art should be prized, as even Walt Whitman has said, in proportion to the radiation through art of the ultimate truths of conscience and of conduct. Books for educational and personal uses should be rated in accordance with their formative and sustaining power. For it is within the power of the greatest imaginative literature, like the Shakespearean and Greek tragedies, by means of the feelings of pity and awe, in Aristotle's famous phrase, to "effect the proper purgation of our passions" and leave us with a quivering sense of the perils and responsibilities as well as the potential greatness of all our earthly life.

Whatever one's theory may be, there is this "power not of ourselves," something of intuitive wisdom that enables one to live one's life wisely, whether this he Socrates' daemon, Cabot's Super Wisdom of the body and Force biased in favor of life, the "hunch" of the man on the street, some sort of extra-sensory perception that science can demonstrate, or a moral instinct that comes from right adjustment to life and to the great spiritual order of which we art a part. I admonish you to seek diligently for this gift of wisdom as a precious reward of a life rightly begun and fully and rightly lived.

Learn all you can; you will never know too much. Find your place in life and fill it. Through filling it find and fulfill yourself. Work hard, do your duty. Strive to be the noblest you can be. Today in the midst of our shifting, confused times I know I ought to remind you that "the old Commandments stand"; that you are part of a moral order and if you live safely you must live in conformity with the abiding laws of this moral order.

In spite of so much current pessimism, you can make your place in life and a place worth while. You may not find an easy job awaiting for you. You can make your job. Be well prepared for something worth while. Go out into life about you; and let down your bucket where you are. Start a school in some community where it is needed, work with the people and for the people; and stay till you achieve results. Set up a medical mission, if you are fitted for that. Acquire a piece of land ,live on it, and give your spare time to pottery, painting, poetry, music; and in whatever your gift may be, in heaven's name, produce! In any event, find or make a way to a life that is worthy of a human being. Go into business if you have a gift for it, and an opportunity; but never allow money to be your measure of success, either for yourself or for others.

An English newspaper some time ago offered prizes for the best answers to the question, who are the happiest? There were four prize-winning answers:

"A little child building sand castles."

"A craftsman or artist whistling over a job well done."

"A mother, after a busy day, bathing her baby."

"A surgeon who has finished a difficult and dangerous operation and saved a human life."

No millionaires among these; no kings or emperors; no dictator or mighty manipulator of men; but life full and free and creative and so blessed. You can have it either way. You can live a low, sordid, and futile life, or you can aspire greatly and achieve greatly; and you can do that anywhere and in any time. May you go this way to the durable satisfactions of a lifelong education that will reward you with at least a measure of wishes, success, and creative personality fit to share with great creating nature and do a full part in the building of a better world.

DELEGATES TO THE UNITING CONFERENCE

The conferences of the Methodist Episcopal Church are determined to have outstanding men as delegates to the Uniting Conference of Methodism next April if they keep up the record made by the conferences thus far. Note these two:

New York East—Ministerial: John W. Langdale, book editor; Lynn Harold Hough, dean of Drew Theological Seminary; Frederick B. Newell, executive secretary, New York City Missionary Society. Lay: Edward R. Carman, attorney; Frank A. Horne, president Merchants Refrigeration Company.

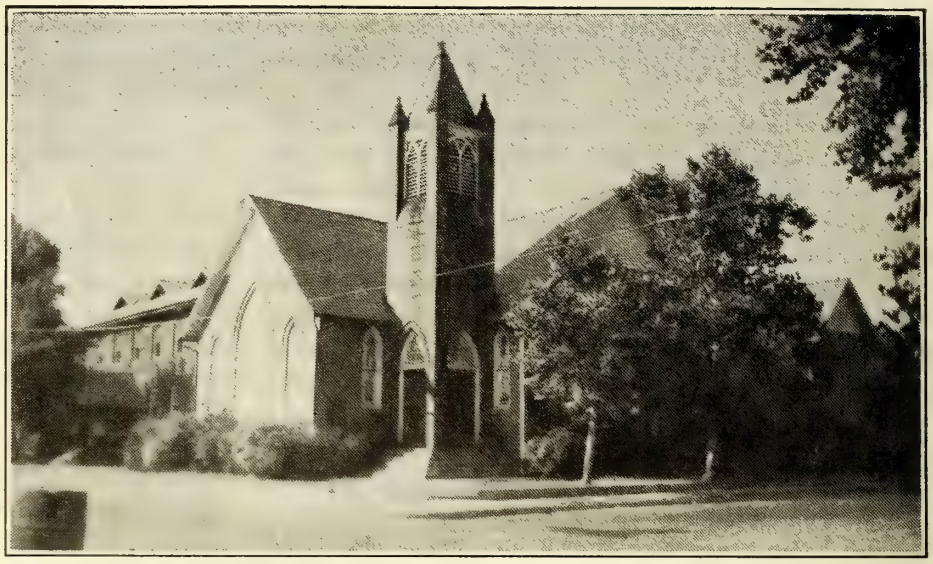
New England—Daniel L. Marsh, president Boston University; L. O. Hartman, editor Zions Herald. Lay: S. T. Emery, S. O. MacMullen.

In this most important conference ever held in American Methodism certainly men of wisdom and experience should have a place. A man ignorant of the history, the spirit and the organization of Methodism will not be worth his room, to say nothing of the expenses incurred to care for such a man on such an occasion.

Jesus Christ is the goal of all, and the center to which all tends. Who knows him knows the reason of all things. —Pascal.



BISHOP CLARE PURCELL



Methodist Church at Hamlet to be Dedicated Sunday, June 26

Bishop Clare Purcell will dedicate the Methodist church in Hamlet on Sunday, June 26, at 11 o'clock. All former pastors, presiding elders, and friends of the church are invited to be present for this service. The last of the indebtedness was raised and the mortgage burned on Easter Sunday.

MISS DOROTHY COLE BRIDE OF RICHARD SANDERS

In one of the important social events of the season, Miss Dorothy Proctor Cole of Durham became the bride of Richard Tatum Sanders of Durham and Sherman, Texas, Saturday evening at 8 o'clock, June 11, 1938, in Duke Memorial church. Rev. H. C. Smith officiated in the presence of a large assemblage of friends and relatives.

The church was decorated in a beautiful floral setting for the scene. Cibotium ferns furnished a background of greenery, while white floor baskets of lilies added the wedding touch. Cathedral candles in ecclesiastical candelabra cast a soft light over the bride and groom and their attendants.

Prior to the ceremony Miss Margaret Smith, vocalist, and Quinton Holton, at the organ, rendered a program of nuptial music. Miss Smith sang "Because" and "Until." As the wedding party entered the church the Bridal Chorus from "Lohengrin" was played, and during the speaking of the vows Mr. Holton played a soft improvisation on the organ.

The bridegroom was attended by George Edward Mattingley of Baton Rouge, La., as best man. Ushers were Paul Sanders, brother of the groom; W. L. Cole, Jr., brother of the bride; Rufus Powell, III, Chris Hibberd, Jr., and John Spencer, Jr., all of Durham; and George Burwell of Warrenton.

The bridesmaids were Miss Dorothy Edwards and Miss Lucille Cole of Durham, Miss Almaria Proctor of Richmond, and Miss Sara Brinn of Hertford. Miss Julia Wooten of Greenville attended the bride as her maid of honor. Miss Cole entered the church on the arm of her father, W. L. Cole, by whom she was given in marriage.

Following the marriage service the bride's parents entertained at a reception given at their home on Watts street. The reception honored the wedding party and out-of-town guests. In the receiving line were Mr. and Mrs. Cole, Mrs. J. R. Sanders, the bride and groom, and members of the bridal party.

After the reception Mr. and Mrs. Sanders left for a tour of the United States, with Sherman, Texas, as their final destination. They will make their home in Sherman at 103 North avenue.

Mrs. Sanders is the only daughter of Mr. and Mrs. William Lemuel Cole. She attended the Durham city schools, Greensboro College, and Duke University, from which she received the degree of bachelor of arts in 1937.

Mr. Sanders, a native of Texas, is the son of Mr. and Mrs. Jewell R. Sanders of Sherman. He attended Austin College at Sherman and received his bachelor of arts degree in 1935 from Baylor University in Waco, Texas. At present he is a student in the law school of Duke University.

MT. PLEASANT CHURCH DEDICATED

Last Sunday morning Mt. Pleasant church, 12 miles south of Chapel Hill, was dedicated by Bishop Paul B. Kern. This is the fourth building on the site which as a preaching place dates back to 1778, one of the earliest of all this section of the state. Graves of three generations are in the present burying grounds. Though the churches on this site ante-date the cemetery many years, the early settlers having family burying grounds of their own.

Presiding Elder H. B. Porter had charge of the services, assisted by Rev. J. F. Starnes, a former pastor, Dr. S. B. Turrentine, a former resident of this section, and Rev. J. C. Reichard, the pastor. Bishop Paul B. Kern preached the sermon and dedicated the church. This was a most impressive service indeed, much appreciated by the many gathered from far. Old residents and friends came from Greensboro, Burlington, Durham, Chapel Hill, Siler City and all the regions round about. The crowded house and the full yard gathered in good fellowship under the oaks about that well ladened table made this a notable day. Some of the visitors had not been there for many years. All who are accustomed to such occasions can visualize this assembly gathered for the present dedication at Mt. Pleasant—which will be remembered for many years to come.

BIBLE SCHOOL AND OPEN HOUSE AT SPRAY

We have recently brought to a close one of the best daily vacation Bible schools it has ever been our privilege to have. There were 150 enrolled, with an average attendance of 95 per cent. The Second Christian church co-operated in this school. The children came rain or shine, and it was mostly in the rain, for three hours each morning for two weeks. Thirteen teachers were consistently present. One of the most active groups was 35 young people, 15 to 20.

Classes in Bible, art, hand craft, manual arts and dramatics were carried on with so much enthusiasm it was difficult to dismiss the school.

On Thursday, June 9, Rev. and Mrs. Houts had open house to celebrate the completion and furnishing of the new parsonage started by Brother Jinks Waggoner just before conference. From two to five and from seven to ten o'clock more than 200 church members and friends called.

Those assisting Rev. and Mrs. Houts in receiving and showing the guests over the house were officers of the missionary society, circle leaders and the furnishing committee. Sons of the parsonage, Tom and Dick, furnished music.

After a tour of the house refreshments were served on the lawn by the Girl Scout troupe of the church, of which Mrs. Houts is captain. The Tri-Cities band played a special program in the evening. Mr. Houts is a member of this organization.

Rev. and Mrs. H. P. Powell, their small son and Mr. Hobbs, a former member of Spray, were present from Asheboro. Due to the illness of Mrs. Waggoner, Brother Waggoner could not be present.

At present Rev. and Mrs. Houts are in Tennessee conducting a revival for his father, Rev. T. J. Houts.

APPRECIATING A MODEL METHODIST LAYMAN

Recently the Advocate was kind enough to publish a little appreciation of the good work of a Methodist pastor by a Baptist layman, and I am wondering if they will permit also a word concerning one of North Carolina's finest laymen. I hope so, for I want to put my flowers where the one can see them while he is still this side of the vale. After I had sent the article I did about Mr. Watts I thought—well, I have failed to say something that was a very important part of that meeting. I failed to tell of the fine leadership in song of Dr. Matthews, which was indeed an asset that would be hard to value, but this gives me this chance to go and do likewise.

Dr. Matthews now of Sanford came to the little town of Cameron many years ago when there was an influx of folks coming into this section from some of the western counties. He didn't wait to get introduced, but pitched right into our churches. One Sunday you might think, well, the new doctor is a Baptist, the next he must be a Presbyterian; he seemed to show no difference. He was right there on the front seat, leading in the song, in prayer and in whatever other services he could be used. Naturally we all fell in love with him and wanted to claim him. A meeting was not a success at all unless the doctor was there to help, always at funerals he was called on to help comfort the bereaved with his beautiful songs. He could come the nearest singing the gospel into people I have ever seen and is still at it. We trust and pray he will be for many years yet.

The ministers are the only ones who can properly appraise a loyal layman; they know how hard they have to lean on a few in their churches. And what would they do without them? I suspect some would feel like dropping out of the fight. When there is a strong, stalwart, intelligent layman who is praying for you as you preach, and who understands what you say and sympathizes with you and will stand with you in it all, one that con be counted on, why, I imagine that means success so far as being able to stand up and preach is concerned. That was Dr. Matthews. He was faithful with the little preacher as well as the so-called big ones; he would not shirk. When Dr. M. L. Matthews left the practice of medicine to become a specialist he moved to Sanford, and our people were broken over it and have hardly yet forgiven him. For the work in our churches has not been just the same since. Usually it is said in excuse that the doctors cannot come to church because of their work, but here was a man who put his church first and it was a rare thing that he was not there at both services.

I have often thought what a power our churches would be with just a few men in them like Dr. Matthews; the coming of the kingdom would not be long delayed but hastened. Here is wishing and praying that God will raise up many more like him, and that God will spare him many years yet to carry on as lay leader in the great Methodist church.

C. C. Jones.

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YOUNG PEOPLE'S ASSEMBLY

Through June 18 there were 150 registrations for the Young People's Assembly at Louisburg, June 27-July 1. By the time this appears in print we expect we will have had enough registrations to fill all our available space. If there are those not yet registered who wish to do so, we advise that registration be sent by special delivery to R. W. Bradshaw, Louisburg College, Louisburg, N. C. If the registrations cannot be accepted those sending them will be so notified.

Only those delegates who are registered in advance are expected to come to the assembly.

LOUISBURG CHRISTIAN ADVENTURE ASSEMBLIES

We have had to close registrations for the first Louisburg Christian Adventure Assembly since the number registering has already reached the limit set by this assembly. Registrations are still being received and accepted for the second Louisburg Christian Adventure Assemmly. We suggest that those planning to attend this assembly, July 1-5, send their registration blanks at once to R. W. Bradshaw, Louisburg College, Louisburg, N. C.

MURFREESBORO CHRISTIAN ADVENTURE ASSEMBLY

The assembly for intermediates in the Elizabeth City district and the upper part of the Rocky Mount district will be held, as it has been for the past two years, at Chowan College, Murfreesboro. We trust that the pastors and young people's leaders in these districts will see that their young people are acquainted with details of this assembly and will help them make their plans to attend. We feel that every church could make a real investment—both for a young person and for the church itself—by paying or helping to pay the expenses of one of its young people (between the ages of 12 and 15) to Murfreesboro. Registrations should be sent as early as possible to R. W. Bradshaw, College Station, Durham, N. C.

ELIZABETH CITY YOUNG PEOPLE'S RALLIES

Three rallies for young people and their leaders were held in the Elizabeth City district, June 12, 13 and 14, at Ahoskie, Belhaven, and Elizabeth City. A severe storm cut down the attendance at Ahoskie, although there was a fine group from the Ahoskie church present and some from Aulander. A fine young people's choir from the local church added much to the evening's program, the opening worship of which was carried on by the Ahoskie group. The district director of young people's work, Rev. R. E. Walston, led in a rather thorough discussion of the young people's program, giving special emphasis to the district's responsibility in the carrying out of its part in the total program. Rev. R. W. Bradshaw made the closing address of the rally.

At Belhaven a very representative group of young people from that area in the district gathered for the same type of program that had been followed at Ahoskie with the additional feature of planning the organization of a union for that area. A full discussion of union work was entered into by those present and then the group voted unanimously to organize. July 5 was set as the date for the organization meeting, and Rev. J. D. Robinson, associate director of young people's work, was designated as adult leader to direct the organization. The enthusiasm of this group bids fair to find a channel for real service in their union.

The rally in Elizabeth City served as the regular meeting for the Albemarle union, and the worship program and the business session were conducted by officers of the union. There was an unusually fine attendance and a good spirit prevailed throughout the meeting. Mr. Walston brought several matters of importance to the attention of the group and Mr. Bradshaw closed the meeting with a short inspirational address. After the meeting was adjourned a delightful social hour was enjoyed by those present.

RALEIGH DISTRICT YOUNG PEOPLE'S RALLIES

Young people's rallies were held in the Raleigh district at Henderson and at Clayton on June 16 and June 17. A large number of the charges in the district were represented by their young people, and a most helpful program had been planned and was directed by Leon Russell, district director of young people's work. At Henderson the young people from Oxford, under the guidance of Mrs. O. W. Dowd, led in a most effective worship service to begin the afternoon session. Then various phases of the young people's work were presented as follows: "The Young People's Mission Special" by Mrs. Floyd M. Patterson, the Young People's Assemblies by Rev. Forrest Hedden, "The Youth Crusade" by Rev. Carlos P. Womack, and the Young People's Division of the Church by Rev. R. W. Bradshaw. Following the afternoon session a picnic supper was served and a period of delightful fellowship and recreation was enjoyed. At the evening session Dr. J. H. Barnhardt, presiding elder of the district, made a most helpful and inspiring address.

At Clayton the young people from Cary conducted the opening worship service in a most impressive manner. The mission special was presented by Miss Flora Thompson, treasurer of the Conference Young People's Organization and the assemblies by Miss Sara Spruill, secretary. Mr. Bradshaw spoke on the young people's work of the church and Rev. Leon Hall on the "Youth Crusade." Then followed the supper and the recreation hour, after which Dr. Barnhardt brought the closing address. The service closed with a most impressive commitment of the lives of the young people present to the will of God for their lives as they gathered about the altar for the closing prayer.

VACATION SCHOOL REPORTS

At present there are many vacation church schools in progress. We are anxious to learn of the interesting work that is going on and look forward to receiving reports and interesting notes concerning them. Please send in your reports immediately at the completion of your school. If you do not have a report blank, this will be sent from the conference office on request.

Aurora-Bonnerton

Aurora and Bonnerton churches had a joint vacation church school in the Aurora church school building. Rev. J. W. Dimmette reported a two weeks' school, with a staff of nine and a splendid enrollment of 72, giving each department a well balanced number in attendance. They also enlisted the young people, who studied "Discovering Jesus."

Richlands

Richlands church in the Wilmington district has finished a very splendid two weeks' school, having a commendable enrollment. We congratulate the pastor, Rev. H. L. Davis, and his people for the work they have promoted.

Queen Street Church, Kinston

A two weeks' school was conducted at Queen Street, Kinston, with an enrollment of 122, of whom 114 were Methodist pupils. Courses were offered for beginners, primaries, juniors, intermediates and seniors. The senior group used as their text material "Studies in the Christian Life."

Wallace

Wallace church in the Wilmington district had a one week school, directed by the pastor, Rev. E. C. Maness. There was a total enrollment of 19 with a faculty of five. Beginners and primaries were combined in one class and juniors and intermediates in another. In his report the pastor stated: "Both children and workers were interested in the work and seemed to get a greater appreciation of how we may see God in the beauties of the world. These young people were led to express themselves in songs and prayer."

Center Hill Church, Chowan Charge

At the Center Hill church on the Chowan charge three classes were included in the school, primaries, juniors and intermediates. There were 41 pupils enrolled, and three of four helpers are regular workers in the church school. Rev. R. E. Walston, pastor of the charge, directed the school, and the following is taken from his report: "At least two families with no church contacts were reached. Two schools have been held heretofore with an increase each successive year. The enrollment and attendance was double that of previous years."

Weldon

Mrs. W. G. Suiter, superintendent of the children's division, directed the vacation school at Weldon. The school was in session six days, with an enrollment of 30. The report showed much originality and thoughtful planning.

RUSH REGISTRATIONS!

YOUNG PEOPLE'S ASSEMBLY

Western North Carolina Conference

THEME: "Be Ye Steadfast"

LAKE JUNALUSKA, NORTH CAROLINA

FIRST ASSEMBLY
Ages 15, 16, 17
July 4-9

1938

SECOND ASSEMBLY
Ages 18-23
July 11-16



The following young people have the honor of being the first to register. The list is given in the order in which the registrations came in:

First Assembly

Betty Walker Woodson ..... Central, Spencer
Bill Hamilton Nifong..... Burkhead, Winston
J. Terrell McCaslin ..... Maiden
Maxine Frye ..... Maiden
Mary Stuart Stentz ..... Waynesville
Helen Eugenia Morgan ..... Burkhead, Winston
Edna Alene Barrier ..... Central, Spencer
Sarah Pauline Yarborough ..... Central, Spencer
Lucille Davis Lancaster ..... Burkhead, Winston
Carlton Mock ..... Reeds
Willis Clayton ..... Hillside Street, Asheville
William Calvin Palmer ..... Central, Shelby
Dorothea Geneva Chaney ..... Long's Chapel
Dorothy L. Matthews ..... Leaksville
Martha L. Medford ..... Canton
Lucille Eaker ..... Concord, Bessemer City
Margaret Aline Grigg ..... Myrtle Chapel
Edna Alene Revis ..... Myrtle Chapel
Velma Whitley ..... Concord, Bessemer City

Second Assembly

Mack Kernodle ..... Centenary, Greensboro
Catherine Todd ..... Main Street, Gastonia
Hazel Warren ..... Kerr Street, Concord
Bessie Joyce ..... Sedge Garden
Frances Bodenhamer ..... Sedge Garden
Margarette Elizabeth Kennedy ..... Main Street, Gastonia
Coleen McWhorter ..... Central, Spencer

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GO—

The boys in running the races in track events must learn how to do the right thing at the right time. Any lost motion may cause a good runner to be beaten by another runner who does not lose this type of motion. In running the races some important things to be considered are fitness, preparation and desire to win. When the race is ready to start another important thing is to listen to the starter who says, "Get on your mark—Get set—Go!" In the Children's Home financial contests for this year many good races have been run and many are yet to be run. We hope that every one will win, win for themselves and win for our 400 boys and girls. There ought not to be a single congregation in our conference failing to pay its Children's Home quota in full.

HONOR SOCIETY

We had some showers of blessings last week. Not all of these showers took the form of rain. Three of them came from congregations blessed by the rain. They forwarded their Children's Home quota in full and are entitled to be admitted into our honor society. We want them to feel at home in this good organization and join with the other celebrants over having not only done their duty but having done it with delight. These congregations, together with their pastors in charge, are as follows:

Kings Mountain, Rev. E. W. Fox.

Fairview, Davidson-Fairview, Rev. R. B. Shumaker.

Shiloh, Marvin circuit, Rev. G. N. Dulin.

GOING THE LIMIT

This scribe while making a short visit to the recent pastors' school at Duke University learned from some of the brethren that Rev. Jesse G. Wilkinson, extension secretary of our conference board of Christian education, had fallen in a faint twice during that day, so exhausted had he become in trying to carry along his conference program. Last fall the same thing happened to Rev. Carl H. King when endeavoring to carry on his training school program and at the same time trying to set up a schedule of activities for the new conference year. It takes a lot of stamina, as well as forethought and administrative ability, to do big things in the Western North Carolina conference. Brother Jesse and Brother Carl have been advised to use discretion. Good work cannot be carried along without good leaders and good leaders must be in good condition before they can do good work. If anyone thinks the work sponsored by our conference board of Christian education is a snap he needs to try it for awhile.

GOING TIMES

As is generally known, the superintendent of the Children's Home is also its case worker. While this combination requires a good deal of effort, it serves to give the agent a change of scene as well as an opportunity to carefully evaluate. When he gets completely absorbed with the responsibility of the Home family he is thus permitted to assume other responsibilities of a different nature. One of the best ways to prevent brooding over one case is to get interested in another. A three-day eleven-hundred-mile case work trip last week carried this agent into five states and had to do with child placement, child investigation,



Join us in loving them

conferences with applicants desiring work, visiting alumni, checking on bequested property and conferences with employers relative to the placement of members of our graduating class. Of course such an amount of work did not stop with the going down of the sun but rather extended until late hours at night. These are going times.

YOUNG TWINS

We have several sets of twins at the Children's Home. The youngest set and just now the most popular set is herewith presented. These little youngsters, Louie Anthony and Bettina Ann Ballew, better known to us as Tony and Pat, are quite attractive little youngsters. They will be four years old the third day of next October and are as mischievous and resourceful as any little youngsters of their age usually get to be. Full orphans and full of life, they have come to live and to be loved at the Children's Home. Mrs. W. M. Waggoner of Winston-Salem recently came over and asked to have the privilege of sponsoring their clothing needs. Whatever Mrs. Waggoner asks the Children's Home she gets.

WITH A SMILE

The twelve boys and girls who had their tonsils removed last week are now up and about. Twelve others are going through the process today. A visit just made to the infirmary revealed that every youngster there, ranging in age from six to 14, was facing the issue with a smile. It is getting to be quite fashionable at the Children's Home to have a hospital experience. It affords the younsters an interesting topic for conversation. The fellow who has not had his tonsils removed has not reached the limit of distinction. At any rate, our youngsters, little and large, have lots of faith in those who are trying to help them fit themselves for the greatest amount of usefulness.

SMALL CHANGE

Following Sunday school here on the Home grounds our grammar grade boys and girls attend church over town at Centenary. It is our custom to take the boys over first and have them wait at a given place until the last load of girls arrives. Some 50 or more little youngsters crowd into the bus for each trip. Yesterday as the boys stood along the sidewalk while the girls were arranging themselves in line a boy was noted tapping the little girls as they went by with the exclamation, "Small change, small change." It so happened that this exclaimer was one of the smallest boys in the lot. That's the way it goes, isn't it?

SWEET AND LOVELY

The door bell rang late last Saturday afternoon. As a matter of fact, this door bell rings most any old time. On this occasion when this scribe reached the door he noted two little girls with outstretched hands clasping nicely ripened peaches. Hardly had these been delivered when 30 other little primary girls, living in the Smith building, came from around the corner clasping peaches, apples, oranges and bananas. They said that tomorrow would be Father's Day and they wanted their father to have plenty of fruit. It was a touching incident.

MAKING AMENDS

Of course all does not go well here at the Children's Home. Everything is not always rosy and lovely. Our youngsters sometimes do things which cause them much humiliation and us many heartaches. Amidst it all, however, there is the gratifying senes of responsibility which causes ugly things to come out in the open. Our youngsters will not stand for anything that reflects on the honor of the family. Some two weeks ago several of our boys took some things from the department stores over town without paying for them. Agitation was set up among the youngsters and with burning consciences the boys came to their house mothers with lists of what they had taken and a desire to go over to make payment and set themselves right with the store managers and with their associates here at home. This they did. Our boys and girls are aiding with telling effect our continued campaign for honest dealing with one another and everybody. Certainly we can forgive as often as there is a sincere desire to make amends.

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

At the board meeting there was strong sentiment expressed by some of the members to have the name of the Methodist Orphanage changed. Some suggetsed that we have the name changed to Methodist Home. A committee was appointed to take this matter under consideration. Personally, I think the time has come when the name should be changed. The word "Orphanage" does not fit into the scheme of child welfare work. There was a time when it was proper and right, but a new day has dawned, and much more good can be accomplished by making a change along this line.

* * * *

Many things came up in our board meeting that were interesting and stimulating. I think the note that the president of the board, Brother J. C. Braswell, struck was appreciated more than anything else. He is very much concerned about having a balanced budget, so as to keep out of debt. He is wholeheartedly committed to more vocational training in our school. The thing that he emphasized most in his talk to the members of the board was the religious side of our work. It was a source of great satisfaction to me to be able to report to the members of the board that the morale of our home is the best that it has been at any time since I became superintendent. We have many objectives before us, but our major objective is the religious and spiritual development of our boys and girls.

* * * *

Workmen are busy these days repairing and painting the interior of all our buildings. Because of limited funds, we have been forced to postpone this work for years, but now the need is imperative, and we are forced to do the work in order to keep the buildings in a good state of preservation. Last year we spent several thousand dollars painting and repairing the buildings on the exterior, and when the work that is being done now on the interior is completed every building on the campus will be in first class condition. A great deal of our funiture is worn out and broken down, and we are forced to replace it right away. In many of the cottages what we had was inadequate to meet our needs. We shall be obliged to spend something like $10,000 this summer along the lines just mentioned. When the work is completed our cottages will be much more liveable and attractive than ever before.

On the 15th of June I attended the Durham district conference at Cedar Grove. Recently there has been built a beautiful stone church at Cedar Grove that is a credit to any community. Brother S. F. Nicks and his people deserve much praise for erecting such an imposing and beautiful building. A large and enthusiastic crowd was present at the conference. Since there was just one day of conference things were a little crowded, but Brother H. B. Porter, presiding elder of the Durham district, reached all his objectives in a fine way. I was given the privilege of bringing greetings from our 300 children, and the large congregation heard me with interest, because the Methodist Orphanage holds a big place in their affections. The Durham district has led all the districts in the conference in the amount paid on Orphanage apportionment. This speaks well for the presiding elder, pastors and churches. I was happy to greet so many of my friends and friends of our home. Cedar Grove Epworth Juniors clothe one of our little girls, and Walnut Grove and Carr Sunday schools on this charge clothe two of our boys. Brother Nicks has a wonderful grip upon his people and is honored and loved by all.

* * * *

Mrs. Nellie B. Rives writes interestingly of the visit of our singing class to Franklinton and to the Ebenezer church on the Tar River charge: "The class was delighted to visit with our friends in Franklinton Methodist church Sunday and fill the 11 o'clock hour while Rev. S. E. Mercer was away. He is very much beloved by his congregation. Mr. Cheatham called my attention to the improvement in their Sunday school since my last visit with them. More than double is the number in attendance, with cradle roll and home department much improved. All departments seem to have taken on new life. Mr. A. H. Vann, who is a member of our board of trustees, had charge of the opening service and also accompanied us to our next appointment, Ebenezer church, for home coming day. We had a delicious dinner served to a large crowd, after which we assembled in the church and gave our concert. This church has been much improved in looks, painted and a new entrance built. This is Rev. J. A. Martin's charge—Tar River circuit. All of his churches were represented here, and many other people were present greeting friends of other days. Mr. Martin is splendid in his work. He and Mrs. Martin are very popular on the charge."

* * * *

Sunday before last we had two singing classes visiting churches. I took seven of my boys and girls to Mt. Vernon church, on the Siler City charge, and they rendered a program in the afternoon. There was an all day service at the church and dinner was served on the grounds. At the 11 o'clock hour I had the privilege of preaching to a very large and attentive congregation. Mt. Vernon church paid its Orphanage apportiment in full some time ago, and the ladies' aid society is clothing one of our boys. It was highly gratifying to me to greet so many staunch

Continued on page 23

"That our daughters may be as cornerstones, polished after the similitude of a palace."

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

THE MONTHLY LITERATURE

Through a mistake in mailing from Literature Headquarters at Nashville, Tenn., there has come some mix-up in the proper persons receiving their literature for the auxiliary meetings. This is no fault of our superintendent of literature, Mrs. R. H. Broom, Ayden, N. C., and she is anxious that all auxiliaries should receive the program material on time. All presidents are entitled to this material; those who have not received the supply for the third quarter should notify Mrs. Broom at once.

WORLD PEACE FOR BETTER THINGS

Recently Mrs. E. L. Hillman spoke in Greenville, N. C., on the attitude imperative for the person who wishes to be a positive force for peace. She suggested that a person who wishes to help bring world peace must first of all be a student. As a student, he must read history with his eyes open and observe, for example, that no question of right and wrong was ever settled by war; that in the wars of history the council table afterwards has made the settlement.

As a student he must distinguish between patriotism, which the speaker defined as correct evaluation by a nation of its good and bad points, or national self-respect; and nationalism, or self-love, which feeds on fear, hatred, and prejudice in relation to other nations.

And as a student he must realize that war is possible only because of the use of a double standard—one for the individual, who is taught not to rob and kill, and one for the nation which sets its armed forces to rob, torture and kill, in order to win.

Nations, it must be realized, are not above moral law any more than individuals are.

However, it is not enough to study the question and be informed, said Mrs. Hillman. To be creative in peace, one must share his facts and opinions with others, and must let the people who represent him in his government know where he stands. "The vote is still the most powerful weapon we have for the control of the politician."

CHOWAN-PERQUIMANS ZONE MEETING

The spring meeting of Chowan-Perquimans zone, woman's missionary societies, convened in Woodland church Wednesday, May 18, with Mrs. Joseph G. White presiding. The church had been recently painted, and the flowers looked as if they had been arranged by a connoisseur of the art, so from the first entrance into the church reverence was inspired by its beauty.

The devotional, conducted by the pastor, Mr. Lowe, was opened by singing "Faith of Our Fathers." Acts 1:4-8 was the scripture read, followed by prayer led by Mr. Lowe. "Dear to the Heart of the Shepherd' 'was sung by Mrs. Jack Benton and Mrs. Selma Harrell. Greetings were extended by Mrs. Ashby Jordan, and the response was given by Mrs. D. Banks, New Hope church. Visitors were recognized.

The congregation united in singing "I Need Thee Every Hour" and Rev. Marion O. Stephenson led in prayer. Roll call of officers and auxiliaries and reports were made. Rev. J. L. Smith led in prayer.

Very fully Mrs. J. L. Delaney discussed finances, urging especially that each auxiliary pay promptly the Scarritt Scholarship. Just here she made a



MRS. E. L. HILLMAN
President N. C. Missionary Conference

check-up of spiritual life groups. The zone has a special—the Margaret Evans White Fund—that is supposed to be used in the Susan B. Wilson School kindergarten, Suan Kiang, China. Mrs. John G. Small made some comment on the uncertainty of the school work being carried on, but insisted that the contributions be increased for China in the distress she is facing. Mrs. J. G. White read excerpts from Bishop Moore's diary, giving latest news from the war stricken area.

The guest speaker at the morning session was Rev. Marion O. Stephenson, Durham, whose theme was "Spiritual Life." His message was based on John 10:10, last clause. The audience was tense in its attention as he discussedthe "more abundant life." "Take Time to Be Holy" was sung and Rev. R. E. Walston pronounced the benediction for the noon intermission.

The afternoon session opened by singing "To the Work" and "Count Your Blessings." Judge J. B. Leigh of Elizabeth City was introduced, and his theme was "Temperance." "Is cultivation of human perfection more important than the cultivation of the human soul?" was the line of thought discussed. Mrs. Stephenson, Rocky Mount, led in prayer. "The Christian Social Relations" by Miss Esther Evans was a very clear presentation of the subject. Her suggestions were practical, the goals attainable in every community.

The World Outlook was given a place on the program in a playlet by a group of women from Winfall church. Mrs. Delaney announced that Rev. and Mrs. Lewis sent Korean dolls, a boy and a girl to be given the auxiliary doing most outstanding work in the baby division. Rev. J. L. Smith awarded the Korean Urn to New Hope auxiliary, the only one making the Efficiency Aim.

Mrs. George Hawkins, Mrs. J. L. Delaney and Mrs. B. W. Thatch were appointed nominating committee for the fall election of officers. The courtesy committee expressed appreciation for the delicious dinner so beautifully served, for the flowers in the church—for everything that contributed to a delightful day together.

"Lord Dismiss Us" was sung, and Rev. M. O. Stephenson closed the service with prayer.

Mrs. John G. Small, Sec.

THE REVISED EFFICIENCY AIM

A copy of the Revised Elliciency Aim has been received and we are glad to "pass it on" to our readers in the hope that a large percentage of our societies in the North Carolina conference will strive to attain this goal in 1938.

(1) Twelve monthly meetings with well planned Year Book programs (January a pledge meeting).

(2) Net increase in membership (enlistment of young women included).

*(3) An increase per capita in connectional funds.

(4) Week of Prayer observed as planned by Council.

(5) A Bible study class as planned by Council.

(6) Two mission study classes.

(7) Net increase in World Outlook subscriptions.

(8) Promotion of co-operative plan for missionary education of children by secretary of children's work.

(9) Cultivation of parents and friends of babies by superintendent of baby specials.

(10) Christain Social Relations committee and activities.

(11) Gifts sent to Council institutions or to missionaries for use in their work, or to ministers recommended by presiding elders, and all such gifts reported to the conference superintendent of supplies.

(12) Quarterly executive committee meetings and all reports sent conference officers and district secrtaries by the first day of the quarter.

*The per capita figures should be based upon all money sent to the conference treasurer.

An effort is being made in the Congo Mission to instruct the wives of the normal school students in a home makers' course. The purpose of the course is to train these wives of the future teachers so that when their husbands are sent out to take charge of a village school, the wives will be able to work with the native women of the village and teach them how to make a dress, sew, and raise a garden.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

Sometimes when morning lights the sky
And gladness fills the air,
I feel like telling things to God,
He seems so very near.

Sometimes when flowers are in bloom
And birds are singing clear,
I feel like singing things to God,
He must be very near.

Sometimes when trees are standing tall
With branches in the air,
I feel like saying things to God,
I know he must be near.

Sometimes when work and play are done
And evening stars appear,
I feel like whispering things to God,
He is so very near.
—From Bulletin First Church, Charlotte, N. C.

CHRISTIANITY'S GROWTH

It is interesting to note that the Christian religion is the predominating faith of the world. When we read of the vast Oriental religions, we sometimes think that ours does not equal them in that measure. Basing the number of the human race at 2,000,000,000 the estimate numbers is made in a novel way to secure accuracy.

This estimate shows that 38 of each 100 are Christians; 19 Confucians and Taoists; 12 Hindus; 11 Mohammedans; one a Shintoist and one a Jew. This shows that Christianity has double the number of the next two highest religions. It literally covers the face of the earth. It has followers in every country of the world save one. At the present time we may grow a little pessimistic, but we ought to see the followers of the other systems.—United Presbyterian.

OAKLEY SOCIETY HAS SPLENDID RECORD

Mrs. E. B. Edwards, corresponding secretary of the woman's missionary society of Oakley church, Asheville district, writes us of the achievements of the auxiliary for the past year:

"The woman's missionary society of Oakley Methodist church has done a splendid work during the past year. We have just completed the mission study course, using 'Rebuilding Rural America.' This study has proven most interesting and helpful. The discussions of the texts were led by Mrs. R. B. Fuller, Mrs. E. E. King, Mrs. Keith Denny, Mrs. Nelson Miles and Mrs. John Nelson.

The Bible study 'By the Waters of Bethesda' was ably presented at each session by Mrs. Zeb C. Williams. There has been decided increase in all phases of the work of the society, improved attendance at meetings and an increase in World Outlook subscriptions.

The society is sponsoring 'clean-up day' for the church and grounds and is assisted in this work by the young people.

The local funds are taking care of the current needs of the new parsonage bought last November. Our whole church, and community as well, is proud of our new parsonage and the society has had a large part in its furnishing.

Mrs. R. B. Fuller is a most efficient president and leader. We are striving to attain the Efficiency Aim this year and hope to increase steadily in usefulness and service."

CHARLOTTE DISTRICT MEETING

Mrs. J. E. Yountz, Secretary

The Charlotte district meeting convened at Trinity M. E. church on Beatty's Ford Road, June 3 at 10 a. m., with Mrs. C. E. Wakefield, district secretary, in charge. After the opening hymn, Rev. G. T. Bond, P. E. of the district, led in prayer and Rev. J. E. Yountz, pastor of the local church, conducted the worship service, using as his Scripture reading Acts 11:41-47. A vocal duet, "Nearer My God to Thee," was rendered by Mrs. Yountz and Mrs. B. B. Lee, and prayer was offered by Mrs. Wakefield.

A hearty welcome was extended by Mrs. T. B. Harton, president of Trinity auxiliary, with response by Miss Kate Crowell of Indian Trail.

Mrs. J. E. Yountz was chosen secretary and pages for the day were Miss Rebecca Beard and Mrs. Jule Elliott.

The district report given by Mrs. Wakefield indicated splendid accomplishments for the past year, with the pledge overpaid, six new societies and 231 new members added, 16 societies promoting baby specials, seven life members, 29 societies with some form of study, 21 sending supplies, 49 contributing to Miss Kelly's salary and seven societies attaining the Efficiency Aim. The district also led in World Outlook subscriptions. With our pledge increased this year to $8,300, Mrs. Wakefield urged that we do a little more this year to reach our goal.

Temperance was presented by Mrs. A. J. Hagood and Clyde Hovis, a winner in the county contest, gave a recitation, followed by a solo, "God of Grace and God of Glory," sung by Mrs. Frank Lawing (sister of Miss Mabel Cherry, one of our missionaries to Korea).

Impressions of the annual meeting held in Monroe recently were given by Mrs. James M. Howe, and was followed by an impressive missionary playlet presented by Mrs. Dale Arthur, Miss Patsy Lee Mills and Miss D. Ouzts.

Several ministers were introduced at this time as were the following conference officers: Mrs. C. N. Clark, vice president; Mrs. George A. Hoyle, secretary of children's work; Mrs. J. W. Payne, Supt. of study; Mrs. Reid Wall, Supt. C. S. Relations; Mrs. J. W. Harbison, Supt. of supplies. Mrs. C. C. Weaver, president, was presented and gave a very inspiring message regarding the work of the local auxiliaries, announcing as a slogan "Christianize all areas of life." She urged special attention to baby specials, a weak point in our auxiliaries; asked each auxiliary to make January a pledge meeting; explained the changes in Efficiency Aim; and gave a brief review of Aldersgate, closing her message with the pledge service, when representatives of 31 auxiliaries pledged $7279.50 with $207.50 pledged for Miss Kelly's salary.

At 12:30 a delicious lunch was served in the basement of the church.

The afternoon session opened with a retreat by Mrs. C. N. Clark, who used as her scriptural reference the 23rd Psalm. A service of remembrance honoring the 18 deceased members during the year was conducted, and as the names were called the auxiliaries stood with bowed heads and Mrs. W. W. Hagood placed white carnations into a bowl, which was afterwards placed on the grave of Mrs. Jane Auten Todd, member of the Trinity auxiliary.

Mrs. Reid Wall of the C. S. Relations department urged more efficient work in that department and suggested that each society have one program during the year led by the local superintendent of C. S. Relations.

Special music was rendered by Mrs. W. B. Elliott, Max and Francis Lee.

The World Outlook and Scarritt College Associate Memberships were presented by Mrs. E. K. McLarty, Jr., who urged each member to subscribe for the Outlook and each auxiliary to contribute at least one dollar to the Scarritt Membership fund.

Mrs. J. W. Payne, new superintendent of study, spoke very briefly on her new work and introduced Mrs. Clark, who told of increased interest in mission and Bible study classes, and congratulated our district on the progress being made. Mrs. Harbison presented the work of the supply department and pleased her audience with the announcement that Charlotte district stood at the head in the amount of money contributed to institutions; urged contributions to needy ministers, Bethlehem House and Vashti School, with Octagon coupons sent to Bethlehem House.

Mrs. Hoyle represented the work of the children and urged the cooperation of the auxiliaries with the units being put on for the children, calling attention to the great interest manifested in the first unit on the American Indian, announcing the unit for this fall to be on Brazil

Mrs. C. N. Clark spoke on spiritual life and message and gave a list of objectives for each auxiliary to strive for.

An invitation from Brevard Street church for 1939 meeting was accepted.

Mrs. C. C. Weaver spoke of the courage and fortitude of our foreign missionaries and asked that every woman present pray daily for them.

The hymn "Spirit of Faith Come Down" was followed by the consecration service for the day by Mrs. W. W. Hagood, who read the first chapter of 1 Corinthians as her scripture, and closed the meeting with a fervent prayer.

The law of praying is the law of believing.—Latin.

Sunday School Lesson

JUNE 26

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Hight C. Moore

Sharing Service With the Living Christ

Mark 16:1-8, 14-16, 19, 20

On Friday before sunset, Joseph of Arimathea placed the dead body of Jesus in his own tomb, Nicodemus sent a hundred weight of embalming spices, and the devoted women saw where and how the body was laid. The Roman guard was stationed there on Saturday. Early the next day he rose from the dead. And he is living today as our Saviour and Lord.

Christ Lives

The resurrection of Jesus was proven first by the empty sepulcher. It is interesting and significant of a woman's devotion to the cause of Christ that several pious women figured in the thrilling scenes connected with his death and resurrection. They were last at the cross and they were first to reach the empty sepulcher. During their visit they passed through five stages of experience. The first was sorrow. With sad hearts they had turned away from the tomb on Friday afternoon. The Sabbath was the most tearful they had ever known. Yet where else can they go but to the city of the dead, there to let their hearts bleed in unrestrained anguish. Besides, the preparation of the body for burial was hasty and incomplete. With their own hands they must make the last touches of affection for him was gone. So they brought spices as the dawn-streaks appeared on the horizon Sunday morning. The second stage was perplexity. Perhaps some of them came to the tomb the evening before, saw the guard stationed and the tomb sealed, and then returned. What was their amazement now to find the guard gone, the seal broken, the stone rolled away, the sepulcher emptied of its dead. With holy boldness they went into the sepulcher. But he whom they sought was not there. The third stage was fright. It was a solemn and awful scene. The grave clothes were lying in place. The devoted women were crowding into the narrow vault in the dim twilight of the morning and there was the white-robed angel sitting within the seplcher. No wonder they were affrighted. The fourth stage was remembrance. In reassuring tone the women were reminded that what they now witnessed was in fulfillment of the repeated prophecies of their Lord. The last stage was proclamation. Such news could not be kept. The disciples and the world must know what had become of the Crucified.

Christ Commands

The task assigned the disciples was the evangelization of the world. Jesus appeared to them. He was their friend and teacher, their leader and Lord. Now he had risen from the dead and a great change had come over him. Yet he was among them and he was clothed with more authority and power than ever. He upbraided them. Some of them doubted the report of his resurrection. Those who declared that he had risen from the dead were being discredited. Even among the Apostles there was hardness of heart. Jesus commissioned the disciples. Their first and foremost and fundamental work was to preach whether in a single sentence of a great sermon, whether to an individual or to a multitude, whether at home or abroad. They were to preach the gospel which is the best news earth ever heard or can hear. They were so to preach the gospel that men would believe on the Lord Jesus Christ and be baptized into the fellowship of his churches.

Christ Reigns

On Ascension Day Jesus made his last appearance to the Apostles in Jerusalem and on the Mount of Olives. Three things are told us about the Lord: He gave his last instructions to his disciples unfolding his program for the winning of the world and promised them through the coming of the Holy Spirit the requisite power for the carrying out of his commission to the end of the age; then he was received up into heaven, overcoming the force of gravitation, entering into the waiting cloud and rejoining the heavenly host; and finally he sat down upon his mediatorial throne which he occupies today and will occupy until all things are under his feet. There are also three things told us about his disciples: They went forth from the mountain top, ceasing their gaze heavenward and preparing themselves for their tasks on earth; they went everywhere preaching Jesus of Nazareth as the world's Saviour and Lord; and their ministry was authenticated and attended by works of power and deeds of mercy.

Gold in the Golden Text

"And they went forth, and preached everywhere, the Lord working with them."—Mark 16:20.

At the word of the Lord the disciples went forth from the Mount of Ascension to begin at Jerusalem and to journey thence to the uttermost part of the earth.

In the word of the Lord the disciples found the gospel message which they preached in its purity and power to all peoples everywhere.

With the word of the Lord the disciples went forth "conquering, and to conquer" for he was with them in mercy.—The Christian Index.

It is perfectly possible to graduate from a good American college without reading a single great book in its entirety.—Robert M. Hutchins, University of Chicago president.

Communion with God in prayer is the supreme experience of life.—G. A. Wilson.

He who speaks the truth must have one foot in the stirrup.—Armenian.



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Children's Storyland



DONALD'S ROBIN

Nothing had ever interested Donald so much as watching a pair of robins that built a nest in the old apple tree just outside his bed room window. He followed them closely with his eyes as they brought weeds and grass and wove them into a nest and then lined it with mud that they carried in their beaks.

It was a very tidy-looking nest, but when Donald had a glimpse of the four eggs the mother bird had laid, he was sure he had never seen a lovelier blue.

When the little birds were hatched, "My!" said Donald, "they must be all mouth." How these parent birds did work to get worms to feed the hungry youngsters. For every worm they would bring, four mouths would be gaping. But the parent birds fed them in turn, and it seemed no time till they were big enough to fly away.

They were then almost as big as their parents, but their breasts were speckled instead of reddish brown.

"I wonder if they'll come back next year and build in the apple tree," said Donald.

"I believe they will," said Mrs. Trent, Donald's mother. "We'll watch for them."

But Donald did not have a chance to watch for the robins. The next spring the people his father worked for sent him down South, where he and his family were to make a new home.

It was a nice place, but Donald was very homesick.

"I wonder if the robins are building in the old apple tree," said he one day as his father was talking to a neighbor. "Maybe some will come and build in our yard here."

"I'm afraid, sonny," said Mr. Jones, the neighbor, "you won't see many robins right here. They mostly go a little farther south for the winter and then they go back north in the spring. If you look right sharp, I reckon you might see flocks of them going through, but not many of them stay with us."

Somehow, after that Donald felt still more lonesome. "If only the robins would come," he said, "I'd have something to watch."

"You'll have to get acquainted with the mocking birds, Donald," said his father. "They sing better than even the robins, and they mock other birds."

"Yes," said Donald, "but they don't live in our apple tree. What I want is home birds."

"You've a fine cherry tree yonder, Mr. Trent,' said Mr. Jones one day. "This year you ought to get some cherries."

"Well," thought Donald, "since I haven't any robins, I guess I'll watch the cherry tree."

It was a sturdy little tree, and its top was almost on a level with Donald's bed room window. When the tree put forth blossoms, he watched them till the petals fell like snow upon the grass. Then the little green cherries appeared, and after what seemed a long time, he saw a few ripe cherries high up in the tree.

Donald could hardly wait till daddy came home to show him the cherries. "I think I'll have to get the stepladder to reach those on top," said Mr. Trent, "but here are two or three I think I can get from the ground." Standing on tip-toe, he picked three cherries and gave one to Donald, one to Mrs. Trent, and ate one himself.

"What a wonderful flavor!" said Mrs. Trent.

"We'll get those in the top of the tree tomorrow," said Mr. Trent as they went in to supper.

While they were eating, suddenly Donald sat up straight, his eyes shining with excitement. "Hark!" he said.

His parents both listened. "I know it's a robin!" cried Donald.

They tiptoed to the window and looked out. There in the top of the cheery tree, sure enough, sat a real robin. His breast looked burnished in the light of the setting sun. He caroled his evening lay as joyously as had the one in the old apple tree at home. Then he stopped, and my! what a big bite he took from the fattest, ripest looking cherry in the tree top, and how he did enjoy it before he went on with his singing!

"Oh, daddy!" cried Donald, "do you think he'll stay if we leave him all the cherries?"

"I believe he will, at least as long as the cherries last," said Mr. Trent.

"Well, Donald," said Mr. Jones next morning, "guess what I saw in your cherry tree yesterday."

"Oh, I know, Mr. Jones," answered Donald. "You saw a robin."

"Yes. And if you don't pick your cherries, he'll eat them for you. Takes the birds to find the finest fruit."

"Oh, Mr. Jones," said Donald, "we're not going to pick the cherries at all. We're going to leave them all for the robin. I think maybe if he knows they're the best cherries anywhere, he'll come back next year and build his nest right in our tree."

"And eat all your cherries so you'll not have any for yourself?" laughed Mr. Jones, pulling Donald's ear.

"Oh, but Mr. Jones," said Donald earnestly, "by next year I'm sure there'll be plenty for us all. Besides, we'd much rather have the robin than the cherries. You see, a robin around always makes you feel sort of at home."—Zions Herald.

AT DUSK

By Ruth Stirling Bauer

How lovely is a tree at dusk
Rocking a cradle-nest,
How gentle are the winds that sing
The tiny birds to rest!

How beautiful are little lambs
Within a peaceful fold,
How kind the sky that spreads for them
Its canopy of gold!

How peaceful are the herds that lie
Among the grasses deep;
How wonderful that dusk should bring
This miracle of sleep!

—Our Dumb Animals.

TAKE THE OTHER HAND

It was one of the first days of spring when a lady, who had been watching by the sick bed of her mother for some weeks, went out to take a little exercise and enjoy the fresh air. She hoped she might hear a bird sing, or see some little wild flower, which would speak to her of future hope, for her heart was heavy with anxiety and sorrow.

After walking some distance she came to a ropewalk. She was familiar with the place, and being fond of the smell of tar, she entered the place. At one end of the building she saw a little boy turning a very large wheel; she thought it was too laborious work for such a child, and as she came near him spoke to him.

"Who sent you to this place?" she asked.

"Nobody; I came of myself."

"Does your father know you are here?"

"I have no father."

"Are you paid for your labor?"

"Yes, I get ninepense a day."

"What do you do with all the money?"

"I give it to my mother."

"Do you like this work?"

"Well enough; but if I had not I should do it, that I might get money for my mother."

"How long do you work in the day?"

"From nine till twelve in the morning and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Are you never tired of turning this great wheel?"

"Yes, sometimes."

"And what do you do then?"

"I take the other hand."

The lady gave him a piece of money.

"Is this for my mother?" said he, looking pleased.

"No, it is for yourself."

"Thank you, ma'am," the boy said.

She went home strengthened in her devotion to duty and instructed in practical Christian philosophy by the words of the little child, and she said: "The next time that duty seems hard to me, I will, like this little boy, not complain, but 'take the other hand.'"
—Selected.

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Christian Advocate

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M. T. PLYLER } ..... Managers

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Monroe ..... June 27-July 6
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Sandy Mush ..... August 1-10
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Jonesville ..... June 26-July 6
Clyde ..... July 10-24
Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June

Bahama, Mt. Tabor, 11 26
Durham Ct., Pleasant Greene, 3 26
Webb Avenue-Holt's, Wedd Avenue, 8 26

July

Brooksdale, Webb's, 11 3
Milton Ct., Connelley's, 3 3
Duke Memorial, 8 5
Carr, 8 6
Carrboro Ct., Massey's, 11 10
Mebane, 8 10
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

August

Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Aulander, Colerain, 11 and 1 24
South Mills, Sharon, 11and 1 25
Manteo, 11 26
Stumpy Point-Dare, East Lake, 3 26
Wanchese, night 26
Kennekeet, Salvo, 3 28
Hatteras, Buxton, 8 29

July

Kitty Hawk, Colington, 11 3
Currituck, Hebron, 8 p.m. 3
Pasquotank, Halls Creek, 11 and 1 8
Washington, 11 10
Plymouth, Siloam, 3 10
Roper, Mackeys, 11 17
Columbia, Wesley's Chapel, 8 p.m. 17
City Road, 8 p.m. 20
Gates, Philadelphia, 11 24
Windsor, Ebenezer, 3 24
Williamston, 8 p.m. 24
Elizabeth City, First Church, 8 p.m. 27
Swanquarter-Fairfield, Providence, 11 31
Belhaven, Epworth, 3 31
Mattamuskeet, Watson's, night 31

August

City Road, 11 7
First Church, 11 14
Path, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

June

Hamlet, 11, dedication of church, Bishop Purcell 26
Rockingham Ct., Zion, 3:30 26

July

Raeford, Parkers, 11 3
West End, Pleasant Hill, 3:30 3
Biscoe, Star, 7:30 3
Hemp, Smyrna 6
Laurinburg, 11 10
Ellerbe, Jones Spring, 3:30 10
Hamlet, 7:30 10
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20
Goldston, 11 24
Glendon-Carbonton, 3:30 24
Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

August

Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

June

Grifton, Edwards, 11 26
Seven Springs, Beston, 3 26
Aurora, Bonnerton, 11 28

July

Newport, Bethlehem, 11 2
La Grange, Institute, 11 3
Pamlico, Vandemere, 8 3
Jones, Shady Grove, 11 10
Newport, Bethlehem, 11 23
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28

August

Morehead City, 11 7
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June

Raleigh, Jenkins Memorial, 11 26
Youngsville, Piney Grove, 3 26

July

Henderson, First Church, 11 3
Franklinton, Wesley, 3 3
Henderson, City Road, night 3
Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August

Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June

Nashville, 11 26
Spring Hope, Stanhope, 3 26
St. Paul, 8 26

July

Warrenton, Hebron, 11 2
Norlina, Zion, 11 3
Halifax, Ebenezer, 3 3
Enfield-Whitakers, Whitakers, 8 3
Seaboard, Sharon, 11 10
Rosemary, New Hope, 3 10
Marvin, 8 10
Littleton, Bethel, 11 17
Scotland Neck, Palmyra, 3 17
Rich Square, Pinners, 8 17
Warren, Sarepta, 11 24
Sandy Cross, Belford, 3 24
Elm City, 8 24
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, 8 31

August

Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

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Arrive Greenville ..... 10:52 a.m.
Arrive Washington ..... 11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
Arrive Norfolk ..... 4:50 p.m.

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WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

	June
Elizabeth, Singletary, 11	26
Bladen, afternoon	26
Garland, Centenary, night	26
July	
Chadbourn, Chadbourn, 11	3
Tabor City, Zion, afternoon	3
Whiteville, night	3
Town Creek, Bethel, 11	10
Shallotte, Andrews, afternoon	10
Southport, night	10
Clinton, 11	17
Roseboro, Halls, afternoon	17
Faison-Kenansville, night	17
Lumberton Ct., Buies, 11	24
St. Paul's, Barker's, afternoon	24
Hallsboro, Old Dock, night	24
Warsaw-Magnolia, 11	31
Wallace-Rose Hill, afternoon	31
Scott's Hill, night	31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watagua St., Asheville, N. C.
THIRD ROUND

	June
Bald Creek, Deyton Bend, 11	26
Micaville Ct., Windom, 3	26
Spruce Pine, 8	26
July	
Flat Rock, Balfour, 11	3
Skyland, 3	3
Hillside St., Asheville, 8	3
Hendersonville, 11	10
Acton, Sardis, 3	10
Haywood St., Asheville, 8	10
Asheville Ct., Emma, 11	17
Sandy Ct., Big Sandy, 3	17
Leicester, Leicester, 8	17
Saluda-Tryon, Tryon, 11	24
Fletcher-Mills River, Horseshoe, 3	24
Biltmore, 8	24
Marshall, Marshall, 11	31
Hot Springs, Fairview, 3	31
Swannanoa Ct., Tabernacle, 8	31
August	
Candler, Laurel Hill, 11	6

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

	June
Marshville, Center, 11	26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

	June
Lowell, South Point, 11	26
Rock Springs, Rehobeth, 3	26
Gastonia, Maylo, night	26
July	
Lowesville Ct., New Hope, 11	2
Kings Mountain, 11	3
Crouse Ct., Pleasant Grove, 3	3
Bessemer City, night	3
Gastonia, Trinity, 11	10
South Fork Ct., Wesley's Chapel, 3	10
Gastonia, Smyre, night	10
Polkville, Rehobeth, 11	16
Belmont, Main Street, 11	17
Belwood, Kadesh, 3	17
Cramerton, night	17
Dallas, High Shoals, 11	24
Gastonia, East End, night	24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

	June
Stokesdale, Stokesdale, 3	25
Jamestown-Oakdale, Oakdale, 11	26
Oak View, 3	26
Proximity, 7	26
Main Street, High Point, 8	29
July	
Asheboro, First Church, 11	3
Randleman, Old Union, 3	3
College Place, 8	3
Oak Ridge, 8	4
Battle Ground Road, Joyner, 8	6
Madison, 11	10
Stoneville-Mayodan, Price, 3	10
West Greensboro, Friendship, 8	10
Pleasant Garden, Bethlehem, 8	13
Glenwood, 11	17
Mt. Pleasant, 3	17
Wesley Memorial, 8	18

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

	June
Forest City, 11	26
Sunshine, Centennial, 3:30	26
Broad River, Tanner's Grove, 7:30	26
July	
Spindale, 11,	3
Mill Spring, Gray's Chapel, 3	3
Henrietta-Caroleen, Alexander, 8	3
Marion Ct., Pleasant Hill, 11	10
Old Fort Ct., Bethlehem, 3	10
Old Fort, 8	10
Rostic, Oak Grove, 11	17
Cliffside-Avondale, Cliffside, 8	17
Elk Park Ct., Banner Elk, 11	24
Avery Ct., Jonas Ridge, 3	24
Cress Mill, 7:30	24
Table Rock Ct., Fairview, 11	31
Granite Falls, 8	31

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

	June
Central, Albemarle, 11	26
Albemarle Ct., Pine Grove, 3	26
Tabernacle, 8	26
July	
Salem, 11	3
Landis, Unity, 3	3
Rowan, 8	3
Central, Concord, 8	6
East Spencer, 11	10
Advance, Mocks, 3	10
Coburn Memorial, 8	10
Granite Quarry, 8	11
Farmington, Wesley, 11	17
North Main Street, 8	17
First Street, Albemarle, 8	20
Westford, 11	24
Shiloh, 3	24
Harmony, 8	24
Norwood, 11	31
Pfeiffer Ct., Tabor, 3	31
Park Avenue, 8	31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	June
Statesville, Broad Street, 11	26
Taylorsville, Carson, 3	26
Stony Point, night	26
July	
Mooresville Ct., Triplett, 11	3
Statesville Ct., Bethel, 3	3
Cool Springs, Rose Chapel, night	3
Olin, Macedonia, 11	10
Hiddenite, Liberty, 3	10
Elmwood, Elmwood, night	10
North Wilkesboro, 11	17
Moravian Falls, Miller's Creek, 3	17
Wilkesboro, Roaring River, night	17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	June
Hayesville, Myers Chapel, 3	26
July	
Brevard, 11	3
Brevard Ct., Selica, night	3
Franklin, Snow Hill, 11	10
Cullowhee, Speedwell, night	10
Fines Creek, Laurel Hill, 11 and 11	16-17
Crabtree, Davis Chapel,	17
Whittier, Olivet, 3	24
Sylva, Dillsboro, night	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	June
Mt. Airy, Central, 11	26
Pilot Mountain, Fairview, 3	26
Ogburn Memorial, Shiloh, 8	27
Grace, 7:30	28
Green Street, 7:30	29
July	
Denton, Siloam, 11	3
Linwood, Tyro, 3	3
Erlanger, Ebenezer, 7:30	3
Doub's, New Hope, 7:30	5
Kernersville, Shady Grove, 7:30	6
Thomasville, Main Street, 8	8
Reeds, Bunker Hill, 11	10
Davidson, Arcadia, 3	10

METHODIST ORPHANAGE
(Continued from page 17)

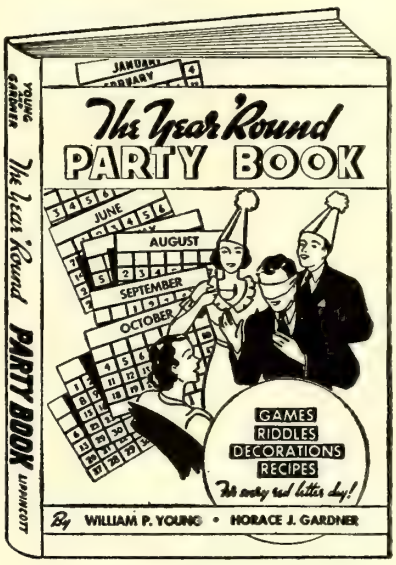
and enthusiastic friends of our Orphanage. It is a lovely community, and the church membership is made up of good, substantial people. Brother Freeman Heath, the pastor, is highly appreciated and loved by the entire church membership. He is a good preacher and pastor, and looks well after all the interests of the church. Wherever he goes he builds up a charge in a very constructive way. He believes in the Orphanage 100 per cent and never loses an opportunity to do something for its advancement. The church gave me $5 for the traveling expenses of the class, which is appreciated. Our pastors and church members are realizing more and more that it takes a big outlay of money each year to buy gas and oil and to keep up the car in order to send our singing class to the various charges. On my way to Mt. Vernon church Sunday morning I stopped over at the Methodist church in Pittsboro and visited the Sunday school for a few minutes. I was glad of an opportunity to bring greetings from the Orphanage to the Sunday school and church that are so much interested in our cause.

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In Memoriam

HATCHETT—Thomas Henry Hatch was born in Caswell county July 16, 1865, and died May 29, 1938. His death was preceded by several years of feeble health. He is survived by four children, Mrs. H. F. Brandon, Mrs. R. L. Jones, Edward Wallace Hatchett and George Bruce Hatchett. Besides the children he leaves behind one sister and two brothers. Until his declining health he was an active member of Purley Methodist church, having joined at the age of 12. He served as an official in the church and Sunday school for a number of years. He was highly honored by his native county, having served on several different occasions various official offices. He enjoyed a splendid reputation and high Christian character by all who knew him. The funeral was conducted from the home by his pastor, assisted by Rev. Mr. Hardy. The remains were placed in the family cemetery.

A. M. Williams, Pastor.

HARRISON—Philip Harrison died at his home in Orange county October 20, 1937, at the age of 42. He was a war veteran and suffered much from being gassed while in service. He was a faithful member of Walnut Grove church and was for a number of years a member of the board of stewards. He is survived by his wife, Mrs. Pearl Wedings Harrison, and one son, Donald; two sisters, Mrs. Mamie Parker of Orange county, Mrs. Frank of New York City; three brothers, W. A., W. C., and D. B. Harrison, all of Orange county.

Funeral services were conducted at Walnut Grove church by his pastor and interment made in the church cemetery.

In the going of Brother Harrison we have lost a faithful member of Walnut Grove church and the community a good neighbor and friend to all.

S. F. Nicks, Pastor.

BIGGS—Francis Taylor Biggs was born near Fayetteville, N. C., August 1, 1850, and died in Raleigh March 26, 1838.

He was married to Miss Martha Norcutt of Rockingham November 5, 1876. He is survived by his widow, three sons, R. L., F. P., and four daughters, Miss Georgia, Mrs. B. V. Covington, Mrs. W. T. Cline and Mrs. C. L. Liles; and two brothers, Dr. S. Biggs and Rev. G. H. Biggs, an honored superannuate of the North Carolina conference.

He moved to Rockingham when 18 years of age, where he lived for 61 years, during which time he was for 45 years superintendent of a prominent cotton mill. He was licensed as a local preacher in 1898 and was ever foremost in church activities, serving at different times as superintendent of the Sunday school, teacher of the men's Bible class and member of the board of stewards. Eight years ago he moved to Raleigh and connected himself with Edenton Street church, whose pastor, Rev. E. C. Few, assisted by several ministerial friends, conducted his funeral.

I have thus given the outline of a consecrated and beautiful Christian life. All who knew him honored and loved him. For 88 years he was given to his church, his family and the community. Wherever he walked there was an unseen Presence with him that was felt by those about him. I was his pastor for four years and have known none more faithful and trustworthy. There must be a place for such an one in a great hereafter where shall be gathered all who have loved and labored for their Lord.

C. M. Hawkins.

RESOLUTIONS OF RESPECT

Death suddenly having taken Albert J. Henderson from family and friends, and whereas, we, the members of the official board of First Methodist church Hendersonville, N. C., are deeply grieved at his passing and fully realize how much his membership did mean to all of us; and whereas, further realizing that the example of his righteous life and his fidelity to family, friends and the church have been an inspiration over a long number of years; and whereas, we wish to express our deep sympathy to Mrs. Henderson, their children and other relatives, although we know full well that words are inadequate in such circumstances; now therefore be it

Resolved, That a copy of these resolutions be mailed to Mrs. Henderson and family, a copy be sent to the North Carolina Christian Advocate; also that a copy be given the secretary of the board to become a part of the official minutes of this board as permanent expression of our love and esteem for Brother Henderson.

Roy Johnson, Chm.
C. M. Ogle,
A. T. Dixon,
J. H. Ellison.

RESOLUTIONS OF RESPECT

On April 25, 1938, death removed from us one of our most faithful brothers, Dr. Luther T. Smith. He was a member of the board of stewards of Main Street Methodist church, Reidsville, for many years and was treasurer for 28 years. Brother Smith was loyal to every trust, faithful to every duty. Surely one of God's noblemen has fallen asleep. This community has lost one of its most valued and respected citizens.

We, the board of stewards of Main Street Methodist church, feel a keen sense of loss in our individual lives, and we wish to express to his wife, his sons and other members of his family our deep sympathy. Therefore be it resolved:

First, That we bow in submission to Him who doeth all things well.

Second, That feeling this great loss, we resolve to better serve our church as stewards because of the example he set before us.

Third, That a copy of these resolutions be sent to his family, a copy sent to the North Carolina Christian Advocate and a copy be recorded in the minutes of the board of stewards.

Committee.

RESOLUTIONS OF RESPECT

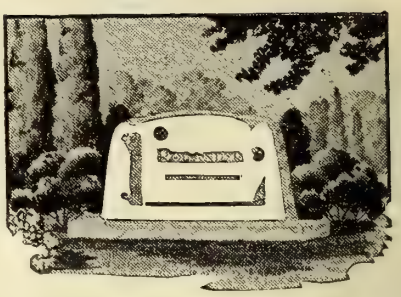
We, the members of the Roper missionary society, wish to pay tribute to one of our most loyal charter members, Miss Jennie Knowles, who passed away April 5, 1938. We can truly say of her she loved her heavenly Father, her church and missionary society. She walked humbly with her Lord. Therefore be it resolved:

First, That in her going we have lost an honored and valued member, but we yield to the will of Him who makes no mistakes.

Second, That we extend to her loved ones our heartfelt sympathy and pray God's blessing to rest upon them.

Third, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate for publication, and a copy be recorded in the minutes of the society.

Mrs. H. M. Williams,
Mrs. Jack McAllister,
Mrs. B. B. Spencer.



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Volume 83 GREENSBORO, N. C., THURSDAY, JUNE 30, 1938 Number 26

WANTED—A WORKER

GOD never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. When he has work to be done he goes to those who are already at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.
Gideon was busy threshing wheat by the wine press.
Saul was busy searching for his father's lost beasts.
David was busy caring for his father's sheep.
Elisha was busy plowing with twelve yoke of oxen.
Nehemiah was busy bearing the king's wine cup.
Amos was busy following the flock.
Peter and Andrew were busy casting a net into the sea.
James and John were busy mending their nets.
Matthew was busy collecting customs.
Saul was busy persecuting the friends of Jesus.
William Carey was busy mending and making shoes.

—Selected.

WILL DEMOCRACY ABDICATE ITS THRONE?

The address of Dr. Nicholas Murray Butler, delivered at the 184the commencement of Columbia University, challenged international attention. Says he: "Ideas and principles, as well as kings, can abdicate. There are many disturbing signs—and not in Europe or Asia alone—that democracy is moving, in no small measure unconscious, toward abdication. . . . Not so long ago that public official whose proud business it is to control and to discipline the German press, announced to a welcoming audience that no such thing as individual liberty exists. 'There is no freedom of the individual,' he cried, 'there is only freedom of peoples, nations or races, for these are the only material and historical realities through which the life of the individual exists.' The astonishing assumption of this speaker was that so-called individuals are not even realities, but merely facets of some community, such as a race or a nation. How can this unutterable nonsense be politely described? Evidently, this thoroughly modern expounder of the absurd had never heard of Gothe's unanswerable dictum: "Mankind? It is an abstraction. There are, always have been, and always will be, men and only men.' It would, indeed, be interesting to go back over the history of mankind and watch a primeval nation or race, without any individuals to compose it, as it evolved out of itself, in the absence of parentage, the original individuals of history! Imagine, if you can, the world populated only by totalitarian communities producing from its inchoate mass and by its own intellectual and spiritual power, an Abraham or Moses, a Socrates or a Plato, a Caesar or a Cicero, a Dante or a Petrarch, a Descartes or a Bossuet, a Shakespeare or a Milton, a Goethe or a Schiller, a Washington or a Hamilton! One knows hardly how to characterize such preposterous imaginings and yet they underlie—if not in so blunt and self-contradictory form—much of what is being said and urged and done all over the world today. These enthusiastic devotees of the untrue might well reflect upon Nietzche's dictum: 'The coldest of all cold monster is the State. . . . This coldest of all lies crawls from its mouth: I, the State, am the people.' How often must it be repeated that democracy rests upon moral principles and that only when these are recognized and supported, does it concern itself with the purely material interests of individuals and of groups? The individual human being, whose life and conduct are inspired by an understanding of moral principles, will not impose upon his fellowman, nor will he take part in depriving that fellowman of any of the vast and many-sided opportunities which life may offer to him. The chief problem of democracy, if it is to be successful and continuing, is the moral education and guidance of the individual and not the suppression of the individual in the supposed interest of some mass or group. If democracy be worthy and true to its aim, then the abler, the richer, the more successful the individual, the abler, the richer, the more successful will the entire democratic State become. . . . Can it be possible that Spengler was right when he told the world some 20 years ago that the decline of the West was obvious and certain? Must the coming generation accept a situation in which Democracy, through feebleness, lack of moral courage and want of efficiency, become 'the spectator of its own rather than the hero of its own destiny?' " That part of humanity which is in possession of intelligence and under the guidance of moral priciples will certainly agree with Dr. Butler—Disciples of Hitler and such will certainly dissent.

DILWORTH CHURCH VICTORIOUS

Dilworth Methodist Church, Charlotte, closed its campaign last week to pay off the church indebtedness. More than the needed sum has been obtained in cash and pledges.

The debt remaining on the church building was $47,000, and the workers raised $48,517.30 in the campaign. The building was erected 11 years ago at an original cost of $275,000, and the entire amount now has been paid off.

J. A. Jones, chairman of the board of stewards and well known contractor, made the first gift of $10,000 to the campaign, subject to the members raising enough to clear the church of debt.

O.N. Hutchinson headed the campaign. There were 15 teams conducting the canvass, each team headed by a member of the board of stewards. Two hundred and twenty-four pledges were signed. Dr. Loy D. Thompson is pastor of the church. Eleven of the 15 teams more than raised their quotas.

In celebration of the great victory for the church, the Men's Bible class, of which William H. Bobbitt is teacher and Neil S. Zeigler is president, gave a chicken fry for all members of the Sunday school from the junior department up, all members of the church, and outsiders interested in the success of the campaign.

The Dilworth congregation has every reason to rejoice that this magnificent plant is free of debt.

Is there another city of equal population that has such a number of excellent Methodist churches as Charlotte?

H. C. SPRINKLE MAKES ANOTHER HOME RUN

This week Rev. H. C. Sprinkle, pastor of Mount Zion Church, brought in 23 new subscribers with renewals that amounted to $49.00. Think of such a lusty check in June!

But that has been the way of this good brother through the years. Whether on Circuits, on Stations or on Districts he has made good. Three times he has been presiding elder, each term a success. About the best one day district Conference I have known was held by H. C. Sprinkle at Albemarle. Everything was well timed that day and the work ended on time. Conference clicked the same as a Duke or Carolina football team when all is going good.

Yes, Sprinkle is a glorious success even to getting subscribers for his church paper in June.

NEW MEMBERS LOUISBURG COLLEGE FACULTY

James E. Byerly of Statesville, a graduate of the University of North Carolina.

Miss Buena Moore of South Carolina, who has her Bachelor's Degree from Winthrop College, will teach in the Commercial Department.

Mr. L. R. Taft of Birmingham, Ala., who has his Bachelor's Degree from Birmingham Southern College and his Master's Degree from the University of North Carolina, will be Assistant Professor of English.

Mr. John B. Woodall, son of Rev. P. D. Woodall of Stantonsburg, N. C., will have the chair of Modern Languages. Mr. Woodall has taken his Bachelor's and Master's degrees at Duke, and he is now at work on his Doctorate at Columbia University.

Prof. E. V. Peele, head of the English Department and Dean of Men of Louisburg College has been elected as the Academic Dean of the College.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, JUNE 30, 1938 Number 26

The dangers of modern industrialism becomes more and more evident. Greed ministered to and profits gained are the criterions of success for the many.

x x x

Young men with a grip on the essentials of the Methodist tradition so as not to be lost in the incidentals are much needed in the years ahead of us as we come to deal with the nation-wide reunion of American Methodism. The broad view and a grip on the essentials will prove most valuable.

x x x

"The Knight of the Burning Heart" is the title of an English life of Wesley for the use of young people. Along with this title should be kept in mind the familiar declarations of John Wesley. "I felt my heart strangely warmed." "I parted company with leisure." All these went into the making of that wonderful life.

x x x

With the failing strength and the disappointed hopes that belong to the encroach ment of age men grow weary and despair. They mistake the evening of their own lives for the afternoon of the world. They seem to forget that God's hair has not yet turned white. He still has something to do with the world. The mistake all such make is to pine by the way side instead of getting a new grip on God who remains the same yesterday, today and tomorrow.

x x x

In these days of doubt and uncertainty a note of certainty is refreshing. Such words as those when Sir Michael Farraday, the renowned scientist, was dying. He was visited by a journalist who asked him what were his speculations in the hour of death. "Speculations," he cried in amazement. "I know nothing of speculations. I'm resting on certainties. I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

The heart of the eternal is most wonderfully kind and the spirit of the infinite expresses itself in many ways. The beauty, the truth and the goodness manifest about us are but the manifestations of the eternal God. The physical universe is but the external disclosure of the spiritual world. A victorious democracy will come when each individual believes himself inspired by the divine soul of the universe.

x x x

This is a scientific age. Our boys and girls are laboratory trained. They respect science. Modern science indicts alcohol. The ablest minds denounce it as a beverage. In the schools, in the homes, in the churches, by spoken word and written word, the inherent dangers of intoxicants must be attacked. Informed sentiment must be created that will deal with the liquor evil more effectively than by any method yet tried or now proposed. We cannot accept defeat in this battle. The war must go on, more intelligently, more vigorously, more persistently than ever.

x x x

How the profit motive dominates liquor! More and more evident does it become that the profit motive lies back of the liquor store business. If not, why do the county commissioners who count themselves gentlemen and some boast of being as dry as a coffee mill, lead in the effort to fasten the liquor stores on the state? If liquor is a good thing and citizens should be allowed to buy it decently, as a wet judge remarked recently from the bench, why not furnish it to the public at exact cost, free from profit? Then the stores would be better able to compete with the bootlegger. Instead, the price rises and the public is kept informed of the profits from the liquor stores to reduce taxes. Though the pretense is to control liquor, the facts show that the profit motive rules. Men who line up with liquor—selling poison to their fellows—have a hard struggle to be honest.

Place of Ritual in Methodism

ALONG with the institution and the creed in Methodism goes the ritual—not ritualism. By ritual we mean "the external body of words and actions by which worship is expressed and exhibited before God and man." Then there is also "the book containing the particular ordinances of any single church." We have had a ritual in Methodism from the first. John Wesley prepared the "Sunday Service" and the present ritual so generally used is an abreviation of the ritual of the Church of England.

Every form of religion such as Christianity, Mohommedanism, Buddhism and the different forms of idolatry have rituals of their own. Is it not safe to say that as long as the two fold constitution of man as body and spirit worships, so long will ritual be a necessary feature of worship? For remember Christianity starts with the assumption that man belongs to a spiritual universe and that all this vast universe we call the material is simply that which clothes the spirit. So of a truth the world of form is a very real world and must be considered as a necessary part of all life and of all religion. Whenever and wherever man worships God some form of ritual will result. The important consideration is the place we give the externals of worship. The curse of paganism has been its elaborate ritual and reliance on gods of their own making. Methodism has always placed the emphasis on that within and made incidental the outward form. Ritualism, with its vestments, lights, incense, stress upon rubrics, orders, etc., has been considered danderous and remains most distasteful to the Methodists. All things of this nature are regarded as a snare because they substitute the incidental for the essentials of religion. As we know, for a long time the Methodists were afraid of vested choirs lest this practice would foster formalism. But now these are counted simply as the clothes—the externals of worship. In fact as we pass from the inward to the outward all efforts simply tend to clothe us about with our mortality. So only a religion of the spirit endures, since only the spirit is immortal.

The Methodists are not in danger of ritualism, but many Methodists are exposed to the peril of thinking that something serious has happened whenever there is even a slight variation in the form of worship. With the changes that will come in places with the adjustments of Methodist union, even though they be ever so slight, some will conclude that serious results have followed with Methodist union as it was a few years ago when the one order of service was placed in the church hymnal adopted by the three Methodisms. Even a slight change in the ritual, for instance in the communion service, will lead some devout souls to conclude that something serious has taken place. Let all be careful to remember that the life of Methodism does not rest fundamentally on creed or ritual, but relies on the living and loving relationship of the individual born of faith in his living Lord. Of course as long as men worship there will be some form of expression. It may be as simple as that in a Quaker meeting house or as elaborate as that in an English cathedral, but what of it? Real religion lies deeper than externals and Methodism makes secondary ritual, dogma and the form of church organization. Methodist freedom and Methodist conquest rest with and centers in our one conquering word, **experience.**

Of late years we have heard much shallow talk about "rethinking missions" and "rethinking religion." Along with this went much superficial thinking. Just now we would keep free from all such in this period of readjustment of American Methodism. We do urge, however, that our people keep in mind a few facts about the Wesleyan movement and not conclude that the adjustments in the church organizations and the rituals of the three Methodisms had touched any essentials. This would from many a sorrow free us. Aldersgate has turned our attention within. The coming adjustments should profit us much with this new appreciation of the genius of Methodism and the secret of the Methodist success.

Before the Organizing Conference has finished its work all three of our Methodisms will undergo certain adjustments as provided in the Plan of Union involving ritual, organization and other elements of the Methodist Church. Well will it be for our people to realize that in no way will the fundamentals of religion and Methodist life be disturbed by the changes that will come in the adjustments of boards, Conferences, rituals, publishing interests, conditions of membership and ministerial functions. These are purely incidental and in no way have to do with the essentials of life and of religion. It will be fortunate for American Methodism to be able to distinguish the primal consideration from the secondary or incidental.

The Royal Order of Motherhood

A SUBURBAN development of a large city brought together a group of new acquaintances who were establishing an ideal community for wholesome living. An excellent golf course was near by; tennis courts and a large swimming pool were available for all residents.

The male residents were men of large business interests and much engrossed in the civic clubs for promoting a bigger and better city; their leisure hours were spent on the golf course and they asked for nothing better.

Their wives lived in large comfortable homes with the best modern equipment and suitable servants to afford them absolute leisure from the drudgery of household duties; and yet the numerous demands from the Tuesday Morning Bridge Club, the Garden Club, the Parent-Teachers' Association, The Woman's Club, and the Book-of-the-Month Club kept them happily occupied.

Mrs. Albert Dawson, one of the first residents to move in this section, was calling on her neighbor, Mrs. Henry James to invite her to join with the others in their various organized groups. She remarked: "All the women out here are congenial and we meet together frequently and have an awfully good time."

Then she added: "I mean all but Mrs. Culpepper who says she doesn't like meetings but she is an inspiration to the community on account of the work she has done in our school and on the beautification projects of our Garden Club.

"Is Mrs. Culpepper unfriendly?" Asked Mrs. James. "Oh, no," said Mrs. Dawson, "quite the reverse for she is everybody's friend and helper when there is any work to be done, but she is not the kind to attend meetings. Her dinner parties are great occasions and you will be included in her list. She is interested in all civic betterment but she says there is nothing as important on the outside of her home as there is on the inside.

Mrs. Dawson continued: "To my mind she devotes herself too closely to her famly. She has all sorts of ideas about giving those six children the proper mental attitudes. She argues that a woman makes a certain atmosphere in the home that children breathe it in and depend upon it for their out look on life.

Then, she says that she makes Sunday so different from the other six days of the week that the smaller children can sense the difference. She calls this teaching them the sanctity of the Sabbath."

"I suppose," remarked Mrs. James, "that she even has grace at the breakfast table, like our grandmothers used to do when breakfast was a heavy meal; and I will tell you, my husband wouldn't stand for anything like that, he says it takes up too much time; nobody has time now to sit down and pray when the clock has to be met."

"Oh well, you will learn a lot about Mrs. Culpepper's ways after you have lived out here as long as I have. I told her one day that I thought it was foolish in her to stay in the home so much, working to please her husband and to develop her children."

The only reply was: "It is a dedication."

"No, indeed, Mrs. Culpepper doesn't belong to many clubs. Her chief interest is the Royal Order of Motherhood.

The Warmed Heart in England

THE Methodist Recorder of London and the British Weekly are both before us. We have felt that American Methodism was having a great lead in the Aldersgate Celebration of 1938. But when we learn what went on in the Methodist and the Non-Conformest Churches in England, we are not so sure of our leadership. Then, too, the Anglican Churches did not let this occasion pass without notice.

In St. Paul's the Archbishop of York preached a most remarkable sermon, with certain Methodist leaders having part in the services of the great Cathedral in which John Wesley attended services and was so moved by the Anthem, "Out of the Depths," sung on the morning of May 24th, two hundred years ago. This year that same Anthem has been sung again and again in Methodist Churches around the world.

But this celebration did not stop among English speaking peoples. It was observed among peoples of other tongues as well as in the mission fields of Methodism.

Surely we will never forget—nor must we fail to do our part after Aldersgate as we carry on in our evangelistic crusade with the advance in the work of the young people in our nation wide Methodism. Never before has world Methodism been so thoroughly enlisted in any event as in the heart warming of two centuries ago.

People and Things

Bailey's Chapel, Advance, N. C., starts their revival July 10th. Rev. A. A. Lyerly will be in charge, assisted by Mrs. Sally Carter.—The Committee.

"The ministers' wives and their daughters of the Statesville district will meet for their annual picnic in the gymnasium at Elkin on July 5 at 10:30 a. m."—Mrs. J. W. Vestal, Secretary.

Miss Carrie Isabelle Renfrow announces the marriage of her niece Alice Keesler Renfrow to Mr. Wilbur Carlisle Thompson on Tuesday, June the seventeenth, Nineteen hundred and thirty-eight, Charlotte, North Carolina.

On the third Sunday in June we held a special service for children and young people at Bethel. Eleven made profession of faith in Christ and were received into the church. This makes a total of twenty new members at Bethel since our revival held there in May.—R. E. Howard, Pastor.

July 10th is to be a big day at Bethany Church on the Stedman Circuit. We are planning for a Home-Coming day and are taking this method of asking all our former Pastors, Presiding Elders, members and friends to come and spend the day with us. Yes, we want you to come and we shall be expecting you. Many of our friends and kindred from distant places will be with us and we are anticipating a joyous day of fellowship and renewing old acquaintances. Our plan is to have a sermon at 11:00 o'clock by one of our returning ministers, dinner on the grounds, and a service in the afternoon in which many of our returning loved ones will be privileged to participate. Don't disappoint us but meet us at dear old Bethany, and roam with us over its hallowed grounds again July 10. Most cordially we invite you.—I. J. Strawbridge.

The Wesley Memorial, High Point, bulletin of last Sunday contained the following interesting news item: The Board of Stewards and the Woman's Missionary Auxiliary both have concluded that the time is at hand when we must make the much needed repairs and redecoration of our church building. The Woman's Auxiliary has agreed to place a new carpet in the auditorium at cost of $2,000. The Board of Stewards has adopted a budget of $9,000 to take care of the necessary repairs, such as re-roofing, repairing and making damp proof the walls, pointing up the stone work, replastering where necessary, redecorating the auditorium, and installing automatic stokers for heat, etc. $9,000 is not a large sum to put in repair a property valued at $295,000.

There are three "happenings" in our church at Murphy worthy of mention: We have secured Miss Margaret Harden of Greenville, S. C. to direct our Young People's Work during the summer months. Miss Harden is doing a thorough job. A Vacation Bible School is scheduled for two weeks beginning July 11th. On May 22nd we had Brother M. T. Hinshaw with us for a gracious revival. Brother Hinshaw is a rare character, and was a blessing to our church and community. While only seven were added to the church I am sure it would be impossible to measure the good accomplished. Any minister desiring a consecrated, sane evangelist will do well to write Brother Hinshaw. The other thing is the beautiful lights that have been installed in our church. With the improvements that went before this last touch makes our Murphy church one of the really attractive houses of worship in the Conference.

This is my second season in evangelistic work and the people I have worked with this year are: Rev. R. F. Munns, Clinton; Rev. W. C. Ball, Goldsboro; Rev. H. M. McLamb, Pink Hill; Rev. J. W. Dimmette, Aurora, and with my father, Rev. R. W. Barfield, Seven Springs. I have the approval of Dr. Hillman for work in this district. At present most dates are open, and I will go anywhere.—Warren K. Barfield.

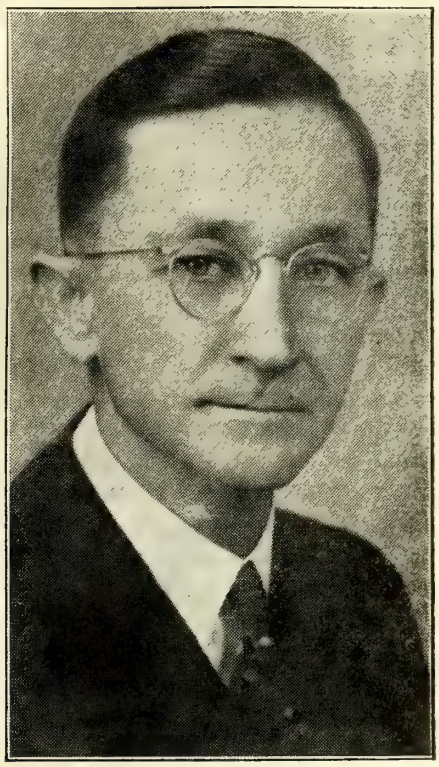
Dr. Walter Patten, the Public Relations Secretary of Louisburg College reports that eighty-five thousand dollars has been paid on the indebtedness of the College within the last twelve months and that a goodly part of the remaining thirty-five thousand dollars of indebtedness is already covered by subscriptions that have recently been obtained. Payments on that balance are being made at the rate of one thousand dollars a month.

Ramseur Methodist Church has just closed a series of services in which Rev. N. C. Williams of Main Street, High Point, did the preaching. The messages were heart-searching and thought-provoking and we are confident that the spiritual life of the church is deepened and a number were added to the membership, four by profession of faith and several others by letter. The work of the charge, Ramseur-Franklinville under the excellent leadership of the pastor, Rev. R. M. Hauss is in a thriving condition, and days of promise are before us that will bear much fruit we trust. —Correspondent.

It was not "a mid-summer night's dream"—it was a reality. It was night, I admit, but I was not dreaming. I was awake. I saw with my own eyes the throng coming in from the automobiles to the parsonage. Then I saw on the dining room table the bundles and packages which had been wrapped and tied with loving hands. I looked up from the table to see the happy smiles on the faces of those who gave. Then we had fellowship together in the living room—and after an hour of fellowship, a prayer of gratitude. The good people of Banks and Grove Hill churches were responsible for the happy occasion, so far as the gifts were concerned; the residents of the parsonage home shall be under greater obligation to them from now on, in rendering most faithful service. — E. C. Durham, Pastor.

The Camp Meeting at Bethlehem Church, Pleasant Garden Circuit, Greensboro District will begin this year on the fourth Sunday in July. The meeting prior to this year has always started on the fourth Sunday in August. Dr. A. W. Plyler, Presiding Elder of the Greensboro District, will preach the opening sermon on Sunday morning, July 24th at 11 o'clock. The pastor, Rev. E. E. Snow, will then preach through the following week at 11 in the morning and 8 o'clock in the evening, through the fifth Sunday in July. Services will be held each afternoon, except Saturday at 2 o'clock. Visiting ministers from Greensboro and other sections of our Conference will preach at this hour. On Sunday afternoon, July 24th, Dr. E. H. Blackard; Monday afternoon, July 25th, Rev. R. M. Hardee; Tuesday afternoon, July 26th, Rev. F. E. Howard; Wednesday afternoon, July 27th, Rev. N. C. Williams; Thursday afternoon, July 28th, Rev. O. J. Jones; Friday afternoon, Rev. C. E. Williams; and on fifth Sunday afternoon, Dr. J. B. Craven. The music and singing of the meeting will be under the direction of Mrs. Edith Crous Williams.

Souls aflame and presses humming are essential to our Aldersgate Advance



REV. S. J. STARNES
Leader in the Aldersgate Campaign in the Fayetteville District

Of interest to North Carolina Methodists is the following personal from the Cincinnati Christian Advocate: The Rev. Dr. Henry Hitt Crane, pastor of Elm Park Church, Scranton, Pa., has been appointed pastor of Central Church, Detroit, Mich., to succeed Dr. Frederick B. Fisher, deceased. He graduated from Wesleyan University and Boston University School of Theology. After serving churches at Gorham, Me., Newton and Malden, Mass., he became pastor of Elm Park in 1928. He was a member of the commission which prepared the new Methodist Hymnal. Dr. Crane comes from a family of Methodist preachers. He is the son of the Rev. Charles A. Crane, who during his ministry served a number of prominent Methodist churches as pastor. He is also the nephew of Frank Crane, once a noted columnist, who earlier in life was a Methodist pastor in Omaha and Chicago. Dr. Crane one year ago as the guest of Elm Park Church made a tour of the missionary fields of Methodism in the Orient. At the recent session of the Wyoming Conference in which Scranton is located, he was elected first ministerial delegate to the coming Uniting Conference.

I have attended some of the Aldersgate meetings and I am frank to say that the meeting in Wilmington impressed me more than any and very much with the Scriptural injunction—"Seek and ye shall find," and I want to say no other meeting I attended conformed to the old Methodist custom of an altar service; 45 years ago there was a wonderful revival down this way—and men under the power of the Holy Ghost, who knew not a letter in the book, went out and conducted prayer meetings; testifying to the wonderful experience of the wonderful love of God shed abroad in their hearts by the Holy Ghost. Prostitute women redeemed from a life of sin, got married and raised families with not a reproach on their married lives. What is the matter today? Is Christian America rapidly returning to a mission field? Statistics show 60,000 churches in America had no converts and 9,000 churches were closed during the year. There are 10,000 villages reported to be without church services and 50,000 communities without a resident pastor. And there are lands in which Christ has never been preached and tribes that do not have a word in their language for the blessed name of Jesus. Must Bishop Asbury return?—H. J. Faison.

REVIVAL AT RUTHERFORD COLLEGE

We have just closed a series of meetings at Rutherford College that have been in progress for eighteen days. Rev. M. T. Hinshaw of Rutherford College did the preaching at the evening services and the pastor at the morning services. George Hawkes of Cornelius had charge of the singing. Prof. Hinshaw came directly from a very interesting and successful meeting he held in our church at Murphy. In my way of thinking, brother Hinshaw has developed into one of the greatest evangelistic preachers we have within the bounds of our Conference. Doubtless there has not been a revival that has so deeply moved the people of Rutherford College and surrounding communities since the meeting held by him during the early period of his administration as president of the College. The good effects of that meeting still live in many of his students who are preaching the Gospel throughout the country. Professor Hinshaw gets his messages and his inspiration from the Bible, and his insight into the Scriptures and his gift of logically and graphically presenting the word is truly remarkable. Many here have said that they have never heard finer sermons and that they rank favorably with the best preachers they have ever heard—even Bishops. Certainly he has stirred our church, revolutionized the thinking, and transformed the lives of many of our luke-warm and indifferent members. We appreciate his great heart of love for God and humanity, his supreme interest and concern for the salvation of the lost and doubtless here lies the secret of his wonderful power as a preacher. We pray that he may live long to proclaim the matchless Gospel of the Son of God. Hinshaw and Hawkes truly make a great evangelistic team. Pastors let's keep them busy.—J. P. Morris.

A REAL HOMECOMING AT GATES

Home-coming Day service was observed at Kittrell's Methodist Church, Gates, N. C. Rev. Tom W. Lee preached the sermon. He spoke from the general rule of the Methodist Church, "To do Good to All Mankind." Using for his subject "Opportunities."

A most hearty invitation was extended to all by the pastor, Rev. W. N. Vaughn, to help enjoy the delightful lunch which was served at 1:00 o'clock.

In the afternoon Rev. Henry A. Harrell, pastor of Ocean View Methodist Church , former member of the Kittrell's Church, preached. Rev. Ernest E. Wrenn, pastor of McKendree Church of Norfolk, Va., was recognized and made a few remarks.

The day's services came to a close with Rev. B. B. Slaughter continuing Aldersgate.

Music for the day was furnished by the Kittrell's choir, also former members of Kittrell's church. Duet—Chesley Gollue, and Lennie Gollue, accompanied by Carlton Greene, all of Newport News, Va. Solo—Mrs. Arthur Parker of Norfolk, Va. Quartet—Miss Louise Stanford, Mrs. Arthur Parker, Mr. Tom Harrell of Norfolk, Va. and A. M. Eure of Reynoldson Choir, accompanied by Mrs. Louis Stanword of Norfolk, Va. Male Quartet—Mr. Willie Spivey and Bedford Brown of Zion, Mr. A. M. Eure of Reynoldson and Rev. W. N. Vaughn, pastor of Kittrell's Church.

FAYETTEVILLE DISTRICT LEADS

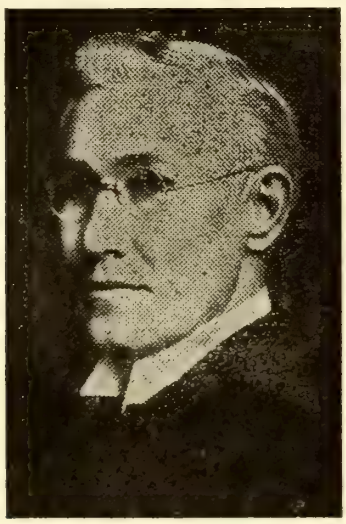
In the Aldersgate Campaign for the North Carolina Christian Advocate, the Fayetteville District leads the state in (1) the number of new subscribers secured, (2) the number of Charges reporting new subscribers, (3) and in the number of official boards 100 per cent subscribers to the church paper.

Early in the year at a district meeting Rev. S. J. Starnes of Aberdeen offered a resolution suggesting a contest with the other districts of the North Carolina Conference. This resolution was passed on to other districts. Brother Starnes assisted by other brethren of the district went to work with the result of leading in both Conferences as stated above. A fine example of team work. According to our records only three Charges of the Fayetteville District failed to make a report. Full exhibit appears on page 12.

THE UNITING CONFERENCE

By Bishop John M. Moore

The Uniting Conference will be held April 26, 1939. No ecclesiastical body has ever met in this country with so great a task. To unify the disciplines of the three Methodisms is fraught with many difficulties and will require arduous labors from ecclesiastically intelligent and legislatively competent men and women. There are always some persons who will "feel hurt if they are not



Bishop John M. Moore

sent," some that somebody thinks should be "honored by an election" and some that their friends insist they should go because it is "due them." Then there are some who feel that their children, grandchildren and even great-grandchildren will be very proud to see their honored ancestor's name in the membership of the historic Uniting Conference. I do not object to such representation, if not too numerous, for after all they will find some place in the work of the conference.

It should not be considered out of place for me to say that members of the Judicial Council as well as of boards and commissions will be eligible for membership, as the Uniting Conference is a harmonizing and codifying body without appellate functions or necessities.

The Uniting Conference will need, and need very much, as many as possible of the ecclesiastically intelligent and legislatively capable, for they must and will do the work that must be done. Men not only with full knowledge of what is in the three disciplines will be required but men with the insight and ingenuity and industry for putting things together, and of evolving a satisfactory harmonization out of multiplied and complicated elements. Men who have the genius for working out things will be in demand, and the more the better. Exhibitory speech-making is always an attractive feature of General Conferences, but it will probably not be called for to any great extent in the Uniting Conference. The debater will have his place but it will be lower down than the resourceful suggestor with reasonable bases. The men of these indicated qualifications will do the work of the Uniting Conference whoever else may be present. The duration of the conference will depend upon how quickly these men are able or allowed to do the work.

While men and women of intelligence and ingenuity and resourcefulness will do largely the work of construction yet they need the background of their entire nine hundred for support and effectiveness. But everyone knows that without a wide acquaintance with the disciplines of the three churches on the part of every one of the nine hundred members the voting in legislating cannot be satisfactorily done.

The Commission on Interdenominational Relations and Church Union is charged with the responsibility of having prepared by competent committees certain harmonizations or "harmonies" on boards, conferences, ministry, ritual, publishing interests, chartered funds, for presentation to the membership of the Uniting Conference for their aid and guidance. That is now being done and it is hoped that a printed exhibit of what has been prepared can be put into the hands of every member of the Uniting Conference at least one month before it convenes. The completeness and satisfactoriness of this preparatory work by the committees will affect very greatly the labor and the duration of the Uniting Conference.

The treasurers of the administrative fund of the church, the chairmen and members of the Commission on Budget, the members of the Committee on Entertainment of our General Conference, the Special Committee on Finance of our General Conference, after due investigation and calculation, estimated that our part of the expense of preparing for and holding the Uniting Conference will be not less than $75,000, or about 3.6 per cent of the apportionment of $2,100,000 made for general benevolences. That $75,000 must be raised in cash and be in hand by March 15, 1939. The bishops in their session on June 1 agreed that they would urge their conferences to get this money as early as possible, and that they would urge their presiding elders and pastors to give special and early consideration to the matter. Each annual conference may raise the money in its own way but the importance of the fund is too great for any indecision or indifference or delay.

The Uniting Conference will consummate the greatest church movement for union that has ever been undertaken. The program of the opening day will have nation-wide, if not world-wide significance. The ceremony of the Declaration of Union should be and will be most impressive. The public exercises outside the sessions but during the period of the conference will be commanding and resplendent. This event of historic consequence will be celebrated in keeping with its profound importance.

RESOLUTIONS OF STEWARDS AT ASHEBORO

Whereas, the First Methodist church, Asheboro, has had the splendid good fortune of enjoying an outstanding pastor with singular gifts of eloquence, reasoning, and spiritual understanding, and an accumulated abundant storehouse of scholastic attainments, enhanced by countless Christian graces; and

Whereas, the influence of his strong Christian bearing and powerful spiritual leadership has extended beyond the bounds of his own church and caught the attention of neighboring denominations and cultural institutions, particularly the High Point College, which, in recognition of his superlative acquirements in knowledge, Christian standing, and pastoral accomplishments, has conferred on him the honorary degree of Doctor of Divinity; therefore be it

Resolved, That the board of stewards, through its chairman, is hereby ordered to convey to the board of awards of the High Point College warm sentiments of gratitude for the worthy honor bestowed on our beloved pastor, Rev. Howard P. Powell; and further be it

Resolved, That the congregation, assembled in Sunday morning worship express to the pastor, by a rising vote, congratulations and profound emotions of satisfaction with the notable honor received and justly merited, and in love and sympathy pledge to him anew unstinted loyalty, cooperation and support.

GRAYSON-HARRISON MARRIAGE AT BOSTIC

Miss Julia Grayson and the Reverend Russell Sage Harrison were united in marriage Monday afternoon, May 30, at five-thirty, in the Bostic Baptist Church of Bostic, N. C. The Reverend Charles Chandler Prince, the bride's pastor, heard the vows, made most impressive by the use of the ring ceremony.

Preceding the hearing of the vows, Mrs. Charles Chandler Prince played, "Love's Old Sweet Song," and "Traumeria," and accompanied John Avery Parker of Cooleemee, as he sang, "I Love You Truly," and "Because." The wedding march from Lohengrin was played for the processional, and Mendelssohn's march for the recessional. During the ceremony "Liebestraune" was played softly.

The maid of honor was Miss Lucille Horne of Mocksville.

Little Miss Katherine Prince was flower girl.

The bridegroom had as his best man Hershal Hollofield of Bostic. Charles Wright of Bostic and Alfred Callahan of Rutherfordton, were ushers. Fred Wright also participated in the lighting of the candles in the branched candelabra.

The bride was escorted to the altar and given in marriage by her brother, T. Walsh Grayson.

After the ceremony the couple left for a wedding trip north through the Shenandoah Valley of Virginia to Washington, D. C.

Mrs. Harrison is the youngest daughter of Mrs. John Kenneth Grayson of Bostic. She attended Boiling Springs, Mitchell College and Lenoir-Rhyne. For the past four years she has taught in the Cooleemee Public schools of Davie County.

The Reverend Mr. Harrison is a member of the North Carolina Conference, and is now serving a pastorate at Poplar Branch, in the Elizabeth City District. He attended Duke University, and received his B. D. degree from the Duke School of Religion in 1934.

MRS. L. H. MARTIN

Mrs. L. H. Martin who went to her eternal reward Monday afternoon, June 27 and left a great vacancy in the city of Greensboro was as perfect embodiment of the true, the beautiful and the good as ever dwelt in any community. Her white life filled with good works made the entire City her debtor. She was so winsome and unselfish that none named her but to praise. Her friends and all who knew her were her friends, delighted to put her in places of leadership which she never sought, but where if able to accept she rendered the finest and most devoted service.

A great concourse of friends gathered Wednesday morning in West Market Street Church where the entire chancel was a garden of flowers, mostly white, and where there were no symbols of mourning, but instead a great congregation awed into a strange silence by the beauty of holiness that had been revealed in such a life as that of Mrs. Martin's.

METHODISTS AND BAPTISTS UNITE IN REVIVAL

We have had one of the greatest revivals in Hanes Town, in the history of the Methodist Church at this place. We have had 107 professions of faith, resulting in 55 additions to the Methodist Church and 25 to the Baptist Church. Methodists and Baptists forgot their denominational differences and united for the one purpose of saving souls. There was some old-fashioned praying, resulting in old-fashioned conviction and sinners were converted in the old-fashioned way on their knees at the altar confessing their sins. There was such old-fashioned shouting and praising God until we needed no singing at times. The bootleggers, gamblers, and chicken fighters found deliverance from the power and guilt of their sins. It was a glorious sight to behold as they stood in the meetings and testified to the saving power of God, and the joy which had come to them as the children of God. Thanks be to Him who came in the world and perfected a plan by which men might be saved from the power and guilt of sin. May the Good Lord be praised, the day of revival is not passed to those who are willing to pay the price, and it is worth all that it costs then some. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Blessed are they that mourn: for they shall be comforted." The Lord is still hearing and answering prayer for those who believe.

R. A. Taylor.

DR. EDWIN MIMS ENJOYING GRACIOUS FELLOWSHIP

Last Sunday morning at Trinity Church, Durham, in the General J. S. Carr Bible Class Dr. Edwin Mims spoke to more than two hundred, many of whom were old students and intimate friends of "good old days." As a young professor in Trinity College he started on his noble career as a teacher of English literature and, at the same time, he gave many a college youth a vision of better things.

Dr. Mims is teaching in the Summer School at Duke University this year, renewing many of the former friendships of those early days. Many of later times count it a privilege to catch the inspiration of his presence. Some insist that he ought to return to North Carolina to spend the eventime.

JUNALUSKA OPENS TWENTY-FIFTH SEASON

The first quarter of a century celebration of the Lake Junaluska Assembly had its opening last Sunday with Governor Clyde R. Hoey speaking on the Haywood County Day. The Assembly opens most auspiciously. Being free of debt as it is taken over by the General Conference with the consumation of Methodist union, the Assembly has a notable future. This present season starts with the propect of being the best yet. The program, the Assembly grounds and the wise management all give every assurance of success.

The people of this state without regard to church affiliation should come to know Lake Junaluska. The Assembly is becoming well known all east of the River and by many west. So the years have much in store for this beautiful spot in such near proximity to the Smokey Mountain Park.

THE ALDERSGATE CAMPAIGN FOR THE ADVOCATE THUS FAR

This week on page 12 appears and exhibit by Charges of what has been done for the church paper in securing new subscribers. Some Charges have made a fine showing. For all this work we are truly grateful.

We sincerely hope that many additional subscribers will be received before the end of the year. Later the exhibit will be repeated to give the record for the year. A careful record will be kept of all subscribers received during the Aldersgate year.

ZIM SAYS

If a driver drinks like a fish, the car is liable to turn turtle.

Wet measure: Two pints 1 quart, 2 quarts one fight, one fight 2 cops, two cops 1 magistrate, 1 magistrate 7 days.

Another law of averages: Drive while drinking and it's an average of three days until the funeral.

In any statistical argument the drys are bound to beat the wets, as statistics are naturally dry.

A man sometimes drinks to forget and about the only thing he forgets is when to stop.

The drunk in the gutter is a pitiful sight. However, he is much safer than the one behind the steering wheel.

A corkscrew has been the turning point in many a girl's life.

The wage of gin is breath.

Heart of the Centennial Celebration

The Centennial Celebration of Greensboro College in May moved on a high level. At the heart of it all was the unveiling of the portrait of Nancy Witcher Keen Langhorne in Lee Center, Main Building. The memory of a noble woman and a great mother in the presence of an unusual company of centennial guests gathered from many colleges was honored by her old college. At this time representatives of the two great English speaking nations were present as motherhood was exalted. Lady Astor in a tribute to her mother said: "I know that her character has helped me more than any one else's in my world. She showed me what greatness was."

Mrs. Charles Dana Gibson, responding with deep feeling, poured out a wealth of testimony as to this wonderful mother, exclaiming in the midst of it, "You cannot make a speech about your own mother." She needed no speech. The testimony of Nancy Langhorne's own children was enough, as they rose up to call her blessed. Such a woman is an honor to any college. Never before this hour had there been such signal honor done Greensboro College. This was really the high hour of the celebration.

We let a few excerpts from some of the speeches furnish intimations of this occasion as we get a fresh glimpse of the glory of motherhood.

President Gobbel gave these introductory words:

There are colleges, some of which are represented here today, a larger portion of whose students have gone further in the realms of science, business, and the learned professions. But in point of the record of its graduates as citizens and home-makers Greensboro College holds, we believe, a position second to none in the great network of institutions concerned with liberal or general education.. When I tell you that this college, overcome several times in its history by almost complete paralysis, has survived largely because of the merits of its alumnae, you will feel, I am sure, that this reference is pardonable.

Upon examining the rosters of the early decades, the members of the class of 1937 and the class of 1940 have found the students of bellum and ante-bellum days belonging to a womanhood that grew rich spiritually and enriched the life surrounding through services as home-makers and mothers. Given a sufficiently large sheet of paper, a genealogical tree could be compiled, I believe, which would show that Greensboro alumnae have been connected with progressive changes in the state of North Carolina for nearly a century. In the lists of that earlier era there are found within a period of a little more than ten years three girls whose maternal influence merits recognition—Mary Jane Virginia Swaim, later Mrs. A. Algernon Sidney Porter, the mother of a son who under the name of O. Henry won an international reputation as a short story writer; Emma Lenora Craven, who became the wife of Prof. W. H. Pegram of Trinity College and the mother of George B. Pegram, dean of the Graduate School of Columbia University; Nancy Witcher Keen, whose daughter, Lady Astor, is the successful administrator of a high public office.

Recognition has been given the two named first. We are assembled here to honor the memory of Mrs. Nancy Witcher Keen Langhorne. Miss Jane Ridenhour and Miss Grace Clare Taylor, the generosity of whose classes made this occasion possible, will speak first. Dr. Elizabeth Young will then bring a message from the faculty of Greensboro College. The alumnae of Greensboro College voice a tribute through Mrs. Daniel C. Roper. It is a rare privilege to have with us on this occasion a daughter and a granddaughter of the one to whom the ceremony is dedicated. Following the unveiling of the portrait by Miss Dinah Brand of New York and Mirador, Virginia.

Mrs. Daniel C. Roper of Washington spoke with highest appreciation and utmost sympathy of this truly great woman:

For me, it is a delightfully pleasant task to pay tribute at this time to a truly great woman—made great by inheritance, by invironment, by cultivation and by the practice of life's highest virtues. We honor ourselves in honoring a woman who emphasized by precept and example the undergirding influences of faith, devotion to home and family responsibilities.

Such a person was Nancy Witcher Keen Langhorne, whose portrait has today been presented to this college. This is fitting because this, her alma mater, is surcharged with her spirit and committed to the responsibility of impressing upon its students the principles for which she stood.

This woman was equally fortunate in her children, as in her ancestors, an unusual compliment to be able to pay any mother. She was ever conscious of the fact that if she would prove true to a great inheritance, she must pass it on improved to the next generation. No nation has ever risen above the practical ideals of its women and its faith-giving motherhood.



Mrs. Nancy Witcher Keen Langhorne

A casual review of the worth while developments of life is sufficient to impress one with the necessity of sacrifice and constant service which, as in motherhood, lifts one out of the selfish things of life. It is thus that great mothers have ever been so devoted to home and country, as to make self-forgetting sacrifices both in war and in peace.

When I was requested by Prof. J. Roddey Miller, chairman of the committee on arrangements for this occasion, to pay a tribute for the alumnae to Mrs. Langhorne I took the liberty of writing to Lady Astor, one of the distinguished daughters of this highly distinguished woman. Lady Astor has graciously sent me a letter which I now quote:

Quotes from Lady Astor

"It is not easy to pay tribute to one's mother. I know that her character has helped me more than anyone else's in my world. She showed me what greatness was. She gave me true values with her goodness, courage, gaiety, dignity of bearing and abiding youth.

"If modern mothers can give their children true values, this Anglo-Saxon race, which has given freedom and liberty to its people, will endure and help all people. But we cannot give what we have not. I pray that the girls of Greensboro College will get from it something that my mother got and gave. She loved God and loved Good."

Yes, Nancy Witcher Keen Langhorne has distinguished this, her college, in the contribution she made through her character, her womanhood, her motherhood, and her children. We gratefully acknowledge these and accept with pardonable pride the compliment which through her achievements she has brought to this college and the two nations of the United States and Great Britain.

Ladies and gentlemen, there hangs before you a wonderful portrait of a wonderful woman! Peace to her ashes and constantly increasing vitality to her influence upon this institution and upon humanity! (Applause).

(Miss Dinah Brand of London, granddaughter of Nancy Witcher Keen Langhorne, unveiled the portrait, which was followed by a silence and then much applause).

Mrs. Charles Dana Gibson makes response in a wonderfully effective way in this high hour in the life of the old college:

I can hardly speak. I do not know how I can. Give me just a minute.

This is one of the happiest days of my life that I should pay a tribute to the best mother and the best friend in the world.

I remember so well when she told me she was here and about seeing the very handsome young men in the hospital at the close of the war. She did not stay at college very

long after that. But she certainly got something here and she gave it to us, her children. She gave to us the best that is in us.

All of you must know how I feel today. I hope you will come here some day and see some one you love paid a tribute as lovely as the one which has been paid my mother today. I have a great many grandchildren to come on. I have five girls. I wish I could feel there could be such a commencement day and that they would be receiving honors from such a distinguished college.

My little sister has expressed more eloquently than I the fine things about our mother. I wonder if my mother, studying English and history here, could have thought that some day her daughter would go to Parliament? We are very proud of her. I am glad to be included, although I am distinguished only by such a charming mother.

I am not going to say any more. You cannot make a speech about your own mother. Mine was the tenderest, truest, bravest mother in the world. She had courage that never let her down for a moment. She went right on making us happy. That has been a great heritage and I hope it will be a great heritage to all of you today. You are blessed, I am sure, with as lovely a mother as mine is. I can say no more.

I am sorry that some other member of our family could not be present. I am the oldest living member and I suppose it is right that I should be here. I thank you for the entire family for the tribute which has been paid our mother. Many thanks—and she really was as lovely as that! (Indicating portrait). (Much applause).

W. N. C. CONFERENCE ASKINGS FOR GENERAL AND CONFERENCE WORK FOR 1937-1938

Report by Districts

	Pd. last yr.	Appor. by D. S.	Ac'ptd by Qr. Conf.
Asheville	$ 13,525	$ 21,900	$ 13,095
Charlotte	26,485	31,000	26,835
Gastonia	19,341	25,940	18,416
Greensboro	27,518	34,325	27,999
Marion	12,404	21,500	13,675
Salisbury	18,773	26,000	18,916
Statesville	15,736	25,200	16,023
Waynesville	6,760	12,831	6,814
Winston-Salem	22,017	32,500	23,748
Totals	$162,559	$231,196	$165,521

As chairman of the Conference Commission on Budget, in compliance with Paragraph 279, Discipline of 1954, I am handing the above figures to the Advocate for publication, and am asking "the partcipating boards and agencies" to accept this as my official notification. It is gratifying to note, from above figures, that the total amount accepted by the quarterly conferences is $2,962 more than the total amount paid last year for general and conference benevolences. However, I am calling attention to the fact that at our last annual conference, at the request of Bishop Kern, $4,500 was added to the conference expense fund for salary and traveling expenses for the director of Aldersgate Commemoration, this fund to be deducted from total receipts before division. This means that though the amount accepted by quarterly conferences be paid in full, there will be less money for the "participating boards and agencies" than was available last year. In view of this fact, I express the hope that the pastoral charges of the conference will not only pay, in full, amounts accepted by them, but that each charge will pay a little over, in order that these worthy and needy causes may have, at least, as much money as they had last year.

H. C. Sprinkle, Chm.
Conf. Commission on Budget.

LETTER FROM PRESIDENT CUNINGGIM

Scarritt College is now having calls for more well trained young men and women for various types of Christian service than we can supply. Furthermore, there are good reasons to believe that within a few years the demand for workers, both at home and abroad, will be very much greater than it is at the present time.

In calling attention to this growing need, I wish to emphasize the fact that the qualifications for effective Christian service must be of high order. Sound health, good personality, college education, strong character, vital Christian experience, and thorough specialized training are all essential to acceptable service.

It occurs to me that the fine young people of our church ought to be made aware of this situation, and ought to be getting ready for such service, at home and abroad, in the ministry or in some form of lay activity.

Scarritt College is particularly interested in the preparation of lay workers for Christian service, and we will be glad to co-operate with those who wish to secure special training for social or religious work.

J. L. Cuninggim.

ALARM AMONG LIQUOR DEALERS

Alarm is being expressed by "wet" newspapers everywhere, and especially in the Pittsburgh district, over the number of liquor-selling licenses issued by the State Liquor Control Board. There is fear in the liquor trade that its generally demoralized condition may result in the return of prohibition laws for its severe curtailment or abolishment. We herewith quote from an editorial which is characteristic of the general uneasiness among dealers in alcoholic liquors: "In spite of the fact that the State Liquor Control Board has put 95 taprooms and liquor-selling clubs out of business in the ten-county Pittsburgh district and suspended the licenses of 77 others, the number of such licenses in the area is continuing to grow. Liquor selling licenses in the district last year reached the ridiculous total of 4,750, but it is indicated that it will be still larger this year. The whole trouble is that the board has no power to limit licenses, the law simply specifying the fees that shall be paid for the retail privilege in municipalities of varying population. Qualified applicants must be licensed. There now are 15,300 liquor licenses and 7,200 beer licenses in the state, a total of 22,500. . . . Such excessive licensing produces a frenzy of competition in some quarters that produce law violation including its worst form of selling to minors. A spokesman for the liquor board says that 'there is now a place selling liquor by the drink for every 600 Pennsylvanians or a bar for not more than 150 customers when children and abstainers are excluded, to say nothing of thousands of beer parlors.' " In this whiskey era each passing year throws into new and high relief the justification of the Eighteenth Amendment and the unspeakable benefits conferred upon the nation, benefits lightly and carelessly flung away. Again the liquor traffic is traveling at a swift rate on a broader, wickeder road than ever before; it hastens its pace in making itself finally intolerable and its ultimate destruction inevitable. Its destruction or that of a Christian order of life is an inescapable deduction. Its damage to our national life is beyond all computation, physically, mentally, morally, economically, politically, religiously. We wonder more and more at the perversity of a majority of our citizens who license a business which destroys all foundations which belong to the divinest type of national existence.—The United Presbyterian.

FREE EDUCATION MEANS NOTHING TO DESTITUTE

Why don't these children go to school? For the great bulk of these children it is but one answer: we cannot afford to. They have neither the clothes to wear nor the food to use so they stay home; or the school is so far away that they have no means of transportation. It doesn't mean much to millions to say education is free. Education generally is free when the family can afford it or when the government steps in to help the family afford it. It is not enough to provide schools and teachers, but we must go further than that. If free education is to mean anything to the 3,500,000 who are denied opportunities to go to school you must accomplish the spread of the national income. There is no use talking to a boy in South Carolina about going to school when the average income of his father is $129 a year.—Aubrey Williams, director N.Y.A.

To be content with little is difficult; to be content with much impossible.—Proverb.

Aldersgate Campaign Report

This is a report of the Annual Subscriptions sent in since the Annual Conference. A * indicates the official board 100 per cent subscribers to the Advocate. For circuits a star is added for each church with a board 100 per cent.

Asheville District

*Central, W. A. Stanbury 11
Burnsville, E. J. Harbison 10
Asheville, E. H. Nease 7
Fairview, T. A. Groce 5
Candler, Byron Shankle 3
*Saluda-Tryon, M. A. Lewis 3
Fletcher-Mills River, J. H. West .. 2
Acton, J. L. Reynolds 2
Bald Creek, C. M. Smith 2
E. Flat Rock, R. M. Varner 1
Hendersonville, G. R. Combs 1
Hillside Street, F. O. Dryman 1
Micaville, H. E. Bolick 1
Skyland, T. C. Jordan 1
Haywood St., W. G. McFarland ... 1

Charlotte District

Hawthorne Lane, L. B. Hayes 40
Mt. Zion, H. C. Sprinkle 22
*Marshville, J. E. McSwain 8
Waxhaw, W. T. Albright 6
Wesley Heights, Frank Jordan 6
Bethel-New Hope, J. R. Warren... 5
Wadesboro, Paul Hardin, Jr. 5
Morven, G. N. Dulin 5
N. Monroe-Grace, W. C. Dutton ... 4
Matthews, G. G. Adams 4
Weddington, T. J. Huggins 3
Calvary, T. F. Higgins 3
Ansonville, L. F. Strader 3
Bethel-Bogers, W. B. Thompson... 2
Pineville, L. P. Barnett 2
Polkton, L. R. Akers, Jr. 2
Prospect, P. T. Dixon 2
Monroe Central, W. R. Kelly 2
First Church, C. C. Weaver 2
Duncan Mem.-Derita, J. S. Folger.. 1
Myers Park, R. L. Ownbey..... 1
Peachland, J. B. Fitzgerald 1
Monroe Ct., D. B. Mullis 1

Gastonia District

Bessemer City, J. O. Ervin 13
Lafayette Street, F. H. Price 7
Dallas, I. L. Roberts 6
Lincoln St., W. B. Shinn 4
Bradley Memorial, H. F. Duncan.. 4
Cramerton, C. F. Womble 4
Cherryville, G. F. Houck 3
Main St., C. E. Rozzelle 3
Belmont, Maint St., C. P. Bowles.. 3
Polkville, Van B. Harrison 2
Cherryville, D. M. Nifong 2
Belwood, R. C. Goforth 2
Kings Mountain, E. W. Fox 2
McAdenville, H. E. Jones 1
First Church, R. M. Courtney 1

Greensboro District

Pleasant Garden, E. E. Snow 26
West Greensboro, G. A. Stamper.. 21
Jamestown-Oakdale, G. W. Fink .. 12
Glenwood, R. M. Hardee 10
Asheboro, H P. Powell 8
Wesley Memorial, E. H. Blackard.. 6
College Place, B. C. Reavis 5
Draper, P. R. Rayle 5
Centenary, C. S. Kirkpatrick 4
Proximity, S. M. Needham 2
Reidsville, J. H. Armbrust 3
Trinity, H. M. Robinson 3
Lee's Chapel-Grace, A. L. Latham 3
Ruffin, H. R Cornelius 2
Battleground Road, F. E. Howard . 2
Coleridge, O. P. Ader 2
Mt. Pleasant, B. W. Lefler 2
Randleman, J. L. Stokes, II 2
Oak View, J. W. Groce 2
*Calvary, D. V. Howell 2
*Reidsville Ct., T. V. Crouse 2
Liberty, P. R. Taylor 2
Caraway Mem., J. W. Fitzgerald.. 1
Ward St.-Archdale, R. C. Kirk ... 1
Summerfield, R. P. Gibbs 1
Oak Ridge, W. K. Goodson 1
Farmer, J. W. Bennett 1

Marion District

Lenoir, First Church, J. S. Hiatt .. 16
Gilkey, B. A. Sisk 13
Morganton Ct., J. M. Brandon..... 9
Grace Chapel, Wilson Nesbit 7
Whitnel, D. A. Oakley 7
*Rutherfordton, R. B. Templeton... 5
Spindale, F. J. Stough 5
Pleasant Grove, R. G. Tuttle 4
Forest City, Fletcher Nelson 4
Mill Spring, W. E. Rufty 3
Bostic, C. M. McKinney 3
Broad River, V. P. Crowder 3
Glen Alpine, M. F. Moores 3
Elk Park, J. D. Pyatt 2
Table Rock, V. R. Masters 2
Watauga, J. W. Parker 2
Granite Falls, E. P. Billups 2
Boone, Paul Townsend 2
Dudley Sh'ls-Hudson, O. L. Robinson 1
Marion Mills, A. Burgess 1
Valdese, G. F. Hood 1
Connelly Springs, C. F. Tate 1
Rutherford College, J. P. Morris.. 1
Lenoir Ct., J. W. Combs 1
Cliffside-Avondale, H. E. Stimson.. 1
Avery, C. L. Fisher 1

Salisbury District

*Coburn Mem., A. C. Waggoner ... 26
Landis, C. R. Allison 13
*Tabernacle, E. D. Ballard 12
Albemarle, Central, G. B. Clemmer 12
Park Avenue, E. L. Clark 9
First Church, W. B. West 9
Spencer, W. O. Goode 9
Mocksville, E. M. Avett 5
Cooleemee, A. A. Kyles 4
Albemarle Ct., G. L. Wilkinson ... 4
Kerr Street, C. E. Murray 3
Norwood Station, R. L. Young 3
Woodleaf, O. E. Croy 1
Farmington, H. C. Freeman 1
Mt. Olivet, J. N. Randall 1
E. Spencer-Yadkin, E. W. Needham 1
Advance, A. A. Lyerly 1
Rocky Ridge, F. R. Barber 1
Forest Hill, L. F. Tuttle 1

Statesville District

Race Street, G. W. Vick 10
N. Wilkesboro, A. L. Aycock 9
Moravian Falls, J. C. Gentry 5
Jefferson, G. R. Stafford 3
Balls Creek, J. A. Howell 2
Catawba, Reid Wall 2
Taylorsville, J. W. Vestal 2
Broad Street, A. C. Gibbs 2
Mooresville Ct., W. Q. Grigg 1
Bethel-Fairgrove, R. E. Ward 1
Statesville Ct., J. B. Tabor, Jr. 1
Elmwood, T. B. Johnson 1
Cool Springs, R. E. Hunt 1
Shepherds, A. G. Lackey 1

Waynesville District

Sylva, A. P. Ratledge 14
Murphy, W. A. Barber 6
Robbinsville, G. L. Lovett 6
Fines Creek, C. O. Newell 5
Cullowhee, C. G. Hefner 4
Bethel, T. G. Highfill 2
Delwood, J. C. Stokes 2
Canton, D. E. Camak 2
Junaluska, J. H. Carper 1
Andrews, W. S. Smith 1
Whittier, McRae Crawford 1
Clyde, E. C. Price 1
Waynesville, J. G. Huggin, Jr. 1

Winston-Salem District

*Forsyth, C. W. Kirby 30
Centenary, G. R. Jordan 21
*Erlanger, G. W. Williams 14
Welcome, J. L. Ingram 11
Lexington, First Church, H. G. Allen 6
Thomasville, Main St., C.M.Pickens 4
Walkertown, C. C. Herbert, Jr. 4
Grace, O. B. Mitchell 3
Kernersville, T. R. Wolfe 3
Rural Hall, W. R. Harris 2
Burkhead, W. B. Davis 2
Central Terrace, C. B. Newton 1
Walnut Cove, J. O. Banks 1
Hiatt Mem., R. G. McClamrock... 1
Linwood, R. F. Huneycutt 1
Lewisville, G. C. Graham 1
Sandy Ridge, A. C. Williams 1
Yadkinville, J. H. Green 1
Davidson, W. L. Scott 1

Durham District

Front Street, H. I. Glass 12
Cedar Grove, S. F. Nicks 11
West Durham, M. Y. Self 11
Hillsboro, J. V. Early 4
Bynum, J. C. Reichard 4
Siler City, C. F. Heath 4
Person, M. W. Lawrence 4
Chapel Hill, A. P. Brantley 3
Yanceyville, W. L. Maness 3
Burlington Ct., L. L. Parrish 3
Carr, C. P. Womack 3
Duke Memorial, H. C. Smith 2
Lakewood, M. O. Stephenson 2
Milton, A. M. Williams 2
Calvary, Daniel Lane 2
Durham Ct., C. D. Barclift 1
Leasburg, D. D. Traynham 1
Bahama, M. C. Dunn 1
Brooksdale, T. W. Lee 1
Eno, H. T. Coley 1
Graham-W. Burlington, B. O. Merritt 1

Elizabeth City District

****Currituck, R. S. Harrison 13
Belhaven, L. E. Sawyer 13
City Road, E. D. Weathers 9
Williamston, S. A. Maxwell 8
*Washington, L. B. Jones 8
Murfreesboro-Winton, C. E. Vale.. 3
Pasquotank, A. C. Lee 3
*Edenton, G. W. Blount 3
Wanchese, J. W. Sneeden 3
Perquimans, W. G. Lowe 3
Plymouth, C. T. Thrift 3
Hertford, D. M. Sharpe 3
Gates, J. M. Jolliff 2
Moyock, Memorial, A. E. Brown... 2
Swan Quarter-Fairfield, R.Z.Newton 2
Columbia, O. C. Melton 1
Windsor, E. N. Harrison 1
North Gates, W. N. Vaughan 1

Fayetteville District

Rockingham, J. F. Herbert 40
***Jonesboro, P. H. Fields 20
*Aberdeen-Vass, S. J. Starnes 18
Rowland, J. Bascom Hurley 16
Hamlet, J. A. Russell 12
Parkton, M. C. Ellerbe 7
Ellerbe, K. F. Duval 4
Person St.-Calvary, J. P. Bross ... 4
Red Springs, B. T. Hurley 4
Mt. Gilead Ct., B. F. Meacham 4
*Biscoe, H. R. Ashmore 4
Raeford, E. R. Clegg 4
Roberdel, F. A. Lupton 4
*Troy, W. R. Royall 3
*Mt. Gilead, J. R. Edwards 3
Carthage, L. A. Watts 3
Goldston, W. J. Underwood 3
Fayetteville Ct., J. C. Williams.... 3
Sanford, C. B. Culbreth 3
Stedman, I. J. Strawbridge 3
St. John-Gibson, J. W. Lineberger 3
Rockingham Ct., M. D. McLamb.. 1
Maxton, P. O. Lee 1
Broadway, J. W. Page 1
Laurinburg, H. L. Hendricks 1
Hay Street, W. C. Martin 1
Clendon, L. W. Hewitt 1
West End, W. F. Keeler 1

New Bern District

Pink Hill, H. M. McLamb 8
St. Paul, W. C. Ball 5
Pikeville-Elm St., J. J. Rooks 4

Newport, C. S. Boggs	4
Morehead City, B. H. Houston	4
Kinston, A. S. Parker	3
*Hookerton, J. H. Miller	3
New Bern, L. C. Larkin	2
Snow Hill, B. D. Critcher	2
*Aurora, J. W. Dimmette	2
Presiding Elder, E. L. Hillman	1
Riverside-Bridgeton, W. F. Elliott	1
La Grange, J. C. Humble	1
Grimesland, F. R. Davis	1
Grifton, G. B. Starling	1
Greenville, T. M. Grant	1
Pamlico, W. A. Tew	1
Fremont, C. W. Robbins	1

Raleigh District

Newton Grove, J. A. Dailey	9
Henderson (First), R. E. Brown	8
*Franklinton, S. E. Mercer	8
Hayes-Barton, Leon Russell	7
Oxford, O. W. Dowd	5
Fuquay, E. B. Craven	5
Millbrook, H. A. Chester	4
Smithfield, J. J. Boone	4
Four Oaks, H. B. Baum	3
Central, E. G. Overton	3
Fairmont, O. L. Hardwick	3
*Benson, J. C. Whedbee	2
Middleburg, D. A. Petty	1
Dunn, J. A. Russell	1
Youngsville, M. W. Warren	1
Bailey, L. T. Singleton	1
Creedmoor, E. C. Durham	1
Zebulon-Wendell, J. W. Bradley	1
Tar River, J. A. Martin	1
Edenton Street, E. C. Few	1

Rocky Mount District

*Weldon, B. P. Robinson	14
*Seaboard, W. G. Farrar	9
Rosemary, C. T. Rogers	7
Spring Hope, L. A. Tilley	4
Stanstonsburg, P. D. Woodall	3
Warrenton, J. O. Long	2
Norlina, E. D. Dodd	2
S. Rocky Mount, C. W. Goldston	1
Bethel, W. L. Clegg	1
Warren, E. R. Shuller	1
Battleboro, A. C. Thompson	1
Conway, L. V. Harris	1

Wilmington District

Fifth Avenue, John Cline	40
*Trinity, R. L. Jerome	21
Fairmont, J. E. Blalock	8
Grace, F. S. Love	5
Chadbourn, F. B. Joyner	4
Burgaw, W. F. Walters	4
Bladen, W. R. Stevens	4
Garland, W. B. Cotton	3
Faison-Kenansville, A. L. Thompson	3
Warsaw-Magnolia, C. J. Andrews	3
Swansboro, C. B. Long	3
Southport, E. M. Hall	2
Town Creek, J. C. Harmon	2
Wallace-Rose Hill, E. C. Maness	2
Maysville, H. L. Harris	1
Jacksonville-Richlands, H. L. Davis	1
Warsaw-Magnolia, C. J. Andrews	1
Roseboro, N. P. Edens	1

CHARGES REPORTED BY DISTRICTS IN THE ALDERSGATE ADVOCATE CAMPAIGN

Fayetteville	**28**
Greensboro	**27**
Marion	**25**
Charlotte	**23**
Durham	**22**
Raleigh	**20**
Winston-Salem	**19**
Salisbury	**19**
Wilmington	**18**
New Bern	**17**
Elizabeth City	**17**
Asheville	**16**
Gastonia	**14**
Statesville	**14**
Waynesville	**13**
Rocky Mount	**12**

METHODIST FIRSTS IN KOREA

The Methodist Church is responsible for a number of "firsts" in Korea's history. The first Protestant missionaries ever to set foot on Korean soil were Methodists — representatives of the Northern branch of the church who landed in Korea on June 24, 1884. About 11 years later the first Southern Methodist missionaries arrived.

The two Methodist missions established the first school for boys in Korea, the first school for girls, the first and only college for women, the first woman's hospital, the first school for the blind, the first kindergarten for children. These missions also ordained the first Korean pastors, produced the first Korean woman physician, the first trained nurse, the first trained kindergarten teacher, and the first Korean woman Ph.D.

Also the church in Korea is said to be the first to grant to women equal clergy rights with men. And the first woman presiding elder throughout the whole church was appointed recently by Dr. J. S. Ryang, general superintendent of the church in Korea. This was Miss Kate Cooper, a Southern Methodist missionary.

GROWING OLD

A little more tired at the close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more anxious our passions to tame,
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold;
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind;
A little more careful of what we say;
And so we are faring a-down the way.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views;
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit down and dream
A little more real the things unseen;
A little bit nearer to those ahead
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a little more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said.
And we are a part of the countless dead,
Thrice happy, then, if some soul can say;
"I live because He has passed my way." —Our Scrap Book.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

EASE THAT HEADACHE
You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.
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CHRISTIAN ADVENTURE ASSEMBLY

The first Christian Adventure Assembly for intermediates in our conference was held at Louisburg College June 23 to 27 with seventy-eight boys and girls enrolled. A full report on the activities entered into by the young people will be published in the Advocate later, since the intermediates themselves appointed one of their number to write such a report. The days were spent in study, fellowship, play and planning things that young people can do in their church organization. There were several outstanding features of the Assembly, including a trip to the Green Hill House, meeting-place of the first Methodist Conference in the United States, a banquet and "talent night" on Saturday night, a communion service for the Assembly group, a church service in the Louisburg Methodist church, in which several of the intermediates had a part, and two addresses by Mrs. Grace Sloan Overton.

CAPACITY REGISTRATION FOR YOUNG PEOPLE'S ASSEMBLY

For the first time in the history of our Young People's Assembly we have been forced to return some applications that were sent in for places in the Assembly. Last year on the opening day we had only 199 registrations and were able to accommodate about fifty more. This year four days before the opening day for the Assembly we had registrations totalling around 270. We accepted all the young people we could reasonably expect to provide for with any degree of comfort and were under the necessity of having to tell a number of our young people that there was "no more room." We deeply regret that this condition arose, especially since there was such a fine group of young people that had to be turned down. We hope that next year those who were disappointed will be able to send their applications earlier in order that there will be no question as to their getting a place in the Assembly.

GENERAL SUPERINTENDENTS' REPORT

Some weeks ago there was sent to each general superintendent in our conference a copy of the pamphlet entitled, "Getting, Keeping, Reporting New Members." Since then there has gone out from Nashville to each superintendent a poster to be used in our current campaign to bring into our church schools those in the communities surrounding the schools who should be in them. We hope that our leaders in all the schools of our conference are using the pamphlet and the poster and are making a systematic effort to work with their associates in reaching the people who should be reached. In the back of the pamphlet that was sent there was a blank on which to make a report to the conference office concerning the goal that the workers in the local church have set for their part in our church-wide effort. We have received a number of these reports and they have been very encouraging. We have had goals set anywhere from 15 to 150 in many local churches. At a little later date we plan to publish a list of the superintendents reporting, together with a summary of the increase to be anticipated in the reports to the annual conference this fall. We trust that all of the superintendents will send their reports to us at their earliest convenience.

OTHER INTERMEDIATE ASSEMBLIES

We are glad to note the increased interest in our intermediate assemblies, and we are looking to the other two that are to be held in our conference to be as successful as the first one held at Louisburg. Our second Louisburg Assembly begins July 1 and we expect a full representation in it. There is still plenty of room in the Murfreesboro Assembly to be held July 11-15 at Chowan College, and we trust that many of the churches in the area of Murfreesboro will make arrangements to send their intermediates there. The assembly will open with registration on Monday afternoon, July 11, and will close with lunch on Friday, July 15. The cost of the assembly is $6.50, which includes the registration fee of $1 which accompanied each application.

VACATION CHURCH SCHOOLS

Erwin

We have learned of the two-week school which was conducted at the Erwin Methodist Church. Out of a total of 98 who attended during the school, 93 were present at least three days and all were Methodist pupils; out of this number 12 were beginners, 30 were Primaries, 33 Juniors and 23 Intermediates. Mrs. I. S. Richmond, who was in charge, was able to get her workers together for three preparatory meetings and three during the school to further plan the work. The suggested Vacation School materials were used.

Kenansville

Kenansville Church sent in an interesting report telling of the union vacation school held there. Here again we see that those in charge worked out a program well adapted to the facilities available. Mr. Wesley Dodge, who was in charge, stated that the general theme was "Others," making an attempt to "create a consciousness of the spirit of brotherhood for all people of nations having the same Heavenly Father."

Louisburg

Louisburg Methodist Church held a two-week school under the direction of our extension secretary, Rev. Floyd M. Patterson. In this school there were seventy-four who attended more than three days. Enrolled in this school, in which other denominations co-operated, were 22 Beginners, 14 Primaries, 34 Juniors and 20 Intermediates. There was a total of 41 Methodist pupils in attendance.

Burgaw

Mrs. W. F. Walters has filed a complete report of the vacation school held at the Burgaw church. She has previously reported a fine school for Beginners, Primaries, and Juniors; this last school was for the Intermediates and Young People, who used the material, "O Come, Let Us Worship." Mrs. Walters states that the "attitude of the young people during this study was quite an inspiration." An interesting bit of their work was the service which they planned for a future time at Carolina Beach. One girl composed a story for the service, entitled "Waves Talk." This same program they shared with the congregation at one of the Sunday evening services. It was inspiring for all to read such an account and to note that there were 25 Intermediates and Young People who attended more than three days.

Watha Church, Burgaw Charge

Watha Church on the Burgaw Charge conducted a one week school. This was the first one held there. Mrs. W. F. Walters was again in charge. There were nine Primaries, 13 Juniors, with all these attending for more than three days. For primaries they used, "Our Daily Bread," and for juniors, "The Land Where Jesus Lived." Mrs. Walters stated: "I think they got an idea of what Vacation School was like and much good can be done another year."

Salem Church, Grimesland Charge

Salem Church on the Grimesland Charge has completed its Vacation School. Mrs. W. J. Edwards, who was in charge, says: "We first taught the children that the church is not a playhouse. They learned to play games in fairness." She also tells of some constructive work they did in beautifying the physical equipment in the various departments. In their studying they used some of the suggested material.

She states that the intermediates learned the history of the Bible, number of books and how to use them; Bible stories, in Old and New Testament, the difference in these, and how to make a play from a Bible story.

Hobgood Church, Scotland Neck Charge

Under the supervision of Mr. J. Claude Evans a vacation school extending over a one-week period was held. A total of 44 Methodist children attended this school. They had five workers' meetings while the school was in session, which helped them to more thoroughly know the work that was to follow the next day. The church co-operated with other denominations in this school.

Parkton

The Parkton Church on the Parkton Charge of which Rev. M. C. Ellerbe is pastor, held a Vacation School for one week. In this school they combined the Beginner and Primary groups using the material, "Our Daily Bread," and the Juniors with the Intermediates, using "The Land Where Jesus Lived" for their study. This was the first school conducted in the Parkton church. The pastor reports that it was a helpful school in which many accomplishments were observed.

W. N. C. Board of Christian Education

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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CAMP DELLWOOD FOR GIRLS

Fifty-four girls had a week of inspiration and fellowship and the grandest fun you can imagine at Camp Dellwood, near Waynesville. The mountains did their part, of course, to make the week satisfying. For intermediate girls to spend a week in the mountains with a well planned program of recreation, activity, and worship was a privilege indeed. The camp was set up as are the intermediate departments of the local church, with committees established to carry out the various activities of the week. These commitees were guided by counselors.

Worship

The theme for the camp was "Serve the Lord with Gladness." Worship services were built around this theme, and campers and counselors took part in the planning as well as carrying out of this part of the program. The worship committee, under the leadership of Miss Marjorie Leonard and Mrs. John Austin, did an excellent piece of work. Counselors and campers entered whole heartedly into these worship activities. As part of the work of the worship committee was the planning of directed morning devotions. Our girls appreciated this opportunity to start the day with a bit of individual worship.

Missions

The World Friendship committee met to plan the part of our work which had to do with missionary education. The committee sponsored a "World Friendship Day," during which the chief emphasis was the work of missionary education in the intermediate department. Mrs. Mary Tabb of Lenoir, who had eight years of service with the Methodist mission in Africa, taught the course, "Our African Neighbors." She gave us interesting talks about her work in Africa, and shared with us many interesting curios brought from her work there.

Citizenship

The Citizenship committee was under the guidance of Miss Sallie Cahill, and this group did a good job of guiding camp citizenship. It also sponsored the "Camp Creed" which was adopted by the entire camp. Many other duties were theirs—to see that cabins were cleaned, inspected, and the grounds kept neat and clean.

Recreation

The Recreation committee, led by Miss Mary Drum, was both popular and busy! They planned recreation for the week, with the help of Misses Mary Margaret Johnson, Doris Hutchinson, and Marion Craig. Some of the recreational activities were folk games, swimming, hiking, baseball, ping pong, and various other planned activities. A large part of the recreation was the singing of camp songs for fun and fellowship.

Interest Groups

Interest groups for the afternoons were handicraft, led by Miss Blanche Gluck; nature lore, led by Miss Marion Craig; the camp paper, "Dell-Echo," led by Misses Sallie Cahill and Rebecca Weant; and star lore, led by Miss Elizabeth Oliver.

Evening programs took the form of playing games, singing, a banquet, camp fire, talent night, and star gazing night.

Health and Food

Mrs. Mary Myers Tabb was camp nurse, and we are thankful that we did not keep her too busy! Misses Helen Potts and Mary Jane Beckerdite were dieticians, and we did give them a lot of attention, for we were always hungry!

Study

Classes were: "Materials of Worship," taught by Mrs. John Austin; "Our African Neighbors," taught by Mrs. Mary Tabb; "Getting Along with People," taught by Mrs. Emmett K. McLarty; and "God in the World Today," taught by Miss Elizabeth Oliver.

Leadership

Camp Dellwood for Girls was under the direction of Mrs. Carl H. King, who endeared herself to both campers and counselors by her understanding and excellent guidance. With the assistance of several excellent leaders, the camping experiences proved to be most happy for both campers and counselors.

Elizabeth Oliver.

CAMP DELLWOOD FOR BOYS

At the time of this writing 60 intermediate boys and their leaders are at Dellwood and are following the same general program of activities as that outlined above. Frank C. Smathers, Weaverville, is directing the camp and is being assisted by Robert G. Tuttle, John H. Carper, M. B. Stokes, M. Teague Hipps, Billy Burke, John W. Hoyle, Jr., T. A. Plyler, McMurray Ritchie, William L. Beasley, Gerald K. Ford, and George Wright as counselors. All reports indicate that both the campers and their leaders are having an interesting and happy time together.

MUMPS! BEWARE!

A few weeks ago, without consulting his parents as to the ultimate outcome, Carl, Jr., brought home a genuine case of mumps. In spite of my efforts at isolation, I became intricately involved in the whole affair on the morning of June 9. This was the day before the opening of Camp Dellwood. It is needless to say that we found ourselves in a difficult situation.

Now that the mumps has come and gone and the camps have been successfully conducted, I want to express my appreciation to Mrs. King, Brother Smathers, and all the other persons who assisted them, for the fine way in which the camp program has been executed. I also want to express my appreciation to Mrs. W. B. Berryhill for keeping Carl, Jr., and to other members of the conference staff for the fine way in which they have carried on the work "Nobody knows de trouble I've seen," but in the meantime, I have had a "swell time" at home.

Carl H. King.

ASSEMBLY REGISTRATIONS

This edition of the Advocate reaches its readers on Friday, July 1. This is only a few days before hundreds of our young people will be leaving for the assemblies at Lake Junaluska. If there are delegates who have not yet registered, their applications and registration fees will reach Mr. Billy Burke, Box 834, Salisbury, on Saturday, July 2, if mailed any time during the day on Friday, July 1. It will save confusion, delay, and money for all concerned if all late registrations for the first assembly, July 4-9, are mailed to Billy Burke today.

Second Assembly July 11-16

Because of conditions in his work in Salisbury, it will not be possible for Billy Burke to attend the assemblies. Registrations for the second assembly which have not already been mailed should be sent to him at Box 834, Salisbury, as soon as possible, certainly not later than Friday, July 8. Again it is emphasized that advance registration is required. Failure to register causes delay on the opening day of assembly with extra time "standing in line," and causes extra expense to all concerned.

CONFERENCE SCHOOL JULY 18-23

The Conference School is for workers with children, leaders of young people, and all adults of the church and church school. Pastors and members of their families are also invited and urged to spend this week at the Lake with their laymen. The expense is the lowest of the year at Junaluska. The climate is ideal and the program is excellent.

Advance registration for the Conference School is not required. Fill your car on Monday morning, July 18, and come to Junaluska. Activities begin at 7 p. m. Monday, July 18, and close at 10:30 a. m., Saturday, July 23. This is an excellent opportunity to spend six days in the mountains without missing a Sunday engagement at home.

Persons who wish to reserve rooms in advance should write directly to Mrs. M. L. Hill, S. S. Cafeteria, Lake Junaluska, or to the hotel or lodge of his own choosing.

SHORT COURSE SCHOOLS

The Aldersgate Commemoration seems to have given quite an impetus to the training program in our rural churches. We have a larger number of schools scheduled at the present time than we have had any year during the quadrennium.

Four Duke students are giving full time to the work, and a number of pastors are assisting in the program.

Our conference has 30 or more accredited instructors with from one to 20 years of experience in the pastorate. These instructors are available from time to time. If you have not had a school on your charge and are interested in doing so, why not let us arrange to provide you with one of these trained and experienced instructors?

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE DAYS COME AND GO

Yes, they do. Most of them come too soon and leave too quickly. It is not long from Monday morning until Saturday afternoon. Sunday brings stirring times, the morning being filled with preparation and attendance upon Sunday School and church services and the afternoon used with visitors except the quiet hour priod. The late Sunday afternoons are really enjoyable and it is not long from one to another. The days and the weeks have rolled by in another conference year until over two-thirds of it has passed into history. Much remains to be done during the last third. The coming of another annual conference tears into the routine with a sense of expectancy and responsibility. Yes, the days do come and go.

THE PENDULUM SWINGS

The greatest amount of interest, effort and effectiveness in our church work in cities and towns is in the winter time, at least in the winter and neighboring fall and springtime. The greatest amount of awakening and resulting enlivenment to the congregation in the open country is in the summer-time. Good weather, good roads and good temperature are calculated to warm the interest of our fine folks on th circuits. As the pendulum swings away from the high peak of effort in the congested areas it will swing towards the peak of success at Bethel, Bethlehem, Wesley's Chapel and Hopewells out in God's great country, July and August are no times for vacations out on the circuits.

THE CHILDREN GET EXCITED

July and August are good times for those who have been kept busily at work throughout the winter and spring to have a little time off. July will bring an opportunity for a few of our staff workers to have their two weeks' vacation. August will bring an opportunity for more of them to have this joy and satisfaction. The first two weeks in August are the days set apart for our children to have their vacations. All of our youngsters who have relatives to whom they can fittingly go or have friends who are willing to provide for them to have a suitable sojourn will be privileged to be away from the Children's Home from July 30 to August 13. None of the children will be permitted to leave until definite detailed arrangements have been made. Transportation going and coming will necessarily have to be provided by friends of the Children in order that the much desired vacation may be enjoyed.

THE WORK NEVER STOPS

Those who continue to be interested in the welfare of over 400 children never find a convenient time to stop working at their job. Vacations for the family bring harder work to those who direct the vacations. So many requests have to be investigated and so many desires evaluated in the dealing with children and their friends and relatives. Then, too, this is the time for the bringing in of such new children as can be accomodated at the Children's Home. Every new child brings a new challenge. So the work just keeps going on.

THE LITTLE FOLKS STAY HAPPY

The picture this week is that of four little happy youngsters down at our baby cottage. Reading from left to right are Paul Reavis, who soon will join the Anna Hanes cottage family, Patsy Gant, four years of age, Sara Ann Hauser, nearly four, and Franklin Crayton, a little over five. Paul and Franklin have just had their tonsils removed and have much to talk about. The wagon was provided by the beginners' department of West Market Street, Greensboro, where Mrs. H. T. Prosser continues to lead in such an effective way. Paul is sponsored by the Ladies, Bible Class, of Broad St., Statesville, Sara Ann by the Anabel Martin Class, of West Market Street, Greensboro, and Franklin by Miss Ruby Williams of Reidsville. Little curly-headed Patsy would like to have some "ladies." The first come the first served.

THE BOYS BRING BEETS

Good seasons, good cultivation and good harvesting are bringing the best truck farm yield in many years. The boys brought down this morning beets and Irish potatoes so large as to crowd the baskets and buckets. In fact it was suggested that we might have to enlarge the doors so that the boys and the beets might get in more readily. Mr. Booze and his truck farm boys are mighty happy over the big yields they are havesting. The girls have been called in today to string beans, ready for canning the surplus tomorrow. The tomato vines are beginning to grow fruit and all other vegetables are "struttin' their stuff," as the boys say.

THE MACEDONIANS HELP

The only recruit to the membership of our honor society during the past week is that of Macedonia, on the Linwood Circuit, where Rev. R. F. Huneycutt is serving in his third successive year as pastor in charge. The Macedonians have come over to help us, not only this year but for a long string of years. They make a valuable accession to the membership of our honor society.

THE SQUIRREL GETS TAMED

A few years ago a squirrel had a hard time living on the Children's Home campus. Either the boys' rocks or the hunter's gun did away with his chance to live. But those days are past. The boys first began to leave off chasing the squirrels and then later began to cultivate them. The little boys at the Anna Hanes cottage have actually gone so far as to make a real friend out of little Chippy, who readily comes down out of the tree, feeds from their hands and even goes into their pockets for the goodies they have there. Squirrels, birds and rabbits have lots of friends among the boys and girls at the Children's Home.

SOME HARD THINGS TO DO

To apologize,
To begin again,
To admit error,
To be unselfish,
To face a sneer,
To be considerate,
To endure success,
To keep on trying,
To profit by mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To shoulder deserved blame,
To subdue an ugly temper,
To maintain a high standard,
To recognize the silver lining
—but it always pays in the end.

—Selected.



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

The way Mrs. W. H. Dameron of Warrenton, is building up our library is very encouraging. A little more than a year ago she gave $1,000.00 with which to buy books. A few weeks ago she sent me $200.00 with which to place additional books in the library, and she expects from time to time to make it possible for us to build up an exceptionally good library for our three hundred children. She is rendering this splendid service to our Home in memory of her devoted husband, the late W. H. Dameron of Warrenton. Mrs. Dameron has the sincere thanks of every boy and girl and worker in the Methodist Orphanage, for the interest that she is taking in our library, and for the $1,200.00 that she has given for that purpose.

* * * *

It is with pleasure that I take the opportunity to thank the many people that have made my life here at the Methodist Orphanage a happy one during the ten years that I have been here.

First, I would thank Mr. Barnes and his co-workers for guidance toward the higher ideals of life and for all the interest they have shown in me.

To the good women of the Woman's Missionary Society of the Smithfield Methodist Church I express my appreciation for the lovely clothes that they always sent me twice a year.

Finally, I want to thank all the friends of our home for your loyal support which in turn has helped make our home a happy one.

My life here will always remain the happiest part of my life and I will always appreciate the training and influence that I have received here.

I am thankful and proud that I have been reared at the Methodist Orphanage.

Robert Daniel Farmer.

* * * *

Mrs. Rives gives the following account of the visit of the Singing Class tc Raeford Charge Sunday:

"At Raeford Rev. E. R. Clegg was host for the Singing Class Sunday morning. We were delighted to meet the splendid congregation in this church. The summer months are not very encouraging to a pastor—many going away on pleasure trips, some seeking other places to get a rest from the regular duties of life. Several years ago on my first trip to Raeford, I was entertained in the home of Mr. and Mrs. T. B. Upchurch. Many times since, I have been invited to this hospitable home and always enjoyed their kindness and friendship. It was my pleasure to visit with them again Sunday.

In the afternoon, we were at Parkers Church on the same Charge. Here another large congregation was present. After our program, they served a splendid supper on the church lawn. Mr. and Mrs. Clegg are very happy in their work. Churches are progressing under their leadership."

* * * *

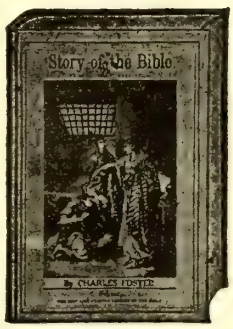
Recently Mr. W. A. Pridgen and I had a most pleasant visit to the home of Mr. J. C. Braswell, who is President of our Board of Trustees. Mr. Braswell is one hundred per cent Orphanage minded, and a very enthusiastic supporter of our Home. There are two important matters that Mr. Braswell never fails to emphasize. He has decided conviction that it would be a serious mistake for us to go in debt for operating expenses or for expanding our facilities. He thinks we ought to live according to our income, and that if the income should be reduced, that we should reduce the number of children being cared for rather than to plunge in debt. He also has conviction that the moral and spiritual side of the lives of our children should be emphasized and promoted above everything else. Both of these convictions of Mr. Braswell are in perfect harmony with my views, and an overwhelming majority of our people.

* * * *

Children in the Methodist Orphanage above twelve years of age learn Vocational Training of one kind or another. They are learning to do things with their hands, and learning to do them well. It would be a revelation to most of our people if they knew just how much work our children actually do day in and day out through their sojourn with us. A girl who remains with us until she finishes High School receives training in housekeeping, sewing, cooking serving meals, library work and caring for a group of children in the Baby Cottages. Our boys are taught farming, trucking, dairying, firing furnaces, running machinery, carpentry, plumbing and electrical work. After the boys reach sixteen years of age a great many of them receive Vocational Training in the city in automobile mechanics, machine shops, plumbing, radio and electrical work, while some work in stores in order to prepare themselves to become managers of stores later on. During the school year some of the boys are in school in the morning, while others are in school in the afternoon, so they carry on their educational work along with their special Vocational Training. After our girls finish High School, we have an Educational Loan Fund to send them to business colleges, as well as schools of higher education. A number of our girls go in training to become nurses, and some become waitresses in high class cafeterias and hotels. The above facts go to show what well rounded training our children receive while here, and after they finish High School, prepare themselves to take their places in the World, and become reliant and self supporting.

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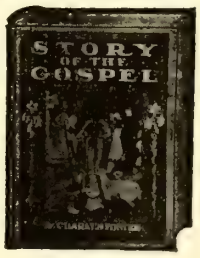
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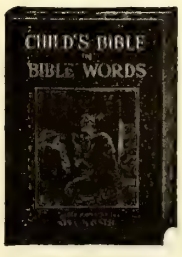


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NORTH CAROLINA CHRISTIAN ADVOCATE

Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

Our Conference Superintendent of Literature, Mrs. R. H. Brown, Ayden, N. C., states that she has eleven copies of the Council Minutes which may be had for 25 cents a copy. These are helpful to any auxiliary.

Trinity Church, Raleigh District has a new auxiliary. Mrs. P. C. Perdue is president, and Mrs. A. W. Wilson, Jr., Route three is the Superintendent of Publicity. We give this group a cordial welcome to our ranks.

Be sure to send a negro delegate to the Winston-Salem Leadership School, July 18-23. Total expenses, exclusive of transportation, $3.50. Get in touch with the colored Methodist pastor, urge him to go and to take with him some of his leaders among young people and missionary women. Many of the auxiliaries will enjoy this privilege of cooperating with the negro race for better leadership. Mrs. H. B. Baum will teach in this school.

Mrs. Walter Patton announces that copies of the Conference Minutes for 1937 will be forwarded soon. Conference officers will receive theirs from the Advocate office. Mrs. Broom will send out copies to the auxiliary presidents.

ITEMS FROM THE FAYETTEVILLE DISTRICT

The Fayetteville district has just held its last zone meeting for the spring of 1938.

Beginning on Friday, May 13, in spite of a heavy downpour of rain, a large crowd from the Robeson-Hoke zone assembled in the beautiful new church at Rowland. It was a most inspiring setting and the day fulfilled all expectation. Mrs. Fred C. Frostick, zone leader, had planned a splendid program and it was carried out in its entirety. Miss Euline Smith gave a delightful outline of her work in Korea. Miss Elizabeth Lamb brought a powerful message on making disciples, and Mrs. D. L. Lawrence, district secretary, told of the work of the district, the aims and ideals for 1938. The women of Rowland served a tempting lunch in their new dining room.

Mrs. Frostick's time of service having ended, Mrs. John F. McLean of Red Springs was chosen as the leader of the next two years.

On May 24 the Moore-Montgomery zone met in Troy, with Mrs. R. G. Fitzgerald in the chair. Mrs. W. R. Royall as hostess president had everything in fine order and the day went off happily. This zone was proud to have our new conference president, Mrs. E. L. Hillman, make her first official appearance and we bespeak for her the love and loyalty that were Mrs. Gates'. Mrs. Hillman conducted the devotional on serving God with the whole of one's being, heart, soul and mind.

Again Miss Euline Smith was present and brought much of interest as to her labor or love in Korea.

Mrs. D. C. Lawrence reported for the Fayetteville district, stressing larger gifts, more study, more prayer.

As this was Aldersgate Day, the Troy auxiliary gave a most effective pageant depicting scenes in John Wesley's life.

Mrs. W. R. Royall made her twin granddaughters, Sandra Juddson and Ina Smitherman Royall, life members, and her sister, Mrs. Frank Hurley, made her little granddaughter , Jessie Lee Smith, one.

The social hour and the lunch served in the church dining room added much to the pleasure and comfort of the day.

Mrs. Fitzgerald has completed her term of service and Mrs. H. Lee Thomas of Carthage was elected to succeed her.

On May 25 the Richmond and Scotland zones came together for a joint meeting at Hamlet. A large and enthusiastic crowd was present and were very happy to have Mesdames Hillman and Chadwick present and to bring them similar messages to those delivered the day before in Troy. Miss Euline Smith, Hamlet's own daughter, once more thrilled her listeners as she told of her evangelistic work in Korea. Miss Elizabeth Lamb conducted the noon devotional and Mrs. Lawrence reported for the district. Some lovely special music was rendered by the Hamlet choir and Rev. J. A. Russell led the opening devotional. Mrs. W. R. Webb of Rockingham opened the afternoon session with a burning appeal for more consecrated living.

A delicious lunch was served by the Hamlet auxiliary and again the social hour passed pleasantly.

Mrs. Earl Presnell of the Richmond zone completed her term of office and Mrs. John W. Coxington of Rockingham succeeds her.

The Cumberland-Lee zone met on June 10 with the women of Salem church near Fayetteville as hostess, Miss Lizzie Dell Sutton presiding. This meeting was rather unique in that there was no speaker outside the zone. The meeting was opened by Miss Elizabeth Lamb, and with the inspiration derived from this beautiful talk on witnessing for Christ the atmosphere was conducive to a day of real worship. Most of the 17 societies of the zone were represented. This is the largest zone in the district. Mrs. Lawrence told again of the aims and ideals for the year. Miss Martha Patterson of Fayetteville presented a skit on the World Outlook, and Mrs. W. H. Cobb of Fayetteville showed some posters descriptive of Christian social relations work, especially stressing world peace and temperance.

As a surprise, Miss Sutton called to the platform all persons who had attended conference in Greenville and had each one tell what impressed her most. It was a most interesting way in which to get the high lights of conference.

Mrs. B. Cole of Sanford led the closing devotional, contrasting the dead sacrifice with the living sacrifice, using "Give your best" as her theme.

All the zones will come together for a district meeting to be held in Sanford in September.

ANOTHER YOUNG WOMEN'S CIRCLE

A group of young women of Webb Avenue Methodist church gathered at the church recently and effected the organization of a young women's circle of the missionary society.

Mrs. Jessie Anthony, president of the society, was present and extended them a hearty welcome into the society, and promised her co-operation and help in every way.

Miss Florine Robertson, district secretary, was present and explained the working of the society, and the aims and plans for the year. She told the girls what they may do to further the work, and encouraged them to work with a will and to bring others in.

The following officers were chosen: Mrs. F. F. Overman, leader; Mrs. H. J. Browning, assistant leader; Mrs. T. A. Michaels, secretary; Miss Pauline Bason, treasurer; Mrs. Lottie Holt, program leader. There were two others present, Mrs. Sarah Meban and Miss Catherine Edwards ,and they were enrolled.

The girls have been anxious to organize some time and they are looking forward to learning the work and being active and capable members soon. Mrs. Anthony invited them to meet with the society the second Monday in June.

Miss Robertson read to them the reports given last week at the district meeting by various other Y. W. circles in the district. They were happy to know what other groups are doing, and promise to have a report of their own by next year.

EBENEZER AUXILIARY MEETS

Once a year the members of the Woman's Auxiliary of Ebenezer Church go to the home of Mrs. P. G. Farrar at Bethesda for a meeting. This year the June meeting was held there on Saturday afternoon, June 18.

Several visitors and a large number of the members were present. A good number of the members of the Young Girl's Circle were also present and took an active part in the meeting.

The meeting opened with "Where He Leads Me" being sung. Mrs. Frank Baldwin had charge of the devotions. A business session followed, with Mrs. R. B. Farrar, president, presiding. A review of the past half-year's work was given, and new work discussed. Mrs. Farrar gave an interesting talk on "Social Service."

The discussion of the book, "Rebuilding Rural America," begun at a previous meeting, was continued by Mrs. Hal Baldwin, study leader. At the next meeting the book will be finished, with several members taking part in the discussion.

For the program of the afternoon a skit "Aunt Elizabeth's Missionary Tea" was presented by Katie Johnson, Alice Truelove, and Margaret Mathews.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

SEEING BEYOND TODAY

If we could see beyond today,
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know;
Why dearest treasures pass away
And tears must flow;
And why the darkness leads to light,
Then dreary paths would soon grow bright,
And all life's wrongs would be made right,
Faith tells us so.

If we could see, if we cold know,
We often say.
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

—Author Unknown.

INTERESTING MEETING OF TWO AUXILIARIES

By Mrs. F. A. Cazel

Often we do things from which we reap much benefit, but fail to pass on that others may profit from our experiences.

Let me tell you about an unusually interesting and helpful joint meeting in which two auxiliaries participated.

A recently organized society at Western Chapel, Leicester, invited the Haywood Street group of Asheville to meet with them on Monday, June 13, at their church. Twenty-four women drove out in the morning and were greeted by 12 of the new band, and by the pastor and his wife, Rev. and Mrs. Philip Green.

During the morning session the Leicester group was in charge. Devotions were led by Mrs. Green, assisted by several of her members. Music was furnished by Mr. and Mrs. Green. Our district secretary, Miss Amy Hackney brought a message on the purposes and goals of the woman's missionary work and questions were asked and answered through which to aid the women, new in the work, to catch a vision of what they can do for the advancement of God's kingdom. After the morning session the women of the Leicester society served a delicious picnic dinner.

In the afternoon the Haywood group was in charge. Devotions were led by Mrs. J. B. Robinson, who used for her subject the "Indebtedness of Women to Jesus."

Chairmen of various committees gave full reports of work their ladies were doing. These were a help to the young society, for a baby needs much food to strengthen it and make it grow to be strong and helpful.

Each society felt that it had indeed received a real blessing from the coming together and the exchanging of experiences.

Could not other societies be helped and strengthened in their work for the Master by similar associations?

A NEW HANDBOOK

July Missionary Bulletin says: "The Handbook of the Missionary Society is being revised and will not come from the press before July 15. After that time a free distribution will be made, one for each society. All extra copies will cost 10 cents each. All copies ordered from the Literature Headquarters, 712 Church Street, Nashville, Tenn., will carry this cost unless ordered by a conference or district secretary for new societies. There are now no handbooks in stock. Please do not send orders until the new one is issued."

BIRTHDAY OF OUR WOMAN'S MISSIONARY SOCIETY, 1878-1938

Let us remember that the missionary society has a birthday this year. It was just 60 years ago that the General Conference gave permission to women to organize for the purpose of sending the gospel to women and children in other lands. Let us celebrate this important birthday by making it possible to extend our work. The Council is asking that we give at least 16,000 new women the opportunity of membership in the society and that the increased gifts reach an advance of $60,000. Give the missionary society a happy birthday by careful preparation for this occasion.—Missionary Bulletin.

INTERESTING NEWS FROM RUTHERFORD COLLEGE SOCIETY

Mrs. Clint Johnston, Supt. Publicity

The women of the Rosa Lowder Missionary Society of Rutherford College concluded on Wednesday, June 1, one of the most interesting Bible study classes in its history. "The Radiant Heart" by Costen J. Harrell was the book studied, and the series of eight class periods was under the direction of Mrs. L. C. Johnston, Supt. Mission and Bible Study. On the concluding day, at meeting held in the home of Mrs. Johnston, interesting talks on subjects pertaining to the book and the scripture (Book of Philippians) were given by Mrs. J. P. Morris, Mrs. T. V. Goode, Mrs. A. J. Burrus and Mrs. W. I. Hughes. "What I Have Found Interesting in Philippians" was presented by Mrs. Ivey Johnson. A splendid paper, "The Women of the New Testament" from the pen of Mrs. A. T. Abernethy, was read by her.

A review of the study book was given by Mrs. L. C. Johnston and much interest and enthusiasm was shown in the discussion which followed.

The class was fortunate in having as a member Miss Sarah Lowder, deaconess, who is on furlough from her work in West Virginia. The class members gave a rising vote of thanks to Mrs. Johnston for her efforts in making the study interesting and helpful, and each woman voted "The Radiant Heart" a splendid Bible study and felt that great spiritual uplift had come from the study of it.

During the social hour ice cream and coffee was served, with each guest receiving a pink rosebud as a souvenir of the occasion, and beautiful mixed summer flowers formed the decoration of the home throughout.

REVERENCE AND ATTITUDE OF WORSHIP IN CHURCHES IN BRAZIL

From "Clay Chatter No. Nineteen"

A practice in the Protestant churches of Brazil, which should by all means become prevalent in the homeland. Here practically all church members upon entering the church building for public worship bow their heads for a minute or two of silent prayer before taking part in the service, this being done even by those who come in late. It prepares one, individually, for the service. Then after the benediction is pronounced everyone again kneels or remains seated for a few moments of silent prayer—they do not rush out before the last word of the benediction is pronounced as happens in some places. I know this custom is prevalent in a few of the churches at home, but it is the custom in all our churches.

Another interesting custom has to do with religion in the home. Here the pastor has to conduct frequent services in the homes of his parishoners —when someone has a birthday or a child is born there is a service of gratitude and prayer in the home. If possible, the pastor is present and conducts the service, but if he has other services and cannot be present, a layman will read and explain the Word of God, a few hymns will be sung, prayer offered and the occasion closed with "doces" (sweets) and coffee.

The program of evangelism is carried on constantly during the year. In Juiz de Fora there are many homes in which there are regular services once a week, and each time the neighbors are invited to attend. In some of the homes, in addition to the services during the week, there is conducted a Sunday school on Sunday afternoon. So you see the religion here is not only a church religion but it has also invaded our homes. It has to be this way if we are to attack the forces of evil. As a result of these neighborhood prayer meetings two chapels have been built within the last year.

ILLNESS OF MRS. BABER

Friends of Mrs. Wilbur Baber, secretary of the Gastonia district, will regret to learn of her recent serious illness at the Shelby hospital. Latest accounts from her bedside report that she is improving and we wish for her a speedy restoration to health.

We are all of us architects, or, rather, we are laborers together with God as the great Architect. We are building up the soul into character.

Sunday School Lesson

JULY 3

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Joshua: A Choice of Loyalties

Scripture—Joshua 1:2-6; 24:14-21

The book of Joshua presents great moral difficulties to anyone who has been taught to look at life through the eyes of Jesus. It tells us that Joshua was commanded by God to exterminate the Canaanites.

People excuse this by saying, Those times were under the old dispensation. but that is like saying, There was a time when gravitation operated and was finally set up as a natural law. There has been only one dispensation, the dispensation of the good God who is the same yesterday, today and forever, and who is best understood by looking at Jesus.

But just as a mother is less stern in her demands of a child of three than with a child of 13, so God judges us according to our light (Luke 12:47-48; The Acts 17:30). The standards of righteousness are the same throughout all ages. If the slaughter of men, women and children is wrong today it was wrong then.

The Hebrews' Alternative

We must remember also the alternative placed before the Israelites. It was either to return to Egyptian bondage, go back into the terrible desert, the very sight of which makes the modern traveler shudder, or settle in Canaan.

A peaceable settlement of Canaan seemed as impossible as a migration of Chinese to America under our present laws, or a wholesale immigration of Jews into Germany. We note, however, from the manifestly historical record in Judges 1:21-36 that the Canaanites were not killed off in the wholesale fashion that the book of Joshua suggests.

Sometimes great ideals dominate the lives of men who are in other respects ethically unenlightened. Our Puritan witch-burning and Quaker - hanging ancestors amply illustrate this point. The faithful Africans who carried the body of David Livingstone a thousand miles to the coast inspire us by their devotion, but they would doubtless shock us by some of their ways. And our own descendants will probably have some difficulty in thrilling over the most heroic men of modern times because our present-day ethics will seem strangely crude in the eyes of a more enlightened day.

We cannot afford to miss the inspiration that comes from characters whose lives were aspiring and brave in spite of their rudimentary ethics.

The book begins with the words, "Moses, my servant, is dead; now therefore arise, go over this Jordan, thou, and all thy people." The work of every leader is to bring to fulfillment that for which those who have gone before have striven and suffered (John 4:37). It is a crime against the past not to bring its brave endeavors to fulfillment.

Joshua's Marching Orders

Two things are enjoined upon Joshua: "Be strong and of good courage," and "This book of the law shall not depart out of thy mouth." Or, in other words, be brave, but be sure your courage is wisely directed.

The exhortation to meditate on the Scriptures day and night might be supposed to be directed to a monk who had nothing to do but to read the Bible and pray, but it was given to a leader facing a powerful enemy. Plainly he would have no time for the critical studies that are carried on in theological seminaries, but he could continually study how to apply the Scriptures to the dangerous situations that awaited him.

Men say, "I wish I had time to study the Bible." The need of the hour is Bible study by men who have no leisure, but who have a passion to learn how to apply what they know of the Bible to the complexities of modern life.

Our lesson now shifts to the end of Joshua's career. The people are already in Canaan, and he calls them together for a final exhortation Rehearsing their history and the great deeds of God on their behalf, he calls them to decide which they will serve, Jehovah or the gods of the people among whom they dwell. Whatever they do, Joshua asks that they make a positive decision (1 Kings 18:21; Rev. 3:14-16).

This exhortation to positive decision bears directly on the problems of every man. All of us in business and in our social life are faced at every turn with the question, Shall we serve God or Baal? Baal in Joshua's days stood for the fleshly tendencies, the untamed impulses of the natural man. He was the god who was worshipped in the form of a bull. So, in like manner, our question is, Shall we serve the God of love and self-sacrifice, or the gods of pleasure, ruthless ambition, and vainglory?

Decision and Action

But suppose we have definitely made that decision. The next question is, By what policy, by what daily program, by what use of our leisure are we to carry out our high purpose? What a large amount of dawdling and indecision there is apt to be in the best of lives, especially in the use of leisure.

Health, happiness, efficiency would be enormously increased if we only obeyed Paul's injunction, "Let every man be fully persuaded in his own mind" (Romans 14:5). Then, without misgivings, we could do with our might what our hands find to do, and be less tired at night by far than the half-hearted victim of indecision. As a result, we would also be helpful to our hesitating neighbors. Nothing makes a man decide like the presence of someone else who has decided (John 21:3).

And so Joshua told the people to do as they pleased, "but as for me and my house we will serve the Lord." And the people answered, "God forbid that we should forsake the Lord and serve other bods." If Joshua had not been so positive in his own mind, their choice might have been different.

When the people of one accord acclaimed their choice, Joshua raised a great stone to witness their solemn covenant. How important it is that we should do likewise. The inner tendency to practical paganism is re-enforced by social pressure on every side. A thousand signs attractively invite us to indulgences that are not Christian.

Paganism beckons to us from newspapers, magazines, and picture shows. Its germs are in the air we breathe. Let us therefore surround ourselves with every reminder that we are servants of the Most High God who has worked wonders in the past, and who promises us good success if only we are strong and courageous.—Northern Advocates.

"ME AND GOD"

"Just as you don't have to be ashamed of me, I don't want to be ashamed of you. . . ." It is Adolph Hitler speaking, just before the people of Austria went to the polls to vote on Austro-German union. You now know the result, even as you, with the world, knew in advance—an overwhelming volume of "jas" that would have meant persecution and misery if they had been registered in the circle marked "nein."

Hitler was closing the "campaign" in Vienna, a campaign that was useless in face of the fact that the cards were stacked and the votes counted in advance. It would be encouraging to think that Hitler may yet hold some respect for world opinion and made a semblance of providing self-determination for Austria, except that the world understands that the pre-election period was made a mere sounding board for Hitler and his underlings to address Europe and the world with warnings and saber-rattlings.

The German braggart didn't need to appeal to the sense and reason of the people of Austria. They had already been told what to do, and your paper today reveals that they did it thoroughly. But suppose they had voted as convincingly "nein," do you suppose that would have made any difference? You know the answer.

And again Germany is ruled by an iron hand, held firm and secure by the God of all of us, for Hitler himself admits it: "I believe it was the will of God to send this little boy to Germany to make him Fuehrer of the Reich and to bring Austria back to Germany. Now I am in power and I shall not give it up."

Wonder how that other former German leader, the gentleman of Doorn, who also claimed partnership with God, feels as he hears the echo of the Paper Hanger's significant words?

Hitler, ruthless and relentless in his hatred of the Jews; ambitious and over-bearing; the sire of international passions and hatreds; believer in the sword and the righteousness of its might—claiming that he is the emissary of God. Bah! Also baloney, and what else have you.—Editorial in Statesville Landmark.

It takes really a higher faith to trust God for this world than for the next. —Garrett.

Children's Storyland



ADA BELLE AND THE CHICKENS

"You old hens, you old chickens, roosters! I wish you would fly away to the mountains and never come back!"

The speckled hen replied first. What she said sounded like "Pshaw! pshaw! pshaw!"

Another hen ,the yellow one, walked close to the wire netting to say things, and after that all the hens and the roosters and the little chickens flapped their wings and told Ada Belle things she didn't care to hear.

"Keep still, will you? You make me feel cross as a bear," the child went on. "If it wasn't for you, I wouldn't have to go over to Mrs. Brown's every day after their old left-overs for you to eat. I can't walk through our garden without looking first across Mrs. Benson's garden to see if the Browns are in their garden. If those Browns see me no matter when it is, they always call: 'Ada Belle, Ada Belle! Here's a pail of chicken food ready for you. Better come and get it now!' Chicken food, dear me!"

Just at this minute Jimmy Brown saw his little neighbor. "Oh, there you are," he exclaimed, in the happiest tones. From the sound of his voice one would think Jimmy was bubbling over with joy just because he had discovered Ada Belle by looking over his garden fence. "Mother told me," continued the boy, "that I must find you, even if I went to your front door and rang the bell. Come over here; you're wanted."

"I'm wanted, am I? Well, I won't go."

Ada Belle said this with a pout. Then she hid behind the hen house and listened. She expected to hear Jimmy Brown come whistling into the garden with a pan of chicken food. His mother often sent him with it when Ada Belle managed to keep out of the way or pretend to forget.

It was warm behind the hen house —particularly warm, because it was July in Southern California. After Ada Belle had waited half an hour in the sun, she decided it might be safe to cross the garden and swing in the hammock under the pepper tree.

Sometimes it seemed as if all the little girl did was to dodge chicken food. Why she hated to go after it was more than she knew. Mother said that keeping of hens in California was so expensive she was glad to have a neighbor willing to save watermelon rinds, potato parings, and all sorts of things hens appreciated. She was ashamed of Ada Belle. To think I have a little daughter who is a shirk!" said mother. "Do you know, Ada Belle," she often suggested, "that lazy folks work harder trying to avoid work than they would if they did their tasks, oh, much harder?"

While Ada Belle was sitting in the hammock the Bailey twins went by, talking and laughing in the merriest fashion. "Where have you been?" called Ada Belle.

"Over to Mrs. Brown's," answered the blue-eyed twins. "Didn't she 'vite you?"

"'Vite to what?" asked Ada Belle, sitting straight up in the hammock.

"Why, there was a man, I guess he was a poetry man or something. He was her uncle, anyway, and he came from Los Angeles, where he's staying this week; and he brought her a five-pound box of chocolates, and he likes children better'n anything. So Mrs. Brown 'vited us all to a kind of s'prise party, 'cause everybody was s'prised, and the man told the best stories you ever heard and sang the funniest songs, and we had the finest time. Too bad you didn't get 'vited!" and on down the street went the twins, leaving Ada Belle feeling sad.

"Oh, dear! Oh, dear!" she wailed. "I thought it was chicken feed! I could have gone after it and given it to the hens in three minutes. Oh, dear, why didn't I know it was a party?"

Ada Belle remembered that mother said wise folks always did their work first thing. She was sure George Washington would have gone to the neighbors every day if it had been his duty. Mother was usually right. "I wish I had gone over when Jimmy called me," said Ada Belle; and then she cried until her eyes were red.

Half an hour later, when the little girl was moping around the garden feeling as if everything had gone wrong, mother called her. "Come here, Ada Belle," said she. "Let me change your dress and comb your hair. Jimmie just came with a box of chocolates for you and an invitation to dinner. He said to tell you his uncle wishes to hear you recite 'The Raggedy Man,' and if you come over you are sure to have a jolly time."

When Ada Belle was ready to go, mother kissed her. "If you would only learn to behave as well as you look, said she, "mother would take such comfort in her dear little girl."

"Do you mean chicken food?" demanded Ada Belle. "'Cause if you do, why, I've decided to go after it every morning forever and ever without being called or sent or talked to. Maybe some time I'll even learn to like the bothersome old chickens."—The Children's Visitor.

NO TRESPASSING

By Alfred I. Tooke

There's a mocking bird's nest near my house in the crest
Of the hill overlooking the creek,
And I have to look out, when I potter about,
Or I get a sharp peck from a beak.
First they lead me away, but if I want to stay
Too near to that well-hidden nest,
They swoop and then peck at my head and my neck,
Until I abandon my quest.
I've known them for years, but they swoop at my ears
If I stay there a moment too long.
I've fed them with fat—though they pay me for that
With hours of most exquisite song.
But I haven't a doubt, when the young ones are "out,"
That the parents will bring them to call
On "the folks who put fat out of reach of the cat,
And let the wild birds eat it all."

—Our Dumb Animals.

WILD GEESE

Wild geese are here again, resting in thousands on Cayuga Lake, or rising to fly to the fields and thin the farmer's wheat. The farmer is not seriously injured; and if he were, he did not make each green and luscious blade. If his tastes were as wise as those of geese—and Chinese—he would pull up young sprouts to eat himself.

How lightly those heavy bodies move through the air! They fly as fast as any car should drive, with measured beat of wing, so well timed that armies march by the goose-step. They fly in V's, so that the ripple of air from the wing of one bears up the following wing. Beautiful are the companies, battalions, regiments, they form; and not unpleasant is their honking—for their social life is quite like man's, with facile conversation. May they stay long and enjoy themselves!

How well governed they seem, yet with extremely little government! No dictator or priest; no authority save that of the temporary leader, and he is doubtless teased by the opinions of his followers, each of whom, some time, may take the lead. But the group is wise enough not to get criss-cross, or quarrel in the air.

Their happy disposition has outgrown the need of government. No lordly, starched-collar goose lays claim to the waters, charging a fee for parking, or exacting a tax for all the fish consumed.

Geese have no war department. The world is big, and they are strong of wing. Up in Canada are lakes and swamps enough. They need not compete with other winged creatures for the necessities of life. The fish may not think so, but above the water level they harm no other sentient beings. If their ranks are broken, they quickly fill the gap and go their way, not taking revenge.

May the Lord some day make us as wise as geese!—Presbyterian Tribune.

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North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

	July
Brooksdale, Webb's, 11	3
Milton Ct., Connelley's, 3	3
Duke Memorial, 8	5
Carr, 8	6
Carrboro Ct., Massey's, 11	10
Mebane, 8	10
Chapel Hill, 8	14
Yanceyville Ct., Shady Grove, 11	16
Leasburg, Bethel, 11	17
Graham-West Burlington, W. Burlington, 8	17
Lakewood, 8	20
Siler City, First Church, 11	24
Hillsboro, Palmer's Grove, 3:30	24
Bynum Ct., Mann's Chapel, 11	31
Calvary, 8	31
	August
Stem, Calvary, 11	6
Mt. Tirzah Ct., Hurdle Mills, 11	7
Rougemont Ct., Riverview, 3	7
Trinity, 8	9
Branson, 8	10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

	July
Kitty Hawk, Colington, 11	3
Currituck, Hebron, 8 p.m.	3
Pasquotank, Halls Creek, 11 and 1	8
Washington, 11	10
Plymouth, Siloam, 3	10
Roper, Mackeys, 11	17
Columbia, Wesley's Chapel, 8 p.m.	17
City Road, 8 p.m.	20
Gates, Philadelphia, 11	24
Windsor, Ebenezer, 3	24
Williamston, 8 p.m.	24
Elizabeth City, First Church, 8 p.m.	27
Swanquarter-Fairfield, Providence, 11	31
Belhaven, Epworth, 3	31
Mattamuskeet, Watson's, night	31
	August
City Road, 11	7
First Church, 11	14
Path, Wares, 3	21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

	July
Raeford, Parkers, 11	3
West End, Pleasant Hill, 3:30	3
Biscoe, Star, 7:30	3
Hemp, Smyrna	6
Laurinburg, 11	10
Ellerbe, Jones Spring, 3:30	10
Hamlet, 7:30	10
Fayetteville Ct., Cumberland, 11	17
Stedman, Bethany, 3:30	17
Person St.-Calvary, Gardner's, 8	17
Hay Street, 8	20
Goldston, 11	24
Glendon-Carbonton, 3:30	24
Sanford, 7:30	24
Parkton, Marvin, 11	31
Rowland, Purvis, 3:30	31
Red Springs, 7:30	31
	August
Rockingham, 8	10
Aberdeen-Vass, 8	12
Mount Gilead, 11	14
Mount Gilead Ct., Sardis, 3:30	14
Troy, 8	14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

	July
La Grange, Institute, 11	3
Pamlico, Vandemere, 8	3
Jones, Shady Grove, 11	10
Newport, Bethlehem, 11	23
Snow Hill, Tabernacle, 11	24
Dover, Asbury, 8	24
Oriental, Kershaw, 10	28
Goldsboro, St. Paul, 11	31
Pikeville-Elm Street, Saulston, 3	31
	August
Morehead City, 11	7

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

	July
Henderson, First Church, 11	3
Franklinton, Wesley, 3	3
Henderson, City Road, night	3
Mamers, Mt. Arail, 11	9
Oxford, 11	10
Tar River, Ebenezer, 3	10
Middleburg, Shocco, 11	17
Cary, Macedonia, night	17
Newton Grove, Hopewell, 11	23
Benson, Elevation, 11	24
Smithfield, night	24
Creedmoor, Grove Hill, 11	30
Millbrook, Pleasant Grove, 11	31
Wendell, night	31
	August
Four Oaks, Sanders, 11	7
Fuquay, Cokesbury, 3:30	7
Oxford Ct., Gray Rock, 11	27
Princeton, Fellowship, 11	28
Lillington, Pleasant Plains, 3:30	28
Louisburg, night	29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

	July
Warrenton, Hebron, 11	2
Norlina, Zion, 11	3
Halifax, Ebenezer, 3	3
Enfield-Whitakers, Whitakers, 8	3
Seaboard, Sharon, 11	10
Rosemary, New Hope, 3	10
Marvin, 8	10
Littleton, Bethel, 11	17
Scotland Neck, Palmyra, 3	17
Rich Square, Pinners, 8	17
Warren, Sarepta, 11	24
Sandy Cross, Belford, 3	24
Elm City, 8	24
Farmville, 11	31
Walstonburg, Arthur, 3	31
Tarboro, 8	31
	August
Northampton, Rehobeth, 11	7
Conway, Severn, 8	7
McKendree, Temperance Hall, 11	14
Clark Street, 8	14
Kenly, Buck Horn, 11	21
Stantonsburg, 8	21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

	July
Chadbourn, Chadbourn, 11	3
Tabor City, Zion, afternoon	3
Whiteville, night	3
Town Creek, Bethel, 11	10
Shallotte, Andrews, afternoon	10
Southport, night	10
Clinton, 11	17
Roseboro, Halls, afternoon	17
Faison-Kenansville, night	17
Lumberton Ct., Bules, 11	24
St. Paul's, Barker's, afternoon	24
Hallsboro, Old Dock, night	24
Warsaw-Magnolia, 11	31
Wallace-Rose Hill, afternoon	31
Scott's Hill, night	31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watagua St., Asheville, N. C.
THIRD ROUND

	July
Flat Rock, Balfour, 11	3
Skyland, 3	3
Hillside St., Asheville, 8	3
Hendersonville, 11	10
Acton, Sardis, 3	10
Haywood St., Asheville, 8	10
Asheville Ct., Emma, 11	17
Sandy Ct., Big Sandy, 3	17
Leicester, Leicester, 8	17
Saluda-Tryon, Tryon, 11	24
Fletcher-Mills River, Horseshoe, 3	24
Biltmore, 8	24
Marshall, Marshall, 11	31
Hot Springs, Fairview, 3	31
Swannanoa Ct., Tabernacle, 8	31
	August
Candler, Laurel Hill, 11	6
Black Mountain, 11	7
Fairview, Betheny, 3	7
Candler, Pleasant Hill, 8	7
Laurel, Mt. Pleasant, 11	14

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

	July
Lowesville Ct., New Hope, 11	2
Kings Mountain, 11	3
Crouse Ct., Pleasant Grove, 3	3
Bessemer City, night	3
Gastonia, Trinity, 11	10
South Fork Ct., Wesley's Chapel, 3	10
Gastonia, Smyre, night	10
Polkville, Rehobeth, 11	16
Belmont, Main Street, 11	17
Belwood, Kadesh, 3	17
Cramerton, night	17
Dallas, High Shoals, 11	24
Gastonia, East End, night	24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

	July
Asheboro, First Church, 11	3
Randleman, Old Union, 3	3
College Place, 8	5
Battle Ground Road, Joyner, 8	6
Madison, 11	10
Stoneville-Mayodan, Price, 3	10
West Greensboro, Friendship, 8	10
Oak Ridge, 8	11
Pleasant Garden, Bethlehem, 8	13
Liberty, White's Chapel, 11	17
Coleridge, Mt. Olivet, 3	17
Wesley Memorial, 8	18
Highlands, 8	19
Glenwood, 8	20
Mt. Pleasant, 8	21
Ramseur-Franklinville, Franklinville, 8	24
Farmer, Center, 11	31
Asheboro Circuit, Pisgah, 3	31

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
THIRD ROUND

	July
Spindale, 11,	3
Mill Spring, Gray's Chapel, 3	3
Henrietta-Caroleen, Alexander, 8	3
Marion Ct., Pleasant Hill, 11	10
Old Fort Ct., Bethlehem, 3	10
Old Fort, 8	10
Rostic, Oak Grove, 11	17
Cliffside-Avondale, Cliffside, 8	17
Elk Park Ct., Banner Elk, 11	24
Avery Ct., Jonas Ridge, 3	24
Cross Mill, 7:30	24
Table Rock Ct., Fairview, 11	31
Granite Falls, 8	31

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

	July
Salem, 11	3
Landis, Unity, 3	3
Kowan, 8	3
Central, Concord, 8	6
East Spencer, 11	10
Advance, Mocks, 3	10
Coburn Memorial, 8	10
Granite Quarry, 8	11
Farmington, Wesley, 11	17
North Main Street, 8	17
First Street, Albemarle, 8	20
Westford, 11	24
Shiloh, 3	24
Harmony, 8	24
Norwood, 11	31
Pfeiffer Ct., Tabor, 3	31
Park Avenue, 8	21

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	July
Mooresville Ct., Triplett, 11	3
Statesville Ct., Bethel, 3	3
Cool Springs, Rose Chapel, night	3
Olin, Macedonia, 11	10
Hiddenite, Liberty, 3	10
Elmwood, Elmwood, night	10
North Wilkesboro, 11	17
Moravian Falls, Miller's Creek, 3	17
Wilkesboro, Roaring River, night	17

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	July
Brevard, 11	3
Brevard Ct., Selica, night	3
Franklin, Snow Hill, 11	10
Cullowhee, Speedwell, night	10
Fines Creek, Laurel Hill, 11 and 11	16-17
Crabtree, Davis Chapel,	17
Whittier, Olivet, 3	24
Sylva, Dillsboro, night	24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	July
Denton, Siloam, 11	3
Linwood, Tyro, 3	3
Erlanger, Ebenezer, 7:30	3
Doub's, New Hope, 7:30	5
Kernersville, Shady Grove, 7:30	6
Thomasville, Main Street, 8	8
Reeds, Bunker Hill, 11	10
Davidson, Arcadia, 3	10

FOR MINISTERS ONLY

In my days as a Presiding Elder I was accused of making a good many men. There was not a word of truth in the accusation. They made themselves by being bigger than the job they held till they bulged out on every side. Occasionally a man with excess ability is held at his old job because he is badly needed but he soon passes on to larger things. The world is on the lookout for such men and sooner or later it finds them. I have helped to give a good many men a chance who failed to measure up. I never ruined them. They ruined themselves and hurt the work by not having that little excess of ability and application.

Occasionally I hear of somebody who is overworked. Maybe so but I doubt it. Many of us are busy whirling like a windmill in a gale but we are not really working. Nervous tension and hurry in dealing with trifles is not work. It's jitters which will soon kill people where real work would lengthen their days. The man who knows, "never to be unemployed nor triflingly employed" has considerable reserve of time and energy to put on real work.—Bascom Anthony, in Wesleyan Christian Advocate.

THAT HAS HAPPENED HERE, TOO

An historian of rural England has been seeking, hitherto in vain, for the authorship of the following Hudibras-like lines:

The law locks up the man or woman
Who steals a goose from off the Common;
But leaves the man or woman loose
Who steals the Common from the goose.

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Christian Advocate

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Perils of the Lukewarm Church

AN enthusiastic people make an influential church. But too often the church members rely for enthusiasm on their minister. A pastorless church says to itself: "We want to find a man whose enthusiasm and power will not only stir us up to enjoyment and influence, but give us credit in the community." In a word, the pastor is to carry the congregation on one shoulder and the community on the other. On these terms it is clear that neither church nor pastor will make any definite and effective impression. The pastor who has his own church to carry, will have time and strength for little else. The chances are that he will exhaust himself in doing what is, after all, no part of his legitimate work, and at last withdraw disheartened, to leave another vacancy, from the midst of which a voice cries, "Give us a drawing preacher."

How much more according to the mind of Christ is an organizing Church—a church that can not be killed or discouraged because it is too busy about its Master's affairs to recognize death or discouragement, a church which works with its pastor and does not lean upon him. "You cannot make the church over," said an older man to a younger. "It has so much of the Lord's work to do, and is so busy doing it, that it will assimilate you and use you and make you over in its own image." Who would not prefer to be the pastor of a church like this, rather than of the richest and most self-contented idle congregation on the main street of Laodicea?

The peril of the lukewarm church is unfruitfulness. And in our changing world the certain end of barrenness is death. To die out in the midst of the press of living souls and vital questions—to merely go to extinction of dry rot, like a tree that has fallen—worst of all, to go down to an ignominious decrepitude while self-satisfaction is whispering lies about a false prosperity—this it is which makes even the patient God impatient. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

—Congregationalist.

METHODIST UNION IN CHINA

No more cheering message could have come to the Methodists in China than the cable announcing that Methodist union had been assured by the great majority vote of the Methodist Church, South, at its recent General Conference. To Methodists on the mission field it is impossible to see any valid reason why the Methodists North and South should be separated and divided. Being one in doctrine, one in faith, one in purpose, one in mind and heart, why should we not work together at our common task?

No sooner had this good news reached Shanghai, than the two Methodist groups here began to plan for closer co-operation. Without waiting for any Uniting Conference to meet in America or any further official formalities to take place, it was agreed to unite and join forces in such ways as were open for co-operation. The first joint understanding was the Aldersgate commemoration service, which was held in the Moore Memorial church, and which during the several days' program was attended with great blessing and which brought new life and inspiration to the throngs which came out to these services. It is now being worked out for the Southern Methodists to have a larger participation in the China Christian Advocate. Rev. Z. S. Zia has been appointed as their special correspondent to the Advocate. As other opportunities of working together present themselves we trust that they will be taken advantage of. By the time the official unifying actions have taken place in America, we shall expect the union here in China to be in full swing.

The Christian Crusade

Perhaps as a result of the remembrance of Aldersgate, perhaps as result of the stress of the times and the emergency opportunities that are granted to those who are living in Shanghai, a union committee has been formed of all who are interested in bringing the gospel to every individual in this city. Different commissions are being formed: on radio, preaching, tracts, camps, street preaching, student evangelism. The organization is being formed under the leadership of Dr. P. F. Price and the Christian Federation in Shanghai of which Dr. Z. T. Kaung is the chairman. The watchword is, "Shanghai for Christ."—China Christian Advocate.

WHO MAKES THE APPOINTMENTS?

Rev. P. O. Lee, Maxton, insists that the preacher who tries to be a prophet of the Lord on his charge often suffers in his appointments because the presiding elder takes the word of "Uncle Bill, Uncle Joe and Susie" instead of getting first hand information about the preacher.

At length, Brother Lee points out the many elements that enter into the situation that render these "outstanding men of the community" most unreliable witnesses. Though the elder is supposed to know all about the pastor he simply relies on those men and women who are full of prejudice instead of his getting knowledge for himself. Here is the brother's contention as expressed in his conclusion:

Why am I saying all this? The business of the elder above everything else is to know the preachers and their preaching ability. How can any cabinet, that knows nothing "first hand" about their preachers go into session to appoint them to the various charges? What a sacred task this is! The cabinet has the destiny of the preachers and the preachers' family in their keeping, and yet they know nothing "first hand" about the preaching ability of the preachers. What they know is "hearsay"—it is all "second hand" information passed to them by a friend of the preacher but by one who does not like him at all.

Elders, why not hear the preachers preach? Why not seek to know the ability of even the least of God's servants? Of course, the men of the larger churches are heard; but the men on the obscure circuits are never heard, never known. They pass the whole career of a minister and no one in the cabinet knows whether a Saint Paul or a Philip has died.

The bishop himself has no direct information about the preachers. The bishop is compelled to take the word of the elders. The elders get their information largely from those who do not like the preacher. So one can nearly say that the appointing power of the Methodist Church is the dissatisfied laymen. If this is partially true, it is a terrible indictment. It is something that should be corrected and that at once. There is but one way to correct this tragedy and that is for the cabinet to hear the preachers preach. I dare say that 85 per cent of the preachers in the North Carolina conference have never preached before the elder or the bishop. How can any elder or bishop appoint a man on the merit of his preaching unless they have heard him preach? Cabinet, acquaint yourselves with the men whom you are sent to serve. Men crave your acquaintance. I know the longing of the heart of the obscure circuit minister. Know your men and they will trust and respect your office and your appointing power.

A PRAYER FOR MEN EVERYWHERE

By William Watkins Reid

Almighty God, Father of our Elder Brother, Father of all our brethren of every race and tongue and clime, we thank thee for the life and ministry and example of Jesus Christ. We thank thee that he did teach and preach and heal and gladly did acts of humble service wherever he found men and women and children in need. We thank thee, too, that he did commission each of his followers, even each of us who today bears his name, to go into all the world and preach the gospel to every creature.

Hear the prayers of our brethren in every land, O most merciful Father, and pour out thy never-failing compassion upon them. Give us eyes and ears and loving understanding for men's needs and aspirations; give us flaming hearts to be thy instruments in carrying healing and instruction and guidance to individuals and to nations; give us willingness and power to be laborers in thy service throughout the world.

Grant us grace, to this end, to dedicate our lives, our prayers, and our possessions unreservedly to thy service and purpose. Make us in very truth not only the heirs, but the channels of thy mercies and blessings to mankind. Through Jesus Christ, thy Son, our Lord.

*"A CHILD'S GRACE"

Among the many books published for children this is unique. First, the artistic make-up appeals to grown-ups as well as children of all ages. The mother, reading it to a young child, always finds the illustrations beautiful. The idea running through the book is to teach gratitude to the child and set him in proper relationship with the world about him.

The simplest verse is used and each page is accompanied on the opposite page with a fine illustration. The lines given are within a child's world and should cultivate the spiritual life of the child.

*"A Child's Grace." Pictured in photographs by Harold Burdekin. Published by E. P. Dutton & Co., Inc., 300 Fourth Ave., New York, N. Y. Price $1.50.

IF JEWS CAN BE HATED—

The persecution of the Jew is symptomatic of the hatreds with which the world is festering. It would be blindness not to see that the attack upon the Jews everywhere is the beginning of the attack upon democratic liberties; that if today discrimination against the Jew or any other group is allowed, tomorrow that discrimination may be extended to all other groups. What has happened in Germany is a tragic example of how whole peoples may become enslaved.—Senator Arthur Capper.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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"Study the Book" and "Behold the Man" are two of the injunctions of the Christian Centuries.

x x x

The enthronement of liquor in America and the boast of social betterment is the standing paradox of American politics.

x x x

The greatest moments of life are the silent moments. Be still before God was an ancient text. Not much of this is heard in these noisy, tumultous times. Will we ever be able to fully appreciate once more the value of the silent moments?

x x x

In his address as moderator before the Congregational Council of Churches, Roger W. Babson made this plea: "It is enthusiasm, enthusiasm, and more enthusiasm that Congregationalism needs today." With the disparagement and the defeatism all about us, would it not be well for all of us to lay to heart these words? The young people can do more in this respect than any other element in the land. They are the churches of tomorrow. Youth is marching.

x x x

"My life," said Lowell, "please God, shall be a challenge and not a truce." That is the great responsibility of every man who takes Jesus Christ as his standard. He must make his life as a challenge and not a truce. He must endeavor to live in such wise that his living shall give to the world in his place, and under his conditions, the challenge of Christ. Jesus said, "Follow me"—and we say that is what it is to be a Christian. But what is it to follow Jesus? To invite into ourselves the same divine Spirit that was in Jesus ,and to let that Spirit determine the nature of our daily acts and words and feelings, our choices and decisions and affections, our aims and our ideals. The apostle Paul puts it into one splendid word when he speaks of "Christ in you, the hope of glory."

At last the bloodhound wins! Usually a crime is committed, bloodhounds are sent for, but they can not strike the trail, so the criminal goes free. This week four prisoners cut their way out of Louisburg jail, the dogs were called for, the sniffling hounds picked up the trail and followed their noses for eight miles down the river until the escapees were caught. Score one for the bloodhounds.

x x x

Is America to become the most drunken nation in the world? The figures of the past four years are simply startling. These figures do not include the illegal liquor which Director Joseph H. Choate estimates exceeds the legal. The intoxicating liquors on which federal taxes were paid during the years as indicated follow:

Fermented malt liquors (in barrels): (1933) 6,277,728; (1934) 32,266,605; (1935) 42,228,831; (1936) 48,750,000; (1937) 55,924,264. Still wines (in gallons): (1933) 1,801,647; (1934) 14,525,688; (1935) 35,416,512; (1936) 47,474,404; (1937) 62,035,287. Distilled liquors (in gallons): (1933) 6,118,326; (1934) 42,414,551; (1935) 82,457,338; (1936) 110,631,778; (1937) 236,859,616. These figures include alcohol withdrawn for the fortification of wines.

x x x

Big headlines tell us that the South is economic problem No. 1, causing an economic unbalance in the nation that must be remedied. Well, much lies back of this present situation! Our feudal system and the failure of the South to wear socks have been against us. War, reconstruction, millons for pensions, high tariffs, ignorance, both north and south, have entered the picture. Figures indicate that the northern cities in the recent past have been granted more than their proportion of relief money, in some of them one-third of the population being on national and local relief rolls. All this puts the statistical tables to the front and makes for economic unbalance. It might be well to keep in mind the fact that the South has never estimated life primarily in statistical tables. Our handicaps have been many, but as our colored fellow citizens sing, we keep inching along.

Undue Stress on the External

WITH the union of our three Methodisms to form the Methodist Church, it becomes necessary for us to adjust our rituals and our polity by making certain needed changes in forms of worship and in church organization. So we are forced to consider anew the place of these externals in the life of the Methodist Church. Some Methodists will certainly be required to make adjustments in their own minds as to what are the real abiding essentials in our Methodism. We are persuaded that the necessary changes incident to union will prove a blessing in the long run. For not a few of our people will be led to distinguish between the real essentials and the non-essentials in religion. So easy is it for all of us to be lost in the externals and to become content with the chaff that we fail to recognize the wheat. To change the figure, the scaffolding of religion is mistaken for the temple of truth. A change in church organization and a different order of services from that which we have been accustomed to will lead some of our people to enquire whether anything of worth remains. All such would do well to know what are the abiding essentials of Methodism. Then the spiritual life and power of the Wesleyan movement would have a larger significance and the externals of Methodism would count for less and less as we come to realize afresh that all this material world which lies about us is only the outward manifestation of the spiritual universe of which we are a vital part. Such realization will enable us all to go deeper than the outward form and to see beyond the shadows. What a blessing would it be for us in this hour to be led by poets, mystics and saints who see below the surface and beyond the present appearance!

These next few years ought to do much to keep Methodism from being lost in the letter —lost in the outer forms of worship and organization. Because of our adherence to the spiritual through all our history, we have been able to make the needed adjustments in all matters external as we have won our way around the world. Why should we hesitate or become perplexed just now in this present venture of Methodist union? Of course, all who look upon the Bible as a divine dictation and church polity as fashioned after the New Testament pattern will suffer much perplexity as do all the fundamentalists who are wedded to a fixed order. But none of this literalism is the essence of Methodism. Methodism is not fundamentally of things external any more than the kingdom of heaven consists of the things that do appear. In this day when the world is so much with us and the material counts so largely in all we do, it is hard for us not to conclude that the outward forms are the essence of the kingdom of God. How we do need seers—men who can see below the surface! Men of this type in Methodism will not attempt to run the church as they would a Rotary Club or other clubs for social betterment. We believe in all such efforts for human welfare. We also esteem of the highest value the social gospel as an expression of Christianity rather than a substitute for Christianity. But never should the externals of religion gain the ascendancy.

Our Methodism is primarily personal rather than institutional. It lives and wins its way because of its spiritual power gained from our personal relation to the Lord Jesus who is the God and Saviour of men. He transforms us and enables us to redeem the world as we go forth spreading scriptural holiness over the land, able at all times to make the needed adjustments in the external affairs of the church. Methodism is such a personal movement among men that it lives effectively in a university or in the backwoods; it can worship in Quaker simplicity or with the enriched forms of worship in a cathedral; it can tolerate the fundamentalists or the rationalists, so long as they follow the Christ. In other words, the Methodists can do right much as they please in all matters of externals so long as Jesus is given the chief place of Lord and Saviour. This enables the true followers of Wesley to bring forth the fruits of righteousness and to show forth that holiness without which no man can see God. Thus it is that creeds, dogmas, rituals and church organizations fall into the background with the followers of Wesley and holiness of heart and life takes a first place about the altars of God.

With the Methodists, therefore, the sacrament of the Lord's Supper and the sacrament of baptism have a first place in the church, but we have never exalted the theories as to the nature of the sacraments or insisted upon the forms of their administration. The Lord's Supper has been a memorial, also a sign and seal, as well as a proclamation of faith, but little has been made of the sacramentarian theories as to its nature. Baptism after the same fashion

has ever been observed as the initiatory rite into the church, but its forms have not been of primal consideration. From the first, all three modes of baptism have been practiced and no quarrel has been had with the Quakers because they do not observe the sacraments at all save in their spiritual significance.

Thus Methodists through all their history have given the world of form a secondary place in religion. In order to be consistent the mode of baptism and all other religious forms have been counted among the incidentals of religion. Why then should we regard any of the necessary changes that will be made by the Organizing Conference among the essentials of Methodism?

Loves that Never Die

TO use a well known line of Keats, "The poetry of earth is never dead." The same is true of man's love of beauty, of truth and of goodness. The love of liberty never dies any more than does the love of life. Out of the heart of man are the issues of life. Not out of the heart of the mass of our humanity but out of the heart of the individual. The history of the world remains largely the history of its men and women, genuinely noble, truth-loving and liberty-loving as they strive to live in all good conscience before God and man.

How far removed this view from the dictators of earth! Hitler says: "There is no freedom of the individual. There is only freedom of peoples, nations or races, for these are the only material and historical realities through which the life of the individual exists." How perfectly absurd such an astounding statement! According to this the individual is only an appearance on the face or surface of some group or community rather than a reality in the divine order. Individual freedom has no place and does not exist. Individual love of beauty and of truth and of goodness is an absurdity. No place is left for the poets, the prophets, the thinkers, the musicians, the patriots of the world. How are we to account for a Dante, a Moses, a Schubert, a Washington? Somehow we still like to hold to the view that the history of the world is the history of its great men rather than a mere record of the mass, of a nation, or of a race, headed by a dictator who is able to say in the words of Louis XIV of France: "I am the state." This view remains the underlying conviction of all would-be dictators who really rely on the regimented life.

The love of life, the love of liberty, the love of home and the love of community are all rooted in the individual. These are the loves that never die because they live in the soul of man rather than in "humanity" which is a pure abstraction. Only men and women have the love that glows about the nuptial altar and shines brightest and best around the hearthstone. We should do all in this day to trample underfoot many of the lies that are around tending to glory by the mass to the hurt of the individual man and woman and child. So busy are we in taking care of the crowd that little time remains to lay strong and deep the foundation of our democracy by caring for the individual. Life and religion is not a matter of "handing out" to the crowd. The last we heard of Jesus he was interested primarily with individuals. He always went straight to the heart of the individual and insisted that men work out their salvation, going by way of the Cross.

At His Wit's End

"I AM all done for and at my wit's end," said a haggard man who had thrown up his hands and quit. A helpless situation is this until a power not of ourselves comes in to help. Such was Saul prostrate on the road; such was Luther on the stairway in Rome; such was Wesley humiliated as he left Savannah defeated; such was Stanley Jones ready to return from India to America for good. A loving God came into all of these men at an hour of least resistance. Each was done-for and at his wit's end before the real conquest began. All about us, men in the ministry and among the laity are about done for. They are looking for a more favorable and promising situation. Resistance is low and they are seeking a more favorable, suitable field in which to expend their energies. Many a minister sees big victories ahead could he get in a more favorable field among more appreciative parishioners. As a matter of fact, the real need is that new sense of God that always comes before victory can perch on our banners. A form of godliness must give place to the power of God in the soul that a complacient religion may be supplanted by daily lives that show forth the spirit of Christ and the power of the living God. With such the done-for feeling will pass and they will cease to be at their wit's end.

People and Things

Dr. C. S. Trimmer, who has remained faithfully at his post in the hospital at Nanking since the war started last August and who was there through the siege and occupation of that city and the harrowing experiences that followed, is now making his first visit to his family in Shanghai.

"Good revivals on Trinity-Bethel charge, Thomasville. Many have united with the churches of the charge on profession of faith. The pastor was assisted by the following: At Trinity church, Rev. G. W. Fink did the preaching; at Bethel church, Rev. J. W. Groce preached; at Johnsontown church, Rev. G. W. Williams did the job. These men are good help."—A. C. Kennedy, P. C.

The Christian writings themselves are valuable in proportion as the spirit of the reader is enlightened by the Spirit that dictated them. The dead man is heedless of the sumptuous banquet; the dead soul is as heedless of the richer banquet of revelation. There must be two witnessing spirits. The sun is nothing to the blind man: give him vision, and the sun becomes his day.—Ecce Deus.

Dr. Elmer T. Clark has been elected editor of the World Outlook to succeed Dr. E. H. Rawlings, who has been the efficient and popular editor for a number of years. It is announced that Dr. Rawlings will retain the position of business manager for another year and then retire from his connection with the Outlook. He has rendered a valuable service in this field and his many friends will follow him with love and prayers.

If we remember correctly we were told that to vote to bring in liquor stores and their coming would do away with bootleggers, moonshiners and reduce the county tax rate. Well, we have had the stores for three years now and we ask the fair minded citizens of Warren county to look around and see if a single one of these objectives have been accomplished. The tax rate is higher. Bootleggers and the making of branch liquor goes on as if we had no stores.—Norlina Headlight.

The permanent organization of the joint commission on entertainment of the Uniting Conference resulted in the selection of the following officers: President, Dr. Isaac E. Miller, 3436 St. John's, Cincinnati, O.; vice president, Dr. F. W. Lineberry, 139 Division St., Elkhart, Ind.; secretary-treasurer, Dr. H. P. Myers, Doctors' Building, Nashville, Tenn. A committee was appointed to visit the various cities that shall be given serious consideration as a possible location for the conference. This committee will report to the full commission August 30 in Cincinnati.

No ideal lacking a counterpart in fact could have guided the church across the centuries. Imagination may do much in quiet and prosperous times, but amid the storms of hostile prejudice and passion, in presence of political vicissitudes or of intellectual onslaughts, or of moral rebellion or decay, an unreal Saviour must be found out. A Christ upon paper, though it were the sacred pages of the Gospel, would have been as powerless to save Christendom as a Christ in fresco. . . . A living Christ is the key to the phenomenon of Christian history.—Canon Liddon.

"We have just closed a most successful daily vacation Bible school and training school at Creedmoor. Forty children won certificates for faithful attendance and good work in the Bible school, and 16 adults won credits in the training course. Rev. Marvin T. Vick, now about to finish his work in the Duke school of religion and also about to get married, was our leader. He is one prince of a fellow and we are happy that he came our way. We so fell in love with him that we dared to do something different, and we did it—we allowed a man to be showered with gifts before his wedding. Why let women have all the showers?"—E. C. Durham.

PERSONALS FROM CHINA ADVOCATE

Miss Mary Culler White is staying on Mokanshan with about 200 Christians, members of the Methodist Episcopal Church, South. Miss White is the only foreigner in that entire region.

Miss Grace Waldron and her mother, Mrs. D. B. Chaffee, have returned from Manila, where they spent several months, and are now staying in Shanghai temporarily till the way opens to return to their station at Kiukiang.

Rev. Hubert L. Sone of Nanking Theological Seminary came to Shanghai for the first visit since the fall of the former capital. Mrs. Sone and the children were in Mokhanshan through the winter, but arrived in Shanghai early this spring. Mr. Sone plans to return to Nanking about the first of June.

Mrs. H. C. Jett has returned from her furlough in U.S.A. and plans to take up her work again at Yungchun, in the mountainous district west of Amoy. Within a day or two after her arrival at Amoy that city was attacked and captured by the Japanese, causing great distress and consternation throughout that region. All business, travel and regular pursuits will probably be brought to a standstill in that area for the time being.

Rev. W. B. Burke of the Methodist Episcopal Church, South, is now living at his old station at Sungkiang about 20 miles out from Shanghai. The town of Sungkiang together with most of the mission property are in ruins. One residence which was not destroyed affords him a place to live, and he is spending his time trying to gather together the scattered members of the flock and bringing them encouragement and cheer.

Rev. W. S. Bissonnette reports that on May 10 his station, Kutien, experienced its first air raid. Although eleven bombs were dropped, only three men were killed and a few injured. The attack was on the air field outside the city. As this city is in the deep interior of the province a hundred miles northwest of Foochow and hidden among the mountains of Fukien, it had been supposed that it would escape visitations. Nothing anywhere seems to be safe these days from war's ravages.

Dr. Handel Lee, president of the Union Theological Seminary, Nanking, has made a visit to Shanghai in the interest of that institution. When last year the invading forces were nearing Nanking, Dr. Lee escaped with his family to a town north of the Yangtse. When danger approached again they removed to another village farther into the country. For several months they were surrounded with dangers and perils, until finally when conditions in Nanking became more settled they were able to return to their home. In giving an account of their experiences Dr. Lee relates how wonderfully the hand of God was seen in protecting and keeping them in the midst of all the dangers through which they passed. The love of God has a new and deeper meaning to them than ever before.

Bishop Arthur J. Moore is expected to return to China this autumn, having been reassigned to this field by the Methodist Episcopal Church, South. This appointment is joyously welcomed by all the China Methodists, both southern and northern. Bishop Moore is thoroughly familiar with the situation in the Orient and has a keen understanding of the church's needs and problems. His services will be invaluable in helping to carry out the plans for the unification of the Methodist bodies with the reorganization that this will involve. Above all, his evangelistic fervor is needed to quicken the church with new life and give it a new impulse and inspiration to carry forward the work of building up a spiritual church and winning men to Christ, which is the chief and prime object of the missionary movement.

CHRISTOPHER C. FORDHAM

For the last forty years he has been a prominent druggist of Greensboro and an esteemed citizen of the Gate City. His sudden death at 10:30 o'clock Sunday night, July 3, resulting from a heart attack, brought sorrow to a great host of friends in North Carolina.

Mr. Fordham was born in Jones county August 18, 1870, and was therefore almost 68 years of age. He was a son of Christopher C. Fordham and Winifred Croom Fordham. He was reared on a Jones county farm and attended public schools in that section.

Surviving Mr. Fordham are his wife, who before their marriage was Miss Maggie Shepherd Barnes of Dunn, and four sons, Edward, C. C., Jr., Jefferson B. and Woodrow M. Fordham. C. C. Fordham, Jr., who was graduated at the University of North Carolina in 1925, has been for some years associated with his father in the drug business in Greensboro.

The funeral services were held Tuesday afternoon in West Market Street church, of which he was a devoted member and official, and were conducted by Dr. J. B. Craven, the pastor, and Dr. S. B. Turrentine, president emeritus of Greensboro College.

The tribute which Dr. Turrentine read at the funeral and that follows herewith was a remarkably accurate estimate of the personal character of this good man and valuable citizen.

An Appreciation of Christopher C. Fordham, Sr.

In Micah 6:8 are recorded these words: "He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

I regard the life of Christopher C. Fordham as a worthy exponent of this inspired rule of conduct.

Relative to the virtue "to do justly," I believe that he exemplified Horace Mann's definition of a man, or a child of God: "To have a face that never pales at the accuser's voice; a heart that never throbs at the fear of exposure; a soul turned inside out and show no trace of dishonor; to have done no one a wrong; to have lived unseduced, within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude."

"To love mercy" was another cardinal virtue in his life and conduct as expressed both in official capacity representing the church and fraternal order, and also as expressed in the private sphere of voluntary beneficence.

How repeatedly would he take me with other family members to visit the home of affliction, to render substantial aid and to brighten such household with cheer and hope!

"To walk humbly with thy God" was the bright jewel in his crown of Christian virtues, for "humility is the prime ornament of a Christian."

He thus combined the elements of true Christian virtues of inner strength of character with outer conduct in the varied relations of worthy service.

The value of such a man in the home, church, community and state is priceless. When such a life is linked with true service for the betterment of humankind, it becomes multiplied through the lives and causes influenced.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

"By an unfaltering trust" he has approached his grave,

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Hail and farewell, old friend! We expect to meet you on the morn of Eternal Day, when all shadows shall flee away!

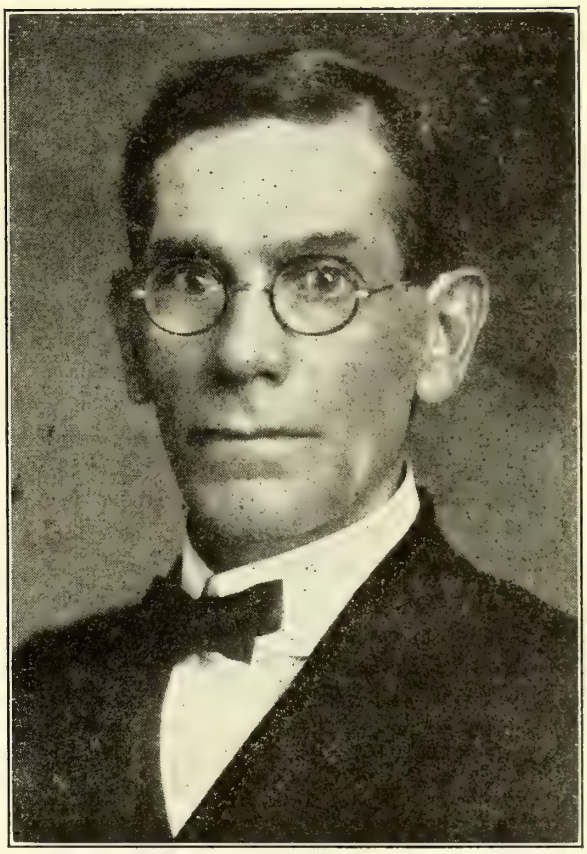
ANOTHER NOBLE WOMAN GONE

Mrs. Sarah Judd Yarborough, widow of N. G. Yarborough, went to her eternal reward Sunday morning, May 29, 1938, in her 70th year. In the passing of this noble Christian woman Cary community has lost one of its first citizens and the Methodist church one of its foremost leaders. She was intensely active in every movement that pointed toward social, moral and spiritual betterment of men, women and children. She fought many hard battles for prohibition and temperance and was an active committee member of the United Dry Forces until the time of her death.

She loved her Lord and his church. At all times she stood ready to give the efforts of her consecrated life to further every interest of the church's program. For a number of years she was a faithful teacher in the Sunday school and steward for the church. Because of her active interest in missions, the local missionary society was named for her.

She was a devoted and sacrificing mother. Her lovely Christian life as she lived it in the home was indeed beautiful. She laid great emphasis upon the eternal qualities of right living. As a result of her exemplary goodness and helpful teachings, she has left behind a fine family of children and grandchildren who will never cease to cherish her sacred memory and to live for those righteous causes which were so close to her heart.

Surviving are eight children: Dr. F. R. Yarborough, N. B. Yarborough, Misses Elsie and Sarah Yarborough, all of Cary; Mrs. E. C. Yates, Mrs. Mary Y. Allred and Mrs. W. D. McGee of Raleigh, and Mrs. Millard Warren of Youngsville. Two grandsons, John and Graham Yarborough, who made their home with their grandmother. B. F. Boone.



MR. THOMAS C. HOYLE

THOMAS C. HOYLE

During the past thirty-seven years Mr. Thomas C. Hoyle has been a resident of Greensboro. He is an attorney by profession, but gives much time to civic and religious activities.

Mr. Hoyle is a loyal and active member of Bethel Methodist church, which will be dedicated Sunday, July 10. He has served this church almost from its beginning as church school superintendent, teacher, trustee, and chairman of the board of stewards. His life and leadership have been of a high Christian type.

Mr. Hoyle has served as secretary and attorney of the North Carolina Christian Advocate Board of Publication since its organization. He is a member of the board of trustees of Greensboro College, is on the executive committee, and is attorney for the college. Mr. Hoyle has, also, been the lay leader of the Greensboro district several years, a delegate to this coming annual conference as well as many others, and has been an alternate to the General Conference.

JAPAN METHODISTS HAVE ALDERSGATE CELEBRATION

By WEYMAN HUCKABEE

The Japan Mission and the Japan Methodist Church joined world Methodism last week in celebrating the anniversary of John Wesley's heart warming experience. Sunday, May 22, more than thirty members of the Japan Southern Methodist Mission and Candadian Methodists from the United Church of Canada met in the chapel of Palmore Women's Institute for meetings which began at three-thirty and continued until nine-thirty that evening. The first service was conducted by Rev. W. K. Matthews of Kwansei Gakuin and Chairman of the executive committee of the mission. He introduced Mr. W. J. Cragg, also a professor in Kwansei Gakuin, who spoke on some of the influence in Wesley's life which led to his great spiritual awakening. This was followed by a solo rendered by Rev. David Stubbs of Palmore Institute and an address by Dr. S. H. Wainright of the Christian Literature Society in Tokyo and dean of Methodist missionaries in Japan. Dr. Wainright with his familiarity with Church history traced many of the influences in the spread of Christianity which had their roots in Wesley's experience. Following Dr. Wainright's address one of the missionaries recently returned from America was asked to tell something of the celebration in America. At the close of the service those present gathered in the social room of Palmore and ate supper together, each family providing his own. During the hour of fellowship short talks were made by Dr. Hilburn, Mr. Huckabee and Miss Peavy, all of whom had recently returned from America. Miss Margaret Green also spoke expressing her joy at becoming a member of the Japan Mission, having been prevented by the war in China to take her regular appointment. Miss Catherine Stevens told the group of her plans to return to America for her regular furlough.

The closing session of the celebration was conducted by Rev. John B. Cobb and its purpose was to give an apportunity for sharing personal religious experiences. Many of those present spoke of failures and successes in their spiritual lives. The service was closed with a prayer of re-dedication.

For more than two years the Japan Methodist Church has promoted what is has called the "Heart Warming Movement." Special literature has appeared in the Church publications and special emphasis has been put upon vitalizing the spiritual life of the church and a goal was set for an increase of one thousand baptisms by the end of the celebration. Throughout the Church an effort was made to conduct services in the local churches. In Tokyo on the evening of May 24th, the chapel of the Aoyama Gakuin Theological Seminary was crowded with earnest Christians who wanted to be together at the hour Wesley's experience came to him. The service was on the order of the one suggested for Churches in America. At the hour, 8:45, the altar was full of Christians who had come up for communion. The service was stopped for a few moments and the audience prayed for a similar experience to that which Wesley had had. There were about three hundred who took part in the service and everyone in the auditorium took communion. It was a most impressive service conducted by Bishop Kugimiya and Mr. Imai, head of the Board of Missions of the Japan Methodist Church and they were assisted by six Toyko pastors. On Saturday and Sunday May 28th and 29th special services will be held in Toyko for the entire Church. At the Saturday evening and Sunday morning services it is expected that more than fifteen hundred Methodists will gather from all over the Church. Sunday afternoon special recognition will be given the Christians who were baptized more than fifty years ago and to the pastors who have served for forty years or more.

To date it is reported that out of the more than three hundred Churches in the two conferences in the Japan Methodist Church one hundred and two have reported five hundred and eighteen baptisms on decision day which was Sunday May the 22nd. This too, was a part of the celebration and was held this year for the first time. This special day and its program has been under the direction of Sunday School Board of the Japan Methodist Church which has as its able secretary Rev. C. J. Tagashira.

It brings great inspiration to one to observe God's method of building His Kingdom. Wesley an Englishman, inspired men who came to America to establish the Methodist Church. This same spirit sent men to Japan more than fifty years ago. Now in turn these men rise up to bless Wesley, and through him at this time receive a special blessing from God.

STEDMAN-MURTLAND NUPTIALS AT MONCURE

In a simple but impressive ceremony Miss Nora Cornelia Stedman became the bride of Walter Ford Murtland of Clintonville, Penn., on Wednesday evening, June 22, 1938, at 7:30 o'clock in the Moncure Methodist church. Rev. Ray Holder, the bride's pastor, officiated, using the ring ceremony.

Miss Mary Addie White of Sanford played "The Venetian Love Song" by Ethelbert Nevin, and "To a Wild Rose" by McDowell. The Bridal Chorus from Lohengrin was used as the processional and soft music was played during the entire ceremony. Just before the entrance of the bridal party Mrs. M. D. Foister of Sanford sang "Because" and Mr. Clyde Ferrell of Durham sang "Oh, Promise Me," "At Dawning" and "All for You." The bridal party left the church to the strains of Mendelsohn's Wedding March.

The ushers were Mr. Edward Carr of Moncure, Mr. Claiborne Harmon and Lacy Griffith, both of Durham, and Mr. Wilson Womble of Washington, D. C. The bridesmaids and maid of honor entered next and were followed by the flower girl who preceded the bride.

Miss Ruth Stedman, sister of the bride, was maid of honor. Miss Dorothy Murtland of Clintonville, Pa., who is a sister of the bridegroom, was bridesmaid.

Miss Patricia Harmon, daughter of Dr. and Mrs. George D. Harmon of Bethlehem, Pa., and cousin of the bride, was the junior bridesmaid.

The bride entered the church on the arm of her father. The bridegroom was attended by his cousin, Mr. K. C. McCandless of Raleigh, who is the state agent of the Farm Bureau Mutual Insurance Company.

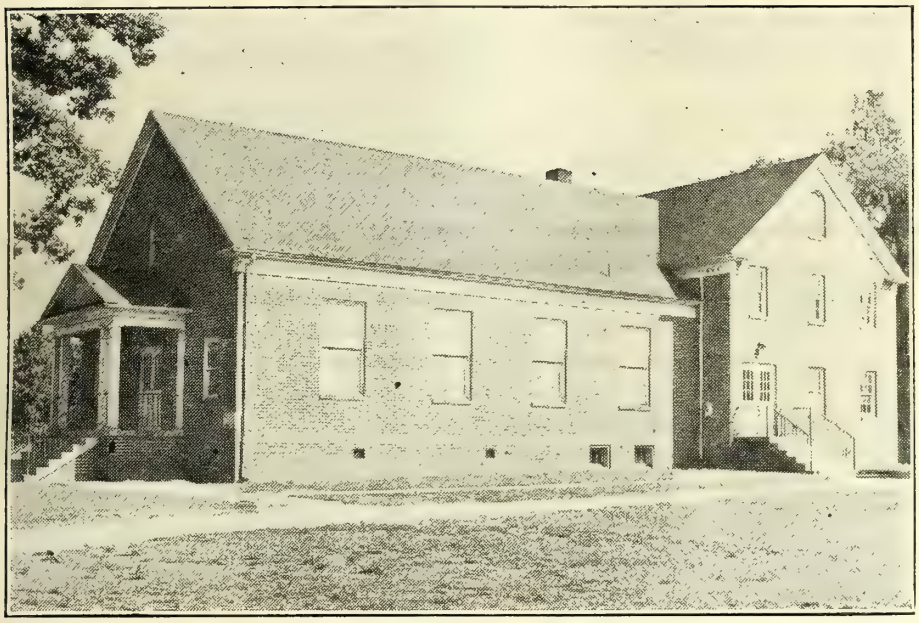
The bride is the attractive daughter of Mr. and Mrs. W. W. Stedman of Moncure. She attended the Moravian College at Bethlehem, Pa. Since her graduation she has been a member of the Bennett high school faculty.

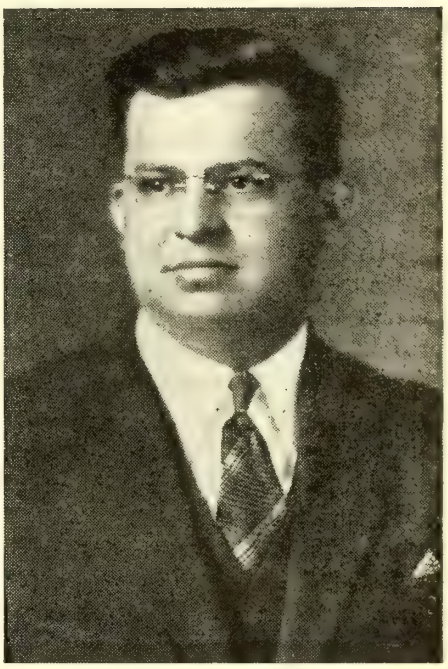
The groom is the son of Mr. and Mrs. C. J. Murtland of Clintonville, Pa. He received his degree from the State Teachers' College in Indiana, Pa., and afterward did post graduate work at Duke University. For the past two years he has held a position as teacher in Clintonville.

After a wedding trip through the South they will return to Clintonville, where they will make their home.

Immediately after the ceremony Mr. and Mrs. Stedman entertained at a reception in honor of the bride and bridegroom and the bridal party.

Bethel Methodist Church, Greensboro, to Be Dedicated Next Sunday, July 10





Rev. FLETCHER E. HOWARD, Pastor



Dr. G. T. ROWE



Dr. A. W. PLYLER, P. E.

BETHEL METHODIST CHURCH

Bethel Methodist church on Battle Ground Avenue at Greensboro will be dedicated Sunday afternoon, July 10, at 3:30 o'clock by Dr. Gilbert T. Rowe, a former presiding elder of the Greensboro district and now professor of Christian Doctrine of the Duke University School of Religion, will preach the dedicatory sermon.

The church school will begin at 9:45, after which Rev. F. E. Howard, pastor, will preach at the 11 o'clock service.

The pastor, Rev. Fletcher E. Howard, and the membership of Bethel church extend a cordial invitation to all former presiding elders, pastors, members, and the public in general to be present for these services.

The Sunday school at Bethel church was begun in 1907, under the auspices of Rev. H. M. Blair, at that time editor of the North Carolina Christian Advocate. The church was organized in 1911 with 18 members by Dr. E. K. McLarty. The congregation has used three houses of worship: the old school house, corner of Cleburne and Third streets; the frame church at 1604 Battle Ground Avenue which was burned in 1930, and the present brick structure. The church, parsonage, lots and hut are valued at about $27,000.

The pastors of the church have been: Rev. E. K. McLarty, A. P. Ratledge, F. L. Townsend, J. E. Woosley, E. P. Billups, H. M. Blair, R. A. Truitt, J. W. Kennedy, O. L. Brown, R. E. Hunt, Reid Wall and F. E. Howard.

The church property, on which is located the church, the parsonage and the hut, is compact; the church is suited for the community which it is intended to serve, is well designed, well located and well equipped. It has a definite place in the religious life of Greensboro.

The presiding elder, pastor, and officials formulated a plan to pay the entire indebtedness on Bethel church. This plan was presented to the congregation at a banquet meeting on March 4 of this year. The plan was enthusiastically accepted with the understanding that the entire debt should be paid by May 5, 1938, or the amount paid on it would be refunded; $1300 was pledged at the banquet. The fine spirit of the members and friends resulted in raising the church debt of $2800 and an extra amount to pay the church and street assessment in full.

Kneel Always, When You Light a Fire

To Kneel Means That One Recognizes a Power Greater Than His Own

By BRUCE S. WRIGHT

With this line that is our title Oxenham begins one of his poems. Also, unconsciously and unintentionally, he thus briefly but graphically epitomizes the biography of John Wesley, tells the story of Aldersgate, and gives the secret of the astonishing growth of Methodism. If Methodism "advances on its knees," it is because its founder set the example. Now, in this year 1938, we seek the renewal of this "sacrament of fire."

Epworth! In the country parsonage where John Wesley lived as a boy he was early taught to kneel. As soon as the child learned to talk, the first act on rising and the last act on retiring was to say the Lord's Prayer. As the child grew, other prayers were added — brief prayers for parents, brothers, and sisters; some collects; a short catechism, and some portions of Scripture committed to memory. At Epworth, as a lad, John Wesley learned the secret of lighting a fire—kneel always!

Oxford! It was a proud day for both father and son when John Wesley became a fellow of Lincoln College, Oxford. That was on March 17, 1726. His father had little enough, only a few dollars, to keep his family from spring until after harvest, but he wrote with unrestrained joy and satisfaction: "What will be my own fate, God knows, before this summer is over—sed passi graviora (but we have suffered heavier troubles). Wherever I am, my Jack is a fellow of Lincoln."

There, on his knees, John Wesley continued his earnest quest of true discipleship. He sought to light the fire that would never go out in his own soul, and that would give to the religious life of all England the continuing warmth and glow it so much needed. Many of us, with a thrill that long anticipation accentuated, have passed through the arch beneath the tower, have walked across the quadrangle, visited the rooms where he lived, stood reverently in the chapel he worshiped, breathed the air of the Holy Club room, plucked a leaf from the "Wesley vine," and offered our prayers of gratitude for this young man of brilliant mind and singleness of purpose, who, kneeling, lighted the fire God sent him to light.

Aldersgate! I tried, one happy summer day, in a little pilgrimage of my own, to walk the path John Wesley walked to Aldersgate, and repeat, as far as possible, his heart-warming experience.

My steps first led me to glorious St. Paul's Cathedral. This is a prelude to and preparation for Aldersgate that we often forget. On his way to the little meeting in Nettleton Court, off Aldersgate Street, John Wesley entered St. Paul's for the vesper hour. There he heard the choir sing a great anthem of praise and worship; he heard the prayers and Scripture. The prayers were read, and the Scripture recited.

But those holy exercises beneath the lofty dome of St. Paul's had something to do, in preparation at least, with the memorable experience that was so soon to follow. Let us give credit where credit is due. The established church was not friendly to the ardent spirit of the young preacher, but it had much to do with the preparation of the soil of his soul for the abundant harvest that was to follow. St. Paul's was on the way to Aldersgate. I remember all that.

In Aldersgate John Wesley knelt to light the fire. Recounting the experience of that evening he said: "I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

From that hour, as one historian remarks, "this ritualistic priest and ecclesiastical martinet was to be transformed into a flaming preacher of the great evangelical salvation and life in all its branches, and its rich and varied experiences." Kneeling, he had lighted the fire that was to burn its cleansing, redemptive way into the hearts of millions.

City Road Chapel! My pilgrimage did not stop with Aldersgate; it led me across the great city to City Road, more intimately connected with John Wesley's endeavors than any other material spot. We have costlier, larger, more beautiful churches than City Road Chapel, but none as significant for Methodism. While there I was constantly conscious of spot after spot where John Wesley had knelt to light the fire.

There was the lofty pulpit in which he had knelt and from which he had preached. There was the little room, seating about fifty, to which the people came at five o'clock on weekday mornings to kneel with John Wesley for the lighting of the fires of faith. There was his study at the head of the stairs, so plain—a desk, three or four chairs, books. Just off the study was his kneeling room. It was a little room, about eight feet by eight, with a single window. It was plainer even than the study; the floor was uncarpeted. It has been named, again and again, the "power room of Methodism." It was John Wesley's prayer room. There he knelt; there he experienced the sacrament of fire.

Westminster Abbey! Across the city once more within the noble walls of the great Abbey, heart of England, heart of the British Empire, there I found John Wesley's name, and public appreciative recognition of the fire he had lighted. "I look upon the world as my parish." I read. I saw him in my vision, kneeling, to light the fire for his world parish.

Method! John Wesley himself defined a Methodist as "one that lives according to the method laid down in the Bible." In that method there are directions for lighting the fire. Kneel! Pray!

I am particularly fond of that section in our Service for the Administration of the Sacrament of Our Lord's Supper called the Invitation. We are asked to "draw near with faith, and take this holy sacrament to your comfort; and devoutly kneeling make your humble confession to Almighty God." Few of our churches have adequate space or arrangements in the pews for the people to kneel, but they do kneel in spirit; they do devoutly pray.

What a vision! Methodism on it knees! It fairly overwhelms me with its possibilities and power —

Methodism, throughout her world parish, kneeling to light the fire!

To kneel means that we recognize a power greater than our own. "That at the name of Jesus every knee should bow" is that greater one. "Of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." There can be no ruler but God, and God is not a dictator; there can be no kingdom above the kingdom of God, and God's kingdom is a brotherhood.

In acknowledgment of that Lord, in the interests of that Kingdom, to bring about that brotherhood, we kneel to light the fire. We kneel in humility, contrition, consecration. The fire glows, the flame leaps. We rise with courage, purpose, power.

"Fire, that's closest kept, burns most of all." Keep the fire burning in your own personal experience and habits, and it will glow and give warmth to all that are within the house, and far beyond your house. Kneel, kneel, and light your spiritual fire!

—Northern Advocates.

SAYS UNCLE EPHRIAM

"Our preacher is a pulpit grabber." "A what?" Mirandy asks kinda shocked. "A pulpit grabber. You know how he gets up beside the pulpit, digs his feet into the carpet, grabs the pulpit on each side and sets himself so the San Francisco earthquake and an eruption of Vesuvius combined couldn't even make him trimble.

"Fact is, you can sorta classify all preachers. There's Reverend Johnson over at Maple Hill. He's cherry picker. Keeps his arms reaching out and his fingers waving like he wuz up a tree picking cherries off the top branches. Now I like Brother Johnson, but if he picked less fruit in the pulpit he might get more fruit from his efforts.

"Then there's the finger pointer, the glory shouter, the windmill agitator, and the high jumper. I reckon the seminaries must have a course in acrobatics.

"What kind of a preacher do I like best? Wal, I'll tell you. I like the preacher who digs for a good text, stands on it long enough to know it, strikes out with plenty of vim as though he was in earnest, jumps from one point to the next without getting himself and us all befuddled, runs up to a climax that stirs things up, reaches out into the world all around and gets folks to do something with things that are wrong. And then stops and sits down when he is through.

"Stopping and sitting down must be hardest to do, I reckon, considering how long most preachers postpone that part of their work on a Sunday morning."

—Religious Telescope.

GOD'S WILL

I never see the sunset's rosy blush,
Or watch the fleecy clouds roll by,
Or hear the wind-song in the stately pine,
But that I feel the will of God on high.

When day has softly melted into night,
And shadows dance upon the distant hill,
And moonbeams play in every figured tree,
I know that God has exercised his will.

When stars appear like diamonds in the sky,
And twinkle gleefully as if to spill
Some jewel-light upon the sleeping earth,
I understand why God must have a will.

And knowing of that sweet and constant will,
The beauty that it is, the peace it brings,
I know that God is greater—yes, by far,
Than great phenomena of earthly things.

—Walter Blackstone, Jr.,
in Wesleyan Christian Advocate.

THE ALCOHOL SITUATION ON A RURAL CIRCUIT

Generally speaking, our county is not a mountain country. Like all the counties, we have some wealthy people, and we have some very poor people. The large majority of the families own a car, though many of them are not able to operate one. We are getting along, however, even though our people are greatly disturbed over the crop reduction this year.

In the midst of many other confusions we find ourselves in the midst of a great moral confusion. Many of our young people are in doubt as to the rightness or wrongness of the behaviour of many people today. I now wish to speak with reference to the alcohol situation altogether. We have a number of people in our church and in other churches who use or sell beer and whiskey, and are members of the church, and pose as good citizens of the community. Our young people are not certain just what position the church takes on the alcohol question. There are those who are bitterly opposed to alcohol in any form and there are those who contend that there is no harm in moderate drinking.

As pastor of the circuit I have taken a stand against alcohol in any form, as a beverage. I have fought it in the pulpit and in private conversation. My greatest effort, however, has been to get people, men, women, and children, into the saving relation with Jesus Christ. When this is done, I find that the alcohol question is generally settled. So far as I know, in every instance where people of the church drink or handle intoxicating beverages they have little knowledge of the saving grace of Jesus Christ. The light of true religion has about burned out in their soul.

Our parsonage is situated fairly well in the center of the circuit, and it was for a good while that I could not go to a single appointment to either of the five churches without having to pass a "beer joint" running open on Sunday, with a lot of "hang outs" around and many times they were members of the church. At present there are four men who are members of our church who run their stations on Sunday and sell beer. I have approached these men, and in some instances have met with insult. I have been informed that it was none of my business what they sold, nor when.

It certainly presents no small problem when you endeavor to invite sinners to God and to unite with the church. They can always see the "beer goozlers" and "Sabbath breakers" above all the good people of the church. Too often they use it as an excuse, but it is a real stumbling block to many men getting into the Kingdom. It is this preacher's prayer that the time is near for a great revival of religion, and that those who are engaged in the business, either selling or drinking, alcoholic beverages will be saved, and the church-owned filling stations will be closed on Sunday.

A Rural Pastor in the Danville District.

—Richmond Advocate.

It would have been hard—and we may thank God that we are spared the trial—to acknowledge a Galilean Teacher, as he moved among men in his infinite humilty, to be the Son of God.—Bishop Wescott.

A harvest of peace is produced from a seed of contentment.—Kashmiri.

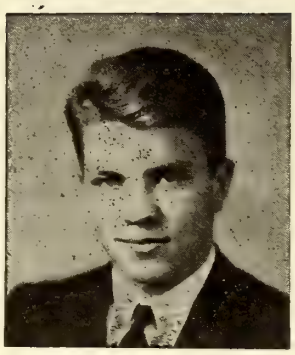
CHILDREN'S HOME GRADUATING CLASS, 1938



Mary Elizabeth Frazier



Virginia Frye



Everett Gibson



Dorothy Griffith



Richard Hanes



Marie Jones



Frances Jones



Naomi Jones



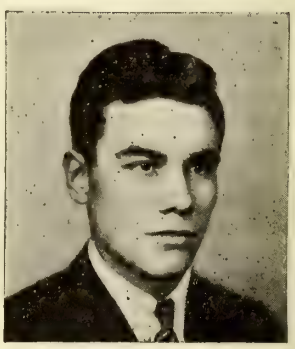
Rachel King



Nell Moore



Willie Norman



Raymond Penry



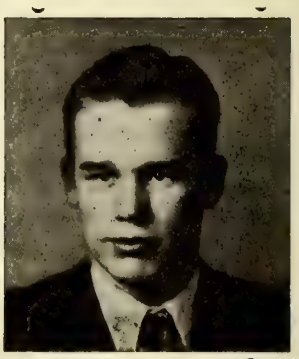
Idell Pryor



Dorcas Richardson



Margaret Royal



Rigdon Shore



Mary Jo Shelton



Mary Townsend



Maggie Mae Weaver



Leontine Westall

Centenary, New Bern, Makes New Ventures

Centenary Methodist church has enjoyed a most unusual and beneficial season in its spiritual life in New Bern for the past eight months because of the programs that have been put on of a religious nature. Since last October plays have been staged in the church on Sunday nights that have proven of great value in stimulating church attendance and in creating a new interest and zeal in the church.

These programs were made possible by the co-operation of the pastor, Rev. L. C. Larkin, and the board of stewards who gave their approval to the one who suggested the idea and successfully carried out the series of plays.

Centenary church that has an enrollment of near 1100 members, of which only about 50 per cent attended services first and last during the year, saw its auditorium with a seating capacity of 800 filled to overflowing many times during the winter and spring when eight plays were produced.

In all 135 people took part in the plays, ranging from very young people in the pageants to adults who took the more serious roles in the dramatic productions. The costuming for the plays was a large undertaking, but was handled in the main by the ladies of the church and with only a few loaned by secret orders and friends. The wigs were made by Mrs. Jones, who is quite adept at such work.

Beginning in October "He Came Seeing," by Mary Hammond, was presented, with an Armistice Day program presented in November that was written by a New Bern lady in dramatic form.

For December the widely loved one-act play, "Why the Chimes Rang," was creditably presented to the people in a very fine way.

In January that play of the old Bible, "The Far Country," by Dorothy Wilson, was given, and in February "The Women of the Bible," a pageant by Walter Ben Hare, was the monthly Sunday night attraction that drew a large audience.

There was no play presented in March, as the group under the leadership of Mrs. Jones made a pilgrimage to Chapel Hill, where they presented "He Came Seeing," which was favorably received and recognition was given by the awarding to the church a plaque from the Carolina Dramatic Association.

For the Easter season a pageant by Rosomand Kimball, "The Resurrection," was given in April.

The season's series was brought to a close in May when "Plucked from the Burning," an Aldersgate Commemoration play, was presented by a group of nine specially costumed to fit the period 200 years ago when John Wesley was strangely warmed at the little chapel in Aldersgate Street. This play was specially written for Mrs. Jones and the church by Clemmon White of Texas, who the past year has been taking special work in play writing and dramatics at the university.

As a result of the fine work that has been done in Centenary church by Mrs. Jones, she has been named by the Carolina Dramatic Association as the representative of the board for religious plays, and she is ready and willing to give aid and counsel to any church group in the state that is desirous of entering upon a program similar to the one that has been so successful in New Bern.

Next fall a renewal of the same kind of work is contemplated, specializing the first three months with children's plays with the remainder of the winter and spring used for the more serious themes portrayed by the adult group of players.

Last Sunday night the Aldersgate Commemoration was brought to a close by a showing of pictures giving in detail the high lights of the history of Wesley's life; and let it be said that the church under the leadership of Mr. Larkin has been warmed because of the intensity and spirituality of the programs that have marked the commemoration period.

J. B. Dawson, Steward.

A BIT OF EPITAPHY

A little taffy while one lives might be better than a great deal of epitaphy after he is dead. But here is some epitaphy that is worth passing on—for several reasons. It is credited to one R. H. Bennett who included the following in his collection during his travels:

"While in New York recently I read the tablet in the vestibule of a Fifth Avenue church in memory of their former pastor. It gives the date of his birth, states the years of his pastorate, mentions his death, and consolingly adds, 'There remaineth therefore a rest to the people of God.'

"For superlative infelicity of expression it is equaled only by the epitaph of Mr. Wilkinson, prepared by a sympathizing friend, 'Here lie the bodies of Obadiah Wilkinson, and of Ruth, his wife. Their warfare is accomplished.'

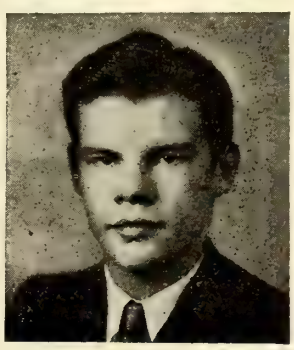
"Happier are the lines in the English church yard to Miss Gwin:

'Here lies the body of Nancy Gwin,
Who was so very pure within,
She burst the outward shell of sin,
And hatched herself a cherubim.' "

—Religious Telescope.

FOR PLEASURE

All of us, from St. Gorgius Midas to Weary Willy, are engaged, more or less, in the same effort to get pleasure without achieving it. And such are the economics of a machine age, that all the resources of advertisement and mass suggestion are enlisted in the task of thrusting pleasure upon us at the cost of no more effort than that of putting our hands in our pockets.—Selected.



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FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

1938 YOUNG PEOPLE'S ASSEMBLY

The Young People's Assembly of the North Carolina Methodist Conference convened at Louisburg College on June 27 and continued through July 1, with 295 delegates registered. The theme of the assembly, around which were centered the morning and evening devotions, class periods and evening platform hours, was "Be Ye Steadfast."

Mrs. Grace Sloan Overton, nationally known author and lecturer on home and youth problems, was the guest speaker at the assembly, and was very enthusiastically received. She brought the opening address on Monday evening, in which she brought forth problems to be given consideration during the rest of the week. On Tuesday afternoon Mrs. Overton held a discussion group, at which various problems of youth were discussed, and ended with a wonderful discussion of prayer, which was an inspiration to all. She conducted a similar group on Wednesday afternoon, preceded by a discussion group for adult leaders. On Tuesday evening at the platform hour Mrs. Overton brought the message, speaking on the subject of a Christian's world. Her last message to the group came at the business session on Thursday, at which she spoke very briefly in a message of consecration.

With Tuesday morning came the beginning of class work. Each delegate was registered in one class, at which he worked for two periods each day. The courses and their instructors were:

Enriching the Spiritual Life—Rev. W. L. Clegg.

Life of Jesus—Rev. Henry G. Ruark.

World Peace—Dr. J. M. Culbreth.

What It Means to be a Christian—Mrs. H. B. Baum.

Ideals for Christian Homes—Rev. F. B. Joyner.

A Methodist and His Church—Rev. Floyd M. Patterson.

Administering Young People's Work in the Small Church—Rev. O. W. Moerner.

Worship in the Young People's Division—Mrs. Reba C. Rickard.

Recreation and Personal Development—Rev. Forrest Hedden.

Evangelism and Church Relationships—Rev. E. B. Fisher.

Rev. J. G. Phillips served very ably as dean of the assembly, and was assisted by a competent staff consisting of Mrs. E. L. Hillman, assembly mother, Mrs. R. G. Fitzgerald, Mrs. B. F. Boone, Miss Ola Morris, hostesses, Miss Alma Cade, pianist and director of music, Rev. Forest Hedden, director of recreation, and Mrs. F. B. Culpepper, assembly nurse. Mrs. H. C. Rickard was in charge of the worship services and rendered valuable service in that capacity.

The annual banquet was held on Wednesday evening under the direction of Mr. Linwood Blackburn, president of the Young People's Orgaization. The decorations and program were built around the idea of a book fair. Rev. Henry G. Ruark delivered the keynote address, speaking on The Greatest Book. Following the banquet the missionary program was held and a missionary program, "Ba Thane," was presented under the direction of Mrs. H. C. Rickard. Admirably rendered, the play took its place as one of the most inspiring and thought provoking features of the assembly.

On Thursday night Dr. H. E. Spence, chairman of the North Carolina Board of Christian Education and member of the faculty of Duke University, led the consecration service and brought a most helpful message.

During the business sessions of the week Rev. O. W. Moerner, as representative of the General Board of Christian Education, brought greetings from them and spoke on the great Youth Crusade which is before us. Too, he conducted a forum for union leaders which was most helpful. The district directors made their reports, all indicative of good work on their part during the past year. All the directors were present for the assembly and contributed greatly to its success. The directors for the next year are: Durham district, Rev. M. W. Lawrence; Elizabeth City, Rev. R. E. Walston; Fayetteville, Rev. P. H. Fields; New Bern district, Rev. W. A. Tew; Raleigh, Rev. Leon Russell; Rocky Mount, Rev. W. C. Wilson; Wilmington, Rev. F. B. Joyner.

Mr. Phillips, who has served as dean or instructor for several years in the assemblies, has resigned. For 12 years he had rendered effective service in the assembly and he has contributed greatly to the progress which has been made.

On Wednesday at the business session officers were elected for the ensuing year. They are as follows:

President, T. M. Phillips, Jr., Raleigh.

Vice President, Joyce Griffin, Lemon Springs.

Secretary, "Ted" Cox, Mt. Olive.

Treasurer, Flora Thompson, Raleigh.

Publicity Superintendent, Gene Purcell, Erwin.

Assembly Dean, Rev. M. W. Lawrence.

The assembly closed at noon on Friday with the installation of new officers and the sacrament of the Lord's Supper, the service being led by Rev. R. W. Bradshaw, assisted by Rev. J. G. Phillips and the district directors.

FIRST LOUISBURG CHRISTIAN ADVENTURE ASSEMBLY

The Christian Adventure Assembly opened its first 1938 session on June 23 at Louisburg College. After an afternoon of registering and room assignments the intermediates held their first assembly that night. The business being completed, we were delightfully entertained at a "get acquainted" party by the faculty. "Initiation" was given to those who were attending their first conference. Games were played and refreshments served.

The next morning at the assembly meeting Davis Bruton, chairman, presented the report of the nominating committee. Officers elected were: Cline Gill, Kittrell, president; Fern Rice, Durham, vice president; Jane Gardner, Washington, secretary; Eugenia Craft, Wilmington, publicity chairman.

Friday evening the boys and girls hiked out to the Green Hill House, an historical spot at which the first Methodist conference in the United States was held. After enjoying a picnic supper we gathered in a group and held our evening vespers. We returned to the campus a tired but happy group.

On Saturday morning we followed our regular schedule of morning devotions, classes, committee meetings and interest groups. During the afternoon the campus fairly buzzed with excitement over the banquet which was to be held that night. The banquet hall was beautifully decorated by Mr. Linwood Blackburn and his committee to carry out the idea of an animal fair. The program included the invocation by Mr. Bradshaw, a toast to the girls by Robert Shaw and one to the boys by Eugenia Craft. During the intermission Miss Alma Cade's music group sang a selection entitled "Curiosity," and piano solos were played by Florine Dunn of Mebane and Billy Craig of Wilmington. Fern Rice gave the toast to the faculty, to which Mrs. F. M. Patterson made response. Between courses Bob Sawyer of Raleigh played two selections on his accordion. The program was then turned over to Dean Brown, who was master of ceremonies at a beauty contest. The prize was awarded to the cutest couple, Jane Gardner and James Archie Johnson. At the conclusion of the banquet we gathered in the parlor for stunt night. The group exhibited their talent in a number of instrumental and vocal solos.

On Sunday morning we had our classes and then went to the Louisburg church, where we had a communion service for our group, followed by the regular preaching service, with Rev. J. G. Phillips, pastor, preaching. After our evening service. Mrs. Grace Overton spoke on the subject of "Poise." Again on Monday Mrs. Overton spoke. She conducted a discussion which was most helpful.

There were a total of 78 delegates at the assembly, the largest number ever to be registered for an Intermediate Assembly at Louisburg. Our staff was composed of: Dean, Rev. R. E. Brown, Henderson; instructors, Miss Ola Morris, Washington; Miss Frances Newsom, Littleton; Mr. Linwood Blackburn, Fayetteville; Rev. R. W. Bradshaw, Durham; interest group leaders, Mrs. F. M. Patterson, Durham; Miss Sara Spruill, Goldsboro; Miss Alma Cade, Durham; assembly mother, Mrs. W. C. Wilson, Nashville; assembly nurse, Mrs. F. D. Culpepper, Louisburg.

All of the delegates have had a wonderful time and hate to go home. We are all grateful to the teachers who have so graciously helped us. We are looking forward to another assembly next year.

Eugenia Craft,
Publicity Chm.

The Western North Carolina
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For Christian Workers
LAKE JUNALUSKA JULY 18-23, 1938



The Assembly Is a Place of Beauty and Inspiration

CONFERENCE STAFF

Carl H. King - - - - - - - - - - Care S. S. Cafeteria, Junaluska
Jesse G. Wilkinson - - - - - - - - - - - Box 828, Salisbury
Elizabeth Oliver - - - - - - - - - - - - Box 828, Salisbury
Mrs. John F. Kirk - - - - - Lower Lakeside Lodge, Lake Junaluska
Charles P. Bowles - - - - - - - - - - - - - - - Belmont

DISTRICT DIRECTORS

Children		Adults	
Asheville District			
		Harold Groce, Route 1, Beaverdam Road,	Asheville
Charlotte District			
Miss Kate Crowell - - - -	Indian Trail	Mark Q. Tuttle - - -	Brevard St., Charlotte
Mrs. H. B. Simpson, - -	First Methodist Church, Charlotte		
Gastonia District			
Mrs. F. H. Cunningham - - - - -	Gastonia	J. Chalmers Grose -	501 Firestone Blvd., Gastonia
Greensboro District			
Mrs. O. D. Nelson -	904 Magnolia St., Greensboro	James W. Fowler, W. Market St. Church,	Greensboro
Marion District			
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Margaret Gray -	1234 Fourth St., Winston-Salem	A. E. Brannock - - - - - -	Lexington

For information about the Conference School get in touch with members of the conference staff or with the district directors at the addresses listed above

Vacation Bible School at Plank Chapel

By MRS. U. B. ALEXANDER

The vacation Bible school of Plank Chapel, on Tar River Circuit, held commencement exercises at the church on Sunday morning, June the 26th, with 42 members who had perfect or nearly perfect attendance receiving certificates of credit. There was an enrollment of fifty-two and about a dozen teachers and other workers. The school was supervised by Mrs. B. L. Rowland, who is superintendent of children's division, and Rev. J. A. Martin, pastor of the church. Each day the school opened at 9 o'clock and held until 11 o'clock. Miss Betty Young, of a sister denomination, was pianist and also assisted Mrs. T. L. Fuller with the primary group. Their main study was about "Bible Homes." The beginner group had Miss Sarah Gill and Robert Cline as their leaders, and their study was on "The Out of Doors." The juniors, taught by Miss Ruth Gill and Miss Frances Flemming, took up a study of the Bible itself, using the text book, "What Is in Your Bible?" while the intermediates, with Miss Alice Cline Smith and Miss Sallie Mitchell, were learning the history of the Methodist church in general but most especially the history of the local church. Rev. J. A. Martin conducted the worship periods and taught the children the meaning of the Apostles' Creed which is used in worship services, reading the Creed each morning and explaining a phrase of it each day, giving a Bible reading on which each phrase was based. Mrs. Martin assisted in the group singing.

On Wednesday Mrs. Fuller, Mrs. Rowland and Miss Betty Young gave a surprise treat of iced lemonade and home-made cookies to the primary and beginner groups and on Friday around thirty-five members of the school and about fifteen adults, including several of the teachers and a number of parents, went over to Raleigh and enjoyed a picnic lunch on the Methodist Orphanage grounds and later were shown over the buildings and amusement places by two of their boys and two girls of the teen-age who had lunched with the group. Other courtesies were extended by the Orphanage, making it a very delightful visit to the Methodist institution. About two o'clock the group left for the State Museum, where the children thoroughly enjoyed looking at the many wonderful things exhibited there, the live snakes seeming to attract the most attention of all.

The commencement Sunday morning brought to a close two weeks of very profitable and enjoyable work, play and study together. Each teacher, with her group, gave some exercise or dramatization, showing to the congregation something of the work they had done and the things they had learned during the course. Miss Sarah Gill spoke for her group, telling how the little tots had worked and played together while they learned about things "Out of Doors." Little Nellie Gray Kittrell, R. T. Hayes, Vernon Abbott, and Margie Brown sang a quartette and gave a recitation in unison, then Miss Gill awarded the certificates to all in her group who had had perfect attendance, or had not been absent more than two days.

Mrs. Fuller gave a word of welcome to the congregation in behalf of the school and invited them to visit their work room and see the many interesting things the primaries had made, especially the flat-roof house, patterned after a Hebrew home in Palestine, since their study was about "Bible Homes." The exercises of her group included songs, prayer, Bible verses, etc. She presented attendance certificates to about ten of the primaries.

The main feature of the junior group was a dramatization of the anointing of David in the house of Jesse, his father. About eight children took part in this. Miss Ruth Gill, their teacher, awarded their certificates.

Most interesting of all was the dramatization by Miss Alice Cline Smith's class of the history of Plank Chapel, the local church. This was presented as a visit of two of the old Plank Chapel grandmothers and their grandchildren to another sister member in the early days of the church. This history sketch was arranged by Miss Sallie Mitchell and was taken from a former history of the church which was gotten up by Mrs. Nettie Allen Deans and Mrs. Lessie Gill Young, which history was presented in a pageant at Plank Chapel about 13 years ago. During the visit, the conversation of the ladies and the questions of the children brought out some of the historical facts in a most interesting manner, and the ladies were dressed after the fashion of their day. Some of the information disclosed was that the old camp meetings were held here before there was any church, but the church was organized at the first Methodist Conference in America, which was held at the old Green Hill house near Louisburg. The first building was of logs and situated on the land which is now owned by Mrs. J. Bayard Allen. Later the log house was discarded and one was built of plank, the first of its kind throughout the country, hence its name. (The land for this building was given by old father John Young, a local preacher, who preached at the church on Christmas day for fifty-two years in succession. The present building is the second built of plank and is located on the same site. The seven Sunday school rooms were added in 1925, during the pastorate of Rev. J. C. Williams.) There have been sixty-six preachers serving the church, and the membership has steadily grown until at present there are about three hundred on roll. The Sunday school was organized almost at the beginning of the church, with a long list of faithful superintendents holding office, the first of these being Dr. William Clark and another more recent one was J. Bayard Allen, who served for more than thirty years. Membership in the church school now is about two hundred, with T. L. Fuller, general superintendent, and Rev. J. A. Martin, pastor.

The group sang together, "The Church's One Foundation," and left the scene when grandmother Mary announced that dinner was ready.

Miss Smith told how much she and Miss Mitchell had enjoyed working with their group and studying the "History of the Church," and then presented their certificates of attendance.

Mrs. Rowland expressed her thanks to the children, the workers, the parents and to all who in any way had helped to make the Bible school profitable and successful.

The church school benediction closed the event.

On four afternoons during the two weeks of Bible school for the children, the ladies of the two missionary societies of the church, also from the Kittrell society, jointly held their annual Bible study class at the church, with Rev. J. A. Martin teaching. The text book, "Stewardship of All of Life," was used, and proved a very beneficial and inspiring study.

Mrs. H. F. Mitchell is study superintendent in the woman's society and sponsored the course.—Reported by Mrs. Clara Young Alexander.

MY MOTHER'S CHURCH

The church that she loves has a welcoming door,
And the windows are warm-colored glass,
Where the sun streams through with a far richer hue
Than you see from outside when you pass.

The church that she loves is quiet and and still,
Where the people go reverently in;
And you feel, as you enter, the presence of God,
No matter how bad you have been.

The minute the deep organ tones touch your ear,
Heart and soul are lifted on high
While you silently worship the Lord of the heavens
Or dream of the Sweet By and By.

The hymns that she loves are a heritage that
Has come to us down through the ages.
She has found peace of mind of a comforting kind
On each one of the loved hymnal's pages.

The Book that she loves to hear read o'er and o'er
Has ever been food for her soul.
It strengthens and lengthens the years of her life
As she joyfully lives toward her goal.

There's an end to the service in the church that she loves.
"It was good for us all to be here."
And she prays that she may, while the Lord lets her stay,
Come back fifty-two times a year.

—Ruth Van Riper.

Note.—The church referred to in this poem is First United Brethren church, Chambersburg, Penn., of which the writer, with her mother, was formerly a member.

THE METHODIST ORPHANAGE

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Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

The excessive rains throughout the bounds of the North Carolina conference have damaged the crops considerably. The Methodist Orphanage lost 15 tons of perfectly beautiful alfalfa hay due to the long wet spell. Some of our crops are also injured by the excessive rains. We are getting an abundance of fresh vegetables now, and hope to have all we can consume until frost. Our boys are working early and late to keep our truck farm cultivated.

* * * *

Ethel Britt and William Tucker represented our senior Epworth League at the Young People's Assembly which was held at Louisburg College last week. These two outstanding young people returned home last Friday evening, after spending a most enjoyable and profitable week at the Assembly. No doubt they will put pep and new life into our senior Epworth League. It is thought by many that the Assembly was the best that has ever been held. I was glad that we could have two representatives at the Assembly, because they have returned home with a larger vision of the work that our young people are endeavoring to do.

* * * *

Although I have only been in the orphanage four years I have learned to love this home very much.

On August 2, 1934, my father died and only about one month later, on September 5, I came to this home a broken-hearted boy. To make it worse I knew no one except my brother and sister. Each was younger than I and could therefore offer to me little consolation. But soon I began to learn the many faces in the home and therefore I began to get along as well as I did in the home of my parents.

Today I can look back and appreciate all the help and the advice the teachers, cottage mothers, and superintendent have given to me. I am a vigorous and straightforward young fellow who is ready to step out into the world and try to hold my own. The reason for this—the early training of my parents and the later training I received in the home—The Methodist Orphanage.

As I leave this home I want to express my sincere appreciation to the people of eastern North Carolina or elsewhere who have contributed to the upkeep of this wonderful home for the homeless. I especially want to thank the members of the "Lota Leigh Bunn" missionary society of Old Trap, North Carolina, for being responsible for my clothing during the last four years.

Douglas Tucker.

* * * *

I regret very much that the happiest eight years of my life are over and I am to leave one of the most Christian homes in North Carolina, made possible by the kind friends of the North Carolina conference.

I wish to thank each of you for everything you have contributed toward our home.

My heartiest appreciation goes to the Daughters of the Wesley Sunday School Class at the Centenary church of New Bern for the nice clothes they so kindly sent me during my stay at the Methodist Orphanage. Not only do I appreciate the clothes, but the love and interest they have also shared. I shall never forget their kindness.

Next I wish to thank the doctors of Raleigh who have so kindly kept us in good health.

I wish to thank Mr. Barnes and his co-workers who were ever so kind to me. I can truthfully say Mr. Barnes is a real dad to every child at our home. It is he who always shares our sorrows and is always ready to help us in our troubles.

May I always live up to the standards of the Methodist Orphanage, and remember everything it has taught me.

Minnie Dudley.

* * * *

Mrs. Nellie B. Rives writes as follows about the visit of our singing class to the Sandy Cross and Nashville charges last Sunday: "Our morning service was with Rev. C. B. Peacock at Bethlehem church on the Sandy Cross charge. Mr. Peacock is new in our conference. He surprised us by having such a large crowd of pepole out for the service. His church was filled and cars were parked near the windows, so that those who sat in the cars could see, while many stood at the doors and windows. The pastor is doing good work here. He has organized cottage prayer meetings in the communities of his churches, and he is often with them in these meetings. The offering was very good, and was handed to us as a "special," which was sincerely appreciated. I am told that the Sunday school work on this charge is very good.

Rev. W. C. Wilson of Nashville was our host for the evening service. We are always glad to visit with our friends here, who are very hospitable. I had the pleasure of having dinner in the lovely home of our friends, Mr. and Mrs. J. N. Sills. The churches in Nashville have combined services during the summer months, and this was the evening to hold the worship in the Methodist church, so other denominations joined in with us. Mr. Wilson is a close friend of the Orphanage, and showed us every kindness. We thank him and his people for their help."

He being the holiest among the mighty, and the mightiest among the holy, has lifted with his pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages.—Jean Paul Richter.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

ELIZABETH CITY DISTRICT MEETING

The Auxiliaries of the Elizabeth City District met at City Road Church, Elizabeth City on May 5th, for their annual meeting with Mrs. J. L. DeLancy, District Secretary, presiding.

Rev. E. D. Weathers, pastor of the church, led the morning devotion, using the scripture: "Ye are the light of the world." "Some of us like to dwell in the shadows," said Mr. Weathers, "but if we are to do our best work we must keep our faces turned toward the sun."

Mrs. M. A. Hooper, President of City Road Auxiliary gave the welcome address, cleverly written in rhyme. Mrs. Pete Daniels of the Wanchese Auxiliary responded by having the congregation join hands and sing the first and fourth verses of "Bless the Tie That Binds."

The Minutes of the lest meeting were read by the secretary, Mrs. B. W. Thach.

Roll was then called and reports made of the work being done in the seven zones, Perquimans-Chowan zone receiving the banner for having most auxiliary officers present.

The District Secretary gave a report of the work done in the district during 1937. This district won the African banner for having most church schools sending in their 4th Sunday Offering; also the World Outlook subscriptions for having most new auxiliaries. At the close of the district secretaries report the little book, "God's Minutes," was presented to the four Efficiency Aim auxiliaries and all joined in singing, "Jesus Calls Us Over the Tumult."

The different departments of work were taken up — Study, Pascurcam Zone, Study Certificates awarded; Young Women's Circles was ably stressed by Mrs. Maxine Daniel of the Dare Zone. Mrs. Blanche Meekins of Beaufort-Hyde Zone read resolutions on baby specials and little Alice Spencer was made a life member by her Aunt, Miss Emily Love Spencer of South Mills. Mrs. J. P. Thompson of First Church, stressed Spiritual Life Groups and the use of the Upper Room. Plymouth Zone represented by Mrs. Lennie P. Jackson, gave a splendid talk on World Outlook and Advocate page.

There were Posters on each phase of the work. The hymn, "Be Strong, We Are Not Here to Dream to Drift," was sung.

Impressions of the Conference at Greenville were given by Mrs. W. E. Brown of the Gates Zone. This was Mrs. Brown's first attendance at an annual conference. From her report she will be with us in Washington next April.

Our guest speaker for the day was Miss Euline Smith, Missionary to Korea, now home on furlough. The audience sat spell-bound for an hour while Miss Smith took us, in a word-picture with her on one of her itinerating trips through rural Korea.

The mid-day luncheon served by the ladies of City Road Church was bountiful and splendidly served and this hour of fellowship was enjoyed by all present.

The afternoon session was opened with Mrs. Earl Meekins of Englehard, giving the devotions. She stressed the thought that we need to be still and hear God speak to us.

Judge W. C. Moore of Elizabeth City gave a stirring address on Temperance and Peace.

In connection with our Christian Social Relations work, Mrs. Jennie Butler, a negro woman who had attended the negro training school at Winston-Salem brought greetings from her race and told us what it meant to the negro women to be able to have the training this school gives.

Report of the courtesy committee was given by Mrs. John Poe of the Hertford-Bertie Zone.

Miss Euline Smith then led us into a period of worship that was heart searching, using as her thought, "The Call of Jesus to His Followers." The meeting closed by singing the last verse of "Jesus Calls Us," very softly as a prayer.

MT. BETHEL W. M. S. HAS EXCELLENT MEET

The Woman's Missionary Society of Mt. Bethel Church, Bahama, met at the home of Mrs. M. P. Sanford on a recent date.

Mrs. M. C. Dunn had charge of the devotional The group sang "The Son of God Goes Forth to War." Then Mrs. M. C. Dunn and Mrs. C. M. Allen read articles of interest, after which Mrs. J. E. Patrick and Virginia Dare Patrick sang a duet, "Beneath the Cross of Jesus." The monthly pamphlet, discussed interestingly by Mrs. Dunn, was entitled "Building the Kingdom of God in Japan."

Mrs. C. M. Allen, president of the auxiliary, presided over the business meeting. She also reported on the supper held recently, and stated that the proceeds were divided equally with the Sunday school class which helped to sponsor the supper. Mrs. Sanford reported on the district meeting attended by several local women. Mrs. Allen suggested that the society use as its major project for the month, its influence in creating more interest among the children and young people in attending Sunday School. She suggested that the auxiliary send them cakes.

Mrs. Sanford served her guests dainty pineapple salad, mints, and ice tea.

Those enjoying Mrs. Sanford's hospitality were: Mesdames James Cooper Mangum, Clifton Ball, C. M. Allen, D. B. Roberts, D. M. Thompson, Robert Harris, W. F. Long, J. E. Patrick, Dewey Crabtree, C. P. McEntire, A. A. Wicker, M. C. Dunn, and Miss Virginia Patrick.

JOINT ZONE MEETINGS ANNOUNCED

The annual mid-summer joint zone meetings of Durham district will be held as follows:

Chatham-Orange—Tuesday, July 19, at Mt. Pleasant, near Bynum.

Alamance-Caswell—Wednesday, July 20, at Shiloh, on highway 54, 16 miles north of Burlington.

Durham-Person, Thursday, July 21, at Rougemont.

The meetings will begin at 10 a. m. and last until 4, with an hour intermission for lunch. Everyone is asked to bring light lunch, which will be supplemented by all the hostess churches.

Miss Lelia Judson Tuttle of the Western conference, who has been in China many years and is now at home on furlough, will tell of the work and conditions in China; she will have a message of great interest and import.

Mrs. W. C. Chadwick, conference secretary, will also be present and speak of the work being done and important phases of missions.

Mrs. E. L. Hillman, new president, has been invited and hopes she may be present for the three days; Mrs. B. F. Boone, study superintendent, usually attends, and she is being expected.

Every president is urged to attend her meeting, bringing a delegation. Round table discussions will be held and much interest and helpful information will be given out by the speakers. Reports will be herd from all societies.

Pastors are cordially invited to attend; women from churches having no missionary society are especially invited to be present.

These joint meetings have proved to be most beneficial to the district, and this year the programs are more attractive than ever.

FREE PEACE POSTERS

Five posters are being produced to assist peace advocate in stimulating community discussion and participation in the Campaign for World Economic Co-operation. This organization is sponsored by forty national organizations working through the National Peace Conference. Two posters are ready for spring and summer; three posters will be ready for fall. All the posters are free, but one cent will be necessary for their carriage charge. If more than fifty posters are ordered, they will be sent C. O. D.

These posters should prove invaluable in helping to stimulate interest in world peace. They should be brought to the attention of clubs; schools; churches; civic, social, business and labor organizations. They should be posted on bulletin boards and in stores and other public places throughout the town. They may be ordered from National Peace Conference, 8 West 40th Street, New York City.

On May 8 the Executive Council of the Methodist Church in China conducted a church workers' council in the Chinese Y. M. C. A. in Frenchtown, Shanghai. The meeting began at three o'clock and closed at nine o'clock. Chinese supper was served. Some 240 workers attended.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE QUIET HOUR

For a moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in,
Bend the knee, alone with Jesus, in the silence of the morn
And in heavenly sweet communion let your duty be born.

For a moment in the morning, take your Bible in hand,
Catch a glimpse of sacred wisdom from the peaceful promised land;
It will linger still before you, when you reach the busy mart,
And like flowers of hope will blossom into beauty in your heart.

Take a moment in the morning, just a a moment, if no more;
It is better than an hour, when the trying day is o'er,
'Tis the gentle dew from heaven, 'tis the manna for the day,
If you fail to gather early, it alas, may melt away.

—Selected.

To Jesus prayer was an open window out upon the eternal, where the norrow horizon of Galilee or Judea fell away, and he saw beyond the bound of time and space. To him, prayer was a tryst where he could learn the Father's will and set his face like a flint to do it. How is it that many Christians so far fail of comprehending this inner source of power as to neglect it, and forego their chief store of spiritual enrichment? Do we need a new outlook, a spaciousness of spirit, a broader conception of Christian brotherhood, a fresh self-giving to make Christ known and to follow his at all costs in this day of need and of crucial testing?—Mrs. J. L. Cuninggim, in The Upper Room.

DEATH OF MRS. L. H. MARTIN

News of the death of Mrs. L. H. Martin of Greensboro, which occurred at her home in that city on the evening of June 27, came as a distinct shock and brought deepest sorrow to her numerous friends in our conference who knew and loved her.

She had been ill for several weeks and her passing was not unexpected by those closely associated with her.

Mrs. Martin was a consecrated Christian, ever ready to give of her time, talents and service for the advancement of Christ's kingdom. She was most active in the work of her church —West Market—and for a number of years has been affiliated with the various organizations of the church, as teacher of the Sunday school class for women, which bears her name; leader in the missionary organizations and active in every good work which was committed to her.

At one time Mrs. Martin was an officer in the woman's missionary society of our Western North Carolina conference, serving as superintendent of the young people's work, in which she was most efficient and successful. She was highly endowed, mentally and spiritually, and in her daily life manifested in the highest degree those virtues which are the fruit of the indwelling of the Holy Spirit.

We shall miss her and the influence of her consecrated life will live in the hearts of those who knew and loved her. She has left a rich legacy in the example of a beautiful Christian character enriched with every Christian grace and virtue.

We extend to her loved ones our deepest and most heartfelt sympathy in their sorrow. "Precious in the sight of the Lord is the death of his saints."

STERLING-SWAIN

Announcement has come to us of the approaching marriage of Miss Mary Sterling, only daughter of Mrs. John Gretter Sterling of Winston-Salem, and Mr. Horace Ether Swain, which interesting event will be consummated Saturday afternoon, July 9, at half after five o'clock in Burkhead Methodist church in Winston-Salem.

We extend our congratulations and best wishes in advance to the young couple.

SCARRITT COLLEGE CLOSES A SUCCESSFUL YEAR

With impressive graduation exercises in Wightman Chapel and with an address by Bishop Arthur Moore, Scarritt College closed another most successful year Thursday afternoon, June 2. Following the commencement address Dr. J. L. Cuninggim, president of Scarritt, conferred degrees upon a class of 35, 17 of these receiving Bachelor of Arts degree, 14 Master of Arts, and four graduate vocational diplomas. Among the list of graduates we notice the names of Miss Louise Avett and Miss Ethel Kerr from North Carolina and Miss Siu-Lin Sho of China. During the past year Scarritt has enrolled students from 22 states and nine foreign countries, including Brazil, China, Cuba, Congo Belge, India, Japan, Korea, Mexico and Scotland. The total number of students completing one or more courses at Scarritt during the year was 318.—From The Missionary Bulletin.

REBUILDING LIFE ANEW ON A ROCK FOUNDATION

"It rebuilds life anew on a rock foundation,' is the description of Christianity given by Miss Dong Jeu-Chung, Chinese worker at the Moore Memorial church, Shanghai, writing under date of May 11, to express appreciation for what the church in America has done to help the Chinese people. Even in the midst of the terrible destruction going on in China today, Miss Dong says that Chinese Christians have found belief in the Christian religion to give "freedom and happiness such as we have never experienced before. It rebuilds life anew on a rock foundation," she adds, "and gives the spiritual life a joy through all eternity."

She believes the people of China are eager to learn the true laws of Christianity—"to learn to be honest, unselfish and pure, to love and respect one another in every way and to lead a clean and wholesome life." This is what the Chinese believe education in religious ideals to be. "It is not enough," she says, "to learn the material works of being a Christian; it is essential to train our characters as well."

On behalf of the Chinese people, Miss Dong expresses appreciation of the American missions that have been established in China and of the missionaries who have been sent out to bring the Chinese people an understanding of Christianity. She says in conclusion:

"Since the missionaries came to China, the people have reformed a great deal. Christianity has spread, and the Chinese are coming to love one another, and are willing to sacrifice their lives for their country. I hope as time goes on the people of China will be united, helpful, and willing to work, so that treachery, robbery, and other things may be suppressed and peace be established."

PROPOSED PROGRAM OF RURAL WORK FOR CUBA

That the new program of rural work which the Woman's Section of the Board of Missions is proposing to establish in Cuba will be warmely welcomed by the Cuban people themselves is the belief of Miss Sallie Lou MacKinnon, foreign secretary Woman's Section, who recently spent ten days on the island investigating conditions.

Miss MacKinnon went to Cuba especially to confer with Methodist missionaries and national Methodist leaders as to the best plans for the proposed rural work. In her investigations she drove over many miles of fine highway and jolted over miles of rough road, visiting sections where a rural program is desperately needed. She found rural schools already being established by the government and a marked educational awakening all over Cuba. Government schools that were closed six years ago at the time of her visit are now filled to overflowing with students.

In the eight regular hospitals maintained by the board of missions on foreign mission fields, 138,186 patients were treated during the year 1937. The board also co-operates in the support of two other medical centers—the Severance Union Medical College and Hospital, Seoul, Korea, and the Sanatorio Palmore in Chihuahua, Mexico.

The Publication of the Spanish edition of the Upper Room (El Aposento Alto) was begun in January, 1938, with Dr. Juan N. Pascoe of Mexico City as the translator. This periodical has been given a warm reception in Mexico and throughout all Latin America.

In the rural section of the South there are more than 16,000,000 people unrelated to any church or character-forming organization.

Sunday School Lesson

JULY 10

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Caleb: Lifetime Devotion

Scripture—Joshua 14. 6-15

The ten men who were sent up by Moses to spy out the land reported that it was a goodly land, but was full of cities walled up to heaven, and giants in whose presence they seemed to themselves like grasshoppers. But Caleb and Joshua, admitting all the difficulties, nevertheless said, "Let us go up at once, for we are well able to overcome it."

Varieties of Optimism

There are two kinds of optimists, those who are brave through ignorance of what they are about to face, and those who are brave in the face of a full knowledge of all the difficulties. Caleb and Joshua were optimists of the latter class. But, as it often is today, the sane optimists failed to win out with the multitude, and Israel went back into the desert for forty years, just as America through selfish timidity failed to assume the moral leadership after the World War that mankind was then so willing to bestow upon her.

And now, forty years later, we meet Caleb and Joshua again. Joshua has become the leader of the people, and Caleb, an old man of eighty-four, is still fresh and youthful in spirit. His habits of believing in God has kept him young and the optimism of his youth in the face of danger has hardened into a fixed mood of daring.

We talk about the hardening of the arteries, but there is also such a thing as the hardening of the character to fix attitudes of youthful courage and hopefulness. The Revelator hears a great voice proclaiming the time when character will become permanent: "He that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Caleb's Optimism Vindicated

But Caleb's optimism has not only brought a blessing to his own life and character, but it has been vindicated by the outcome. Israel is already in Canaan. And now he reminds Joshua of the promise of Moses that because he had wholly followed the Lord he should have a special inheritance in the land of promise.

We would expect him, as he is old now, to ask for some rich bottom land, but instead he looks up to the heights and says, "Give me this mountain." This is the most impressive part of our story. An old man who can have his choice asking not for a rest in the valley, but for a mountain to conquer! Perhaps, said Caleb, the Lord will enable me to drive out the Anakim. He found the secret of eternal youth, and he offered his daughter Achsah to any man brave enough to help him.

The Hopefulness of Maturity

Caleb reminds us of Paul who, when he was old, tells us that he was still an athlete, and said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And he exhorted as many as were mature Christians to be likeminded; or, in other words, to show maturity by a fixed habit of always reaching out bravely for the higher things.

This is very hard in view of the increasing feebleness of age, and especially in view of age's increased insight into the difficulties that we are sure to meet. Youth is often courageous because of superabundant physical and mental energy and sheer ignorance of the obstacles ahead. But it is a glorious sight to behold a man who, in spite of waning vitality and increasing knowledge of the difficulties, nevertheless retains the courage of youth.

Paul knew that such optimism came only from a divine re-enforcement, and so he prayed for the church, that they may abound in hope through the power of the Holy Spirit (Romans 15. 13).

It was always dangerous for Christian leaders to take advantage of the natural hopefulness of youth and persuade them to embark in spiritual adventures whose difficulty they do not see. Jesus kept warning His disciples of the dangers ahead. He knew that nothing kills faith like false hopes.

He turned one day to an enthusiastic and excited multitude, and said, "If any man . . . hate not his father, and mother, and wife, and children . . . yea, and his own life also, he cannot be my disciple." And again, "If any man would come after me, let him deny himself, and take up his cross and follow me." Or, in other words, let him prepare himself for the exigencies of each day.

Realism and the Bible

One of the great services of the Bible as a whole is its constant and frank portrayal of the discouragements that the man of faith is sure to meet. The Bible is the most realistic book in the world, and yet the most optimistic. It is an antitoxin against false hopes, and at the same time a powerful heart stimulant. It warns us of the crosses we must face, but at the same time keeps before us the vision of Him who said, "I am he that liveth and was dead; and, behold, I am alive for evermore."

When Othniel by his exploits won the daughter of old Caleb, she moved him to ask for a possession. And then we are told that she said to Caleb, "Thou hast given me a south land; give me also springs of water." And Caleb gave her the upper and the nether springs.

And these spring symbolize gifts that every man ought to give to his daughter. The upper springs may well be the sources of inspiration that come from a knowledge of God, and of the book of life, and the secret of refreshment through prayer. And the lower springs may represent the refreshment that comes from a knowledge of inspiring literature, a love and appreciation of nature, and a joy in the practical arts of homemaking.

It is not hard to believe that in the other world old Caleb is still a mountain climber, and is still saying to God, as new heights break on his vision, "Give me this mountain!"

MEDICINE DAY

By Frank D. Elmer, D.D.

It will come! It will surely come, soon now—that day when all the earth is winter but all the sky is spring. The Indians called it "Medicine Day!" The soil is frozen hard as nails, snow is heavy on the fields, roadside edges are thick with ice. We give scant notice to these things on Medicine Day. Yesterday they absorbed our attention and provoked our complaint, but not today. Today the song sparrows and bluebirds are singing, the air is buoyant, warm sunshine and blue sky distill exhilarating fragrance, the sense of hibernation drops from us, we are no longer stifled, the world around expands to infinity, our spirits rush out to explore the universe in search for God.

Let nothing deprive you of the privileges of Medicine Day! When it comes leave your rest, leave your task, spurn the protection of roof and highway, avoid even your friends unless they will join you in your questing; seek the mountain brook in the quiet valley over the hill; walk silently in awe among the giant pines and hemlocks; linger at the swamp run, to the south, where the willows blow; follow the trail by the pasture wall. Tonic of spring is the benefit to the body; thrilling whispers of awakening life are inspiration to mind and soul.

Jesus renewed his strength, provisioned his personality, on the mountain top, in the grove, by the lake. The Bible is a book of the out-of-doors. There is spiritual as well as physical danger in overhousing. I do not take it that Jesus was forced so constantly into the open by the living conditions of his time, nor lured so insistently to the presence of trees and breezes by an Edenic climate. There occur severe seasons in Palestine, blustery, disagreeable from snow or rain. Truth and beauty in our Lord responded instinctively to truth and beauty in nature. We may believe that Jesus deliberately chose the simple setting of Kurn Hattin for that sermon which has been called the Magna Charta of our Christian faith, and the shore of Galilee for his profound parables of spiritual life. It is difficult to imagine the Master's epochal pronouncements as being spoken first behind walls, in synagogues or temple. The places of proclamation add to the universal significance of these tremendous truths.

Let the bugles of Medicine Day sound the call to the Christian's heart: memorialize Jesus, hold rendezvous with him—out-of-doors!—The Watchman-Examiner.

Rags made paper; paper makes money; money makes banks; banks make loans; loans make poverty; poverty makes rags.—Elkhorn (Wis.) Independent.

Children's Storyland



WHEN THEY CAME HOME

Two little boys sat on the fence and watched the big moving van back up to the porch. They saw the big movers lift heavy trunks on their strong backs. They were two unhappy little boys, for all they could say was, "I don't like."

"I don't like this street," grumbled Bobby.

"I don't like this house" grumbled Jack.

Father came up the walk with a load of books from the car, and he heard what Jack said, "Of course it doesn't look like home. It isn't home yet."

Both boys looked up in surprise.

"It takes a lot of work to make a home. Home is where people who love each other work and play together. Everybody helps at home. Want to help carry books?" he asked.

So the two little boys walked behind the big moving men, and they carried their loads just as willingly.

"But it really isn't like home. There aren't any neighbors," Jack said sadly when Father stopped a minute to rest.

Father looked up and down the street. He saw the pretty white cottage next door, and the red brick house across the street where two tricycles waited on the porch.

"I am quite sure there are neighbors. Sometimes you have to be a neighbor first, you know."

Bobby and Jack looked up and down the lonesome street. No one was in sight. Then the screen door of the little white cottage opened slowly. They watched to see what would happen, for it seemed to be opening by itself. They saw why when a little brown dog dashed out the door dragging his leash after him, and then an excited lady came running out shouting and clapping her hands.

"Quick, Jack! You head him off, and I'll catch him," shouted Billy.

Of course two nimble-footed little boys were too smart for the little brown dog, and in no time at all they were carrying him back to his home.

"Thank you, thank you," she cried. "I wouldn't have had him run away for anything, for my little granddaughter loves him so. You are moving into the brown house, aren't you? Please tell your mother I'm coming over to see her when she is ready for company."

Eagerly the two boys ran home to report the news.

"She talked just like Mrs. West next door at the old home," Jack exclaimed when he had told the story.

"It is a little bit like home," Jack said slowly.

"Of course," mother laughed gaily. "Now help me with these blankets, and you'll each have a bed to sleep in tonight."

So they went to work willingly, for it was fun to be making a home.

When the long day was over, and the movers had carried in the last load of boxes, Mother sat down wearily.

"We'll get the supper," offered Father. "Come on, boys, we can make toast."

Bobby pointed out the window excitedly. Across the way the lady in the white cottage was carrying something smoking hot in a big kettle.

Jack ran to open the door.

"I knew you must be tired," she said, "and I brought over some soup for your supper. No, I'll not stay to talk now. I'll be back tomorrow. Let me know if I can help," and off she went leaving the delicious smelling soup on the table.

Father found dishes while the boys hunted spoons. They sat down at their old places at the old table in the new dining-room. They heard the old clock ticking outside in the new hall.

"Just a minute," said Mother. And from a packing box she brought the party candlesticks and gay red candles.

Father lighted them. Then he bowed his head while he gave thanks to the Heavenly Father in the old familiar words the boys knew so well.

Jack looked across the table after the Amen. "It's just like home," he said to his brother.

Bobby listened to the ticking clock. He watched the candlelight on his mother's face.

"It is home," he said happily. I'm so glad we came."—Selected.

Mary had a little lamb,
But now that lamb is dead,
It went to school this morn with her,
Between two slabs of bread.

—War Cry.

ROAD TO HAPPINESS

By Grenville Kleiser

The road to daily happiness
Is not so hard to find;
You walk ahead serenely
And leave your cares behind.

A word of cheer upon your lips,
A ready hand to give,
A smiling face, a snatch of song,
Will help you well to live.

The love you give to others,
The good that you may do,
Will bring happiness to you.
The helping hand you proffer,

The road to daily happiness
Is not so hard to find;
It's what you do for others
That brings true peace of mind.

"TEDDY"

By Lois M. Marmon

Not long ago "Teddy," a big shepherd dog, wandered into the small town of St. Clairsville, Ohio, and took up his abode. He wore no collar. Where he was from, or if he belonged to anyone, no one knew, but with his sunny disposition he made friends all over the village, especially among the children. Wherever you saw the largest group of boys and girls you were sure to see Teddy frisking back and forth among them, laughing (dogs do laugh) and waving his plumy tail proudly.

Teddy became the mascot for all football games and whenever there was a parade he pranced ahead of the procession, full of importance. Whatever the object of the parade was he seemed sure the success of it depended upon him. Children, high school students, and the grown-ups of the town grew to love and respect the friendly, happy dog. But, the law in Ohio requires that an unlicensed dog without a home must be put in the dog pound and after three days, if no one claims him, to give him a home and pay the license fee of $2, the dog must be destroyed. And so Teddy was caught and carried off to the pound!

What was to be done? The people of the village loved the dog and bemoaned his fate, but to the school children their friend's impoundment was nothing short of dire calamity. Tears and pleadings to release their pet were of no avail. Then, someone had a bright idea. A penny collection was started among the boys and girls to secure enough to buy Teddy's freedom and a license. The fund grew by leaps and bounds and totaled $9.45, more than enough.

The question of finding a home for the shepherd dog still remained much of a problem. Finally, a home was offered. Teddy would be taken in at the Belmont County Children's Home where he would have 200 children and a half dozen other dogs for company and three square meals a day! And the court decided that Teddy should still have the privilege of leading student parades and of being mascot at their games, the only condition being that the students keep the dog with them at all times and return him safely to the children at Belmont afterwards. This they gladly promised to do.—Our Dumb Animals.

"Change that ham and eggs to pork chops," snapped a restaurant patron.

"The chef's too busy to do any tricks just now," retorted the waitress.—Ex.

Teacher: "Now we find that X is equal to zero."

Student: "Whee! All that work for nothing."—Ex.

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Route 4, Winston-Salem, N. C.
June 27-July 10—Medicine Lake, Minneapolis, Minn.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Eden ..... July 7-July 17
Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Jonesville ..... June 26-July 6
Clyde ..... July 10-24
Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July

Carrboro Ct., Massey's, 11 10
Mebane, 8 10
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

August

Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July

Pasquotank, Halls Creek, 11 and 1 8
Washington, 11 10
Plymouth, Siloam, 3 10
Roper, Mackeys, 11 17
Columbia, Wesley's Chapel, 8 p.m. 17
City Road, 8 p.m. 20
Gates, Philadelphia, 11 24
Windsor, Ebenezer, 3 24
Williamston, 8 p.m. 24
Elizabeth City, First Church, 8 p.m. 27
Swanquarter-Fairfield, Providence, 11 31
Belhaven, Epworth, 3 31
Mattamuskeet, Watson's, night 31

August

City Road, 11 7
First Church, 11 14
Path, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1018 Hay St., Fayetteville, N. C.
THIRD ROUND

July

Hemp, Smyrna 6
Laurinburg, 11 10
Ellerbe, Jones Spring, 3:30 10
Hamlet, 7:30 10
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20
Goldston, 11 24
Glendon-Carbonton, 3:30 24

Hot Weather is Here—
Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

August

Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

July

Jones, Shady Grove, 11 10
Newport, Bethlehem, 11 23
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

August

Morehead City, 11 7

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July

Mamers, Mt. Arail, 11 9
Oxford, 11 10
Tar River, Ebenezer, 3 10
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August

Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July

Seaboard, Sharon, 11 10
Rosemary, New Hope, 3 10
Marvin, 8 10
Littleton, Bethel, 11 17
Scotland Neck, Palmyra, 3 17
Rich Square, Pinners, 8 17
Warren, Sarepta, 11 24
Sandy Cross, Belford, 3 24
Elm City, 8 24
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, 8 31

August

Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July

Town Creek, Bethel, 11 10
Shallotte, Andrews, afternoon 10
Southport, night 10
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17
Lumberton Ct., Bules, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace-Rose Hill, afternoon 31
Scott's Hill, night 31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

July

Hendersonville, 11 10
Acton, Sardis, 3 10
Haywood St., Asheville, 8 10
Asheville Ct., Emma, 11 17
Sandy Ct., Big Sandy, 3 17
Leicester, Leicester, 8 17
Saluda-Tryon, Tryon, 11 24
Fletcher-Mills River, Horseshoe, 3 24
Biltmore, 8 24
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31

August

Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Betheny, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

GASTONIA DISTRICT
Claude Moser, P.E., 608 South York St., Gastonia, N. C.
THIRD ROUND

July

Gastonia, Trinity, 11 10
South Fork Ct., Wesley's Chapel, 3 10
Gastonia, Smyre, night 10
Pelkville, Rehobeth, 11 16
Belmont, Main Street, 11 17
Belwood, Kadesh, 3 17
Cramerton, night 17
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

July

Madison, 11 10
Stoneville-Mayodan, Price, 3 10
West Greensboro, Friendship, 8 10
Oak Ridge, 8 11
Pleasant Garden, Bethlehem, 8 13
Liberty, White's Chapel, 11 17
Coleridge, Mt. Olivet, 3 17
Wesley Memorial, 8 18
Highlands, 8 19
Glenwood, 8 20
Mt. Pleasant, 8 21
Ramseur-Franklinville, Franklinville, 8 24
Farmer, Union, 11 31
Asheboro Circuit, Pisgah, 3 31

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
THIRD ROUND

July

Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort, 8 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 8 17
Elk Park Ct., Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Table Rock Ct., Fairview, 11 31
Granite Falls, 8 31

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

July

East Spencer, 11 10
Advance, Mocks, 3 10
Coburn Memorial, 8 10
Granite Quarry, 8 11
Farmington, Wesley, 11 17
North Main Street, 8 17
First Street, Albemarle, 8 20
Westford, 11 24
Shiloh, 3 24
Harmony, 8 24
Norwood, 11 31
Pfeiffer Ct., Tabor, 3 31
Park Avenue, 8 21

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

July

Olin, Macedonia, 11 10
Hiddenite, Liberty, 3 10
Elmwood, Elmwood, night 10
North Wilkesboro, 11 17
Moravian Falls, Miller's Creek, 3 17
Wilkesboro, Roaring River, night 17
Mooresville, Broad Street, 11 24
Catawba, Hopewell, 2:30 24
Jefferson, Jefferson, night 24
Highland-Rhodhiss, Rhodhiss, 10 31
Westview, 11 31
Jones Memorial, night 31

August

Creston, Sutherland, 11 6
Helton, Baldwin, 11 7

Warrenville, Moll Creek, 3 7
West Jefferson, night 7
Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Ball Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September

Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Maiden, Maiden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

July

Franklin, Snow Hill, 11 10
Cullowhee, Speedwell, night 10
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ... 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

July

Thomasville, Main Street, 8 8
Reeds, Bunker Hill, 11 10
Davidson, Arcadia, 3 10

RESOLUTIONS OF RESPECT

We, the members of Watson's Chapel Methodist church, wish to pay loving tribute to our dear friend, Mrs. W. S. Dudley, who was called to her home with God December 18, 1937.

Mrs. Dudley was a capable woman, and as long as her health permitted she was very active in all phases of the church work. Her faithful loyalty to the church and her beautiful Christian character caused her to be loved by all who came in contact with her. Mrs. Dudley is with us no longer in body, but her spirit lingers with us still, and we are sure that her influence will live on. We cannot express ourselves, but we feel sure she was one of God's elect. Therefore be it resolved:

First, That her way of living has been a blessing to us all, and that we thank God for her life and her devotion to the church.

Second, That we extend to her loved ones our love and sympathy, and that we remember them as she remembered us.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, and that we keep a copy.

Mrs. Margaret Gibbs,
Mrs. Geneva Payne,
Carl K. Wright.

IN MEMORIAM

Locust Hill Missionary Society wishes to pay tribute to the memory of our beloved Mrs. Lillie Neal (our first president), who entered her reward April 20, 1938.

Although physically afflicted for years, she attended every meeting as long as possible. When no longer able to be present in person, she proved in various ways that her heart was still in the great work. She truly remained faithful to the end.

In the life of Mrs. Neal we have a fine example of Christian character; in her death we suffer a loss which we deeply feel. Our loss, but her gain.

Mrs. W. W. Worsham,
Mrs. R. W. Crumpton.

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In Memoriam

CRANMER—Jeanette Stacy Cranmer, 17-year-old daughter of Judge and Mrs. E. H. Cranmer of Southport, died suddenly on May 27, 1938. Miss Cranmer was graduated from the local high school last month and had planned to enter college in the fall. She was a member of the Methodist church and her beautiful Christian character endeared her to many friends who mourn her early passing. The love and sympathy of the entire community go out to the bereaved parents. The services were conducted by her pastor and the interment was in the Southport cemetery. E. M. Hall.

MOORE—Adrian Elliott Moore, son of Mr. and Mrs. Joel L. Moore of Southport, met a tragic death by drowning on June 9, 1938. Mr. Moore was 17 years of age and a member of the 1938 graduating class of Southport high school. Through his membership in the Methodist church and church school he had laid the foundation for a noble manhood. His untimely death has left a deep gloom over the community. Services were in charge of his pastor, assisted by Rev. A. L. Brown, Rev. A. H. Marshall, and Rev. J. R. Potts. The burial was in Southport cemetery. E. M. Hall.

HOLLEY—George Melville Holley was born February 7, 1881, near Colerain. He was reared in a splendid Christian home on a farm made fertile by the waters of the Chowan. He was married in 1909 to Miss Pearl Baker. From this union there is one daughter, Dorothy. In 1912 he married Miss Maggie Shields. Their home was blessed with two fine boys, Robert S. and Thomas D. Holley. He was an outstanding citizen in his community, serving on the school board and town council. He was a Mason and one of the most prosperous farmers of this section. He was called from our midst early this year. His body was interred January 3 in the Colerain Methodist cemetery. A loyal Christian and a devoted Methodist has gone to rest.

John R. Poe.

HALEY—Mrs. Mary Burch Haley of Cedar Grove church died February 9, 1938, at the ripe age of 85. She usually enjoyed good health and was ill only a few weeks. Born in Texas, and when ten years of age moved to North Carolina with her father and mother, Coleman and Sallie Burch. In early childhood she joined Cedar Grove church with her parents and remained a faithful, consecrated member for nearly 75 years.

On May 20, 1879, she was married to Henry Haley, who was also a member of Cedar Grove church. For more than 40 years they happily traveled life's road together, being a power for good in both church and community for the cause of God's kingdom, he serving as an official in the church for more than 50 years. Since the going of her good husband 16 years ago she had continued very active in the home and church life. She enjoyed attending the church services and was liberal in its support. She was always bright and cheerful. Her mind was very clear and active all through life. She enjoyed her friends and they appreciated her.

She leaves to mourn her loss four daughters and one son: Mrs. C. G. Rosemond of Hillsboro, Mrs. Carl McDade of Cedar Grove, Mrs. Eugene McAdams of Efland, Mrs. John R. Stewart and Jasper Haley of Henderson; three sisters and three brothers, Mrs. Ed Murphy, Mrs. Jim McAdams, Mrs. Charlie McDade, Hugh, Sam and John Burch.

The funeral services were conducted at Cedar Grove church by her pastor and the remains laid quietly to rest in the church cemetery, surrounded by a host of friends and relatives and beneath a bank of bountiful and lovely floral offering. S. F. Nicks, Pastor.

RESOLUTIONS OF RESPECT

On May 6, 1938, some time during the early morning hours while yet sleeping, the sweet spirit of Mrs. W. W. Whittington slipped away and took its flight to the home of the redeemed.

She said "good night here, and good morning up there."

Mrs. Whittington, with her gentle disposition was a prized asset to her community and to the Susannah Wesley Bible class of West Market Street Methodist church, of which she was a faithful and loyal member.

We feel very forcibly our loss in the passing of this good woman and kind friend. Therefore be it resolved:

First, That while we shall miss her, oh, so much, because of her sweet self and her love for others, we rejoice that our loss is her gain.

Second, we wish to extend to the bereaved family our sincere sympathy and commend them to God, who healeth the broken in heart and bindeth up their wounds.

Third, That a copy of these resolutions be sent to the family, a copy be recorded in the minutes of the class and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. H. C. McKay,
Mrs. J. R. Bell,
Miss Mary Donnell.

RESOLUTIONS OF RESPECT

On September 10, 1858, there was born to Samuel Hugh and Adella Bevil Steel a son, whom they named John Andrew. At the age of 16 he united with Hay Street Methodist church, and to the day of his death, April 28, 1938, was a devoted member. In 1881 he was made a steward and in the years that followed he served his church in almost every place of honor and trust—he was steward and trustee, Sunday school superintendent, Sunday school secretary and teacher and served as treasurer of the Centenary fund. To each of these offices he gave of his best thought and effort. Mr. Steel spent his life in Fayetteville and it was an open book, known and read of all men—a life full of love for God and his fellowman.

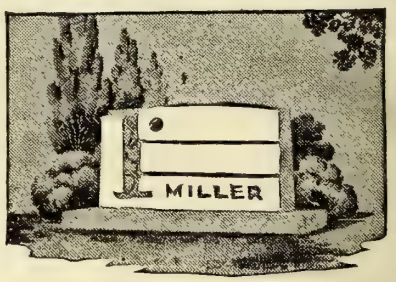
In 1888 Mr. Steel was married to Miss Mary Green and she with one son, John Albert, of Knoxville, Tenn., survive him. Mr. Steel was made an honorary member of this board when physical infirmities made it impossible for him longer to attend its meetings or perform its duties, though his interest and love for the board never waned.

We wish to express our thanks to God for the purity, the faith and the loyal devotion of our brother. Like one of old he was "a man in whom there was no guile." Therefore be it resolved:

First, That we express to his loved ones our heartfelt sympathy in the loneliness that is theirs since his going, and commend them to the love and care of Him who was his strength and stay.

That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate and a copy be spread upon the minutes of this board.

Hunter G. Smith,
H. L. Hedgepeth,
Mrs. Victor Motz.



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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, JULY 14, Number 28

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Tennyson's Confession of Faith

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith and faith alone, embrace,
Believing where we can not prove.

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull that thou has made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou has made him; thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou;
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

Twenty Years and Afterward at Lake Junaluska

In the early morning of July 10, 1918, the cry, Fire! startled the inmates of the beautiful Junaluska Inn. By dawn the red glare of the mountain sky had faded away and only the massive stone foundations and the smoking timbers remained. This pride of the Southern Methodist Assembly was no more. At that time the Methodists were in the midst of their organization of the missionary centenary celebration of American Methodism, both north and south. Not long before the fire a great gathering of leaders from the church of the north and of the south, with a few from Canada, had assembled in this hotel to set up the Centenary organization. Later, other meetings were to be held at this place. At once after the fire, notice went out saying the fire would in no way interfere with the celebration.

I write these lines in the rustic band stand on the eminence just above the Junaluska Cross. Back of and above the band stand reposes the Mission building, erected on the massive stone masonry of the Junaluska Inn. This scenic outlook the 10th of July, 1938, stirs in me memories not a few. These twenty years past, with the numerous far-reaching changes all around the world, are truly significant. Much water has gone under the bridge these two decades of transition. The Armistice and all that came after has meant more for world destiny than any had dreamed at that hour. We as a people then were almost jubilant over the thought of "making the world safe for democracy." That, too, has gone to the ashe heap and the world is now the victim of dictators and would-be dictators.

The General Outlook

But back to Lake Junaluska! The general outlook this good July day remains much the same. The lake, calm and serene, the purple on the mountains, the birds in the trees are with us still. The growth of the shrubbery and of the trees and the increasing green on those painfully bare hills of twenty years ago add much to the scene with its water, mountains and sky. Here and there rest clouds on the mountain tops, with others overhead reflected in the lake. But many of the dreams of those days have passed as do the clouds. Comparatively few who had a place of leadership in the Centenary are in the set-up for Methodist union.

Well do I recall the surprise which was mine when a wire came to me at Wilmington from Dr. W. B. Beauchamp (later bishop) at Nashville saying I had been elected editorial secretary to have full charge of all Centenary publications, and his eager desire was that I report in Nashville to take up the work. I thought it best to remain pastor at Grace church, Wilmington, and to stay in North Carolina, since I had dedicated my life to the work in the state. So another took up the work in Nashville and in the course of events I am here this summer day on the same spot from which I wrote and sent to the Nashville Christian Advocate a report of the Centenary meeting held June of that year in the Junaluska Inn. At the present in the Mission building Dr. Paul N. Garber is directing the Duke summer school and the Methodist leaders are busy all about the land in making ready for the Uniting Conference of American Methodism.

Twenty years ago Duke University was not and the union of American Methodism was a far cry. The Lake Junaluska Assembly was year by year sinking deeper and deeper into the mire of a perilous debt situation, and America took the plunge from its high idealism of world uplift into the material and spiritual depression from which we have not yet recovered. Fortunately, Lake Junaluska is for the first time free of debt and Duke University is leading a useful and expanding life full of glorious promise.

Duke Day

The observance of "Duke University Day" at the Lake with a dinner at 6 has become an outstanding event for all the trans-montane country. This year the celebration was the best of all. Dr. Garber and those associated with him did their best to make it a success. They could not have asked for finer support. The fried chicken dinner, with all else such as lamb, ham, sandwiches, ice tea, cream and cake in great abundance, met every expectation. Three hundred and forty-five tickets admitted a hungry group to the tables.

The crowd was greatly augmented by eight o'clock for the music and the speech making. Paul N. Garber presided, Henry Dwire, director of public relations and everybody's friend, and Dean Herbert J. Herring were the chief speakers. As usual they met expectations. Garber, Dwire and Herring make a great team for a Duke day in the hills. Visitors at the Lake assembled from other states get a new slant on Duke University on these occasions. Most informing was the address of Dean Herring telling of the selective process of admitting students at Duke.

The assembly grounds on the lake these past twenty-five years have suffered from no end of poor management, but a better day has dawned and this twenty-fifth anniversary of the opening is full of promise. The glory of the dawn is ours. The present expectation is that August of this year will be the climax of all the twenty-five years gone. Out of the ashes of twenty years ago has come a nobler heritage.

M. T. P.

THE JUNALUSKA CROSS

Perhaps the best known cross in North Carolina is the illuminated cross at Lake Junaluska standing on the point of land below the Mission building. This cross stands between the main driveway of the assembly grounds and the lake. It was erected by the Wesley Bible classes of the Western North Carolina conference in 1922, if we mistake not, under the leadership of Hon. J. R. McCrary of Lexington, N. C.

Why not erect on the other side of the driveway between the illuminated cross and the Mission building some kind of a memorial to the union of American Methodism? The setting is magnificent and most fit between the cross and the Mission Center of the assembly. How about a globe resting on three pedestals? Each pedestal would represent one of the three Methodisms and the globe would, of course, represent the world. The idea is, "United for World Conquest." All three of the Methodisms would be expected to furnish the money. Why not allow the children and young people of the Methodist Church to share in this? This would become another notable shrine of Methodism. Why not North Carolina Methodism lead in this venture?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Volume 83 GREENSBORO, N. C., THURSDAY, JULY 14, 1938 Number 28

G. K. Chesterton says, "A savage is a man who laughs when he hurts you, and howls when you hurt him." Evidently much of the savage remains with us.

* * *

Some of the preachers as well as the churches are looking to the coming of conference. Of general interest is the distribution of the preachers. Were the churches and the pastors to keep in mind how much a man's record has to do with his appointment and a church's record with its preacher they would be freed from many a blunder and empty expectation.

* * *

Along with the surrender to the liquor trade in America has come the mania for gambling. Years ago we put the Louisiana state lottery out of business, the last of those state institutions. At present the effort is to legalize all sorts of gambling. Gambling is fast becoming one of the major curses of America. It has even invaded some of the churches. Recently the authorities in Cincinnati, in order to curb the gambling craze, found it necessary to refuse permits to certain churches and charitable organizations to hold bingo games. Alas, the day when the churches surrender!

* * *

What a glorious time to be out in the open country to work with the people of the countryside! We fear those sixty or more preachers from Duke scattered over the state will fail to get the best that is going. How they should pour out their souls and expend their every energy in ministering to their people—in inspiring the young to noble living. Our sympathy is for the men who have to hold on in the hot city churches, with depleted congregations, instead of being prophets of God out in the country churches. Our suggestion to the men on circuits is that they prevail on some of their town and city brethren to get in a country meeting so as to discover afresh their own souls.

Robert Louis Stephenson's little boy has it all his way in "My Bed Is a Boat":

> At night I go on board and say
> Good-night to all my friends on shore;
> I shut my eyes and sail away,
> And see and hear no more.

But editors get no such a break as that. Night brings its horrors along with its stars. —Editor Phelps.

* * *

Methodist union goes on apace. The research committees are busy entering upon the vast amount of work that must be done before the final meetings of the joint commissions in Jackson, Mississippi, next January. Some of these have already been organized. The Joint Committee on Publishing Interest and Church Press is called to meet in Cincinnati August 23, but a vast amount of preliminary work will be done before that first formal meeting. The same is true of the other groups who have so much committed to their care.

* * *

Much is said about the Christian use of money; just now, the usual discussion is on as to the Christian use of the summer time—and the summer vacation. Jesus, the Man of Galilee, lived largely in the out of doors. He never went apart to stop praying but to do better praying. He did not take a vacation from human need but always for human need. It is fine to get apart for awhile from the noise and hurry to commune with nature and with nature's God. But we may be sure that only those who practice formal and vital religious worship in the sanctuary will be able to enter into divine fellowship in the forests and on the lonely shore. Among the thousands who hasten through Europe are many who carry none of Europe with them; so they will bring little of Europe back. Those who carry little of God with them on a vacation are not apt to realize much of God in the great out of doors. It may be this vacation apart will reveal us to ourselves.

Emphasis Accounts for Church Differences

METHODISTS hold that our evangelical denominations differ from each other mainly in the non-essentials of salvation. Take for example those churches we are most intimately associated with here in North Carolina, such as the Episcopalians, the Presbyterians and the Baptists. In the estimation of the Methodists all these churches have all the essentials of salvation. Their differences are more a matter of emphasis than of differences in the essentials of our Christianity. The historic Episcopate and all that which accompanies this dogma come to the front whenever Christian union is discussed by the Episcopalians. Their views of the Sacraments and of ministerial ordination tend to keep them separate from other Protestant Churches. To meet the demands of the church in its ordinances and administration make urgent certain rigid rules for every high churchman.

John Wesley, the high churchman, broke with the Anglican Church as a rigid ecclesiasticism. The Historic Episcopate went. He ordained his own ministers and he refused to be limited by parish bounds and the priestly demands of his day. Though the Historic Episcopate and all that belongs to this dogma went, Wesley held fast to all that he considered the essentials of Christianity in his world-parish. So the Methodists have not and do not now count essential some of the things the Episcopalians emphasize with much diligence. Their embarrassment just now, with the much being said about Church union, is in counting among the essentials of dogma those doctrines considered by other Churches among the non-essentials. Before union comes the Episcopalians will have to throw overboard many of their "essentials."

The Presbyterians have not been bound by a historical order but they have stressed the place of the intellect in religion all the way from John Calvin, the great thinker of the Reformation, to this present hour. They have kept doctrine to the front and insisted on clear thinking. Presbyterian theology has challenged the thought of the world. They have set man to thinking and their theologians have much to answer for. The doctrine of the limited atonement and the verbal theory of inspiration through the decades have furnished a field on which the theological giants have fought and fell; but after all, these theological differences have not limited the power of Jesus to save—not by searching and by clear thinking but by faith do the Presbyterians find God the saviour the same as do the followers of Wesley with their unlimited atonement. Both preach salvation by faith.

The Baptists are most careful to obey the commands of the Book as they live in all good conscience before God and man, insisting all the while on close baptism and close communion as they go forth in obedience to their commission to go into all the world and baptize the nations. What militant hosts for God and for righteousness are they! We have some Baptists who hold with utmost tenacity to the conviction that anyone who has failed to be immersed cannot be saved. So have we known a few Presbyterians able to see but little hope for the poor, ignorant Baptists and deluded Methodists, unless they might by chance get in along with idiots and children. So have we known conscientious and cultured old ladies in the Episcopal Church who cherished little hope for anyone who did not worship according to the forms and ordinances of their Church.

But we all know that in the light of the New Testament as we come to behold the Man, the God and Saviour of the world, that these differences in our Churches of today touch not the essentials of Christianity. For two centuries, Methodists have held tenaciously to this view. This conviction widely proclaimed has enabled the Methodists through all the years to join hands with all other Churches for making a better world. In the face of this fact, the more absurd are those present divisions in the Methodist household. All such contentions disclose how far we have gone from our fundamental convictions. Well may we hail with joy the coming of Methodist union all around the world.

In the present contention we would not be understood as holding that there are no differences in our Churches. On the other hand, we hold emphatically to the view that the liberal views of Methodism both as to doctrine and life are most favorable for evangelistic conquest. That all men may be saved and that a man, when he is saved, he will know it has furnished the appeal and has given an assurance so effective during all our history that from this the doctrinal rigidity of the Presbyterian system could not free itself though its staying qualities were better than that of the Methodists.

This in North Carolina, Too!

CONTROL, control, control of liquor is the cry in North Carolina! Put the bootlegger out of business and work for real temperance, is the assurance given. Beaufort county joined with Durham in this glorious reform. Alas! Durham leads in dispensing the poison and Beaufort leads in an illegal liquor ring. No control anywhere.

Profits rather than control are of chief concern. Prices at liquor stores have advanced and every effort is made to increase the sale of liquor. Human welfare and real control certainly calls for limiting the sale of the poison and to stop getting money from the needy poor, white and black, to reduce taxes and to aid in the widely heralded social betterment. Profits rather than control is the end sought by this present liquor crowd without regard for human misery. Greed, appetite, profits, money are first.

Excerpts from a letter written by a woman who gives her life for the welfare of women and little children is a case in point. Every voter should give heed to this plea of anguish. In ancient times such a cry was, "Woe to him that buildeth a town with blood." Listen to the agony of these words:

"A thin woman climbed the stairs of the large stone church leading to the pastor's study. She quickly dropped into a chair, she gasped for breath and began her story: 'I had to come here; I didn't know what else to do because the children are crying for food, and I have none to give them. For ten years I worked in the mill and made fourteen dollars a week. My husband used to make thirty-five dollars a week and was regularly employed as a house-painter, but he took to drink; since then he hasn't held a job. He never provides anything for the family. He used to come home and abuse us, but we haven't seen him in nearly a year. I am sending the two younger children to the orphanage and a friend is going to keep the older girl for me. I am so weak; I can't hold out any longer; I am going to the county home to stay until I can get a bed in the tubercular sanitorium.'

The pastor gave her money for food. She passed out of the church and crept back to her wretchedness.

And the citizens of that city have by their votes put liquor stores, beer, wine shops and all other intoxicants in easy reach of everybody; they have voted to give any man a chance to make all the money he can on liquors; have voted to put liquor in the path of every child that goes about the city.

A wild beast isn't tamed by petting it, neither is liquor controlled by making it legal."

I Hear Americans Singing

WALT WHITMAN, in sympathy with American life in the best days of past decades, said of the workmen of America, "I hear Americans singing." In the best days of the pioneer preachers who went everywhere preaching the gospel, the Methodists could hear the Methodists singing in groves, at camp meetings, in log meeting houses, in pioneer cabins and at cross road places. Americans were busy then in building a civilization. With them life was earnest, labor was toil, religion was real, as the people gave themselves to the tasks of daily life.

With the World War and the wild orgie that followed; with the moral and material collapse that followed this another note came into American life. Other voices are now abroad in the land. The American tradition is taboo. Only a new order will save the day, many think. Demagogues are eager to profit by the unrest, led in the name of humanity. The singing that Walt Whitman heard has become numerous raucus voices of contention with class against class.

The religious leaders must restore the music that is hushed. We need not rely on others. The jingle of the guinea will not help this hurt. All these billions of dollars scattered abroad will not enable us to sing anthems of joy or to go forth with songs of victory. The hurt is entirely too deep for that.

A Good Name

WHEN King Arthur enrolled his Knights of the Round Table he made them take the oath to "speak no slander; no, nor listen to it." Diogenes, that quaint philosopher who with a lantern searched the streets for an honest man, when asked what beast was most to be feared replied: "Of wild beasts the backbiter; of tame, the flatterer." Demon is an English term derived from the Greek word for slanderer. God gave as one of his fundamental laws of life, both personal and social: "Thou shalt not bear false witness against thy neighbor."

People and Things

Bishop Paul B. Kern is the preacher, both morning and night, at Lake Junaluska Sunday, July 17.

The Chicago office of The Christian Advocate (Northwestern edition) has been discontinued, and business for the Central and Northwestern editions is now conducted entirely from the Kansas City office.

"Love's church, Walkertown, will observe home coming day next Sunday, July 17. Former pastors, all members and former members are cordially invited to attend the Sunday school at 10 a. m. and the special morning service at 11 a. m."—C. C. Herbert, Jr., Pastor.

"Two weeks ago I announced through the Advocate that the camp meeting would begin at Bethlehem church on the Pleasant Garden circuit the fourth Sunday in July. The tobacco crop this year here is about a month ahead of the past few years and we have moved the date back to the fourth Sunday in August, and so the camp meeting will begin on the fourth Sunday in August, as has been the custom since its beginning more than 60 years ago."—E. E. Snow, Pastor.

In spite of war and destruction that has laid waste much of Southern Methodist territory in China, the work of the church is not destroyed. Beaten and broken—yes, but as the war moved farther afield the Chinese pastors are returning to their charges and little by little the people are coming back and slowly the work begins again. Written from Shanghai on May 28, a letter from Rev. J. H. H. Berckman in Shanghai tells of 18 places within the conference area where regular church work has been resumed, and in addition, there are several other places that the preachers are visiting for several days at time at regular intervals. In still other charges regular church work and services were scheduled to begin in the near future.—Board of Missions.

The Council on a Christian Social Order announces the fourth annual program and open discussion conference, Lake Junaluska, July 17-21, 1938: "The Industrial South." This subject will constitute the background against which certain specific matters will be considered. Topic 1, "The Social Creed of Our Church—An Interpretation." Topic 2, "The Sociological Background in the Rise of the Industrial South." Topic 3, "Human Relations in Industry." Speakers to appear on the program: Sermons by Bishop Paul B. Kern; address on Topic 1 by Bishop W. T. Watkins; open discussion of Topic 1, led by Bishop Watkins, assisted by Rev. Garland E. Hopkins; address on Topic 2 by Dr. Broadus Mitchell; open discussion of Topic 2, led by Dr. Mitchell; addresses on Topic 3 by Mr. Donald Comer and Mr. Robert West; open discussion of Topic 3, led by Mr. Comer and Mr. West.

"It is a real joy to serve the people on Fayetteville charge. They are thoughtful of the church and its work, and under the leadership of our most loyal lay leader, Henry Murphy, the efforts of these people have brought about some accomplishments which deserve praise. The parsonage has been greatly improved, having been painted and repaired. We are enjoying this home and appreciate the work which has been done for our comfort and pleasure. Our church services are well attended. Two revivals have been conducted, and 39 members have been added to the church. We are looking forward to our other meetings and pray that we have many more join us in the work. Our two young people's organizations and three missionary societies show interest and are carrying on their programs in fine spirit. Upon our return from a short vacation Brother A. A. McLaurin gave us a refill for the kitchen, namely: flour, ham, peas, butterbeans and corn. Gifts like these mean much to us, and we are constantly the recipients of good things here."—J. C. Williams, P. C.

We must face the fact in Europe of an increasingly de-Christianized world, where Christian churches and groups tend to become what they have never been since the third century of our era: little minorities in a pagan world.—Mlle. Suzanne de Deitrich, secretary of the World's Student Christian Federation.

Dr. J. B. Craven, pastor of West Market Street church, Greensboro, is to be guest preacher next Sunday morning in the Duke University Chapel, where the Duke summer school assembles each Sabbath for worship. Rev. W. L. Hutchins will at the same hour fill Dr. Craven's pulpit in West Market church.

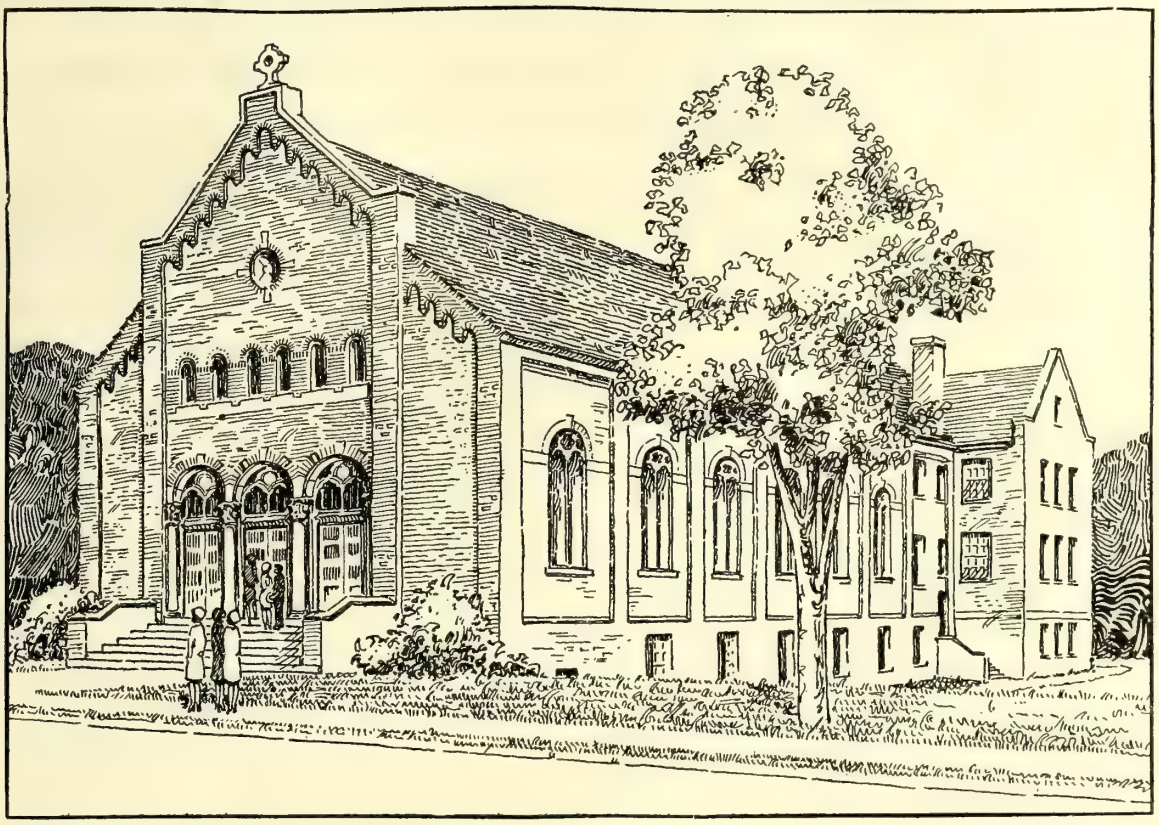
"A very successful two weeks' vacation Bible school has been finished in Pikeville of the Pikeville-Elm Street charge, New Bern district. There were 55 pupils enrolled with a faculty of eight. The average attendance was 42 with a total average of 50. The school was composed of four classes—beginners, primaries, juniors, and intermediates. Special emphasis was given to the appreciation of the Bible. The commencement program gave evidence that the children had learned much about the sacred literature. The school was enjoyable and beneficial to both pupils and teachers."—J. J. Rooks, P. C.

Rev. E. E. Snow, pastor of Pleasant Garden charge, closed a truly great two weeks' meeting last Sunday at Rehobeth, a few miles south of Greensboro. He was assisted by Mrs. Edith Crouse Williams, who led the singing. There has been reported 150 conversions; 95 joined the Methodist church last Sunday on profession of faith. There are a number to join later and other churches are receiving new members. Fifty-five have been added to Pleasant Garden church this year on profession of faith. This gives a total of 150 additions to Rehobeth and Pleasant Garden churches this year. The pastor will start the revival and camp meeting in Bethlehem church on the fourth Sunday in August and the circuit is looking forward to this meeting.



REV. FRANK B. JORDAN
Pastor of Wesley Heights Methodist Church, Charlotte, N. C.

Wesley Heights Methodist Church, Charlotte, to be Dedicated Sunday by Bishop Purcell



The Wesley Heights church, Charlotte, will be dedicated by Bishop Clare Purcell on Sunday, July 17, at the 11 o'clock hour. All former pastors and friends are cordially invited to be present. A picnic dinner will be served.

The pastor and his family have just moved into one of the nicest parsonages in the conference. Practically every organization of the church has taken pride in furnishing it in excellent taste. Last Friday evening the congregation turned an "open house" into an unexpected but delightful pounding.

A NOBLE EARTHLY CAREER ENDED

George Wood Wilson, a member of the board of stewards of Mt. Vernon Place Methodist Episcopal Church, South, died in Alexandria, Va., on June 1, 1938. He had been ill since January 1 of this year. He is survived by his widow, Mrs. Ocie Schuford Wilson; a daughter, Miss Louisa Wilson, and a son, George Wood Wilson, Jr., all of whom are members of this church. He is survived also by three distinguished brothers, Dr. Louis Round Wilson, head of the library of the University of Chicago; Dr. Edward Wilson of the faculty of Haverford Training School, Haverford, Pennsylvania, and Dr. Robert Wilson of the faculty of Duke University, Durham; one sister, Miss Alice Wilson of the faculty of Eastern Carolina Teacher Training School, Greenville, N. C., and his aged mother, Mrs. Louisa J. Wilson of Durham, and other relatives.

Mr. Wilson found great delight in the ambitions and educational progress made by his children. Louisa is now a teacher and is reading law, while George, Jr., has completed his legal education and has been admitted both to the District and the North Carolina bars. Thus preparing to follow in his father's footsteps.

Mr. Wilson came to Washington from Charlotte, N. C., in 1933, entered the Department of Justice and became the assistant to the chief counsel of the Taxes and Penalties Unit, later the Bond and Spirits Division, which position he occupied at the time of his death.

"Judge" Wilson, as his associates in the department and on the board of stewards affectionately and respectfully called him, was a well trained and effective lawyer, a tireless worker, a loyal friend, a devoted husband, a proud and generous father, a fine citizen, a devout exemplary Christian, a liberal and consistent member of the church, and a wise and faithful and beloved member of this board.

He finished his work, having reached the full measure of his three score years and ten. He told an intimate associate in the Department of Justice last October that he felt his day's work was done and that he had no unrealized ambitions, save to continue loyal and responsive to all just demands upon him. Thus he completed his life, as another has well said, "having lived it graciously, generously and satisfactorily." He loved the church and his soul found delight in its sacred, deep and orderly services. He loved the beautiful and the noble in nature and in men and women. He gave unsparingly of his time, his talents and his means to advance the causes to which he gave adherence. He was a manly, just, able and consecrated Christian gentleman, and he leaves to his country, his family, his church, and his friends the fine heritage of a well rounded manhood.

The country has lost an effective and splendid public servant; his associates a beloved and valued co-worker; his family a worthy and gracious head; the church a stable and staunch friend, and this board a valuable and respected and loved member.

Therefore, it is resolved that this board extend to the family an expression of the love and appreciation it felt for "Judge" Wilson, its sense of loss in his death, and a feeling that he completed life's tasks nobly, and genuinely served his day and generation well; and that a copy of this resolution be sent to Mrs. Wilson and the children, a copy preserved among the minutes of this board, and a copy be sent to the North Carolina Christian Advocate.

Eugene Black,
B. C. Palmer,
W. A. Tarver.

W. N. C. CONFERENCE PAYMENTS BY DISTRICTS ON BENEVOLENCES TO JULY 1, 1938

District	Accepted	Paid	Pct.
Asheville	$ 13,095.00	$ 4,133.03	31.56
Charlotte	26,835.00	9,243.99	34.45
Gastonia	18,416.00	4,826.31	26.21
Greensboro	27,999.00	13,076.12	46.70
Marion	13,675.00	4.631.39	33.87
Salisbury	19,916.00	5,816.54	29.21
Statesville	15,845.00	4,795.75	30.27
Waynesville	6,814.00	1,399.95	20.55
Winston-Salem	23,698.00	10,349.74	43.67
Totals	$166,293.00	$58,272.82	35.04

FAYETTEVILLE DISTRICT PREACHERS' PICNIC

This is to remind the preachers and their families of the Fayetteville district to attend the "parsonage picnic" next Monday, July 18, at Lakeview. Everyone is expected to bring a basket lunch.

Mrs. I. J. Strawbridge,
Sec. Ministers' Wives' Association.

The Commissions on Church Union

METHODIST EPISCOPAL CHURCH METHODIST EPISCOPAL CHURCH, SOUTH METHODIST PROTESTANT CHURCH

The Executive Committee

The Methodist Episcopal Church:

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Dr. Edmond D. Soper, Delaware, Ohio.
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Dr. G. C. Emmons, Nashville, Tenn.
Dr. W. M. Alexander, Nashville, Tenn.
Dr. Harry Denman, Nashville, Tenn.
Dr. J. H. Reynolds, Conway, Ark.

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Dr. J. C. Broomfield, 800 Fourth St., Fairmont, W. Va.
Mr. J. H. Baker, 2001 First Nat. Bank Bldg., Baltimore.

The Committee on Order and Plan of Organization for the Uniting Conference

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Dr. J. E. Skillington, Bloomsburg, Penn.

The Methodist Episcopal Church, South:

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Dr. Lud H. Estes, Jackson, Tenn.

The Methodist Protestant Church:

Rev. C. S. Bragg, Clio, Michigan.

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Mr. —— Carman, Brooklyn, N. Y.
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Dr. J. F. Caskey, St. Louis, Mo.
Dr. Roy H. Short, Louisville, Ky.

The Methodist Protestant Church:

Rev. J. C. Williams, D.D., 140 E. 12th Ave., Columbus, O.
Rev. F. B. Hanna, Cuba, Illinois.
Mr. Ely D. Miller, 257 Chittenden St., Columbus, O.

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Dr. F. R. Bayley, Baltimore, Md.
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Mr. Wm. A. Spurgeon, Colorado Springs, Colorado.

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Dr. W. F. Dunkle, Orlando, Fla.
Dr. W. W. Holmes, New Orleans, La.
Dr. Foster K. Gamble, Birmingham, Ala.
Dr. G. C. Emmons, Nashville, Tenn.
Dr. W. A. Shelton, Atlanta, Ga.

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Dr. J. E. Butler, Haynesville, La.
Mr. P. M. Ellis, Reesville, Ohio.

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Dr. G. L. Morlock, Nashville, Tenn.
Mrs. F. B. Godfrey, Orlando, Fla.
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Mr. W. R. Webb, Belbuckle, Tenn.

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Rev. S. W. Taylor, D.D., Asheboro, N. C.
Mr. Nate S. Williamson, Meridian, Miss.

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Dr. Oscar T. Olson, Cleveland, Ohio.
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Dr. R. W. Goodlos, Dallas, Texas.
Dr. Nolan B. Harmon, Jr., Roanoke, Va.

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Dr. J. W. Moore, Newport News, Va.
Mr. W. E. Brock, Chattanooga, Tenn.
Dr. Silas Johnson, Macon, Ga.
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Rev. G. C. Weaver, 33 N. St. Regis Drive, Rochester, N. Y.
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Dr. W. H. McPherson, Chicago, Ill.
Dr. Jesse L. Corley, Los Angeles, Calif.
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Dr. Paul W. Quillian, Houston, Texas.
Dr. J. Emerson Ford, Marion, S. C.
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Miss Mabel K. Howell, Nashville, Tenn.

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Dr. C. W. Tadlock, St. Louis, Mo.
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Dr. B. R. Turnipseed, Rock Hill, S. C.
Dr. A. T. McIlwain, Greenwood, Miss.
Dr. S. H. C. Durgin, Dallas, Texas.

The Methodist Protestant Church:

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Dr. C. R. Green, Maxwell, Iowa.
Rev. L. E. Bee, Weston, W. Va.

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Mr. B. A. Whitmore, Nashville, Tenn.
Dr. W. Angie Smith, Birmingham, Ala.
Dr. R. E. L. Morgan, Lawton, Okla.
Dr. H. H. Sherman, Front Royal, Va.
Dr. M. T. Plyler, Greensboro, N. C.
Judge W. H. Swiggart, Nashville, Tenn.

The Methodist Protestant Church:

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Dr. Roby F. Day, 332 Redwood Ave., Inwood, Far Rockaway, N. Y.
Dr. R. L. Shipley, 516 N. Charles St., Baltimore, Md.
Mrs. William C. Hammer, Asheboro, N. C.

AN OLD ENEMY AND A NEW PERIL

By Jacob Simpson Payton

There are many things here in Washington that do not augur well for America's future. The federal revenue from liquor for 1937 reached the staggering sum of $594,000,000. After the old arguments are all in about the drinker, the dispenser, the distiller and the brewer sharing the cost of government, the elmination of the saloon, bootlegger and the hypocrite, the main problem is unmet. Granted that these things were true, and they are not, the fact remains that America is busy with the planting that will produce a harvest of drunkards. That was one of the things President Roosevelt overlooked when he said, "Government, too, made mistakes." Of course that mistake was made when the government had the moral opportunity to ward off this unhappy day of liquor lobbyists stalking into congressional committee meetings, of liquor control boards sinking into liquor promotion boards, of pleas to drink coming in over the ether to family circles, and of half a million drinking places offering their wares to the youth of America. The fact that revenue from liquor sales stands second in size in 1937 leads one to suspect that it never could have reached that sum, had it not been aided and abetted by persons in the service of the government. And the crime, the sorrow and the poverty which trail that flow of revenue into the federal tresury, in many instances makes it just what the early "white ribboners" said it was, "blood money."

The second reason for concern is the dispensing with daily prayers in the Senate during the Seventy-fifth Congress. This failure should not be charged to the preference of the members of the body, nor to the negligence of Chaplain ZeBarney B. Phillips. It was the natural consequence of a loose interpretation of Rule Nineteen which provides that "No senator shall speak more than twice on any one day without leave of the Senate." To avoid filibustering, as during the debate on the court enlargement bill, and the anti-lynching bill, this strategy was resorted to with the result that instead of adjourning at the close of each day the Senate merely recessed. At times this extended the legislative day for months, during which prayers were not offered in the Senate. Indeed the legislative days were so prolonged during the 164 days of the last session of the Seventy-fifth Congress that not more than twice or thrice were the services of the chaplain required.

The country at large, perhaps from lack of information, paid little attention to this neglect of introducing the day's work in the Senate by imploring the Divine aid. Certainly prayer introduces that body's deliberations with a needed spiritual emphasis, directs the senators to a way that is higher than their ways, and places problems that often seem above human solution with a Providence that has never failed America. Benjamin Franklin did not possess all the qualities of a Methodist class leader, but in the value which he placed on imploring divine aid during the Constitutional Convention he displayed one of them. When on June 28, 1787, the sectional rivalry of the Colonies seemed to impede all progress the venerable Franklin arose and said: "In this situation of this assembly, groping as it were in the dark to find political truth and scarce able to distiguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Great Britain when we were sensible of danger, we had daily prayers in this room for divine protection. And prayers, sir, were heard, and they were generously answered. . . . I have lived a long time, sir, and the longer I live, the more convincing proofs I see of the truth that God governs in the affairs of men." Straightway at Mr. Franklin's suggestion a minister was secured to offer prayers at their sessions. And when the federal government took up its residence in Washington in 1800 before a single church had been erected, Bishop Claggett was selected as chaplain of the Senate, and Thomas Lyell, a Methodist circuit-rider, for the House. The struggle is on. Roger W. Babson says, "America is faced with either a spiritual revival or a revolution."

Methodism Invades Greater Detroit

Excerpts From John E. Marvin's Story

The eighty-third session of the Detroit annual conference will long be remembered as the Unification-Aldersgate conference. Being the conference that just followed the vote of the Church, South, which made unification a certainty, and the conference which followed on the heels of the two hundredth anniversary of Aldersgate, it was inevitable that it should be remembered by these great events.

Taking the happenings in their chronological order the following is a record of those momentous days:

Tuesday evening the undergraduates met for dinner under the direction of the Board of Ministerial Training. Dr. James H. Straughn, president of the Methodist Protestant Church and speaker of the evening, told the neophytes that the supreme business of the minister was to "lead men of God."

In the Presence of Asbury

Wednesday morning saw the conference begin in earnest when at nine o'clock the communion service in charge of our bishop and district superintendents became a memorable event. Dr. Halmhuber announced that the decanter on the communion table had been used by Bishop Asbury at the time the Genesee Conference was organized. It was out of that conference that the Detroit conference sprang. All the wine used at the service had been poured from the decanter. Candlesticks graced the communion table as did a tray and candle snuffers which had been Asbury's also.

Bishop Blake asked Dr. Stranghn to conduct the service in his place. This Dr. Stranghn did.

After the final table had been served he extended, as was his custom, an invitation to any who had not professed the Christian life to come forward and announce his intention to begin such life and partake of the communion. The congregation sang "Just As I Am."

Sunset and Evening Star

The memorial service is always impressive and the one at this session of conference ably upheld the tradition. Rev. J. S. Priestly presided. As the secretary read the names of the ministers and ministers' wives who had died during the past year, a respectful and significant quiet pervaded the sanctuary.

"Brother Bishop"

It was Dr. Stranghn who referred to our bishop as "Brother Bishop" and declared that he no longer feared bishops as Methodist Protestants were supposed to. He introduced Rev. E. Ray Wilson, president of the Michigan conference of the Methodist Protestant Church, who in turn introduced about thirty of Michigan's Methodist Protestant ministers. This number represents about one-half of those in the state. When they filled the platform, a few bringing their wives, the entire conference joined in singing "Blest Be the Tie That Binds," omitting the last stanza at the request of Bishop Blake. That is the stanza which begins "When we asunder part . . ." It made us all feel that we were indeed in the process of becoming united.

The Greatest Evening of Them All

The most significant evening of the whole conference was the big Unification rally. It will be remembered most when everything else about the conference is forgotten. Trinity choir was at its best; the church was crowded. Dr. Idle prayed for the success in united effort of the three churches now made one. Bishop Blake made a shrewd calculation declaring that now we would have a church of eight million members figuring on the scriptural basis that one shall chase a thousand and two shall put ten thousand to flight. Methodism's strength is equal to that of twenty planets.

Dr. Clovis G. Chappell reporting the Methodist Episcopal Church, South, declared that he was enjoying the courtship of the churches so far, and that our fixin' to get married was a grand experience.

Dr. James H. Straughn, a member of the Unification Commission, reminded us that the Methodist Protestants, for over thirty years, had dreamed of Methodist union and that in the recent balloting their church voted over 90 per cent in its favor. He said, "The Methodist Protestants are going into union with their eyes wide open. Consulting our fears, we believe in faith. Lay representation is being preserved in the union. There remains an unconvinced world and united we can accomplish much more than divided. If we are to help a divided world, we must first unite ourselves. Our imperative," he said, "lies in our need and opportunity. In a changing world Methodism presents a new church, a church that must get a hearing and restate its case. Methodism is the wedding of Aldersgate and the Holy Club. This is the secret of Methodist balance."

"The Holy Club," Dr. Stranghn declared, "was the house into which the Aldersgate spirit moved." He also reminded the laymen that Methodism is a laymen's movement, the very hope of its success is to be found in the laity. The union of the three Methodisms is not a moving over of any two into the other one. It is rather a moving over of all three into a new and finer home.

Our own Bishop Hughes was the next speaker. He will be remembered as chairman of the Unification Committee and our active senior bishop. He said he was breaking all records by giving a new address. His subject, "What Next in Unification?" We were informed that unification was passing into a new phase from that of refreshment and inspiration to real hard work. "Planning for the greatest reunion of God's people since Christ is no easy task," he said. He warned against sending delegates to the United Conference simply because they were superficially popular. He credited Bishop Blake with proposing the jurisdictional plan which makes the organization of the united church possible and expressed high hope that the bishops will help considerably in bringing about a happy and prosperous union, for it is they who will "spread the gospel throughout the six jurisdictions, but our deeper unity must always be found in spirit. If there is any peril in the new union it is the danger of living a sixfold life. This must be avoided." Referring to our own problem in the Detroit conference of uniting with the Methodist Protestant churches, he warned against using pressure on either side to bring about a premature

Children's Choir, Mount Holly Methodist Church

A feature of the Sunday evening services of the Mount Holly Methodist church is the children's choir shown here, composed of about 20 voices. The choir is directed by Miss Amy Holland, a pupil of Walter E. Vassar at Greensboro College, and a member of the Greensboro College Glee Club. Miss Frances Kelly, talented church organist, is accompanist.

R. S. Truesdale, Pastor.



local union. "Shot-gun weddings are never happy events. We simply cannot throw churches together and unite them by artificial methods."

Bishop Hughes reminded us of the successful union with the German churches. It was a well laid and carefully thought out plan. He suggested that unused property that might be sold shall be turned into conference claimants, not to churches that do not need it, and he warned in no uncertain terms that the cause of Unification of Christianity would not be helped by turning over abandoned church property to fanatical religious organizations. He pled with the conference to be considerate of the Methodists Protestants, who will be swallowed up in the jurisdictional plan.

The Methodist Church, South, and the Methodist Church, North, will have a measure of their identity preserved in their jurisdictions, but this will not be the case with the Methodist Protestants because they are so much in the minority, but their 90 per cent vote for unification commands and deserves respect and the fairest possible kind of treatment. The meetings closed with the great old hymn, that had a new meaning for everyone—"Lead On, O King Eternal."

Central's New Pastor Lectures

When Dr. Henry Hitt Crane was asked to give the conference lecture, it was not known that he soon would be a member of the conference and pastor of "old Central"—birthplace of Michigan Methodism. His presence had, therefore, an unexpected significance.

Taking as his theme "Escape or Encounter," he proceeded to give the most dynamic speech of the entire six days. Methodist ministers, he said, were a "Godblessedest" and unbulldoseable" kind of folks. In a terrific barrage of graphic words and the release of tremendous physical energy, this modern prophet brought straight to the hearts of his hearers a challenge never to be forgotten.

He exposed the escape techniques of the day including those of rationalism, compensation, that of ignoring the problem, of shifting blame, and the infantile. Applying these first to the personal and then to the social, Dr. Crane launched an attack on our imperfect systems, illustrating how well-meaning and sincere people who may not smoke or drink can be party to a system that blights and damns life and not realize it. He showed how evil systems force those with idealism to conform to them. "We have to have a better system in which to develop Christian life." Neither capital or labor can be blamed wholesale. There is some good and bad in both. The profit motive is not entirely bad, he said, but it is taking too large a place in our day. Frankly placing blame upon himself, Dr. Crane made clear that the social problems required right persons for their solution, yet stressing with equal emphasis, that right systems also were needed to produce right people.—Michigan Christian Advocate.

AMERICAN CHURCHES

After a two months' survey of the disheartening conditions—political, economic, social, and religious—in Germany, Austria, and other authoritarian countries, Dr. Everett R. Clinchy, executive director of the National Conference of Jews and Christians, returned with five suggestions for religious groups in America. He urged them steadfastly to "maintain the American separation of church and state." He counseled the maintenance, too, of "the fact of the sovereignty of God above the state, and the supreme worth of the human personality." "Watch lest the churches become too rich," he warned. "Let the churches avoid such degree of entanglement with the status quo as to become apologists for things as they are, and neglect the prophetic function of the church." The conference idea among religious citizens of different faiths, he suggested as a valuable plan for these times of misunderstanding. Americans must increase trust and understanding among Catholics, Jews, and Protestants, for we have a community of interests and common antagonists." His last suggestion was this: "The religious people of America must translate their faith in the Fatherhood of God and the brotherhood of man into a working, democratic economy, lest the marching boots of revolution tramp our roads, too. Religious people, before all others, should be aware that the best guard against Nazi, Communist, and Fascist propaganda is to produce an American social order better than these can promise." —The Christian Advocate (N. Y.)

North Carolina Conference Treasurer's Report

December 1, 1937-July 1, 1938

Durham District—H. B. Porter, P.E.

Bahama,	$ 100.00
Burlington—	
Front St., H. I. Glass	500.00
Webb Av.-Holt, R. G. Dawson	62.50
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Chapel Hill, A. P. Brantley	225.00
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W. Durham, Marvin Y. Self	400.00
Hillsboro, I. V. Early	63.65
Leasburg, D. D. Traynham	100 00
Mebane, T. R. Jenkins	200.00
Milton, A. M. Williams	25.00
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Person, M. W. Lawrence	265.80
Rougemont, J. T. Greene	80.00
Roxboro, Long Memorial, J. H. Lanning	600.00
Siler City, C. F. Heath	90.85
S. Alamance, T. B. Hough	64.93
Stem, J. F. Starnes	50 00
Yanceyville, W. L. Maness	168.34
Total	4877.38

Elizabeth City District
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Edenton, G. W. Blount	140.00
Elizabeth City—	
City Roads, E. D. Weathers	150.00
First Church, H. K. King	865.00
Gates, J. M. Joliff	130.00
Hatteras, T. M. Merriman	90.00
Hertford, D. M. Sharpe	305.00
Kinnakeet, M. E. Cotton	93.00
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Manteo, R. R. Grant	162.00
Mattamuskeet, C. K. Wright	45.75
North Gates, W. N. Vaughan	105.00
Plymouth, C. T. Thrift	74.00
South Mills, E. W. Downum	195.00
Stumpy Pt.-Dare, W. J. Watson	100.00
Swanquarter-Fairfield, R. Z. Newton	170.00
Wanchese, J. W. Sneeden	90.00
Washington, L. B. Jones	1000.00
Williamston, S. A. Maxwell	300.00
Windsor, E. N. Harrison	129.00
Total	4470.10

Fayetteville District—W.V.McRae, P.E.

Aberdeen-Vass, S. J. Starnes	65.00
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Carthage, L. R. Watts	127.47
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Mt. Gilead, J. R. Edwards	250.00
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Rockingham Ct., McD. McLamb	135.00
Sanford, C. B. Culbreth	750.00
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Vanceboro, H. B. Lewis	31.00
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Zebulon-Wendell, J. W. Bradley	70.00
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Wilmington—Epworth-Wesley, O. L. Hathaway	75.00
Grace, F. S. Love	700.00
Trinity, R. L. Jerome	75.00
Total	1916.07

Summary

District	Paid July 1, '37	Paid July 1, '38
Durham	$ 5263.98	$ 4877.33
Elizabeth City	5434.39	4470.10
Fayetteville	3601.38	3506.22
New Bern	4050.49	3962.72
Raleigh	4593.30	4340.75
Rocky Mount	3603.72	2907.76
Wilmington	2561.05	1916.07
Totals	29,108.31	25,981.00

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I'M FOR THE UNDER DOG

By Ernest C. Durham

Whenever I hear of a movie in which the hero is very decidedly for the under dog, I move right out on a bee line for that show—if I've got the necessary 40 cents.

Whenever in actual life I see the strong defending the weak—especially when the strong apparently is not conscious of anybody looking on—I pause, slip behind a tree, and watch reverently until it's all over. And, after that, when I get a good chance to clasp that man's hand with appreciation, I do it with so much vigor that the man never forgets that he has had a handshake.

Whenever the high school contest is on and a declaimer or reciter does poorer than all the rest, but blunders along heroically to prove the stuff that's really on the inside, I give that one the loudest applause at the end of the piece and the noble effort; and you never know which of these is really a Demosthenes—and if he should never be any more than a very small cog in the wheel, what of that? He's a cog, nevertheless, and indispensable.

When Christmas comes I think first of a few people who, in all probability, would not receive a greeting card at all if I did not remember them—and their names are first on my list.

In church, when a poor fellow slips in and takes a back seat because he is ashamed of his clothes, I wonder all through the worship hour how I can get to him before he gets out of the building; for I want to reach him and give him such a warm greeting that he will forget about his clothing.

When the preacher from the little charge makes his report at conference, and looks like he is ashamed of it, he is the man I want to approach at the noon hour to congratulate; for, after all, he does just as much according to his opportunities as the man whose church steeple reaches so high you can scarcely see the top of it and whose members are so wealthy they can hardly do anything but raise a lot of money for show.

Whenever I see a white man sitting down beside a black negro, talking with him in a most sympathetic and helpful manner, I see the Son of God sitting beside his brother—and that's what I preach about when I go to the pulpit the next time.

Now, whoever criticises this piece because the "I" appears in it so frequently is not going to be the under dog about whom I am writing very sympathetically and about whom I must say a personal word as a sort of testimony to what the Christian religion does to me on the inside—and so I don't care what the criticism may be. "I" know that Christ dwells in "my" heart richly, and he is always looking with "me" on the fellow who needs "our" smiles and words and deeds—and "we" speak with certain authority when "we" use the personal pronoun.

Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has. —A. Karr.

It is no matter what you are accounted, as what you are.—Erasmus.

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OUR YOUNG PEOPLE

To Their Leaders

We have just ended 12 days of happy fellowship with approximately 450 representative young people of the North Carolina conference. There has come to us one outstanding impression in these days we have spent together —our young people, on the whole, are tremendously interested in this important matter of Christian living and are seeking guidance that will make their lives more effective in Christian service. We had 293 young people in our Young People's Assembly, and in their class periods, in their discussion groups, in their prayer groups, and in their assembly periods there was a seriousness of purpose that was most encouraging. As one delegate expressed it, "I cannot be the same again after these days at Louisburg."

The important question right now is —what is going to happen to the high ideals, noble purposes, and inspiring enthusiasm of these young people back in their local churches and communities? One young person said: "While I am here in the midst of this fine Christian fellowship, it is easy for me to want to be the finest Christian possible and to do the finest things. But when I leave and go back into places where there is not this strong inspiration I do not know whether I can hold to the fine things I want to be and to do." Such a statement is a real challenge to the leadership of our young people. I appeal to the parents and to the preachers and to the young people's leaders in the local churches who had young people at Louisburg to help these young people build on that which may have been stirred within them in the days spent at the assembly—both for their personal Christian growth and for the service that they give in their local churches. We have a very definite conviction that the Youth Crusade, as far as the North Carolina conference is concerned, began last week at Louisburg with a most auspicious start. It is up to the adult leadership of our young people to help our youth move out from this fine beginning into a conference-wide crusade that will enlist all the youth of our church in a new or a re-newed service for Jesus Christ.

To the Young People

Many of you were at the Louisburg Assembly, many others have heard of it from your delegates, others have not yet heard. To those who were at Louisburg, I wish to say this personal word. Those were great days we had together. I sensed a growing earnestness on your part to make this religion of ours count for more in your own lives and in the lives of others it would be your privilege to touch. The group has broken now, as far as physical fellowship is concerned. I am hoping, however, that the spiritual fellowship experienced there will live on as long as memory of the assembly shall last. And I do trust that this spiritual fellowship shall be a source of strength to each of you as you endeavor to carry out the high resolves that were made at Louisburg. It is not going to be easy to be and to do all that you would like; but it will be glorious to feel your life counting very definitely in the movement of many like you who are anxious to bring God's kingdom to this earth.

To all the young people of our conference I would say this word. Our church for the next four years is centering its interest in you in what it terms a "Youth Crusade." It has done this because it believes in its youth and because it is anxious to bring the powers that lie in you to the greatest use in Christian service. I feel that our assembly gave us a great start in this crusade. I believe that our young people there caught a new conception of what the Christian religion means and that in the lives of many here was a new commitment to the Christian cause. And I believe, too, that there are in every local church young people who are ready to answer the call of the church to this enlarged program for its youth. May I suggest that all of us think and pray about the matter of our personal relationship to Jesus and of his call to each of us. May we begin to see what the Christian youth of our own communities might do if truly consecrated to his service. May we catch the larger vision of thousands upon thousands of Christian youth moving out with new dedication of lives to the building of a Christian world.

These can be great days—the greatest days we have ever lived. May all of our young people join in making them what they can be.

Robert W. Bradshaw.

SECOND LOUISBURG CHRISTIAN ADVENTURE ASSEMBLY

"Serve the Lord with gladness" was the theme at the Christian Adventure Assembly for Methodist intermediates at Louisburg College, Louisburg, N. C., July 1-5. Rev. Marion O. Stephenson of Durham was dean of the assembly.

On the afternoon of July 1 cars rolled up the drive—some bringing people who looked forward to the happy days ahead and others preparing to carry people back with the memories of five precious days.

The noticeable thing that impressed us all was the smoothness with which everything went off. Each morning at 6:50 the rising bell sounded and the people gathered on the steps for morning meditation at 7:20. This program was in charge of the intermediates and usually a counselor took a part on the program. Breakfast at eight was followed by the morning class period. Then group games were held and soft ball, ping pong, shuffle board, and other games were played. Then the assembly met in the parlor. Officers were elected Saturday morning as follows: Lucy Corbett of Wilmington, president; David O'Keefe of Wilmington, vice president; Mary Mashburn of Chadbourn, secretary; and Jackie Campen of Goldsboro, publicity superintendent. Lunch succeeded this and then rest hour. Interest groups followed and then recreation. Supper was served at six. Evening vespers were held at 6:45 on the steps of the administration building, followed by the evening program. Each night a counselor took charge of a prayer group. There were about eight in each group, and they met in one of the intermediates' rooms. Then to bed for a good night of sleep!

During the party on the opening night the boys and girls gathered on the steps for an initiation. Eventually "came the dawn" and everyone was a member of the "Mystic Order of Siam."

On Saturday, July 2, we hiked to Green Hill House, the meeting place of the first Methodist conference in the United States, two miles from Louisburg College. Supper was spread by the Community Service committee. Following this we were entertained by the acrobatic feats of our own "Uncle Bobby." Then Rev. E. H. Davis, owner of Green Hill, told us the history of the house and the first Methodist conference. After this we hiked back home to sing and play until time for bed.

Sunday we held our own communion service at the college. We had planned to have it at the church but rain made this impossible. After our service Rev. J. G. Phillips of the Methodist church at Louisburg arranged that cars be sent to carry us to the church for the 11 o'clock worship hour. A trio of intermediate girls sang "I Would Be True" and our president read the scripture. Intermediate girls were ushers, and four boys received the offering. Sunday night a missionary program was given. Talks were made on the lives of missionaries.

Monday everyone got autographs and looked forward to the banquet Monday evening. A receiving line of the officers and their dates greeted the guests at the dining room door at 6:30. They proceeded into the dining room which was arranged banquet style. Red, white and blue prevailed as it was Independence Day. The dining room had been in charge of Mr. Linwood Blackburn, a counselor, and his banquet group. A three-course dinner was served. A program of music and toasts to the boys, girls and counselors followed. After a 15-minute intermission the guests went to the parlor in the Aministration building for talent night. Different intermediates sang songs, played piano solos and gave skits. This was conducted by Uncle Bobby. We were given 45 minutes extra before retiring. There was much talk about it being the last night and, of course, tears! Indeed the banquet will last in the mind of everyone that attended it.

Tuesday morning we had regular morning meditation and class period. Of course the day would not be complete without our assembly. Dean Stephenson introduced each member of the faculty and they each made a little speech of farewell. Mr. Bradshaw made a closing inspirational talk and

Continued on page 23

W. N. C. Board of Christian Education

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Ch. 5.51 Y.P. 3.89 A. 7.06
Haywood Street 19.09
Ch. 6.30 Y.P. 6.30 A. 6.49
Central (Asheville) 22.11
Ch. 9.00 Y.P. 2.50 A. 10.61
Grand total 81.93

Charlotte District

Concord 1.00
Ch. — Y.P. — A. 1.00
Cedar Hill 1.00
Ch. — Y.P. — A. 1.00
Ansonville 2.50
Ch. — Y.P. — A. 2.50
Chadwick 3.00
Ch. — Y.P. 1.20 A. 1.80
Mt. Zion 3.18
Ct. 3.18 Y.P. — A. —
Waxhaw 4.20
Ch. — Y.P. 4.20 A. —
Spencer Memorial 6.62
Ch. 6.62 Y.P. — A. —
Matthews 7.81
Ch. 1.47 Y.P. 1.28 A. 5.06
Homestead 7.90
Ch. — Y.P. — A. 7.90
Pineville 10.00
Ct. — Y.P. — A. 10.00
Harrison 10.30
Ct. 4.80 Y.P. 2.75 A. 2.75
Belmont Park 12.00
Ch. 3.00 Y.P. 3.00 A. 6.00
Monroe, Central 25.00
Ch. 2.00 Y.P. 2.50 A. 20.50
Myers Park 26.25
Ch. 4.75 Y.P. 8.00 A. 13.50
Dilworth 67.38
Ch. 16.18 Y.P. 14.95 A. 36.25
Hawthorne Lane 91.67
Ch. 1095 Y.P. 32.66 A. 39.06
First Church 198.81
Ch. 23.84 Y.P. 30.13 A. 144.84
Grand total 478.62

Gastonia District

Sharon, Shelby Ct. ..... .50
C. .50 Y.P. A. —
Ranlo 1.00
Ch. — Y.P. — A. 1.00
Maylo 1.00
Ch. — Y.P. — A. 1.00
Snow Hill 1.15
Ch. — Y.P. — A. 1.15
Palm Tree 1.25
Ch. — Y.P. — A. 1.25
Pisgah 2.00
Ch. — Y.P. — A. 2.00
Rehobeth 2.08
Ch. — Y.P. — A. 2.08
New Hope 2.32
Ch. .42 Y.P. .30 A. 1.60
Palm Tree, South Fork Charge 2.61
Ch. — Y.P. — A. 2.61
South Point 2.92
Ch. .42 Y.P. 1.69 A. .81
Fallston 3.28
Ch. .50 Y.P. 1.99 A. .79
West End 4.10
Ch. .50 Y.P. .85 A. 2.75
Park Street 4.40
Ch. 2.42 Y.P. 1.98 A. —
Bessemer City 5.00
Ch. 1.75 Y.P. .95 A. 2.30
Kadesh 5.53
Ch. .70 Y.P. 1.20 A. 3.63
Lincolnton Ct. 6.00
Ch. — Y.P. — A. 6.00
Boger City 6.96
Ch. 3.01 Y.P. 3.95 A. —
Cherryville 8.04
Ch. 2.00 Y.P. 4.04 A. 2.00
Bradley Memorial 10.18
Ch. 2.75 Y.P. 3.00 A. 4.43
Stanley 10.90
Ch. 2.95 Y.P. 4.26 A. 3.69
Lafayette Street 14.00
Ch. 5.00 Y.P. 4.00 A. 5.00
Lincolnton, First Church 20.03
Ch. — Y.P. — A. 20.03
Smyre 20.71
Ch. 4.38 Y.P. 4.25 A. 12.08
Mt. Holly 21.90
Ch. 10.00 Y.P. 6.80 A. 5.10
Gastonia, Main St. 37.91
Ch. 9.10 Y.P. 6.55 A. 22.26
Shelby, Central 49.60
Ch. 7.44 Y.P. 10.27 A. 31.89
Grand total 245 37

Greensboro District

Gibsonville ..... .66
Ch. .66 Y.P. — A. —
Pelham ..... .84
Ch. — Y.P. — A. .84
Jamestown 1.00
Ch. 1.00 Y.P. — A. —
Salem 1.45
Ch. .11 Y.P. .63 A. .71
Grace 1.50
Ch. .50 Y.P. .50 A. .50
Mt. Vernon 2.00
Ch. — Y.P. — A. 2.00
Old Union 2.00
Ch. .05 Y.P. .70 A. 1.25
Farmer 2.17
Ch. .29 Y.P. — A. 1.88
Union 2.25
Ch. .40 Y.P. .95 A. .90
Summerfield 2.46
Ch. .90 Y.P. .67 A. .89
Joyner Memorial 2.88
Ch. .60 Y.P. .94 A. 1.34
Stoneville 3.73
Ch. — Y.P. — A. 3.73
Liberty 4.63
Ch. .73 Y.P. .86 A. 3.04
Ward Street 5.00
Ch. — Y.P. — A. 5.00
Glenwood 5.26
Ch. 1.26 Y.P. 2.00 A. 2.00
Main St., High Point 5.32
Ch. — Y.P. — A. 5.32
Gethsemane 5.60
Ch. — Y.P. — A. 5.60
Mt. Pisgah 5.97
Ch. 1.13 Y.P. 1.59 A. 3.25
Mt. Carmel 6.14
Ch. .48 Y.P. 2.00 A. 3.66
Friendship 6.50
Ch. .62 Y.P. 2.08 A. 3.80
Naomi 10.61
Ch. 1.74 Y.P. 3.26 A. 5.61
Spray 17.81
Ch. — Y.P. — A. 17.81
St. Paul 21.16
Ch. — Y.P. — A. 21.16
Proximity 25.91
Ch. 7.20 Y.P. 7.85 A. 10.86
College Place 26 69
Ch. 4.31 Y.P. 10.43 A. 11.95
Reidsville, Main St. 27.73
Ch. 6.19 Y.P. 5.65 A. 15.89
Centenary 53.91
Ch. 8.32 Y.P. 12.31 A. 33.28
West Market 56.60
Ch. 8.81 Y.P. 10.64 A. 37.15
Wesley Memorial 58.91
Ch. 21.13 Y.P. 11.18 A. 26.60
Asheboro, First Church 69.40
Ch. 9.92 Y.P. 19.63 A. 39.85
Grand total 436.09

Marion District

Wesley's Chapel ..... .50
Ch. — Y.P. — A. .50
Nebo 1.50
Ch. — Y.P. — A. 1.50
Bethlehem 2.00
Ch. .39 Y.P. .96 A. .65
Whitnel 2.00
Ch. .50 Y.P. .50 A. 1.00
Bollinger's Chapel 2.32
Ch. 2.32 Y.P. — A. —
Hudson 3.21
Ch. .27 Y.P. .55 A. 2.39
Salem 3.53
Ch. .49 Y.P. .87 A. 2.17
Forest City 5.00
Ch. — Y.P. — A. 5.00
Connelly Springs 6.00
Ch. — Y.P. — A. 6.00
Oak Grove 6 18
Ch. .80 Y.P. 3.77 A. 1.61
Pleasant Grove 7.93
Ch. .61 Y.P. 3.17 A. 4.15
Spindale 8.05
Ch. 1.46 Y.P. 2.41 A. 4.18
Lenoir 9.44
Ch. 2.00 Y.P. 2.00 A. 5.44
Morganton 26.43
Ch. 9.56 Y.P. 6.31 A. 10.56
Grand total 84.09
Grand total 84.00

Salisbury District

Gay's Chapel 1.00
Ch. — Y.P. — A. 1.00
Mt. Tabor, Pfeiffer Ct. 1.32
Ch. .13 Y.P. .15 A. 1.04
South River 1.40
Ch. .43 Y.P. .55 A. .42
New London 2.00
Ch. 2.00 Y.P. — A. —
Advance 2.00
Ch. .46 Y.P. .27 A. 1.27
Smith Grove 2.68
Ch. .48 Y.P. .70 A. 1.50
Woodleaf 3.56
Ch. .71 Y.P. 1.00 A. 1.85
Bethlehem 4.00
Ch. — Y.P. — A. 4.00
Cedar Grove 4.05
Ch. — Y.P. — A. 4.05
Rocky Ridge 4.34
Ch. .51 Y.P. .87 A. 2.96
Farmington 5.38
Ch. .66 Y.P. 1.16 A. 3.56
Kerr Street 5.73
Ch. 2.45 Y.P. 1.19 A. 2.09
Mt. Pleasant 6.40
Ch. .72 Y. P. 2.46 A. 3.22
Liberty 7.86
Ch. .16 Y.P. .45 A. 7.25
Park Avenue 11.41
Ch. 5.11 Y.P. 6.30 A. —
Mocksville 14.59
Ch. 11.66 Y.P. 1.23 A. 1.70
Albemarle 18.67
Ch. 7.15 Y.P. 5.16 A. 6.36
Mt. Olivet 20.07
Ch. 1.83 Y.P. — A. 18.24
Concord, Central 20.28
Ch. 4.00 Y.P. 3.76 A. 12.72
Norwood 26.44
Ch. 5.25 Y.P. 8.73 A. 12.46
Salisbury, First Church 30.13
Ch. 6.76 Y.P. 10.86 A.12.51
Coburn Memorial 40.80
Ch. 11.61 Y.P. 8.49 A. 20.70
Trinity 41 20
Ch. 9.61 Y.P. 13.42 A.18.17
Spencer, Central 45.66
Ch. 5.77 Y.P. 17.38 A. 22.51
Grand total 320.97

(To be continued)

Every character is the joint product of nature and nurture.—James A Garfield.

He most lives who lives most for others.—Proverb.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A PROCESS

It is never safe to come to a conclusion of far-reaching importance on information of too limited a nature. Some conclusions relative to the development of children's character have been arrived at on information of a hop, skip and jump nature. There are those who place much emphasis on outstanding events in children's lives at the expense of what occurs before and after such events. Little emphasis is placed on processes. We here at the Children's Home are much given to careful preparation, encouragement of proper commitment and the guiding of activities which the commitment tends to encourage. Our dealing with our children is a process, a long series of events. We hope we are getting somewhere, even though we are having to go through the trial and error process.

THE BEST YET

Our summer program of work and recreation for our children is being regarded as the most successful of any vacation period in recent years. The boys and girls were carefully graded on the work of June and the reports indicate that the great majority of them received "A," a smaller number received "B" and only three received "C," the lowest grade offered. Honorarium payments were made on the basis of the grade earned. Recreational activities are being led by Ray Proctor at the swimming pool, Kenneth Royal on the ball field and Mary Griffith indoors. Ray and Kenneth are directing all the outdoor athletics, beginning with the boys and girls of about nine years of age and going up through adolescence. Mary is directing an interesting line of elementary dramatics. These energetic young college students who are spending the summer with us are very popular with our boys and girls and quite serviceable to their best interests. All in all, our summer program is very happy and beneficial.

LITTLE MISS THOUGHTFUL

Annie Blackwell, nine years of age and promoted to the fourth grade, is one of the thirty little girls in the happy Smith cottage family. She always takes time to write a letter of appreciation to anyone who contributes to the cottage's happiness. She has just brought in the following letter to Mr. Rice, manager of the Carolina Theater, thanking him for the showing of the Robin Hood picture he recently gave to the Boy Scouts and the Children's Home family. She writes: "We sure did enjoy the show Tuesday. Every show you give is always good. When Robin Hood won the fight it was very, very good. Robin Hood sure must have been a good leader for all the jokes he played. I hope you have a nice summer for I sure am having a nice summer. I am always glad when I hear that we can go to the show. I am learning how to swim and soon I will be allowed to go down to the deep end of the swimming pool. We had three races this morning and I won all of them. I am just writing you a few lines to tell you I enjoyed the show very, very much."

THE LIGHTED CROSS

Cynthia Mendenhall, a rising senior, along with Patsy Daniels and Reid Suggs, from the Children's Home, and Barbara Lasley, Louise Tuttle and Oliver Snow, from Centenary church school, attended the first young people's assembly held at Junaluska last week. A post card from Cynthia reads, "I am learning lots and having an interesting time. Patsy and I went on the 'Cherokee' last night. As we rode by the cross we sang 'The Old Rugged Cross' and 'Are Ye Able?' I am taking a course on 'Choosing a Vocation.' Rev. Paul Hardin is my teacher and he is good."



Each year's model is an improvement

The lighted Junaluska cross is always a beautiful sight to behold and an inspiration to think about. Well can this scribe remember when years ago J. R. McCrary of Lexington, while attending one of the annual Wesley Bible Class Federation meetings, suggested that a lighted cross be placed on a promontory overlooking the lake. This scribe followed the suggestion in securing contributions from many Wesley classes throughout the bounds of our conference, sufficient for the construction of the cross. J. B. Ivey drew the plans and J. Dale Stentz supervised the construction. Throughout the years the trainmen passing along the railroad across the lake have requested that the cross be kept lighted. Boat riders on the lake pause long enough to sing and become inspired. The lighted cross is only a symbol but it has meant and is meaning a great deal to people who enjoy the scenes and the experiences of Lake Junaluska.

MORE ENCOURAGING

"My wife and I will arrive with Loretta some time Sunday afternoon, and in case we don't get to see you, we want to take this opportunity to thank you for letting her be with us during the past week. We have enjoyed having her probably more than she has enjoyed the trip through the Valley of Virginia and in and about Washington, and it has done us all good, thanks to you. You there at the Children's Home have done such a conscientious job of molding this child's character and mind that no one can keep from liking her, and if the majority of the other children under your supervision and care are as outstanding as Loretta surely you have accomplished a task so few of us are capable of." So writes D. F. Moseley, a traveling salesman, who with his wife, gave Loretta Myers, a rising senior, a happy ten-day trip.

TWO FORDS

It is always interesting to watch our two Fords go by, that is so long as they come back. These little girls, whose picture was taken last winter and in some way lost sight of, are herewith presented. Jean, on the left, was ten years of age the 24th of March and the other little girl is Anne, eight years old the 16th of March. Jean has been promoted to the fifth grade and Anne to the third grade. These lovely little girls are among the most satisfactory members of our family. They love their dolls, their friends and the Children's Home.

LIVING FOR CHRIST

The programs in the departments of the Sunday school conducted here on the Home grounds and the young people's meeting in the afternoon are being prepared each Sunday by the children and the young people without direction from adults. A most impressive program was rendered yesterday morning by 16 early adolescent girls in Miss Richardson's class. They chose as their theme "Living for Christ at the Children's Home." Their songs, prayer, reading and discussions were well presented and gave our boys and girls a fine instance of what high thinking youngsters can prepare. Directions and entreaties mean more to youngsters when they give them to themselves.

A BOUNTIFUL HARVEST

The boys finished digging the Irish potatoes last week and are quite jubilant over the fact that they harvested the biggest crop that we have ever produced here. Nearly 1500 bushels have been stored away for fall and winter use. The Irish potato fields have been sowed in peas and ready for the late fall picking time. At this writing the farm and truck farm crops are most promising. Good seasons, good cultivation and good land are giving the boys and all the rest of us much to be encoraged about.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

A few Sundays ago I had the pleasure of making a short visit to the home of Brother A. H. Vann of Franklinville. He is one of the most faithful and loyal members of our board of trustees. For many years Brother Vann's father, the late S. C. Vann, was an outstanding trustee and our largest benefactor. Some years ago Brother A. H. Vann gave us a thousand dollars toward improving and beautifying our campus. The administration building, which is known as the Vann Building, is a monument to the generosity of that noble hearted man, Brother S. C. Vann.

* * * *

The fourth of July passed very quietly at the Methodist Orphanage. Due to the excessive rains, which had delayed us in our farming activities, our boys spent a very busy day cultivating crops. When it is necessary, work always comes before pleasure at the Methodist Orphanage. Our children are given opportunities for recreation, and enjoy outings from time to time, as conditions permit. On the night of the fourth Dr. J. H. Barnhardt, presiding elder of the Raleigh district, spoke to our workers and young people on the significance of fourth of July. His talk was both interesting and helpful to the large group that heard him. Dr. and Mrs. Barnhardt, by their friendliness and deep interest in our boys and girls and workers, have endeared themselves very much to everybody on the Methodist Orphanage campus. He is 100 per cent Orphanage minded, and is diligent in season and out of season in his efforts to promote the work of our beloved Methodist Home.

* * * *

From different sources encouraging word has come to me in regard to changing the name Methodist Orphanage to some more appropriate name. People who are socially minded realize that for many reasons it would be better to substitute some other word for orphanage, because they realize that it is bad phychology to constantly remind children that they are bereft of one or both parents. Within the last quarter of a century a great evolution has taken place in the field of child welfare. Many of the progressive and forward looking, child-caring institutions throughout the country are leaving out the word orphanage and substituting a more appropriate word in its place. There is nothing to lose by it, but a great deal to gain. No one realizes the necessity of such a change more than the executive heads of the various institutions that are training young people.

Mrs. Nellie B. Rives writes as follows of her visit to the Aurora and Bailey charges: "The class left Saturday afternoon for a concert at Campbell's Creek church that evening. Rev. J. W. Dimmette was called away from his work, so the charge lay leader, Mr. W. I. Austin, was with us at the above church. This was our first visit with this congregation. We had a pleasant evening, going back to Aurora for the night. I was entertained in the home of our friends, Mr. and Mrs. A. W. Baker. The morning service was in the Aurora church. A young man who is expecting to study for the ministry, filled nicely the place of the pastor. We had a splendid congregation, though it rained heavily.

Our next appointment was at Bailey, about a hundred miles away. Rev. L. T. Singleton welcomed us to his church. This charge has the reputation of early paying up all Orphanage money, and then remembering us by sending in special offerings through the year. The writer enjoyed the evening meal and a short visit with Mr. and Mrs. Howard Farmer. After the concert, and just before leaving for Raleigh, Rev. and Mrs. Singleton served delicious refreshments in the parsonage for the class. We enjoyed the contact with the many friends of the Orphanage we met on this trip."

* * * *

For the past 12 years it has been my privilege and pleasure to be a member of the family of this, my Methodist home. I can truly say that I have thoroughly enjoyed every year of my life here. It would be quite impossible for me to express my deep and sincere appreciation on paper, but I would like to try and thank a few special friends who have done so much to make my life here happier.

To each and every member of the United Daughters of Wesley of Queen Street Methodist church in Kinston, I wish to say that no words could even begin to express my love and deep apperciation for your kindness to me. I have enjoyed wearing the clothes which you have sent to me twice a year. I hope that some day you may be proud of me, for I shall earnestly try to live up to all the highest standards of life.

To the teachers and cottage mothers of the home, I wish to express my appreciation for your love and guidance on the high roads of life. I say this to all but especially to Mrs. Nellie B. Rives, who was my cottage mother for nine years.

To the doctors of Raleigh I wish to express my deep appreciation for your care for me in sickness.

Last, but not least, to my daddy, Mr. Barnes, and the board of trustees, I wish to express my love, appreciation and thankfulness to you for this wonderful home in which I have lived. To Daddy Barnes I wish to say that you have been a real father to me and I shall always keep a sheltered spot in my heart for you. I hope that as I go into the great sea of life that I shall always be able to choose the right way with the aid of the compass of life. I shall always be proud to say that the Methodist Orphanage in Raleigh was my home.

Margaret Elizabeth Brafford.

HEADACHE

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

FORGIVE US, CHRIST

(Compliments of N. C. State College Y. M. C. A.)

Tune: Serenity C.M.

Forgive us, Christ, that through the years
We call theee "Lord" in prayer,
Lift hyms of praise to thy dear name,
Lay at thy feet each care;
While all our days thy clear commands
We pass unheeding by,
Sing easily of brotherhood
Which daily we deny.

Forgive us, we who talk of peace,
While we re-arm for war,
Building anew our battle lines
In air, on sea, on shore.
Our prejudice of other's race
No liturgy conceals;
How far removed from Christ's great love
Our earthly way reveals.

Forgive us that we who preach of light
Live blind to other's need;
'Mid cries of those oppressed by want
We still dispute our creeds.
The cotton cropper in the field,
The worker in the mill,
The miner in the darkened shaft,
When shall they know thy will?

Forgive us these our sins, dear Lord,
But oh, for this we pray,
That we may ne'er forgive our own
Betrayal of thy way.
Arouse in us a hatred deep
Of cowardice and greed,
That we may pledge ourselves anew
To test our faith by deed.

S. Ralph Harlow.

VACATION BIBLE SCHOOLS FOR NEGROES

Many auxiliaries are reporting vacation Bible schools for negro children. They are being directed by negro leaders but are sponsored by the women of our auxiliaries. This is a splendid and constructive work and has many possibilities. The schools may be held in the negro schools or churches and run from one week to four weeks. In at least one instance sewing classes for older girls and manual training for boys are being combined with the classes for young children, all being under the Christian leadership of a young colored woman who received special training at Winston-Salem.

There has been organized at Kittrells Methodist church a woman's missionary society. The officers are as follows: President, Mrs. W. N. Vaughan; vice president, Mrs. C. T. Derby; secretary and treasurer, Mrs. D. A. Wiley; corresponding secretary, Mrs. C. V. Cross; spiritual life leader, Mrs. R. W. Hayes. This society was organized June 28, with only a few members joining. We are hoping to do good work, for it seems to me the missionary spirit is growing.

Mrs. C. V. Cross.

MESSAGE TO THE DEMOCRACIES

It is very pleasant to hear from old friends, especially those who knew me in my "green and salad days." There is very little in the candy-pulling line now. Instead, we are pulling for our very lives. Unhappily, there are hundreds of thousands who forfeit theirs. The bombs and the bullets and the bayonets of the Japanese are ruthless. How much sooner would I indulge in the irresponsibility of the "Tripullate Club" than be concerned in the terrible tragedies that are confronting us! We wear a different kind of badge now.

Yet we have great faith that, in the end, good will come to us. Perhaps all the suffering is for an inscrutible reason, but I feel our country will find its soul. Our greatest consolations are the sympathy that comes to us from all over the world and the knowledge of the prayers that are offered for us throughout Christendom. Our people are learning of the great sacrifices Christianity is prepared to make, as evidenced by the courage of the missionaries in defying the Japanese so that they may give help, protection and comfort to our people. Throughout the regions where the barbarism of Japan has been unrestrained the missionaries have stood their ground and have saved the lives of great numbers of our people. For all this the Generalissimo and I have expressed our deep gratitude. We feel that our people will derive benefit from this exhibition of what Christianity is prepared to do.

The only misgiving we have is connected with the strange attitude of the democratic powers. They have, during the last ten months of horror, stood aside, giving voice to pious platitudes and hopes, but doing nothing tangible to show Japan that they abhor what she is doing to innocent people, to say nothing of what she has done toward the complete breakdown, not only of treaties and laws, but of civilization itself. Your country in particular is committing itself to tremendous expenditure to fight the very nation that now is trying to subjugate us. We, during ten months of fighting, have exploded the myth of the invincibility of Japan. It is obvious that if we were given adequate assistance in finance and equipment we would continue our resistance until we defeated Japan without involving the loss of one man of any other country, or involving any other power in warfare. If the democracies, by standing aloof, assist Japan to defeat us, then there will be an end not only to civilization, but to Christianity. That seems so patent to me that I cannot understand its not being apparent to others.

However, we are continuing with our resistance. We are unafraid. The morale of our soldiers and our people is high and we are certain that victory will come to us in time if we can only hang on.

The barbarities committed by Japan are sufficient in themselves to shock Christian nations into action to help put a stop to them. The least thing these nations could do would be to refuse any longer to carry on relations with Japan as a first class power. They should notify Japan that, in their eyes she is not entitled to that status, and they should promptly reduce the rank of their representative in Japan to that of a minister. The people of Japan would then be awakened to a realization of the disgrace into which their country had fallen, and perchance, they would, by knowing the truth, be able to exercise influence upon their leaders which would bring an end to the aggression that is now proceeding even more violently than ever.

Our success against Japanese forces has produced in Japan great wrath. It is being expressed against us now in an effort to secure revenge for the defeats in South Shantung. What will be the end of this battle, we do not know. but even if the concentrated might of Japan is able to clash a way through our lines we will not be defeated. We are fighting wherever there are Japanese soldiers and we shall continue to fight no matter what befalls. We are fortified in the knowledge of the righteousness of our cause. Nobody can fortell what is going to happen, but I hope that the democratic powers will justify themselves by seeing to it that we are no deprived of means of defence.

I thank you and others for your good wishes and for the prayers you offer for China in this time of trial.

Yours very sincerely,
Madame Chiang Kai-shek.

(Editor's Note.—This article is from a letter written by Madame Chiang to her friend, Mrs. A. L. Luce of Fort Valley, Ga. The two women were classmates at Wesleyan College, Macon, Ga. Madame Chiang's letter was sent to the Advocate by Brother W. T. Towson, who thought that this message should reach our readers. The letter is dated May 2, 1938, and came from Wuchang, China, headquarters of the Generalissimo.)

—Nashville Christian Advocate.

FROM A RURAL DEACONESS

"I am so happy to know that my conference is planning for a rural worker. Really, I think it is such a challenging field and we are just beginning to see numerous opportunities for service. I often think of that striking statement of Dawber (Rebuilding Rural America), 'The chuch forgot the people and soon the people forgot the church.' I am so happy that our church is looking to the rural areas. Eastern North Carolina presents a glorious field for a rural worker."

From Madame Chiang Kai Shek (in an address to missionaries): "Because our people and the government have come to appropriate the results of your efforts and the spirit that underlies your work, the Generalissimo has found it possible to have the law amended so that now the Bible can be taught in registered mission schools."

Instruction ladled out in a hurry is not education.—Lord Bowen.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A PRAYER

Lord, make me a channel of thy peace
That where there is hatred—I may bring love,
That where there is wrong—I may bring the spirit of forgiveness,
That where there is discord—I may bring harmony,
That where there is error—I may bring truth,
That where there is doubt—I may bring faith;
That where there is despair—I may bring hope,
That where there are shadows—I may bring thy light,
That where there is sadness—I may bring joy.
For, it is by giving—that one receives;
It is by self-forgetting—that one finds;
It is by forgiving—that one is forgiven;
It is by dying—that one awakens to eternal life.

—Selected.

NEW AUXILIARY FOR GASTONIA DISTRICT

Mrs. Wilbur Baber, secretary of the Gastonia district, is glad to report a new organization—a woman's missionary society—at Rehobeth church on the Rock Springs charge. The officers are: President, Mrs. Thad Gabriel; vice president, Miss Eunice Beatty; secretary, Miss Blanche Howard; treasurer, Miss Annie Wilkinson; secretary of children's work, Miss Lucy Lee Gabriel; superintendent of study, Mrs. Mae Howard; superintendent of Christian social relations, Mrs. Cline Gabriel. We welcome this new auxiliary and our best wishes are for greatest success in its new work.

MISS ETHEL BOST IN CHERRYVILLE

The following account of woman's missionary meeting, with Miss Ethel Bost, 12 years a missionary in China, as the guest speaker is sent us by Mrs. H. M. Smith of Cherryville, and we deeply appreciate Mrs. Smith's thoughtfulness:

"Mrs. H. M. Smith and Mrs. R. R. Harrelson were hostesses June 5 at the home of Mrs. Smith, when Miss Ethel Bost was guest speaker at a call meeting of the woman's missionary society of the Cherryville Methodist church. Thirty missionary minded women listened eagerly as Miss Bost graphically described conditions in towns where her co-workers are located during the Sino-Japanese war. She told of the looting of missionary property and the destruction of buildings. She made a special plea to the women to be preparing for the week of prayer, when reconstruction work in China will be the foreign special, and stressed particularly the urgent need of that field at this time.

She told her hearers that when the full missionary force is returned to China they cannot completely re-establish themselves over night; they will have to begin simply and build gradually. Her message was cheerful and hopeful, in spite of the damages to missionary centers, and she expressed her eagerness to return to her work there as soon as conditions will permit.

A social hour closed this pleasant afternoon and ice cream and cookies were served by Misses Billy and Carolyn Beam, Margaret Nifong and Julia and Elizabeth Smith.

Special guests from Shelby were Mrs. George Hoyle, W. N. C. conference secretary children's work, and Mrs. J. W. Harbison, conference superintendent of supplies. It was deeply regretted that illness prevented the attendance of Mrs. Wilbur Baber, district secretary, who was remembered by her co-workers with a box of lovely gladioli."

WORLD OUTLOOK SUPERINTENDENTS

Did you see that "count of World Outlook subscriptions" as of May 20, 1938, in the July issue of the Outlook? Did you notice that the Western North Carolina conference had at that time 2897 subscribers, with a goal of 3030 still to be reached? One hundred and thirty-three subscribers, lacking only about 15 subscriptions for each district! Surely our conference in the next statement from the World Outlook editors will be listed with those conferences having reached their goals, and over! Let our district secretaries look over their lists of subscriptions carefully and see where this lack exists, and govern themselves accordingly.

It is most encouraging to note that the W. N. C. conference stands third in the conferences gaining most since the last count in December, and may that inspire us to greater action and a desire to go ahead of our goal for 1938!

LOVEST THOU ME?

I love thee, Lord:
But alas! that love is dead
And only lives in the words I said,
Unless 'tis fed by kindly deeds
Of love for another who suffers or needs.

I love thee, Lord:
Yet, is that quite true?
Knowing my heart and the things I do,
Again I hear thee, "Lovest thou me?"
As did Peter as many times as three.

I love thee, Lord,
But I cannot rest,
I've not followed thee and done my best,
Lord, while others feed thy sheep
In thy fold, help me, thy lambs to keep.

In thy pastures may I feed,
Learn to conquer self, doubt and greed.
Restore or win some weaker one
And hear thee say to me, well done,"
And learn what love is.

Mrs. M. W. Willingham.

IN MEMORIAM

On three successive Sabbath days in June the angel of death entered the fold of First church, Salisbury, missionary society and carried from our midst three of our long-time members.

Mrs. D. A. Beaver passed away on Sunday, June 6, after a brief illness of two days. For nearly 40 years she had been a leader in the missionary work of the church, having held many offices in the auxiliary, and having served also as secretary of Salisbury district. For the past 15 or more years she had been treasurer of the auxiliary, and it is in this capacity her memory will be treasured by its members. She was the first woman appointed as steward in our church. Words fail in which to adequately appraise the character of this splendid woman who had spent her mature life in service to her home, her church, and her community.

On Sunday, June 12, Mrs. G. W. Kestler went to her eternal reward. Quiet and retiring by nature, she nevertheless lent her support to the activities of her church, and was faithful in attendance while physically able. She had been practically confined to her home for a period of years.

The third loss was Mrs. E. H. Miller on Sunday, June 19. Mrs. Miller had not been in good health for several years, but had been unremitting in her service. She had been seriously ill for just two weeks. She, too, had served well the missionary cause. She had been secretary to the auxiliary and also publicity chairman, but had done, perhaps, her finest work as a circle chairman. Her fine qualities of head and heart endeared her not alone to the women of First church, but to many members of various civic groups in which she had been an active and appreciated worker. At the time of her death she was president of the local W. C. T. U.

These women will be sorely missed, but we can truly say of all of them, "Blessed are the dead which die in the Lord. They rest from their labors; and their works do follow them." The sympathy of our hearts is extended to the bereaved families of these members. We pray that God in his mercy will comfort their hearts in time of sorrow.

Mrs. P. N. Peacock,
Mrs. D. W. Goodson,
Mrs. T. E. Coneley.

The cornerstone of the new Bible school building at Wembo Nyama station in the Congo mission was laid February 28, 1938. The new building is to be called the Trinity Bible School, in honor of Trinity Methodist church, Los Angeles, California, which gave most of the funds for the erection of the new school. The building is being constructed of brick instead of the namud and grass construction.

The printing department of the Congo mission during the first quarter of 1938 produced 850 copies of the Dikenji, the mission journal, 710 copies of the Sunday school lessons, 2000 copies of the revised catechism, 250 notebooks, and 141 cloth charts for the primary schools, besides a large number of blanks of different kinds.

Sunday School Lesson

JULY 17

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Deborah: Emergency Leadership

Scripture—Judges 4:1-9, 12-14

As soon as the Israelites lost the righteousness and daring that came from their faith in the one good God who rules the world, they began to be the prey of their heathen neighbors, who far excelled them in the arts of civilization.

We are told that Jabin, their oppressor, had nine hundred war chariots of iron. A Hebrew did not dare travel the public road, but must sneak along by side paths. Jabin was the Hitler of that day.

The prophet God chose, to rouse the people and inspire them with hope and daring, was the last one that age would naturally look to. It was Deborah, a woman. In those days women were regarded as mere chattels. Even down to the days of Paul women were supposed to keep silent in the churches, but here, away back in primitive times, God chose a woman as his instrument of power. And desperation made the Hebrews listen to the one voice that had the note of authority.

Like all prophets, Deborah had eyes to discern the God-appointed leader of her people (1 Samuel 9:15-19; 16:1-13). And so she sends to Barak the challenge to raise an army and face their oppressors. Her faith and confidence inspired him with courage, and he promised to go if she would go with him, which she readily consented to do. One thinks here of Joan of Arc marching with the armies of France.

Barak and his followers were attempting the impossible with their lack of equipment, but they had two things: utter daring inspired by faith in God, and the spirit of unity. When these are present there is always power. "Only . . . stand fast in one spirit, with one mind," said Paul, "in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God" (Philippians 1:27-28).

The consummation of the victory when Jael drove a tent pin through the temples of Sisera gave us a feeling of horror. But the fact that he had been the instigator of many horrible cases of oppression, and would have slain the woman who was protecting him on the slightest provocation, makes us less hard on Jael. To put the leader out of the way and thus keep him from rallying his troops seemed to her a necessary act.

After the victory, Deborah uttered a song which many authorities deem the oldest extant specimen of Hebrew poetry. As we study it, we feel like one who is excavating the remains of an ancient temple (Judges 5).

The poem blesses God because the leaders led (how often they do not lead!), and the people offered themselves willingly. The most quoted lines are those which proclaim that the stars in their courses fought against Sisera. This, some may say, is simply a reminiscence of ancient astrological superstition, but the modern man sees in it a conviction that the powers of the universe are on the side of right.

This conviction is a supremely important condition of victory. When a man feels he is moving in the path of manifest destiny, and he is right in so thinking, nothing can stop him.

The song begins with a reference to the great days when God worked mighty signs in Egypt and at Sinai. The wonderful deliverance which they had, made the old stories seem real. Deborah's experience of the mighty power of God made the old hyperboles seem the only way to express the tremendous reality of God's power in answer to faith.

The song taunts the tribes that kept to their tents, and came not up to the help of the Lord against the mighty; and it foreshadows the words of Jesus, He that is not for us is against us.

Deborah's poem of triumph has outlasted all the monuments of ancient Israel. No one knows the whereabouts of the heap of stones that Joshua reared to commemorate the crossing of the Jordan. But Deborah's words have been handed down.

So it is with great poetry in general. The ancient temple at Jerusalem is destroyed, but the beautiful psalms celebrating the psalmist's joy in the temple worship still abide.

Horace was right when he said of his poems, "I have reared a monument more enduring than brass and loftier than the royal pyramids, one that no wasting rain, no unavailing north wind can destroy; no, not even the unending years nor the flight of time itself."

What is there for us in this ancient story? It tells us, first of all, that when a nation surrenders its ideals it becomes progressively enslaved, and this is especially true of the nation whose ideals have been high. The higher the ideals surrendered, the deeper the degradation that follows.

Witness the reaction from prohibition, and the parable of Jesus that describes a similar situation (Luke 11: 24-26). "If the salt have lost his savor . . . it is henceforth good for nothing, but to be cast out and to be trodden under foot of man."

We may learn also a lesson of hope. Impossible conditions are not impossible with God. Israel's oppressor had nine hundred chariots of iron, and other war equipment to match, but was there a shield or spear seen among forty thousand of Israel?

But God delivered them, and by a woman. Let us look for the unexpected. God fulfills himself in many ways. Shall we never learn to hope for a mighty deliverance in the darkest hour? But we must by all means heed our prophets and dare the impossible. —Northern Advocates.

The man who really knows more than the boss, usually gets to be boss. If he only thinks he knows more, he usually gets fired.

HE BEGAN BUILDING CHURCHES

When John Wesley found that practically all the parish churches of the land were closed against him, he was not prepared to take it lying down. He decided to build a "preaching house," as he called it, where he could hold services and do a lot of other things besides. The first of many that were to follow was the "New Room" in the Horsefair, Bristol, a city which in those days came next to London in importance.

It is very interesting to look back from today, when there are, in round figures, a hundred thousand Methodist churches scattered all over the world, to that day in May, 1739, two months after his first service in the open-air, when John Wesley laid the foundation stone of his "New Room" in Bristol.

He designed the building himself, and very cleverly too. It was a place where services were held, and there was a schoolroom where neglected and ignorant children were gathered and taught. There was also a little vestry where the "society" met on weeknights. Small though that vestry was, it was bg enough in 1745 to hold the eleven members of the second Conference of "the people called Methodists." A number of bedrooms were included in the scheme so that Wesley's preachers could be accommodated, and a larger room was provided where a common meal could be served for quite a number of people. There was also a stable for a couple of horses.

Thanks to the thoughful generosity of Mr. Edmund Lamplough, the "New Room" has recently been restored, and its interest greatly added to, by placing in the forecourt of a superb, life-size statue of John Wesley on his horse. Hard by is the very stable into which he so often led his tired animal. This earliest of all Methodist preaching places can be seen today very much the same as it was two hundred years ago, when John Wesley was so frequently a visitor.—Methodist Recorder (London).

AN UNREPENTANT DRY'S DIAGNOSIS OF OUR DISTRESS

This nation is suffering its economic depression because it has repudiated righteousness and established iniquity. Over all the land—in counting house and store, in bank and factory—there is the haunting fear of a judgment to come. As a people our honorable men are rejected and our statesmen have become trimmers and time-servers in the Temple of Bacchus. Within the last few weeks the President of the United States has announced that he will ask the Congress to borrow and spend over $5,000,000,000 in an attempt to end the present economic depression. Blind leader of the blind! Does he not know that last year this nation wasted over $6,000,000,000 of its purchasing power for strong drink? Does he not know that every dollar spent for an alcoholic beverage creates a social liability and becomes an economic destroyer? Does he not know that until this nation comes to grips with the alcoholic beverage industry, this dangerous, destructive, anti-social institution, there can be no abiding prosperity?—Fred A. Victor.

Children's Storyland



THE PARTY ON BLUEBERRY ISLAND

By Alice Annette Larkin

"Well, this is the jolliest load the 'Firefly' has carried across Blue Pond in many days," said Percy Andrews, as he watched the last boy climb from the motor boat to the tiny wharf. "Have a fine time, everybody, and I'll be coming back for you about five o'clock."

"Thanks for bringing us," cried half a dozen voices, and up went as many hands in a gay salute.

The boys and girls watched the Firefly as it moved swiftly away from the wharf, then they started up the narrow path leading to a small white cottage —the only house on Blueberry Island.

"Where do you suppose Jimmy and Anita can be?" Percy's brother, Paul, asked. "I thought they'd surely be down at the wharf. Blueberry Island looks kind of deserted, doesn't it?"

"You're sure the invitation said for us to come today, aren't you?" inquired one of the cousins who had come from Edgewood to visit Paul and his sister, Helen, and attend the party.

"It certainly did," answered Helen. "I can prove it to you as soon as I get this paper out of my pocket. There! Now listen to this:

"Berries are ripe on the island,
Berries so sweet and so blue,
We want you to come with your kettles
So we can share them with you.
On Thursday we'll watch for the 'Firefly,"
The time should be soon after one;
We'll pack till the pails are heaping,
And then we will eat and have fun.

Anita and Jimmy."

"Oh, that is the day all right," said Paul, "but where can Jimmy and Anita be?"

Every one was growing anxious, for it wasn't at all like Jimmy and Anita to stay away from the wharf when they were expecting friends.

No one was in sight when the boys and girls reached the cottage. Not a window was open, and that seemed strange on such a warm July day. Helen went up to the front door and knocked several times, but no one answered. Then she hurried to the back door. As she stood there, she heard a dog barking loudly, and running out to the dog house, she saw Jimmy's big collie, Tony. He was pulling anxiously at his chain.

"Oh, Tony, I'm glad to see something alive around here," exclaimed Helen, putting out her hand to pat the dog's head. "I wish you could tell us where Jimmy and Anita are."

Tony could only wag his shaggy tail and bark, and the barking brought the other children out to his house.

"Jimmy and Anita and their folks must have gone off somewhere," remarked one of the boys. "I remember now that their boat wasn't down at the wharf. Maybe they'll be back in a little while."

"We can't get away from here, anyway, till Percy comes after us," Paul replied. "And he's going over to Pleasant View first. We might put up some kind of a signal that could be seen from our house, but that would worry mother, so we must not do it."

"You don't suppose this is a joke on us, do you?" asked one of the girls. "Some boys and girls are always playing jokes, but it doesn't seem as if Anita or Jimmy would ever play a mean one. Why, I'm sure they wouldn't."

The boys and girls walked part way across the island, calling "Hello! Hello! Hello!" as they went, but there was no reply, so they came back and sat down on the porch.

It was Paul who suddenly called attention to the small garden not far from the cottage. Evidently some one had been trying to work in it, for two hoes and a sprinkling can lay on the ground. Into Paul's mind had popped a plan. He knew that Jimmy and Anita had been worried about the garden, for the weeds were almost choking the plants. Why not pull those weeds out and do a little hoeing? Of course every boy and girl on the porch was disappointed, but sitting here fussing about that would not help anybody.

Paul's plan was soon agreed to, and it wasn't long before everybody was busily at work in the garden. It was very warm out there, but it was encouraging to see the piles of weeds grow bigger and bigger. Still Jimmy and Anita didn't come.

The hoes had just been put away when out on Blue Pond there could be heard a motor boat, and presently some one called, "Whoo-oo! Whoo-oo!"

"That's Percy," said Paul. "Now we'll have to run; I'll say I'm hungry."

There was plenty to eat in the Andrews' farm house, and every one was soon satisfied. Out in the yard a little later, Paul and Helen and their cousins watched a rowboat coming across the pond. A man and two children were in the boat.

"That's Jimmy and Anita and their father," announced Helen. "Let's run down to the wharf and meet them."

"Didn't you get our note?" Jimmy wanted to know the minute he was out of the rowboat. "I put it in your mail box before you were up this morning. You see when father came home last night he brought word that Aunt Ellen wanted us to come for her today, so we had to leave home awfully early. The note was to tell you we'd have to have the blueberry party tomorrow. Haven't you seen it?"

"I don't believe anyone has been to the mail box today," confessed Helen. "Then you must have thought we'd run away from you. Still you went to work and fixed our garden. We know because we found Helen's handkerchief and the green pail you used to pick berries in last year out there. It was a dandy thing to do, and thanks a lot. It means—"

"Having it fixed means more to us than you dream," Anita broke in. "It means that we can go on that trip to New York with you all next week. Aunt Ellen said she'd pay our expenses if we could show her that our garden was well taken care of when she came. It's rained so much lately, and mother was sick and we had to help her, so we couldn't make it look a bit good. We'd given up having the trip, and we've wanted it more than we've wanted anything in a long time. We hated dreadfully to have Aunt Ellen see the garden, and we talked and talked about other things so she wouldn't ask about it. Then think how astonished we were when we saw it ourselves! We just stood and stared at it. Oh, it was a lovely surprise, and I guess we're the thankfulest children in Washington county."

"We're glad you like it," said Helen. "Having you and Jimmy with us on the trip will be something for us to be especially thankful for."

"And tomorrow we'll have ice cream and blueberries," contributed Jimmy. —Zions Herald.

FLOWER KINGDOM

By Philip Jerome Cleveland

The flowers in my garden plot
All of their beauty give
Through dawn and dark to everything,
They show me how to live!
World children from a thousand seas,
They mingle lips of praise,
And share the hours most handsomely
Throughout their length of days!

Lobelia from the Good Hope Cape
Unfurls its brilliant blue
Where China asters dwell with phlox
From Texas; and the hue
Of sweet peas from green Sicily
Spreads magic fragrance on
The Spanish bean and hollyhocks
From Persia's silken dawn.

The Sultan's tulips live to bless
Red rose and "Maltese Cross"
And "Love-lies-bleeding" from the slopes
Of Judah prides the gloss
The tender Indian pink bequeaths;
Here court and peasant dwell
And love's bright language fills the hours
With peace and beauty's spell.

Would God the hearts of men might live
Together half so well!

—Northern Advocates.

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SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Eden	July 7-July 17
Bethany M. E. Church	July 18-31
Sandy Mush	August 1-10
Ashe County Camp Meeting	August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Clyde	July 10-24
Pleasant Grove camp meeting	August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Chapel Hill, 8 14
Yanceyville Ct., Shady Grove, 11 16
Leasburg, Bethel, 11 17
Graham-West Burlington, W. Burlington, 8 17
Lakewood, 8 20
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

August
Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Roper, Mackeys, 11 17
Columbia, Wesley's Chapel, 8 p.m. 17
City Road, 8 p.m. 20
Gates, Philadelphia, 11 24
Windsor, Ebenezer, 3 24
Williamston, 8 p.m. 24
Elizabeth City, First Church, 8 p.m. 27
Swanquarter-Fairfield, Providence, 11 31
Belhaven, Epworth, 3 31
Mattamuskeet, Watson's, night 31

August
City Road, 11 7
First Church, 11 14
Bath, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1919 Hay St., Fayetteville, N. C.
THIRD ROUND

July
Fayetteville Ct., Cumberland, 11 17
Stedman, Bethany, 3:30 17
Person St.-Calvary, Gardner's, 8 17
Hay Street, 8 20
Goldston, 11 24
Glendon-Carbonton, 3:30 24
Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

August
Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

July
Newport, Bethlehem, 11 23
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

August
Morehead City, 11 7

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July
Middleburg, Shocco, 11 17
Cary, Macedonia, night 17
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August
Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July
Warren, Sarepta, 11 24
Sandy Cross, Belford, 3 24
Elm City, 8 24
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, 8 31

August
Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July
Clinton, 11 17
Roseboro, Halls, afternoon 17
Faison-Kenansville, night 17
Lumberton Ct., Bules, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace-Rose Hill, afternoon 31
Scott's Hill, night 31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

July
Asheville Ct., Emma, 11 17
Sandy Ct., Big Sandy, 3 17
Leicester, Leicester, 8 17
Saluda-Tryon, Tryon, 11 24
Fletcher-Mills River, Horseshoe, 3 24
Biltmore, 8 24
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31

August
Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Bethany, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

July
Pelkville, Rehobeth, 11 16
Belmont, Main Street, 11 17
Belwood, Kadesh, 3 17
Cramerton, night 17
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

July
Pleasant Garden, Bethlehem, 8 15
Mt. Pleasant, 8 16
Liberty, White's Chapel, 11 17
Ocleridge, Mt. Olivet, 3, ... 17
Wesley Memorial, 8 18
Highlands, 8 19
Reidsville, 7:30 20
Glenwood, 8 22
Ramseur-Franklinville, Franklinville, 11 24
Farmer, Union, 11 31
Asheboro Ct., Pisgah, 3 31

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
THIRD ROUND

July
Marion Ct., Pleasant Hill, 11 10
Old Fort Ct., Bethlehem, 3 10
Old Fort, 8 10
Bostic, Oak Grove, 11 17
Cliffside-Avondale, Cliffside, 8 17
Elk Park Ct., Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Table Rock Ct., Fairview, 11 31
Granite Falls, 8 31

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

July
Farmington, Wesley, 11 17
North Main Street, 8 17
First Street, Albemarle, 8 20
Westford, 11 24
Shiloh, 3 24
Harmony, 8 24
Norwood, 11 31
Pfeiffer Ct., Tabor, 3 31
Park Avenue, 8 31

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

July
North Wilkesboro, 11 17
Moravian Falls, Miller's Creek, 3 17
Wilkesboro, Roaring River, night 17
Mooresville, Broad Street, 11 24
Catawba, Hopewell, 2:30 24
Jefferson, Jefferson, night 24
Highland-Rhodhiss, Rhodhiss, 10 31
Westview, 11 31
Jones Memorial, night 31

August
Creston, Sutherland, 11 6
Helton, Baldwin, 11 7
Warrenville, Moll Creek, 3 7
West Jefferson, night 7
Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Bald Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September
Bald Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October
Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

July
Fines Creek, Laurel Hill, 11 and 11 16-17
Crabtree, Davis Chapel, ... 17
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24

RESOLUTIONS OF RESPECT

Whereas, J. Sidney Smith departed this life on the morning of Wednesday, May 18, 1938; and

Whereas, Mr. Smith was a member of the men's R. L. Smith Wesley Bible class of Central Methodist church in Albemarle for many years, always showing his fidelity to the class by constant attendance upon all its sessions, and by faithful service in every possible way when it was possible for him to do so; now therefore be it resolved:

That this class recognize that it has suffered a distinct loss in our departed brother; that we shall always hold his memory in deepest reverence; that we shall endeavor to emulate the example in faithful attendance and devotion to the class in all of its functions which he has set for us; and further, be it resolved, that the R. L. Smith Bible class hereby offers its expression of deepest sympathy and love to every member of the family that has been bereft by Mr. Smith's death; and as a token of our love and esteem for our departed brother, we request that these resolutions be published in the local paper, a copy sent to the Christian Advocate at Greensboro for publication, and that a copy be mailed to the bereaved family and a copy be spread upon the minutes of the class.

J. D. Bivens,
W. F. Suggs,
W. T. Huckabee.

RESOLUTIONS OF RESPECT

Whereas, in the providence of Almighty God, our friend, brother and co-laborer, Junius R. Page, reached the end of his physical existence on May 12, 1938; and

Whereas, he was the senior membor of our board of stewards of the Page Memorial Methodist church, Aberdeen, and was a regular and faithful attendant upon its services, contributing of his time, means and energy to promote its work; and

Whereas, his clean life and godly walk was always and will continue to be an inspiration to all who knew him.

Therefore, be it resolved by the board of stewards of Page Memorial Methodist church, Aberdeen, that we extend to the family of Brother "Chris," as we affectionately knew him, our love and sympathy in the passing of such a noble husband, father and brother, and assure them that we shall miss him not only in our services, but also his keen interest, mature judgment and sound advice in solving the problems and meeting the situations that rose from time to time. His character was above reproach, his ideals were high, and his spirit most beautiful. Of him it could truthfully be said "he was a good man." There were certain virtues such as purity, honesty, charity, humility, which he prized very highly. He symbolized the scriptural statement, "A good name is rather to be chosen than great riches, and loving fervor rather than silver and gold." He was loved and trusted by his family, friends, church and community, and in his passing each have sustained a distinct loss. But with Christian faith in the goodness of our heavenly Father and in the promise of immortality we know that our temporal loss is the eternal gain.

We shall continue to cherish his memory and strive to emulate his good example in our individual lives and in our official capacity in the church. May heaven's blessing attend his departed spirit and comfort his dear loved ones until the great day of reunion, when the veil which seems to intervene shall be drawn aside and God's people shall be gathered together again, endowed with everlasting life, and admitted into the realms of glory.

Further, that a copy of these resolutions be sent to the widow, a copy to the Sandhill Citizen and one to the North Carolina Christian Advocate for publication, and a copy be spread upon the minutes of our board.

G. C. Seymour, H. W. Doub,
S. J. Starnes. J. G. Farrell,

N. C. BOARD OF EDUCATION

(Continued from page 14)

led us in prayer and the young people's benediction.

Our last meal, lunch on Tuesday, the 5th of July, was truly a sad occasion. But Novella Murray sang for us, likewise Uncle Bobby, and Kitty Wilson. Linwood Blackburn sang, and Mr. C. G. Morris, father of one of our counselors, said a poem. Our own Dean Stephenson sang to us for the last time. This climaxed our last meal.

As the old saying goes, "All good things must come to an end." But as Mrs. Floyd M. Patterson, a counselor, said, "The Assembly isn't over. Carry with you what you have learned." Indeed, our Assembly isn't over. We can come back next year, and we can write to the splendid friends we have made, and we can all—

"Serve the Lord in gladness."

Jackie Campen, Pub. Supt.

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WRITE FOR CATALOGUE AND VIEW BOOK

WILLIAM H. FRAZER, President, Box 2389, Charlotte, N. C.

In Memoriam

BIGGS—Rev. Francis Taylor Biggs was born August 1, 1850, and passed from time to eternity at his home in Raleigh, N. C., March 26, 1938, where his body now rests in the cemetery in that city. He was married to Miss Martha Frances Northcott of Rockingham, N. C., November 5, 1876, to which union were born eight children, three sons and five daughters—Miss Georgia, R. L., Mrs. V. B. Covington, Mrs. W. T. Cline of Raleigh, Mrs. C. L. Liles, McCall, S. C., W. A., Rockingham, and E. P., Washington, D. C. One daughter, Mrs. H. M. Miles, died several years ago. Two brothers survive, Rev. G. H. Biggs, Star, and Dr. S. Biggs of Fayetteville, together with several grandchildren, nieces and nephews.

He was converted in 1866 at the age of 16 and joined the Methodist Episcopal Church, South, in the country near Fayetteville, where he remained a member until he moved to Rockingham in 1868. Eight years ago he moved to Raleigh and became a member of Edenton Street church.

While living in Rockingham he filled a responsible position in one of the cotton mills, where he commanded the respect and the highest regards of every one who worked under his supervision. He became at once an active worker in the church, serving at different times as steward, S. S. superintendent and teacher of the men's Bible class.

Brother Biggs was licensed to preach in 1868 and served faithfully as a local preacher through his long life. As long as his health permitted he worked in his position in the cotton mill and preached every Sunday at times and at many points in the surrounding territory, and the people heard him gladly and were impressed everywhere he went that a man of God had come among them. The writer of these line knew him for a number of years and never heard of his uttering a word or committing an act that did not incarnate the mind that was in Jesus Christ. He was quiet and rather reserved in manner, but he possessed that type of the Christian religion that was attractive and won the confidence of men, regardless of race, color or creed. All who ever came under the influence of his daily life will testify that he lived in every relation of life, the teaching of his Lord and Master.

The legacy of his faithful and devoted life and character is worth more to his children, his church, the community in which he lived and to the world than all the material things of the universe. He so served his day and generation that "he being dead yet speaketh. May his children so exemplify the virtues of his life that the circle will be unbroken in the "house of many mansions." J. H. Shore.

RESOLUTIONS OF RESPECT

Whereas, there has suddenly passed from earthly activity to a heavenly reward a beloved friend and fellow steward, Brother James T. Wood; and

Whereas, his untimely death is a distressing shock to the community, the entire neighborhood of the First Methodist church, Asheboro, and the fellowship of the board of stewards, with whom he has labored faithfully as an officer and co-worker for more than 30 years; therefore be it

Resolved, That the board of stewards, assembled in regular session, record their keen emotions of grief at his going and give expression to a profound sense of appreciation for his warm friendship, church loyalty, hopeful living, and unshakable fortitude; and further be it

Resolved, That a copy of this memorial be conveyed to the bereaved family as a message of heartfelt sympathy and condolence, and also that it become a part of the minutes for a permanent testimonial of the exalted estimate placed on him by us as a devoted churchman and lovable coworker.

(These resolutions passed by the board of stewards of the First Methodist church, Asheboro, N. C., at a regular meeting on June 20, 1938).

IN MEMORIAM

On the night of May 13 at 1:15 the spirit of James Otis Wade, well known citizen and retired business man of East Bend, N. C., passed suddenly and peacefully into the beyond after a month's illness.

Mr. Wade was born at Warrenton, N. C., the oldest son of James Thomas and Permelia Gholson Wade. At an early age his parents moved to Mecklenburg county, Virginia, and it was there his early boyhood and school days were spent.

At the age of 13 years he went behind the counter to clerk for his Uncle Joe Gholson, continuing in this capacity several years until he entered the mercantile business in partnership with his brother-in-law, the late Thos. E. Morse. He moved to East Bend, N. C., at the age of 21, in 1886, and continued in the mercantile business until about 1899, when he became interested in the manufacture of smoking tobacco, and in which he continued actively for nearly 25 years until he was no longer able to carry on. He was 72 years of age. Mr. Wade was a very capable and energetic business man, honest and upright in his dealings.

On December 18, 1894, he was married to Miss Ella Elizabeth Hunt of Pinnacle, N. C., who survives him; also four children as follows: Dr. B. H. Wade of Jonesville, S. C., Mrs. L. P. Larkin of Ithaca, N. Y., Thomas Jackson Wade of U. S. Navy, Honolulu, T. H., and Miss Josephine Wade, R. N. of Greensboro; three grandchildren; two sisters, Mrs. A. L. Morse of East Bend, Mrs. J. F. House of Carrizo Springs, Texas.

Mr. Wade was a member of the Methodist church for more than forty years and served as steward for many years. He was a devoted husband and father, to the very last putting the welfare of his loved ones before any thoughts of self. He went about in his quiet, unpretentious way, helping neighbors and friends in their need.

The funeral services were held from the home on Sunday afternoon at 4 o'clock by his pastor, Rev. John H. Green, and former pastor, Rev. I. L. Sharpe of Mt. Airy. Burial was in the Baptist church cemetery.

Passing beyond the shadow
Into a purer light,
Stepping behind the curtain,
Getting a clearer sight.

Laying aside a burden,
This weary mortal coil,
Done with the world's vexation,
Done with the tears and toil.

Tired of all earth's playthings,
Heartsick and ready to sleep,
Ready to bid our friends farewell,
Wondering why they weep.

Passing out of the shadow
Into eternal day,
Why do we call it dying—
This sweet going away?



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Volume 83 GREENSBORO, N. C., THURSDAY, JULY 21, Number 29

The Wonderful Temple of Christianity

HERE is a masterpiece of pulpit eloqeunce by Billy Sunday: "Twenty-two years ago, with the Holy Spirit as my guide, I entered this temple, called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, Daniel hang on the wall. I passed into the music room of Psalms, where the spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard and into the conservatory of Sharon and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the prophets where I saw telescopes of various sizes, some pointing to far-off events; but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of Kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant church. Then into the correspondence room where sat Matthew, Mark, Luke, John, Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon His throne in all His glory, and I cried:

'All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!' "

BISHOP ARTHUR MOORE

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A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, JULY 21, 1938 Number 29

Bishop Purcell is kept busy dedicating churches. Some of these have been waiting to pay their debts before dedication. But this does not argue that no new churches are being enterprised. In fact there are many of these in North Carolina.

x x x

Neitsche declared that civilization is the end of man. John Calvin asserted that the chief end of man is to glorify God and enjoy him forever. Man is at the center of one system; God over all in the other. One has simply to follow these to the finish to realize the difference with a God who is in all and over all.

x x x

The gentleman who made a motion to raise the salary of the head of Durham county liquor stores from $3,000 to $4,500 urged this raise on the grounds that this man was doing a million dollar business. Big business demands big pay, even though it be the business of dispensing poison. Noble Romans all, these are honorable men of no mean city who promote a million dollar business even though this clogs the police courts and makes suicides of its victims, as was the case last week with a young man arrested on the streets of Durham for public drunkenness who hanged himself in the county jail.

x x x

The Small Town is coming into its own—that is a bow of promise arching the sky of this nation's future. It always has been the source of the city's virility. The majority of the best Big City Men were Small Town Boys. A Small Town boy, imbued with Small Town principles, who doesn't succumb to the lie that all rules change on reaching the city, is a match for any situation to which his abilities present him. Nowadays no one need go to the city for a career. Big things can be done in smaller places. Town and village are even coming to be preferred for many types of enterprise.—William J. Cameron.

"The religion of Jesus Christ opens the floodgate of spiritual resources, and by appropriating them a man becomes truly free. 'Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty.' If the Son therefore shall make you free, ye shall be free indeed. Freedom has its perils, but today it is necessary to emphasize its great value. Men have suffered for it throughout the ages, and there has been no struggle for freedom that has not had religion at the back of it. Through faith tyranny has been overcome and many bonds broken."

x x x

Not much of God and of spiritual power is needed to make the average social reformer. He relies on earthly resources and effective human agencies. So the early Methodists never became social reformers and the redeemers of human society. They had a powerful gospel that would save all men and all of every man—body and soul. Then something unusual happened. Instead of clipping twigs from the upas tree of death they went to the root of the tree. Scriptural holiness had its roots in renewed hearts and transformed lives that made for a new heaven and a new earth.

x x x

The twenty-seven counties with liquor stores in eastern North Carolina dispense more than five hundred thousand dollars worth of liquor every month. Think of this! This comes out of the pockets of citizens of this state, and two of every three dollars of this goes out of the state for the liquor sold. The implication by the liquor crowd is that the profits go to reduce taxes. Read the facts given on page nine of this issue. Of all the absurdities is the claim that a liquor store puts the bootlegger out of business and at the same time reduces taxes. It does nothing of the sort. Rather it increases the amount of the poison used while the money that goes to the distillers is taken from the masses who need their money for food and clothes. Reports from all the liquor store counties tell the same story.

Methodist Union Taking Shape

IN the seven preceding numbers of this Advocate we have called attention to some of the issues that will arise in the adjustments necessary to Methodist union. Mention was made of fundamental differences between the Roman Catholic and the Protestant view of the church, especially as to the source of authority in religion. Fundamental with the Methodists has been a personal experience with God.

In three issues enquiry was made concerning the place of the institution in religion; the value of creeds and dogmas in the church; and the function of rituals and sacraments in Methodism. With the union of the three Methodisms and the adjustments that must be made considerable changes in all these phases of Methodist church life are inevitable. Fortunate will it be for the Methodists of all three churches if ministers and members all over America will come to realize that none of the essentials of our Methodism are being disturbed. All these necessary changes can be made with no fundamental disturbance, since no doctrinal differences are involved. In all the vital issues we are one. And the attitude of all the different branches of Methodism towards other groups of Chrstians have remained the same. So Methodism is one the whole world around. Although peoples may differ in birth and breeding and Methodism in other lands may vary in non-essentials, at the core the followers of Wesley are one people. All who have attended a world conference of Methodism with its representatives from all lands know how true this is.

Hundreds of the best friends of Methodism are giving serious thought to the present adjustments in making one the disciplines of the three churches. They will put together the **Discipline** of the new church out of what they find in the three existing disciplines. So it is a process of harmonization, co-ordination and unification that must be done by the Uniting Conference. But in no way are we moving away from the Methodist life, doctrine and tradition.

During the next few weeks we purpose to draw attention to the more practical matters that are to be dealt with by the important committees appointed by the church to do the preliminary work so essential to the work of the Organizing Conference next April. There are eight of these syllabi committees.

As the conferences meet and the delegates who are charged with the union are elected the interest will widen and deepen. This will not be true in North Carolina, but in some states the passing of old conference boundaries and formation of new conferences will elicit no little interest and call for much discussion. Still there will be enough of vital interest going on to concern most of our people. We are anxious to render any service that we may.

Executing a Freeman's Will

STEALING at the ballot box robs the American citizen of his dearly bought heritage in this land of the free. As a people we have glorified the right of suffrage since the ballot silently executes the freeman's will. Every citizen as a freeman is urged over and over again to exercise the cherished right of suffrage in this glorious land of liberty. By some, the right to vote is placed alongside if not above the right to worship God with a free conscience. These, they insist, are our blood-bought heritage.

How humiliating to every honorable and true citizen of North Carolina who tries to live in all good conscience before God and man to face a situation at the ballot box such as that in the recent primary election! Why will the many honest and decent men we have in each General Assembly continue to enact election laws that make it possible to steal elections—or rather, to allow designing men to make possible this thievery? The absentee ballot and all other such devices that make easy the disgusting record we now have to our credit should go. With the enactment of honest laws reliable men should then be found to act as officers of elections, or else our leaders should quit urging citizens to exercise their heaven bought privileges at the ballot box. Careless indifference on the part of public men as to the enactment and execution of honest election laws is more criminal even than stealing votes because this makes possible theft on a big scale.

Stealing votes in the same political household is outrageous, but every high souled and honest man knows it is just as dishonest to steal from the opposite party. Ethics know no such lines of demarcation. Justify it as you may, a dishonest man is a dishonest man. When the occasion arises, whether he be dealing with a Democrat or a Republican, with a white man or a negro, the rascal is present. More than all

else we need some real old time honesty in action rather than loud mouthed talk about exercising the will of free men at the ballot box. The time has come for honest men in North Carolina to act and in so doing to set new standards in civil and political life.

Following the first primary when certain irregularities were discovered in High Point one would have concluded that this was the one black spot on the map. All else was lily white. Lo and behold, the second primary disclosed the black spots scattered all about over the state. Are we going to be content to let this situation remain?

Who Failed Them?

IT was an inspiring sight to look upon the two hundred children that had assembled for the daily vacation Bible school. Nearly all the children came with laughter on their lips, neatly dressed in cool summer attire, their cheeks glowing with health and their eyes sparkling with glee anticipating a jolly time, mingling with the group and exchanging comments. It took considerable backing at home to get so large a company prinked for so fine a display.

Pretty little saucy Mary Ann with her blue frock and blond curls was darting through the crowd and playing "tap-ou-back"; Johnnie's hair was combed back slick and he was starched stiff from head to foot, but he was bubbling over with excitement, trying to tell about his daddy's car that wouldn't start; little groups here and there were chatting with childish fun. On the whole it was a section of wholesome young life, but there were a few exceptions. Nature had not been kind to all; cruel circumstances had brought deprivations and disaster to some of the group; the social worker might have had some conclusions as to environment and heredity, but it was plain to all that here were children who had an unequal start in life. A casual glance at some of them showed a woeful lack of red blood and vitality. A more intimate association with them disclosed an inability to grasp an idea and move along with the group.

Conspicuous among these was Sarah, who was fourteen, and looked uncomfortable on a hot day in July dressed in a dark brown silk dress trimmed in velvet; her hair fell about her sallow face in straight wisps and her demeanor was that of indifference.

Jimmy past eleven, neat and clean, slightly stooped, interested in all that was going on and trying to smile though his features were drawn and there was a sickly palor on his face.

These two, eleven and fourteen, with their years ahead of them were the victims of chance. The years behind them had wrought havoc with their lives. Can a Christian society make amends for the future? Somebody has failed in giving them their inheritance. They were meant to have in their own rights the privilege of feeling at home in God's world through an appreciation and enjoyment of beauty and truth. Every child certainly deserves a happy childhood.

More and more a Christian society is determined to make the world different. It is determined that children shall have a chance to grow healthy bodies, to develop latent possibilities, and make their contribution to a better world.

Out of the great surplus of God's creation there is abundance for all. Who will distribute this surplus to those who are so needy, for every child must have a chance at happy childhood and to develop into a useful citizen.

A Judge Branded a Criminal

JUDGE LON J. MOORE of Craven county was fined last week $50 and costs, and his driver's license revoked for one year for driving "in a zigzag fashion" on the streets of Wilmington. The papers were silent as to which liquor store sold this judicial officer his liquor. Surely an officer in either of these counties where they have "liquor control" would not have got his liquor otherwise than "decently," to quote another North Carolina judge. Both Craven and New Hanover have "liquor control," but this Craven county judge got caught in New Hanover. Perhaps the officers in Craven were better acquainted with their judge's style of driving than were those in Wilmington.

Notwithstanding the record made in the boasted liquor control counties of this state, the loose talk in western North Carolina continues and liquor men would lead the people to believe that liquor stores are a remedy for all the ills that come to the dry territory which, under the XXI Amendment, was to be protected by the government. National and state enforcement is the one sore need—and not the setting up of stores from which to dispense poison to the citizens of the state. It does seem that the people of America and even of North Carolina are averse to law enforcement.

People and Things

"There will be home coming at Littlejohns on Lenoir circuit the fifth Sunday in July. All former pastors and friends are cordially invited to attend."—J. W. Combs, P. C.

"Spray Methodist church will have a home coming and loyalty day on the fifth Sunday in July. All former pastors and friends of the church are very cordially invited to be with us at that time."—Roy T. Houts.

Bishop W. C. Martin, in charge of our western work, speaking of the union of two Methodisms in the West, declares, "The transition will be easy and the spirit of brotherliness is all that could be desired."

Rehobeth church, on the Coleridge charge, and a church that has sent nine young men into the Christian ministry in past years, has spent $2000 this year in enlarging the Sunday school department, putting a new roof on the church and in minor other repairs. Dr. O. P. Ader is the popular and effective pastor and the work goes well at all the other churches of the Coleridge charge.

Life's clowning and farce, its wit, humor, disaster, nobility, and grace, its sickness, accident, death, its heartbreak and its solace, make a whole unity in the triumph of the cross. Its merriment and joy are of a piece with its sorrow, its sin and its suffering. . . . Must we escape from life in order to enjoy ourselves? Most films say "Yes." The Christian says "No."—Edwin Barker in The Student Movement.

Dr. D. M. Litaker since his superanuation two years ago has become preacher-at-large in Charlotte where he lives. Besides substituting for the Methodists when needed, he has been called upon by five Presbyterian churches, some of them several times. Next Sunday he preaches for the Moravians in Myers Park, and for the whole month of August he is to preach for Mulberry Presbyterian church, one of the strong suburban churches of Mecklenburg.

"Layman's day was observed at Edenton Street church in Raleigh on Sunday morning, July 10, at the 11 o'clock service. The pastor, Rev. Eugene C. Few, presided and the address was delivered by Judge J. Paul Frizzelle of the superior court of the state of North Carolina. After enumerating his many good reasons for his regard for the church and his loyalty to it, Judge Frizzelle developed an eloquent and impressive challenge to all Methodist laymen and lay women to support the church with their continuous and unflagging devotion."—Flora Thompson, Secretary.

Rev. Robert G. Tuttle and his people of the Pleasant Grove charge, near Forest City, are now busy with the erection of the Howard Memorial educational building of that church. The contractors began work last Monday morning and the necessary funds have been secured except $150. This building is a memorial to Mr. G. B. Howard, a devoted layman who died this year and who was a member of this congregation. The passing of this good man was a heavy loss to the Marion district, where he was an effective leader in all good works.

Brother B. C. Woodall of Durham passed away Sunday, July 11. Calvary church has lost one of its best men—a real dependable leader. All who attended this church ever more found him in the lead of every good cause. A valuable citizen and useful man in many lines of life has passed from us. Citizens of the type of B. C. Woodall can ill be spared. Men more devoted to the church than was he are few. His home life was beautiful and his devotion to all good causes was in evidence through the years. An estimate of this good brother by his pastor, Rev. Daniel Lane, will appear in an early issue of the Advocate.

The bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, will hold a joint meeting in Nashville November 29, an unprecedented occurrence in Methodism. The purpose of the gathering, which will probably continue for several days, is to confer concerning Methodist union and to plan for the Uniting Conference, April 296, 1930, when the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church will unite into a single denomination to be known simply as the Methodist Church.

Some 18 Chinese preachers and 11 Chinese Bible women are in Shanghai, according to a recent report from missionaries in China. All the preachers and most of the Bible women are engaged in evangelistic work in the 23 refugee camps of the city. These workers also take personal interest in the individuals in the camps, trying to help the sick or to take some pieces of clothing to people in special need. A missionary says: "One wonders how Shanghai can make room for even one more person, yet the refugees continue to pour into this city by the hundreds and thousands daily."

"Broad Street Methodist church in Mooresville has recently finished its first leadership training school. Previously some of the people had gone to other churches for training courses. The course taught was 'A Methodist and His Church.' Fifty-five were enrolled and 40 were awarded credit. The age of the students ranged from 16 to 75 years. Broad Street church, old and young, has been at school to learn about the church as to its origin, organization, program, literature, doctrine and ritual. Rev. J. P. Hornbuckle is pastor and Key W. Taylor was the teacher."—Key W. Taylor.

"The Rev. and Mrs. Lemuel W. Colson have the honor of announcing the marriage of their daughter, Louisa, to Mr. Alphonzo Curry Reynolds on Wednesday, the thirteenth of July, one thousand nine hundred and thirty-eight, Asheville, North Carolina." The bridegroom is the son of Mr. and Mrs. A. G. Reynolds of 47 Oakley road. The wedding took place on the terrace at the home of the bride's sister, Mrs. Frank C. Hall, of 132 Shelburne road. Miss Colson was graduated from Lee H. Edwards high school and Brevard College. Mr. Reynolds is a graduate of Biltmore Junior College and Duke University. He is now principal of Barnardsville high school, Barnardsville.

"On August 7 we are celebrating the 148th anniversary of the founding of Rehobeth church on the Northampton circuit. We are having an all-day service. The history of the church will be read by Miss Emma Boone, the historical sermon will be delivered at 11 a. m. by Rev. J. M. Culbreth, and at 2 p. m. the third quarterly conference will be held. At 3 p. m. Rev. J. J. Boone will preach. Rehobeth church is very rich in history. Asbury records in his journal four visits to Rehobeth; the first was in 1799, one year after the church was built, and he refers to it as 'a meeting house.' Rehobeth has made a fine contribution to the ministry also. Rev. William Grant, and also another Rev. Mr. Grant whose initials I cannot now recall, went out from this church to the Virginia conference. Among those in our conference who are Rehobeth men are R. R. Grant, J. J. Boone and Norman Vaughan. All former members who have moved away and their families, all pastors who have gone out from the church into the ministry, all former pastors as well as friends of the church are cordially invited to be with us for our celebration. This of course includes our beloved editor. This celebration will also begin our annual revival. If any former pastor finds it impossible to be with us on Sunday, we trust they will come some day during the week and be with us in the meeting and renew friendships about this sacred shrine."—Ivey T. Poole.

DEDICATION OF NEW HOPEWELL METHODIST CHURCH, JULY 24

The new building of historic Hopewell Methodist church near Catawba, Will be dedicated by Bishop Clare Purcell, Sunday, July 24, at 2:30 p. m.

This beautiful building was given by the late George W. Jones of Bostic, N. C., as a memorial to his father, William E. Jones, and his mother, Mrs. Linnie Fry Jones. It was constructed under the direction of the church trustees and Mr. S. N. Boyce of Gastonia, executor of Mr. Jones' estate. Mr. H. N. Haines of Duke University, Durham, is the architect.

The building is constructed of dark red brick, in the English Chapel style with facilities for modern educational needs. When you go into the chapel you sense its worshipful atmosphere immediately. The high ceiling is supported by massive trusses; the windows are of soft amber glass; the chancel area is framed with a triumphant arch; and one's attention is focused upon the symbol of the cross over the altar.

The educational department is three stories high and has facilities for departmental worship, many class activities, and wholesome community activities.

The members have shown an excellent spirit of cooperation with Mr. Jones in furnishing the rooms and all the departments, and in beginning to landscape the grounds about the church. A woodland grove around the church has been cleared to make a shaded park. The lawn is being prepared, and appropriate shrubbery will be planted in the autumn.

Hopewell is one of the historic old churches of piedmont North Carolina. It was organized in 1811, only twenty years after the death of Methodism's founder, John Wesley. As a result of consistent growth during its century and a quarter of life, it has outgrown three buildings. This new building is the fourth. With a long history behind them, the members are alert to every possibility for improved service to the community. The church school provides departmental worship suited to the age groups. The average church school attendance this year has exceeded the resident membership. The woman's missionary society and the young people's division render meritorious service to the community. Members of Hopewell take advantage of all the training opportunities afforded by the Methodist church. During the revival season held in April, immediately after moving into the new church, 27 new members were received by vows. A vacation church school was held with an attendance of 74. The board of stewards uses the unified budget plan in raising money.

Without doubt Mr. Jones has provided a living memorial as he gave so lively a congregation an adequate home.

To serve the overflow congregation, Mr. Van Drum of Conover will provide amplifying equipment.

Reid Wall.



REV. G. A. STAMPER
Pastor of Friendship church, used for first time next Sunday

THE NEW FRIENDSHIP CHURCH WEST OF GREENSBORO OPENS NEXT SUNDAY

The new Friendship church on the West Greensboro charge, Rev. G. A. Stamper, pastor, will be formally opened next Sunday with appropriate observances of the day.

Sunday school at 10 o'clock. Sermon at 11 o'clock. Dinner on the church grounds in the grove at noon.

Historic story of the church in the afternoon by Mr. John T. Brittain of Asheboro, N. C.

Preaching at 7:30 in the evening.

There will be revival services through the week following with services at 3 in the afternoon and 7:30 in the evening.

STATESVILLE DISTRICT PICNIC

The ministers' wives of the Statesville district have held their regular meetings for the year, and on July 5 sponsored the annual district picnic at Elkin.

Rev. L. B. Abernethy and Mrs. W. A. Jenkins, assisted by the local hospital auxiliary, prepared the place on the hospital grounds with chairs and tables, and added country ham and drinks to the picnic all brought. About 125 people from preachers' families of the district, including as special guests Bishop and Mrs. Purcell, Miss Claire Purcell, Dr. and Mrs. C. C. Weaver, and Rev. and Mrs. W. L. Hutchins, gathered for the day.

After a bountiful dinner all assembled to hear short talks by the Bishop and Mrs. Purcell.

During the regular meeting of the preachers' wives Mrs. J. C. Keever presided. Mrs. C. C. Weaver gave some practical suggestions on parsonage furnishings, and Mrs. Hutchins gave us the conference objectives for the year and encouraged us in our work, urging that we attend the tea at Junaluska and the banquet at conference.

The entertainment committee had planned for short talks from different members of the group pertaining to questions of special interest to the ministers' wives. Those participating were: Mrs. J. B. Tabor, Sr., Mrs. J. G. Winkler, Mrs. W. Q. Grigg, Mrs. John Hoyle, Jr., and Mrs. A. C. Gibbs.

With all meetings over the preachers and families mingled together in fellowship, coming to know each other better.

Leaving the picnic grounds we were all conducted through the Chatham Memorial Hospital including the new addition recently built. All left persuaded that it had been a day of profitable fellowship and wholesome enjoyment.

Mrs. J. W. Vestal, Sec.

BEAUFORT COUNTY YOUNG PEOPLE'S UNION

Thirty young people from the Washington, Bethany and Belhaven churches met in Trinity Methodist church, Belhaven ,on the evening of July 5 and formed the Beaufort County Young People's Union with the following officers: President, Howell Sparrow of Bethany church; secretary, Miss Nellie Rue Stowe of Trinity church; adult counselor, Mrs. R. D. Mitchell of Trinity church, Belhaven; chairman worship committee, Miss Eunice Pegram of Washington.

It was decided to hold the next monthly meeting in Washington, N. C., Tuesday night after the first Sunday in August. Rev. R. E. Walston, district director of young people's work, and Rev. J. D. Robinson, associate director, were present and directed the meeting.

Other officers will be elected later.

Miss Nellie R. Stowe.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Twenty Years of the Pastors' School at Duke

The pastors' school at Duke held its twentieth session in June, 1938. With more than three hundred in attendance and a program of superior quality many counted this the best of the twenty. At the close of these two decades, it may be of interest to some who have not known of the beginning of this school to recall something of the first session in June, 1918. Of that session President W. P. Few wrote, "The two conferences have started a movement of well nigh illimitable possibilities." Then he adds, "Few enterprises of any kind with which Trinity College has ever been connected have given me so much satisfaction and filled me with such hope as this school that has just closed."

All who have followed the work done and watched its influence during the development of Duke University must admit that our Methodism in the state and beyond has come into a finer sense of unity and a more liberal attitude of mind by contact with the notable men who have made their contribution in class room and on platform.

We are on this twentieth anniversary reproducing from the Raleigh Christian Advocate of June, 1918, an announcement by the president of the board of managers telling of the first session, and also an estimate of the session by President Few. They follow:

The Methodist Summer School at Trinity College, June 5-14, 1918

The board of managers created by the two North Carolina conferences at their recent sessions met in Durham December 18, 1917, and effected an organization by electing Rev. M. T. Plyler, chairman, Rev. E. L. Bain, vice chairman, Rev. W. H. Willis, secretary, and Rev. H. M. North treasurer. Rev. J. C. Wooten, with the officers named above, constitute the executive committee with power to act for the board of managers.

It was determined that the Methodist summer school, which is primarily for the benefit of the preachers of the two North Carolina conferences, should be held at Trinity College, beginning June 5 and continuing to June 14 of this present year.

This school will conduct daily recitations in all the studies required of undergraduates, and will offer examinations in the same at the close. A graduate course will also be provided for any and all other ministers who may wish to avail themselves of such a course.

In addition to the courses named, prominent speakers are to be secured to give two lectures daily on live themes. These will be both informing and inspirational, given at such hours that all may enjoy the privileges offered.

The day will begin with an early morning devotional hour and close with a vesper service under the trees.

The executive committee is at work seeking to complete the corps of teachers and speakers for the school. More detailed and definite announcement will be made at an early date.

All the undergraduates of the two conferences will be urged to begin at once the prosecution of their studies that, after review at the summer school, they may be ready to take examinations. (The Discipline provides in Paragraph 120 as to the guidance in this work).

The cost of attendance upon this school will be reduced to a minimum so that no one will be hindered in this way from securing all the opportunities. Great expectations are entertained as to the success of this undertaking and the general good to accrue. M. T. Plyler, Chairman.

W. H. Willis, Secretary.

Methodist Summer School

The ten days' summer school for preachers and religious workers held at Trinity College immediately following commencement has come to a close. This school established by the two conferences of the Methodist Church in North Carolina held its first session this year and this first session was an unbounded success from every standpoint. One hundred and eighty preachers coming from all parts of North Carolina, 64 of them undergraduates, registered for graduate or undergraduate courses. In addition to the work of the class room these ministers and the large number of visitors attended early morning and vesper services and twice a day heard some of the foremost teachers, preachers, and platform men in the United States.

The two conferences worked heartily together for the success of this joint undertaking. As one of the most distinguished speakers remarked one day, it was impossible to distinguish the men of the West from the men of the East. Members of the two conferences seemed to work with equal earnestness for the interests of the school and to take equal pride in its fine achievements. And this is another link to bind us all in a closer fellowship of sympathy and service in the common cause.

For this summer school, I am sure, a great door of usefulness has been providentially opened up; and from this opportunity, I feel equally sure, neither conference will ever with draw. The two conferences have started a movement of well nigh illimitable possibilities. Our common Methodism in North Carolina is more and more realizing the great tasks God has laid upon us and is more and more ready to meet these tasks.

If, in conclusion, I may be allowed a personal word, I should like to say that few enterprises of any kind with which Trinity College has ever been connected, have given me so much satisfaction and filled me with such hope as this school that has just closed. To carry forward this undertaking in all its implications and to the uttermost limit of its possibilities I ask for the full co-operation of both conferences and I pledge my own utmost endeavor.

W. P. Few.

DEEPENING CHRISTIAN EXPERIENCE IN CHINA

It was the privilege of a small company to hear from the lips of Dr. Handel Lee, president of the Nanking Theological Seminary, a testimony of his heart experience, brought about by his recent trials and suffering.

In November he took his family into the country, where he stayed many weeks. Says Dr. Lee, "Two things have been borne in upon my understanding—the one, God loves; the other, God is working." Dr. Lee told of the way he and his family were guided during the time of exile, and were led to make one decision after another that proved to be the wisest possible plan. He felt the nearness and the strengthening love of the Father in danger and distress. Then, when it was time to come back to Nanking past the dreaded sentry, God led them just as clearly. This has been the experience of Christians everywhere. God does love each one of his children and will lead them aright.

In the small country village where they spent most of their time, the villagers asked wonderingly, "What makes you different from the other refugees here? You are Chinese, as they are, but you do not seem afraid. You have left everything behind and are as poor as they, but you do not seem anxious." The witness and life of Christians during this time of trial is proving a wonderful help to the suffering multitudes.

"God is working," Dr. Lee emphasized, "through his children to see opportunity for service and then gives strength and wisdom in this consecrated service."

Dr. Lee said nothing about the hardship—fleeing, walking, eating and living in uncomfortable places, terror by night and by day, when sleep was dangerous. He talked only of the love of God and the privilege of working with him. Here speaks the Christian, with power to move the souls of men.—China Christian Advocate.

We cannot explain the rainbow and at the same time dispense with the sun. We cannot separate the historic Christ from the place he has occupied continuously in the faith of his people.—R. H. Stracham, D.D.

DEDICATION OF BROAD STREET CHURCH, MOORESVILLE

Broad Street Methodist church, Mooresville, will be dedicated next Sunday, July 24. Bishop Purcell will preach at 11 o'clock and dedicate the church at that hour. All former pastors and friends are urged to attend.

The church was organized during the pastorate of Rev. L. A. Falls at Central church. Rev. J. W. Jones



Broad Street Methodist Church, Mooresville

seems to have taken the lead in the organization, and left in his will fifty dollars to start a building fund. The organization was formed in 1920 and the building was erected in 1929, and the indebtedness was lifted in 1938.

Rev. J. P. Hornbuckle is now pastor and was while the debts were being paid. This is a church that was erected during the depression at great sacrifice on the part of the congregation. But they refused to surrender and have won a great victory in building this good church.

LINCOLN AND LEE

An editorial under the above caption appeared in The New York Times following the recent reunion of the Blue and the Gray on the battlefield of Gettyburg. We quote the editorial herewith in part: "Of the ghosts that throng the Bloody Angle, Devil's Den, the Peach Orchard, the Round Tops, and all the time-hallowed field of Gettysburg, none can evoke prouder memories for all Americans than the dauntless spirits of Lincoln and Lee. . . . Pickett, 'a graceful horseman sitting lightly in the saddle,' had charged; the long line of his division had moved forward as if upon parade. The gray and butternut uniforms were ragged and tattered, but the muzzle-loading rifles were rust free and the Confederate veterans marched with electric step across the trampled grass and the green valley fields. The guns quarreled above them as Armistead put his hat upon the point of his sword and Pettigrew urged: 'Now, Colonel, for the honor of the good Old North State, forward.' It was but a brief and terrible tragedy. Within so short a time Pickett was back again where he had started, 'frantic with grief' for that flower of the South he had left dead or broken on the red field behind him. 'General Lee, I have no division now,' he reported. 'Armistead is down, Garnett is down, and Kemper is mortally wounded.' In Lee's reply there glowed the spirit of the man. 'Come, General Pickett, he said, 'this has been my fight and upon my shoulders rests the blame.' And later—'It is my fault.' Lincoln and Lee—men of principle, of courage, of faith and tolerance and compassion! The deathless qualities of their characters go marching on through American history like some immortal folk song of the past." The emotions stirred in the American heart by the meeting together in fraternal spirit of a remnant of the mighty hosts, North and South, who gave Gettysburg its proud, immortal fame, are emotions for which no fitting language can be found: they escape forever all adequate speech and symbolism.—United Presbyterian.

PROFIT FROM LIQUOR STORES QUICKLY ABSORBED

I noticed in Saturday's Record a statement that Wake was another county to reduce the tax rate on account of the ABC stores, the inference being that this was getting to be a rather common occurrence.

About ten days age I wrote to the sheriffs of all the wet counties as follows:

"We will soon have an election in this county and I am writing to ask what the tax rate was before the ABC stores were established and what it is for this year."

To these letters I have had twelve replies:

Halifax county, decrease from 90 to 85 cents.
Vance county, decrease from $1.03 to 89 cents.
Dare county, no change.
Nash county, no change.
Pitt county ,no change.
Johnson county, no change.
Wilson county, increase from $1.05 to $1.10.
Beaufort county, increase from 99 cents to $1.37.
Warren county, increase from 66 cents to 85 cents.
Craven county, increase of 25 cents.

The sheriff of Lenoir county stated that while there had been a decrease of 14 per cent, the property valuation had been increased by 20 per cent, leaving a net increase of six per cent.

The sheriff of Wilson county explained that while there was a considerable revenue from these stores, just as soon as they were established salaries were all increased, several new offices established and in other ways all the profit had been absorbed.

It is evident from the above that from a monetary standpoint the counties have lost rather than gained, for more counties have increased the rate than have lowered it, and it is not hard to find counties that have no liquor stores that have decreased the rate, Catawba being one of them.

While I am writing this primarily to refute the idea of reducing taxes by means of these saloons, I can not resist the opportunity of saying that the history of families making their money by selling liquor has been tragic and I can't see how we as individuals and part owners of these stores, if they are established in this county, can hope to escape. "Woe unto him that giveth his neighbor drink."—G. F. Ivey, in Hickory Record.

GOOD CATHOLIC DOCTRINE ON PACIFISM

Let us have the truth: a Catholic is not bound to belong to any party, least of all a militarist party, even one that proclaims itself his champion. Tyrants have presented themselves as protectors of the Christian religion while mouthing of war, battles, hatred: and now a general offers to deliver Catholics from the yoke of atheists while commanding heathen blackamoors to kill Catholics. On the other side, Communists, atheists, anarchists, and Catholics fight side by side for what they think a common cause. The world is mad—always mad but never so mad as when it goes to war.—Catholic World.

NEW SECRETARY OF BENEVOLENCES

The Rev. C. K. Vliet, pastor of Trinity Methodist church at Miami, Fla., has been elected secretary of benevolences of the Methodist Episcopal Church, South, a new office, recently authorized by the General Conference in its quadrennial session at Birmingham in May of the present year. The Rev. Mr. Vliet will assume his new duties August 1. His headquarters will be at Nashville, where he will be associated with Dr. G. L. Morelock, general secretary of the Board of Lay Activities. Dr. Vliet will attend the annual meeting of the Board of Lay Activities at Lake Junaluska, August 14-9, at which time he will be officially recognized by the laymen's board. This body being especially charged with the promotion and collection of the church benevolences, the work of the new secretary will be co-ordinated with that of the Board of Lay Activities in that field.

Is Patriotism Going Sour?

Unless the United States of America wakes up, and wakes up soon, its citizens will no longer be found singing "sweet land of liberty," but instead will be growling "sour land of tyranny." Unmistakable signs of the sad transformation of the noble patriotism of our fathers are in evidence on every hand. Freedom is starting to disintegrate. In its place the head of a despicable coercion defended by smooth sophistries and Jesuitical arguments is beginningto arise. Our feet are already on the road that leads to hateful distatorship. It is time, past time, for all those who love America to spring to the defense of the liberties for which the early colonists fought. Is it a call to arms? Well, no, not exactly, unless the word "arms" be given a broad and comprehensive meaning. Protection does not consist altogether in swords and cannon. Liberty is permanently conserved only by education, by religion, by the practice of justice and good will.

The structure of American liberty is being subjected to a tragic process of sapping and mining, not only by its avowed enemies, but also by many well meaning though ignorant, friends. There are foes from beyond our borders who have invaded the country with the purpose of changing our ideals and the form of our government. They work quietly and for the most part behind the scenes. They make large use of subtle propaganda through newspapers, magazines, and the radio, and influence many sincere patriots with their totalitarian poison. The "efficiency" of Fascism and Naziism, for instance, is lauded to the skies, while the deadly consequences of these diabolical systems in their impact upon human personalities and the liberties of men are carefully concealed. The menace in Jersey City, for example, where future history will tell us Fascism first gained a foothold in America, should be a warning to all truly patriotic citizens. Stamp this thing out now, before it has a chance to grow into an all-devouring Frankenstein!

Our resistance, moreover, is low. We are ill prepared to cope with the European pestilence. Its germs are finding good soil in which to lodge here in America. For one thing, not one citizen in a hundred knows what is going on in twentieth-century society the world over. The average American has read and sung about freedom, and to him it has become a sentimental catchword glowing with emotion—nothing more. He does not dream that the age-long struggle of humanity from slavery to freedom has reached right now the sharpest crisis in all history. He does not see that the "plundered poor" of the world, after centuries of oppression, are at last awaking to the fact that they have been systematically exploited from the beginning. Master and slave, exploiter and exploited —in these words the story of human relationships from the days of Adam to this hour may be summed up. Here is the real reason for Communism, Fascism, Naziism, the war between capital and labor, the curse of race discrimination—in a word, of all "man's inhumanity to man." For long centuries Greed has been king, but today he trembles at the sound of millions upon millions of feet—no longer the feet of dumb, plodding ignorance, but the feet of aroused intelligence—tramping, tramping toward his throne. Fortifying themselves behind the walls of hard-hearted prejudice and hysterical emotion, the privileged of earth are shouting their denials of the this truth and are beginning to snarl and bite as they find themselves at bay. But it will not be long now. Pray that human selfishness may be annihilated, but if that cannot be, then that it may be curbed as never before in the history of the world.

Again, our resistance is weak because our characters are flabby. We lack the spirit of courage and adventure, of high vision and noble purpose. We are passive enjoyers of life when we ought to be crusading pioneers for a better world. We are irreligious. Even professing Christians in appalling numbers have only a form of godliness, while by their daily lives they deny the power thereof. Weak! We are too busy making money. Even educational institutions hold up too predominantly, by implication, the money-making ideal. Spiritual values are in the discard. No wonder patriotism, except for flag-waving, is sick! There is little basis left in intelligence, feeling, or will for a sound love of country.

Patriotism in its purest form is love for all mankind. The word is prostituted when it is so ensmalled as to be made to apply only to a few self-constituted patriots or to one particular country. To belong to the "Daughters" or "Sons" of the American Revolution by no means guarantees one's patriotism. Membership in these organizations, indeed, seems all too frequently to faster a cheap smugness and a "holier-than-thou" attitude. Revolution means protest, but under the blurring glow of the years it has come to mean acquiescence. The only "safe" patriotism is one that visions fellowship and brotherhood for the entire race of men. Any other kind needs to be bolstered up with armies and navies because it is inherently weak. Fourth of July! Flags and firecrackers! Meanwhile freedom is dying and we do not know it. The need is for Christian good will, for sound intelligence, for open-mindedness, for a willingness to follow in the way of truth, for love of humanity, for a world outlook, for a keen discernment, for courage, for self-sacrifice. In this soil, patriotism will grow and become a sweet and noble virtue, spreading its beneficent influence throughout the whole earth.—Zions Herald.

OKLAHOMA'S BIG NAMES

When Oklahoma voters went to the polls in the July primary, they were confronted with a ballot unprecedented for historic and familiar names, ranging from Patrick Henry to Mae West. These are a few of the candidates:

Patrick Henry for state auditor.
Mae West for commissioner of charities and correction.
Brigham Young for congressman.
Daniel Boone for clerk of the Supreme Court.
Sam Houston for corporation commissioner.
Joe E. Brown for secretary of state.
Huey Long for clerk of the Supreme Court.

Then there were two candidates named Thomas and two named Smith for United States senator, one being the veteran Senator Elmer Thomas.

The name of Will Rogers appeared on the ballots no less than three times—two running for congressman-at-large and the other for corporation commissioner.

There was also a W. Disney running for re-election to Congress, but it is Wesley and not Walt. And there was a Josh Lee running for president of the state board of agriculture, not to be confused with Senator Josh Lee, who holds over until 1943.

Now, what state can beat that for a distinguished ticket? —Exchange.

A SOUTHERN METHODIST DEMOCRAT SAYS

You can't raise good folks, good dogs or good horses in a harsh or too exacting surroundings. Fussy women always have bad children. Faultfinding and critical husbands have disheartened wives and slinking and sheep killing dogs. I suspect that all balking and sullen stock that refuse to work and were the original sit-down strikers were made that way by a brute or a moron. The negro was right when he said, "If you want to train a dog you must know more than the dog does."

Neither can you raise them to be any account in an atmosphere of softness and indulgence. Where harshness hardens and sours them indulgence softens and rots them. From of old the world has known this and put it on record for our instruction. And yet both these futile methods are being tried out on a national scale in different parts of the earth. All the earth's dictators except those in Japan were raised in comparative poverty and were compelled to learn self-reliance and self-direction. They learned it so well until there isn't room in those lands for any other wills. Hence the purges, persecutions and almost world-wide assault upon the Jews who seem to have brains enough to be in somebody's way.

In this country we have taken the other course and are trying to mother and shelter everybody from the kindergarten to old age. This indicates a soft heart and I suspect also an extremely soft head, unless we learn to distinguish between things that differ. We are certainly doing a fine and humane thing by some, but we are softening and rottening a multitude of others. They are being destroyed through lack of self-reliance.

A dog to be of any worth must have a dog's chance. You'll have to go to the country to find such dogs. Speeding cars and old maids with motherly instincts together with married women who are too stingy and selfish to be bothered with babies make a real dog impossible in the city. A city dog never has a chance. The only doglike thing he can do is to eat and than bark a little in a very subdued and ladylike manner. He is not even allowed to raise a crop of fleas and scratch them, which Uncle Simon Peter Richardson said were designed to draw a dog's mind away from the fact that he is a dog. He exists for no useful purpose. He is kept solely to be pampered and used as an outlet for frustrated naternal instincts, and that's bad on the dog and worse on the instincts as it allows them to exist for the futile purpose of spoiling an imitation dog that was worthless to begin with.

Speaking of instincts that are allowed to exist for no other purpose than their own delight brings to mind some parents I've seen whose children appear to exist as objects to be loved and spoiled with no careful thought of daily training for lives of usefulness. This will make them as worthless as those trifling dogs that are not allowed to become valuable even as a flea garage.

Why any people should train children and make laws to gratify their own sense of pity instead of sternly suppressing their own sentimentalism and doing the things that make for permanent good is to be explained only upon the ground that we had rather feel benevolent than to act sensibly.

All of us know that a large per cent of our old people are helped by their children and relatives. Turn about is not only fair play but is according to the deepest God-implanted instincts of the race. The protection of its young is an abiding instinct. "Honor thy father and thy mother" is not only a natural law but is re-inforced by Sinai. So true is this and so basic to the beauties, joys, and graces of home life that Divine Writ says that "if any man provides not for his own household he has denied the faith and is worse than an infidel."

Some of you will resent this and will feel outraged with me because I have written it. So be it, but I'll have no part nor lot in any law that breaks down or weakens family ties and responsibilities or that makes war upon character in the name of charity and then licenses iniquity to get money to wreck more character.

I see in the papers that 600,000 of our people (Georgia) have registered for old age pension. That's a fifth of our population. Of course they'll not get it. If they did and drew only $10 a month each they would draw out in one month more than all the visible property such as homes, farms, banks, stores and railroads pay in taxes in a whole year. It looks like we'll have to take time out to bring up our mathematical sense in line with our gushing sentiment. When we think the abundant life consists of bodily ease and the gratification of fancies and whims instead of duties to be met, character to be formed and all things made to contribute to high and worthy ends we are approaching the point where nature herself will get out her squirt gun and destroy us as so many pestiferous insects. Neither folks nor dogs can long survive coddling and indulgence. They serve no useful purpose and there soon is no need or room for them.—Bascom Anthony, in Wesleyan Christian Advocate.

RELIGION CAN KEEP YOUR LIFE IN HIGH GEAR

Although it may take the first 16 or 17 years for our intellects to get into top gear, they afterwards remain in it, barring accidents, for the whole of life, or at least for a very long span. There is the possibility during maturity of the development of philosophical and religious interests. The records of the experiences of saints and mystics go to show that in their case at least there are fresh orientations in middle life which result in a new and higher relationship with reality. For example, the illumination of St. Paul on his way to Damascus occurred during maturity and not in adolescence, and it revolutionizes his life.

In the case of many ordinary individuals there can be little doubt that they are saved from old fogeydom in maturity largely through the growth of their religious experiences or their philosophers, and by their efforts to put into practice some ethical code. Provision will therefore need to be made in the adult educational movement for biblical studies and for courses in philosophy, ethics, and comparative religion, for those whose interests lie in this direction.—Prof. Olive Wheeler.

WHY FASCISM IS WEAK AND MUST BREAK DOWN

The weakness of Fascism as a philosophy is that not only does it crush and distort the human spirit, but it is unable to produce in satisfactory quantities houses and food and clothing. It produces instead hunger and misery and the hysteria which alone helps to make hunger and misery endurable. Its movement is downward, and that fact must some day penetrate to the suffering masses of the people, however skillful the propaganda machine which today silences their ears and blinds their eyes.—Bruce Bliven.

The Furnace Man

There's a man two blocks down the street who says I talk in his language. He has good offices in a high building with elevators. I have a little den in a walk-up converted tenement. But that makes a difference. We talk the same language.

Once in a while when I get down in the mouth, I think to myself, "Time to see Hal again." So we go arm in arm through the street no matter if people stare a little. We usually get a quiet corner in a restaurant.

Today we got to talking about the church. Hal is a Low Churchman but a good Christian. Delete that last sentence. I have already broken my New Year's resolution. I will rewrite it. Hal is what they call a Low Churchman. He is a genuine Christian.

"Say, did I ever tell you about the fellow who tends to our furnace and takes out the ashes and such? He was a good machinist before the depression knocked him out of his job. Well, what did he do but collect a string of fellows like me and get us to take him on for furnace tending, trash and garbage cans, grass mowing, and all.

"He lives with his good-size family over in the hollow and we've all come to trust him to the place where he has our cellar keys. He's a quiet fellow till you get him going. Now my wife says to me, 'What do you and Andrew find to talk about so much? I thought you had no time for the furnace, and yet when you hear Andrew down cellar you always go down to him. I hear you murmuring along like a pair of conspirators.'

"Sure I know when I talk to him, he can't work. And I'm paying a man wages just to talk to me. Funny thing, I get in most of my talks with him on Sunday afternoons. He's a Seventh-Day Adventist. Not a tap will he do for anybody on a Saturday. That's his day for church.

"Believe me, he's some churchman. And from what I can hear, all the congregation are just as good. Look at what he does. I've got it all out of him. He keeps wanting to tell me about his doctrines, but I choke him off on that and make him tell me what he does.

"Would you believe it, that fellow with all the family he's got, turns over 10 per cent gross of all he gets to his church. Gross, mind you, not net. They don't have any canvassers. They just believe in doing it. On top of that, if he ever gets an extra dollar bill he sticks it in an envelope and sends it to one of their missionaries.

"We got talking about that one Sunday when he asked me if he could have an old Spirit of Missions. I said, 'Sure, take 'em all.' He said, 'They are about the Lord's work and I hated to make the fire with 'em.' Come to find out, the Adventists have missionaries in China. The Japs killed one the other day. Saw it in the paper.

"Another thing he does is to join up with a buddy and go around from house to house trying to tell people about the Gospel. They get a good many doors slammed in their faces. But say, do you see you and me doing that?

"That fellow Andrew bothers me. I've a sneaking notion he's a saint; and what's more, his congregation stacks high. They fast. They don't scrap among themselves. They take care of each other.

"Oh, I know what our people would say. They'd say, 'Fanatics!' I guess they are fanatics about Saturday being Sunday, but you can't tell me they're not Christians. They're right on the job.

"And what about us? You can't get a quarter of our people to come and sit on velvet cushions. And when it comes to giving, why, we don't average a percentage of decimal 005! Now, I've done all the talking. You say something. What's wrong with us?"

Maybe we need a little more fanaticism.

—The Living Church.

GREAT REVIVAL AT ARTHUR

We have recently closed the greatest revival ever held in Arthur church on the Walstonburg charge. We can truthfully say that we witnessed something we haven't witnessed before in this revival. The power of God was with us in every undertaking we attempted. The choir rendered unusual fine service.

We had Rev. C. B. Peacock, pastor of the Sandy Cross charge, with us to do the preaching. I want to say just here that Brother Peacock did some of the most efficient preaching I have ever heard. He was consistent in his preaching and right to the point. This great man of God could look over his congregation and discover the opposition he had against him in the beginning. With his eloquent preaching and untiring efforts, he broke down the barriers around him.

Brother Peacock remarked after the first two sermons: "Brother Boone, we will have to do some praying over this revival; we are going to have a revival if we are willing to pay the price for one."

I feel that I can speak for the Arthur church in saying that our people have recaptured the glow of John Wesley's experience, and that we are truly better Methodists now than we were before this great revival. I can truly say that I am a better prepared preacher after such a spiritual stimulant.

We had 15 additions to the church and scores to rededicate their lives to God. We feel if we could have carried the meeting on for another week we would have had many more to unite with the church. But due to adverse circumstances in Brother Peacock's home, he was unable to be with us. People came to the altar at the close of the revival and remarked that from that night on they would establish a family altar in their homes and begin a regular cottage prayer service each week in the community.

It was also gratifying to note the splendid support from the other churches of the community. We highly appreciate the co-operation from the Christian church as well as from the Baptist. We were not able to distinguish among the members of the various churches their church affiliations. It was as one large family laboring for the one cause.

During the week it was our pleasure with the help of Mrs. Johnson to organize at the Walstonburg church a very promising missionary society. The ladies of the group after having Mrs. Johnson to explain to them in detail the purpose of the organization responded very nicely, and are very hopeful of having one of the best societies in the district. We are expecting to organize a society at the Arthur church in a few weeks after having such a refreshing from God. We have a fine group of ladies in the community of the Arthur church and they are already doing a fine work. From all indications on the Walstonburg charge we feel that we are going to have a great year. Daniel C. Boone, P. C.

LIFT EVERY VOICE AND SING

(Negro National Anthem)

By James Weldon Johnson

Lift ev'ry voice and sing, 'til earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise, high as the listening skies.
Let it resound loud as the rolling seas.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present brought us;
Facing the rising sun of our new day begun,
Let us march on 'till victory is won.

Stony the road we trod, bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat, have not our weary feet,
Come to the place for which our fathers sighed?
We have come a way that with tears has been watered,
We have come treading our path through the blood of the slaughtered
Out from the gloomy past, 'til now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears,
Thou who has brought us thus far on the way;
Thou who has by thy might, led us into the light.
Keep us forever in the path, we pray,
Lest our feet stray from the places our God, where we met Thee,
Lest our hearts, drunk with the wine of the world we forget Thee;
Shadowed beneath thy hand, may we forever stand
True to our God, true to our Native Land.

—The Christian Index.

Bishop Hughes: His Story of Fifty Years

Bishop Edwin H. Hughes was honored in Chicago on October 20 by a special luncheon attended by over 100 business and professional men of the city, including a number of ministers. The occasion was a recognition of 50 years of service in the Methodist Episcopal Church as pastor, college president, and bishop. Bishop Ernest L. Waldorf and Mr. Roy O. West presided and bestowed upon Bishop Hughes a leather-bound memento book. Bishop William F. Anderson, who retired in 1932, was present, and to him Bishop Hughes paid a special tribute as his former co-worker.

In his remarks Bishop Hughes gave a number of personal reminiscences. He graduated from Ohio Wesleyan University and from the Boston University School of Theology. He was president of DePauw University when elected bishop in 1908. He presided last September over the Iowa-DesMoines conference. He began his ministry in the Iowa conference in 1887. He described himself and his experiences in the following terms:

"As the son of a splendid minister-father, I did not have the adolescent purpose of being a preacher. I intended, up to my nineteenth year, to be a lawyer. Indeed, I purposed more than that: I was going into politics! I was going to be a congressman! I was going to be a senator! I was going to be something else that I am too modest to mention! I will only say that it is a good thing for Herbert Hoover and Franklin Roosevelt that I made up my mind to enter the ministry!

"When I became fairly religious I saw that I could not be a lawyer! In 1886, when I was nineteen, my purpose to enter the ministry became fixed. So between my sophomore and junior years in college I offered myself for supply work. I did not go to conference, for reasons 'pecuniary' to myself! I was sent to a little country town in Madison township, Poweshiek county, Iowa. I had never heard of it, but the maps proved revealing! On my horse and across my saddlebags I started my itinerant career.

"My charges have been all kinds—country, village, county seat, city mission, lovely suburbs, big urban centers, and I have not the slightest idea which I have enjoyed the most. Also, my career has been widely cast geographically. Born in West Virginia; began the ministry in Iowa; went to college in Ohio; settled in Massachusetts; moved to Indiana! was sent to California; came duly to Illinois; and am now settled in a mere district where the citizens are disfranchised. I have never yet lived in a place that I did not like.

"I really think that the type of my conversion prepared me for a work of mediation. As I look back over my life now I can see that in boyhood, in my home, and in the West Virginia towns among the youngsters, I was always more or less a mediator. This was not to my special credit—it was simply my nature. My conversion was not of the so-called old-fashioned kind. I wanted to be struck by spiritual electricity! I was not. In a way I was miserable—unhappy because I was not more unhappy! I could not honestly have said that I was the 'biggest sinner' in Ohio Wesleyan.

"I was never able to join the ranks of the extremists—either the very conservative or the very liberal. I did not enjoy the occasional Pharisaism of either group—where the liberal said that the conservative ahd no sense and the conservative said that the liberal had no religion. And as chairman now for twenty-one years of Conference Course of Study Commission, I have been able to mediate between even New Jersey and Boston. For the most part the fierceness of that conflict has passed, and perhaps I can modestly say that God honored me with a slight office of mediator in the happily closed contest.

"In this wonderful problem of the unification of Methodism, God has given me another chance at mediation. My nativity prepared me somewhat for that. West Virginia is too far south to be north; too far north to be south. It rather lies in the splendid midway, and refuses to be sectionalized! My maternal grandparents were Unionists and anti-slavery; my paternal grandparents were secessionists and believed in slavery! Thus, as far as feeling about the war from 1861-65 was concerned, I was the loneliest sort of a mongrel! Bishop McDowell, the chairman of the commission, and my dear friend, gave me a chance on the Committee of Fifteen to help work out the details of the plan of unification which now appears to be moving to such a consummate victory. I am not without a big hope that I shall be among the living shouters when these three Methodisms come together in a solid array of more than seven million souls!

"I go forward without fear of old age, or pain, or death. I do know whom I have believed, and I am truly persuaded that He will keep what I have committed to Him against all days. My thanksgiving today is very great—to God and to you, His servants and friends. I hope still to do some work for Him, and in the comradeship of you all."—The Western.

TO MAKE A GREAT PREACHER

William H. Leach says it takes six things to make a great preacher. Here they are:

1. Divine call which will not be evaded.
2. A consciousness that has a message for hungry souls.
3. A well grounded knowledge of God's revelation to me.
4. The passion for souls which will not let him rest.
5. An enthusiasm for work which makes his task joyous.
6. Praying laymen to hold up his hands.

Given these six conditions, even the one-talented man will challenge the attention of the world.

This I think is charity, to love God for Himself, and our neighbor for God.—Sir Thomas Browne.

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MURFREESBORO CHRISTIAN ADVENTURE ASSEMBLY

The Murfreesboro Christian Adventure Assembly (for intermediates) opened on Monday, July 11, at 3 o'clock. The boys and girls registered and chose the classes, committees, and special interest groups of which they wished to be members. The rest of the afternoon was spent in getting acquainted with everyone, and in unpacking. That night assembly was held, and a social after that. The next day the regular schedule was used, and everyone was busy with swimming, classes, committees, special interest groups, and games.

On Tuesday morning the officers were chosen in the following order:

President, Wesley Cullipher.
Vice president, Evelyn Smith.
Secretary, Mary Ethel Poole.
Publicity Supt., Shirley Elliott.

Every night after vesper services group games were held which all of the boys and girls participated in and enjoyed. Then just before "lights out" prayer groups were held by the different teachers with the girls and for boys in their section of the hall. In these groups, as well as in the classes and committees, the girls and boys learned how to pray, what prayer means, and other things which would be of use to the boys and girls in their own churches.

On Wednesday the same schedule was followed, and everyone learned many interesting and helpful things. The president took charge of the assembly and different delegates were in charge of vesper services and morning meditations. A picnic was planned for the social part of the evening but had to be postponed because of rain.

On Thursday a baseball game was played by the faculty and the delegates. The faculty won, much to the great sorrow of the other team; The rest of the morning was conducted as usual, but in the afternoon the members of the different interest groups decorated the dining room and prepared the program for the banquet and talent night, which were to be held on Thursday night. On Thursday afternoon a swimming tournament was held, and after that a croquet tournament and a horseshoe tournament. At 6:30 the "Animal Fair" banquet was held. At each place there was a program on which an animal had been "spatter printed," and a little cup of animal crackers. Each chair was tied with a green crepe paper bow, and the tables were lighted with green candles. Wilbur Payne served as toastmaster. Toasts were given to the boys, the girls, and the faculty, and special music was given by the music interest group. The "talent night" program followed the banquet, and after that the group toasted marshmallows.

On Friday after the class period there was swimming and recreation, followed by the closing business session. The assembly closed with a communion service at the Murfreesboro Methodist church. Altogether it was a success in every sense of the word and each boy and girl has at least started on the path of "serving the Lord with gladness."

Shirley Elliott, Pub. Supt.

YOUNG PEOPLE'S UNIONS

We feel that a great deal of the work to be carried on through the coming months and years in connection with our Youth Crusade can be most effectively done through our union organizations. At this time throughout the entire conference the work of our unions seems to be in the best shape that it has ever been. We are greatly concerned that those unions which are not now making the most of their opportunities for service shall enter upon their work with new enthusiasm and join with the other unions in our conference in becoming increasingly helpful in the advancement of our young people's work. We are likewise greatly concerned that those areas which have no union organizations shall, at as early a date as possible, make arrangements for such organizations. Your district director and members of the conference staff will be glad to assist in such organizations.

At the Young People's Assembly at Louisburg Miss Joyce Griffin, Lemon Springs, N. C., the new vice president of the Conference Young People's Organiztion, was designated to lead in the promotion of union work during the coming year. She will be glad to have reports of the work that is being done in our unions, and will likewise be glad to assist in organizing new unions or in strengthening those already organized.

Alamance County Union

A most successful meeting of the Alamance county union was held at Swepsonville in June. There were 82 persons in attendance. The devotional period was led by the young people of the Swepsonville church under the direction of their pastor, Rev. T. B. Hough. The next meeting of this union is to be held at the Shiloh church, Burlington circuit, the meeting taking the form of a picnic for the union members.

Earnhardt Union

Approximately 100 young people gathered at Red Springs for the July meeting of the Earnhardt union. The new president, Ruth Hurley, presided in a most pleasing manner. Several musical selections were rendered by the Red Springs young people with Miss Dorothy Hurley at the organ. After a short business meeting, a program centering around the evils of alcohol was presented by several young people. Posters which tended to give a most effective setting for the service had been placed about the church. Miss Katherine Hardison of Weldon made an interesting talk on the Young People's Assembly at Louisburg. After the benediction a delightful social hour was enjoyed on the lawn.

Person County Epworth Training Conference

The Person county young people's union held its second annual Epworth training conference at Long Memorial church, Roxboro, June 13-17. Six churches in Person county co-operated in the school: Long Memorial, Brooksdale, Oak Grove, Concord, Lea's Chapel, and East Roxboro. Two courses were offered, "The Life of Jesus," taught by Rev. M. W. Lawrence, and "A Methodist and His Church," taught by Rev. Floyd M. Patterson. Rev. J. H. Lanning served as dean.

There were 50 persons who attended two or more evenings ,and 21 credits were issued at the close of the school.

The regular meeting of the union was held Monday evening in connection with the first session of the conference. There were approximately 75 present that evening.

YOUNG PEOPLE'S BANQUET, FRONT STREET

On June 10 the young people's department of Front Street church, Burlington, gave a banquet to honor the members of the department who graduated from Burlington high school and the boys and girls who had returned from college.

R. T. Taylor, Jr., president of the department, served as toastmaster. Rev. H. I. Glass, pastor, gave the invocation. "Congratulations to the Graduates," given by Gordon Marshall, were responded to by Royall Spence. J. C. Harvie's subject was "Welcome Home," and Edgar Dameron, student at the University of North Carolina, responded for the college students. The address of the evening was given by Dean J. D. Messick of Elon College. Miss Harriet Atkinson, director of young people's work at Front Street, sang a solo on the program, and a number of songs were sung by the group.

Attractive programs were made with green covers, tied with yellow ribbon. Besides the program and menu the booklet contained the words of half a dozen songs.

Approximately 100 were present for this banquet, which has become an annual affair.

HELENA YOUNG PEOPLE ORGANIZE

On a recent Sunday evening the young people of the Helena church, Mount Tirzah charge, met for the purpose of organizing their group. Miss Merrill Chambers conducted a short devotional program, and Miss Elizabeth Tillett presided during the business session.

Officers were elected as follows: President, Miss Margaret Hill; vice president, Miss Mary Charlotte Terry; secretary and treasurer, Miss Clarence McBroom; worship committee, Wyche Tillett, chairman, and Miss Clarice Jones and L. C. Liles; recreation committee, Mrs. A. H. Teague, chairman, assisted by Mr. A. H. Teague and Miss Merrill Chambers; pianist, Miss Helen Hall; and adult advisor, Mrs. Riley Brooks.

There were 15 young people present for the first meeting. Services are to be held each Sunday evening at 7:30.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

INTERESTING PROGRAM AT WEST MARKET

At the insistent request of your editor, we have obtained from Mrs. Chester Arnold of Greensboro, superintendent of the West Market Street church school, an account of a beautiful and interesting program given by the children of her department at the inspirational meeting of the woman's missionary society of West Market, at the June meeting.

We are so glad to have this account to "pass on" to our secretaries of children's work in our conference, and we ask if there are others, who have presented this work through a program of such interest, that they will remember to send it to the editor of the woman's page that others may know about it.

"Why should juniors in the church school study about the North American Indians? There are a number of reasons, any of which might be sufficient, and taken in the aggregate they are strongly impelling.

Most children have played Indian at one time or another usually such play taking the form of imitation of war dances, hunting and scalping to the accompaniment of wild whoops. These were certainly Indian activities, but they were activities which occupied a few people in each tribe a small portion of the time. The securing of food, clothing and shelter and training of children in the ways of the group, the communion with the Great Spirit in thanksgiving or in an appeal for good crops or successful hunting, were the important and continuing concerns of all.

In this study of the American Indian we used a most interesting text book—Many Moons Ago and Now. We feel, in the junior department of West Market Street church, that this study has revealed likenesses to ourselves in Indian ways of living and thinking, in the affections of parents for their children, in the sharing of responsibility in the home by the old and young, and in the problems which must be faced in making a living and in holding to the high ideals that Indians and white men alike have set for themselves.

Through this study we have become familiar with the Indian contributions to our common country. The study has also helped us to see the just grievances of the Indians against us. We feel, therefore, that this study of American Indians in our church school has given us an opportunity to discover the Christian solution of differences between races; it has developed an enlarging conception of our own church and we have grown in appreciation of the values which have led men and women to make sacrifices joyously, so as to tell others of the life of Jesus and his revelation of God's love.

As a climax to this study, which lasted six weeks, with ten extra sessions, we decided to have an Indian festival. The woman's missionary society had co-operated with our department in such a splendid way we wanted to share our festival with them. So we invited them to be our guests in the junior department on the second Monday in June. For our opening hymn we sang together 'Fairest Lord Jesus.' The twenty-third psalm has meant much to the Indian shepherd, and they said in their own language that they might understand it better. Finally a missionary translated it into English. We learned the Indians' twenty-third psalm and used it as our devotional, followed by the Navajo prayer, 'Lord of the Mountain.' The Corn Grinding Song was sung by the group, dressed in colorful Indian costumes. When we learned this song we discovered that it was sung by the Indians on occasions which are often of religious significance. A small boy told a story of how 'Two Indian Boys Settled a Quarrel.' An Indian love song was sung by two youngwarriors beating time on a drum which they had made. A story of the Indians' desire for the white man's Bible, which caused them to endure many hardships, and how the first missionaries to the Indians finally carried the Bible to them was dramatized by the group, the dramatization having been written by a junior girl.

At the conclusion of the play we sang together 'In Christ There Is No East or West.' While the Indian music was being played the society was invited to look at our exhibits of Indian relics, rugs, bead work, posters, scrap books and pottery."

WAYNESVILLE DISTRICT RETREAT

The retreat for the Waynesville district under the leadership of Mrs. G. L. Hampton of Canton, district spiritual life leader, proved to be a most successful and highly inspirational meeting. The place of meeting was Waynesville and those who attended are unanimous in their opinion as to the value of such a meeting, each feeling it was "good to have been present" and have the privilege of enjoying the day's program, which through prayer and meditation had been so splendidly planned.

Quiet music opened the first session of the day followed by a vocal solo, "Take Time to Be Holy." Responsive reading appropriate to the morning theme, "His Cross Our Conquest" was given closing with a hymn, "In the Cross of Christ I Glory," sung by the congregation. An impressive interpretation of hymn, "O Love that will not let me go," from the Highroad (April number) was followed by the holy communion, administered by Rev. J. G. Huggin, pastor of Waynesville church.

The afternoon program had for its theme "His Commission, Our Challenge," with Mrs. J. Dale Stentz as the leader. A solo, "A Charge to Keep I Have," was the opening number followed by responsive reading and invocation. The theme was discussed under three headings, with appropriate scriptural quotations read responsively on each: Christ's Own Commission; The Fishermen Called; The Call to Discipleship and The Great Commission.

A most impressive and uplifting talk was given by Mrs. Stentz on "Christ's Commission to Us," in which she brought forcibly our duty as Christians in saving the world for Christ, concluding her talk with a beautiful poem, "Send Me." Some questions for self-examination in sharing our personal experiences were given and were followed by a vocal solo, "An Evening Prayer," benediction, meditation and the closing prayer.

"The Christian Workman" was the theme of Mrs. F. E. Branson, district secretary, who had the closing hour of the day's program, which consisted of responsive readings, solos, talk by leader, prayer, sentence prayers, meditation and closing prayer from "The Upper Room":

"O God, our Father, take our lives and make them thine, and thine alone. Separate us from all that separates us from thee. Sanctify every power of our being to the glory of thy name and the bringing in of thy kingdom. Grant that we may be empowered with thy spirit that we may live daily worthy of the name that we bear, through Jesus Christ. Amen."

"A trivial round, the common task
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

TWO NEW AUXILIARIES IN CHARLOTTE DISTRICT

Mrs. C. E. Wakefield, secretary of the Charlotte district, reports two new auxiliaries on her district, to whom we extend a cordial welcome.

Hickory Grove was organized with the following officers: President, Mrs. J. M. Barber; vice president, Mrs. J. W. Jordan; corresponding secretary, Mrs. Verner Jordan; recording secretary, Mrs. J. B. King; Supt. study, Mrs. Snyder; Supt. supplies, Mrs. C. W. Williams; Supt. publicity, Mrs. Odell Teeter. Address of all officers excepting superintendent of study is Route 8, Charlotte, N. C. Address of Mrs. Snyder, superintendent of study, is Route 1, Charlotte.

Heath Memorial, Waxhaw circuit, formerly a ladies' aid society. President, Mrs. R. T. Niven; vice president, Mrs. Frank Niven; corresponding secretary, Miss Emmie Richardson; recording secretary, Miss Mary Bynum Moore; treasurer, Miss Emmie Richardson. Address of all officers Waxhaw, N. C., Route 1.

The new unified program of work in rural territory of Korea in the section formerly called Southern Methodist territory has been worked out, and already the rural centers are being chosen and the district institutes organized for the actual beginning of the rural work in the fall of 1938.

Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap destiny.

—Broadman.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE BIG TWO

Of the many matters connected with the direction of Children's Home affairs there are two outstanding, ever present causes of concern. One has to do with the raising of the children and the other with the raising of finances. One finds himself continually making comparisons, evaluating results and trying to find encouragement in each of these concerns. Relative to the raising of the family it can safely be said that continual advancement is being made. Without doubt the attitude of our children and youths toward worth while matters continues to grow more healthy and more assuring. One feels that more honest-to-goodness Christian character is being developed at the Children's Home now than in recent years. But money matters are slipping back on us some this year. While the children are growing in grace our friends' contributions are falling from grace. The total amount of money received so far this conference year is quite a bit less than at this time last year. The falling off is not attributed to fifth Sunday offerings and individual contributions, but rather to receipts from the ten per cent apportionment. The attention of our friends is earnestly called to their opportunity to help 400 children, deprived of parents, along with the growing of a successful life.

HONEST TOIL

There's a lot of work going on this Monday morning. Everybody is at work. The younger boys are gathering the vegetables, the middle-sized boys are chopping out the grass in the big tomato field, the older farm boys are over at our Davie county farm helping with the threshing of the oat crop, the woodshop boys are building a shed for storing the machinery and the printshop boys are preparing to get out the Chronicle. House boys, kitchen boys and wagon boys are doing their bit towards the preparation of a well kept home. But all the work is not being done by the boys. The girls working ing the cottages, at the infirmary and the baby cottage, at the laundry, the mending room and the sewing room are all cheerfully working and chattering as they learn the value of honest toil. Our youngsters, both boys and girls, have as good a time working as this writer has ever observed in any bunch of hustlers.

MAKING DECISIONS

One living with 400 children and some 50 attending directors has a lot of decisions to make. Questions for decisions are continually being presented. They come morning, noon and night. They must be evaluated. Many of these decisions are not easy to make. Not having hard and fast rules, since children's interests are not best served by such, one has to pass upon each instance in the light of its merit and in the light of its effect upon the interrogator and upon the interrogator's associates. To be sure we have certain general policies to guide us but our decisions are not made on the blue-print fashion. In order to secure the hearty co-operation of a child any decision made with reference to his or her desires must stand up in the face of fairness.

FAIR FRIENDS

A lot of decisions are now having to be made relative to the application of children for admittance into the Children's Home. Following inquiry and the succeeding investigation it becomes necessary to face up to the facts with some sort of a conclusion. Let it be said to the credit of most of our friends that the conclusions arrived at have been regarded fair and just. Not every child whose friends make application can be received. Not every group of interested applicants can have their application favorably passed upon. But something of a constructive nature is agreed upon and in most cases everyone feels the matter at issue has been given careful consideration and a safe conclusion arrived at.



Sue rates well

THE JULY SHOWER

Contributions, like showers, are needed more at the Children's Home in the summer time than at other seasons of the year. Summer time brings the drying up process. Showers are essential for continued life. Sunday. July 31, is a fifth Sunday, a Children's Home Sunday. We do most earnestly hope that our friends will carefully prepare for a liberal outpouring on this date.

SUE'S WINNING WAYS

Our children have become very much given to discussions about vacations. They have become so vacation minded that one cannot walk across the campus without having heard a number of times the question propounded, "Will I get to go on a vacation?" Usually this question is followed with another, "Do you think you would make others happy by your going on a vacation?" During the last two Sundays in the fellowship period of the primary department of our Sunday school the little boys and girls have been playing like they were friends who had come to the Children's Home to ask for some child to go with them on a vacation. One after another would come forward and state that he lived at a given place, that he had such and such a home, that there were a given number of children in the home and that they would like to have a boy or a girl at the Children's Home who had qualities of a stated nature visit in his home. As the little youngsters would present their case the boys and girls in the department would vote on what little youngsters in the department could answer the requirements stated by those desiring a child to go with them on a vacation. In the last talk fest, according to Mrs. Woosley, Sue McConnell, nearly eight years of age and promoted to the second grade, secured a preponderance of votes as to the most desirable prospect for going on a vacation. Sue is sponsored by the young people's missionary society of Love's church, Walkertown.

FIFTH SUNDAY GIVERS

The total May 5th Sunday offering received to date amounts to $2,813.04. We had hoped that this offering would go to $3,000. Three hundred and sixty-one of our 817 church schools have reported offerings running from 38 cents to $180.16. The record by districts is as follows, first figures standing for number of schools, second for number of contributing schools and third for amount of offering:

Asheville	84	22	$ 139.44
Charlotte	82	25	393.94
Gastonia	83	41	281.91
Greensboro	93	64	599.83
Marion	90	41	256.46
Salisbury	82	40	322.49
Statesville 114		46	273.19
Waynesville	78	22	67.13
Winston-Salem ..111		60	478.65
	817	361	$2813.04

FIRST WATERMELON FEAST

A big crowd of boys and girls and workers turned out yesterday afternoon to enjoy their first watermelon feast. One hundred melons were sliced and the way the slices disappeared was interesting to behold and a satisfaction to enjoy. Every child ate until he could eat no more. Evidence was to the effect that the size of our boys and girls increased rather perceptibly during the afternoon. Other melon slicings will be had during the summer, but the first and the last is always most noteworthy. The last one is usually given by the senior Wesley class of Centenary Methodist church, which selects the choicest late grown melons in this vicinity.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board oo Trustees
REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Every Sunday school in the North Carolina conference is asked and urged to take a free will offering on the fifth Sunday in this month for our 300 boys and girls. I do not expect our Sunday school superintendents and teachers to resort to any high pressure methods to secure large offerings from their Sunday schools and classes. All that I desire is for every Sunday school to have an opportunity to make a contribution on the fifth Sunday in this month to help meet our operating expenses.

* * * *

Less than a dozen churches in the North Carolina conference remember the Methodist Orphanage on fifth Sundays. If all pastors would give their congregations an opportunity each fifth Sunday to contribute something for the Methodist Orphanage, and would allow the loose change in the regular collection plates to come to us as a free will offering, they would confer a great blessing upon our 300 children. Everybody knows—or should know by now—that the Orphanage apportionment, if paid in full, would not meet more than 50 per cent of our oprating expenses. For this reason, I am asking the Sunday schools and churches to take free will offerings for our benefit on this coming fifth Sunday.

* * * *

As I leave this home I think of the many things you have done for me so willingly and sacrificially. There is a sincere feeling of gratitude and deep love for you who have made my life so pleasant. I think my life so far would be incomplete without knowing you dear friends, because you have made my life richer, sweeter, and dearer than it could otherwise be.

I wish to express my sincere appreciation to Mr. Barnes, our beloved superintandent, the staff who have instilled wonderful ideal sin us, the kind ladies of the Front Street Methodist church of Burlington, and friends of the North Carolina conference.

When I leave the home I believe that I shall be a better citizen and Christian because I have come in contact with you. I shall always remember you dear friends and hope that what I do in life will be an honor and a tribute to you. Evelyn Miller.

* * * *

Official business called me to Portsmouth, Norfolk and Elizabeth City recently. While in that section of the country I visited Roanoke Island and saw the wonderful pageant that Paul Green wrote. To say this play is marvelous is not putting it too strong. Dr. W. P. Few, president of Duke University, delivered a most timely sermon at Fort Raleigh on Sunday morning. I thought Dr. Few was at his best. He spoke fluently and prophetically to a large audience on that historic spot. While on this visit I called to see Revs. B. B. Slaughter, presiding elder of the Elizabeth City district, E. N. Harrison of Windsor, Russell S. Harrison of Poplar Branch, J. W. Sneeden of Wanchese, and R. R. Grant of Manteo. It was my privilege to stop in the home of Mrs. A. E. Brown, who takes roomers during July and August, while the pageant is being put on at Fort Raleigh. I was also happy to see my good friend, Rev. A. E. Brown, on Roanoke Island. Nags Head, Kill Devil Hill, on which the Wright Memorial is erected, Fort Raleigh on Roanoke Island are all places of nation-wide significance.

* * * *

Mrs. Nellie B| Rives gives a very interesting account of the visit of the singing class to Fremont and Princeton, which is as follows:

"The class had an engagement in Fremont with Rev. C. W. Robbins for the morning service. Mr. and Mrs. Robbins were away visiting relatives in Mississippi, so a young man from Duke University school of religion, who is supplying in this work, was present and had charge of the opening service. We were there in time to look in on the Sunday school. Mr. Exum is superintendent and everything was moving alnog nicely under his management. Mr. and Mrs. Frank Yelverton invited the writer to dinner in their home, which I enjoyed.

We left in the afternoon for Princeton, where we held the evening service. Rev. J. Kern Ormond is serving his first conference year at this place. He and Mrs. Ormond are deeply interested in the work and are making a success. The ladies of the missionary society served a delicious supper on the church lawn for us. We had large congregations at both churches Sunday.

* * * *

It was a distinct pleasure and privilege to have had Mrs. Plato Durham of Richmond, Va., to visit our home. She and her daughter, Lucy, spent Saturday night and Sunday as our guests in the Burwell Memorial cottage. Mrs. Durham spoke to our young people at the chapel service Saturday night, and then spoke to our large girls Sunday afternoon in the Burwell Memorial cottage. Her presence on our campus was an inspiration and benediction to our entire student body and workers. Mrs. Durham is a daughter of the former superintendent of our Methodist Orphanage, Rev. John N. Cole, and the wife of the late Dr. Plato Durham, who at one time was the dean of the school of religion in Emory University. Soon after I assumed the superintendency of the Methodist Orphanage funds were collected for the erection of the Cole Memorial cottage in memory of Mrs. Durham's father. It is highly gratifying to know that Mrs. Durham and her brothers and sisters are so deeply interested in the Cole Memorial cottage. For some time they have been raising funds to equip and beautify the interior of the cottage. At present workmen are busy making the Cole Memorial cottage more livable and attractive.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Aldersgate and the Laymen

By C. G. MORRIS

My friends if we reach the goal (and I believe we can under the inspiration of the Holy Spirit) we are talking about and planning for, then we will have attained something that gives beauty and zest and enthusiasm and joy to life. We are here dealing with a program that has real dynamics in it. Out of the heart cometh the issues of life, for "as a man thinketh in his heart so is he," "or if thine eye be single then thy whole body shall be full of light."

I am persuaded that if our bodies are to grow strong and healthy, to function in the highest order, then we must give attention to the things we eat and drink and to proper exercise. So if we would grow spiritually we must give attention to the things that will make for spiritual glow and growth.

I do not want to be understood as offering criticism except that it may be constructive; and when I attempt to teach I must first consider the lesson as for me; however, I do not want to give emphasis to something that I believe and am willing to stake all upon. The preaching of theology will not save this old world (and I feel certain also that all of us are agreed that it needs saving, even myself included). If the world is ever saved it will be by the personal testimony of you and me. "Ye shall be my witnesses." If what Jesus has done for you and me is good news, then we need to be telling it, for the world is still hungry for "good news."

When Converted

When I was converted as a boy of 14 I can never forget that the first thing I wanted to do was to go and tell everybody "what a wonderful Saviour" I had found. I still believe, with all my heart, that the Gospel of the Son of man, the Son of God, is good news.

May I say here that most of us do not believe that man without God is lost. We are skeptical about the belief that man with God can live happily, even though the treasures of earth are few; and yet the Psalmist breaks forth in the wonderful statement, "The heaven, even the heavens, are the Lord's, but the earth has he given to the children of men."

I believe that Jesus emphasized the fact that those who would be truly his heralds of this good news of freedom must be willing to be called different. Jesus did not make any stronger statement than when he said, this gospel of freedom which I bring is like new wine that you must put into new bottles, else the old bottles will break.

Jesus said he came that we might have abundant life. When I know that overeating and indulgence in many fads we have today robs me of the enjoyment of that freedom that Jesus would have me know, then I am not living up to the high privilege of God's child. When I read in my Bible that a woman seeking freedom from disease pressed through the crowds that she might even touch the hem of his garment, and by touching it made whole, I say, Lord Jesus, come and fill me and thrill me too and make me alive so that someone through me may be brought in touch with this wonderful life that thou canst give. Friends, if this new wine of spiritual power was in us, it could flow through us like the electric current flows through us when we link hands and are hooked up to the power house.

God a Dynamo

When I can wake up in the morning and feel his love charging me as a dynamo does a battery, I can go singing about my tasks all the day long; and I know he wants to do this for every living person. One day he walked with me and said, Son, I have a joy and a freedom for you which you want. I laid aside a good old meerchaum pipe and asked him to take away the taste for same, and in one year after I gave it to him I was ten years younger.

Jesus walked into the temple one day and found something going on which was unlawful for his Father's house and he began to clean house. Some of us will have to clean house and church if we are to reach the goal of a warm heart. We can't accept things for ourselves that will hurt others if we are Christian.

If Christianity has lost its fight for a clean world and right principles, in community life, in social life in politics, in government, in school, in an equal chance for all, in justice in our courts, in a more just compensation for ministry—when Christianity loses its fight for a justice that goes all the way —then it becomes only an opiate and loses its savor and is insipid. The church's great task is to recreate man.

Friends, God can keep us happy if we will stay at this task. I for one do not believe that the day of miracles is past; but may I also say that we are in a large measure shorn of our power because we are conformists. Too many of us look upon the church as a higher social order; that is, with the idea of a social club, and have forgotten that the church can and should be a great dynamo to send out its flow of light and power to clean up the dark spots in the community. If we masquerade on Sunday and special occasions under the cloak of Christianity and at other times carry on as the world carries on, then we might as well call it off and go with the world. There is a lot of our program today that is simply playing with the job. I am a great believer in doing things in a good way, but our church program today has too much of the tang of the business world's measure of doing things. Faith, love and a willingness to be called different must enter in if we would enjoy the spiritual glow. We have attempted to bring the world in with our church work until it is said of us that we cannot tell the church member from the non-church member.

God's values are not in stocks and bonds, brick and stone, steamships and railways, radio and telegraphs, finer homes and automobiles, a month's vacation in the summer while our flocks are finding green pastures over on the devil's side of the playground. In our Father's world are things which his children have and make them happy which the world cannot see. David said of his shepherd, "He prepareth a table before me in the presence of mine enemies." I was told that one young preacher said at conference he would like to have the Aldersgate experience, but was not sure he was willing to pay the price. How many of us want this Aldersgate experience and are willing to pay the price?

Would Go All the Way

I find myself sometimes praying and saying, Father, I want to go all the way, I want to be yours every whit, and I want you to have the right of way in my life, but I hope you won't have to make me suffer to keep me there. Jesus does not want to punish us, but oh, he loves so much that he is not willing to let us go without the last remedy if it takes it.

There are some things between God's children and himself that are so intimate that we don't want to tell them, and yet if we want to keep the warm heart we must give it away. The great theme of Jesus program was that men might find life. And real life is only to be found in him.

Methinks sometimes the great loving heart of Jesus is wounded when he contemplates how little we are willing to be pulled out of our places of ease that we may let others know of this wonderful Saviour we have found. Men of God, we cannot give up. We must preach, we must teach by precept and by example; we must stand firm by our convictions of right and wrong and not easily give over. Jesus said he would be with us always to the end. I pray with you for a regenerated church, an enthusiastic experience that will tell the good news of a life hid with Christ in God, so that men can say there is a difference between the church and the non-church world.

I close with this beautiful poem from the pen of Grace Noll Crowell:

Preach Christ and from your pulpit's ledge, O men,
Will rain a flame to set the world on fire;
Preach Christ, with life, and earnest voice, and pen;
Call out his name, and lift him high—and higher,
"And I will draw all men to me," he said.
Preach Christ and a hurt world will be comforted.

Share well the living water he has given,
Divide the bread of life and thirst will cease,
And hunger will be satisfied, and heaven
Will come to earth with its white blessed peace;
Preach Christ, a man of sorrows and of grief,
And light a joy in hearts beyond belief.

Preach Christ, the living, loving Christ, O men,
And he will come and walk the earth again. Amen.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

It is with pleasure that we present Miss Mary Elizabeth Gardner as editor of our Woman's Page. She will assume her duties on August 1. Miss Gardner lives at 206 West Edenton street, Raleigh. She has been most effective in many phases of church work at Edenton Street church. She is loyal and devoted to every interest of Methodism and she receives a most cordial welcome as a conference officer.

After 12 years your present editor retires from this work. During these years my work has brought me in touch with many excellent women in every district. It has been a great privilege to work with the large group that makes up our conference body. I wish to extend to you, each and all, my appreciation of your fine co-operation and my highest regard for the great ideals that inspire your heroic efforts. E. S. P.

The editor of the Woman's Page is always glad to have news notes from any auxiliary in the conference. Whatever work has been done well in any department may serve as a model for others to follow. Especially do we solicit articles concerning work with the children. Although the church school is doing much for the religious education of children, yet the woman's missionary society still retains an interest in this important work.

The woman's auxiliary of Edenton Street church is sending both the pastor and his wife from a colored Methodist church in Raleigh to the Leadership Training School at Winston-Salem. The Mary Pescud auxiliary of Edenton Street church is sending a young negro girl to this school from the same church.

St. Matthews Colored Methodist church in Durham is well represented at the Leadership School in Winston-Salem this week. The pastor, Rev. R. O. Langford, is an instructor in the school; his wife is president of the State Missionary Society and will deliver several inspirational addresses. Duke Memorial church and Trinity church are sending one delegate each and there are several others from the missionary society of St. Matthews church who will attend through the efforts of their president, Mrs. Faucett.

REORGANIZED

Bynum women met recently and reorganized a missionary society after 12 years of inactivity. The pastor, Rev. J. C. Reichard, and Mrs. Reichard assisted in the reorganization. There were 23 members to start with, which is most encouraging.

Officers for the year are as follows: Mrs. J. R. Durham, president; Mrs. R. L. Eubanks, vice president; Miss Mary Smith, recording secretary; Mrs. J. C. Reichard, corresponding secretary; Mrs. E. G. Moore, Bynum, treasurer.

The women have shown how much they are in earnest by reporting promptly for second quarter, and sending $10 to Mrs. McKinne for their quarterly offering.

MEETING OF SOUTHERN CENTRAL ZONE, ROCKY MOUNT DISTRICT

On Wednesday morning, June 22, despite the rainy weather, a good percentage of the membership of the Southern Central zone met at Oak Level school near Nashville as guest of the Maple Creek auxiliary. Rev. Mr. Wilson conducted the devotions, the high light of which was a letter from a missionary in the Indian Reservation refusing a call to a prosperous and cultured church in order that he might stay and serve the Master where the need was so great. Miss Lorraine Sills of Nashville sang a beautiful solo and Rev. Mr. Lowe led in prayer. A most gracious welcome was extended those present by Miss Pauline Baines, president of the Maple Creek auxiliary. Then Mrs. Stephenson, zone leader, gave a hearty welcome to the special guests which included several conference and district officers. The minutes of the last two meetings were read and approved.

Before the secretary called the roll, Mrs. Johnson, district secretary, briefly summarized the work of the first quarter as compared to the first quarter of 1937, and found that in all phases of the work in the first quarter of 1938 there had been an increase with the exception of finances and spiritual life groups, which had only a slight decrease. She announced that hereafter she would award a loving cup to the zone having the largest number of members at district meetings. Seven auxiliaries answered to the roll call and gave very interesting and gratifying reports. At the conclusion of the reports and discussion of same a very fitting hymn was sung, "Give of Your Best to the Master." Miss Zoe Anna Davis from the Methodist Student Center at Greenville explained her duties there, and by her interesting talk and display of snapshots of the Center and the girls she created much interest in the project. Mrs. Wooten of Greenville, conference secretary of children's work, brought the noon day devotion. She used as her scripture lesson part of the second chapter of Zechariah. She said that God has a way to measure us and that is by the life and teachings of Jesus. She pointed out that often we are so busy worshiping God that we fail to take time to follow in Jesus' foosteps. It was a powerful and heart-searching message.

At the lunch hour we were invited into the dining room, where a most bountiful lunch was served. This hour of fellowship and feasting was greatly enjoyed by every one. After lunch the leaders of various groups called their workers together for a period of questioning and discussion.

The afternoon session was opened by the singing of the hymn, "Close to Thee." Miss Della Rives of First church, Rocky Mount, conducted the devotional, using as her theme "The Meaning of the Cross." She said we must always count the cost of being a Christian—that there is a great difference between a cross and a trial, although we often confuse the two. This was followed with prayer by Miss Davis.

Short talks on different phases of the work were made as follows: Spiritual Life, Mrs. Stephenson; Baby Specials, Mrs. Gray; Children's Work, Mrs. Wooten; Christian Social Relations, Mrs. Rives; Young Women's Circles, Mrs. Mallison; Scarritt Associates, Mrs. Bradley; District Parsonage, Mrs. Ivey.

The Pinetops auxiliary presented a skit on the World Outlook that was very interesting and enjoyable. Pinetops auxiliary won the subscription to the World Outlook by having the most members present with respect to distance. The Pinetops and Nashville auxiliaries extended invitations to the zone for the fall meeting and the Pinetops invitation was accepted.

Mrs. Mallison again thanked the Maple Creek auxiliary for their hospitality, and after singing "O Jesus, I Have Promised" we were dismissed by sentence prayers, closing with a prayer of consecration by Mrs. Fred L. Johnson. Mrs. J. M. Gray, Sec.

JAPANESE SOLDIER'S PENANCE

(The following paragraphs have come from "China Information Service.")

A Japanese soldier came to a little chapel at a rural town in eastern Shansi, on Christmas Day. He knelt and prayed before the Cross while the pastor looked on with a great deal of interest.

Rising, the soldier approached the pastor and handed him five dollars, explaining in a short note that he and three of his comrades wished to donate them to the church.

Asked what was his calling before the war, the soldier revealed that he and his three friends were all evangel ists before they were conscripted.

Why didn't his friends come to the church too? The answer was: They had no "face" to come to the church after all the sinful things they had done in invading China and killing the Chinese people. They thought they could not present themselves in front of Jesus Christ.

He, however, decided that he could at least atone for his sins by coming to worship in the church, especially since it was the Christmas Day. He hoped that with the love of Christ the world might be changed, all national differences sunk and all human sufferings avoided.

With a heavy heart, that Japanese private slowly walked out of the church with the pastor's eyes following him until he disappeared.

The people of Cuba, after they see the first copy of El Aposento Alto (The Upper Room in Spanish) eagerly seek other copies and are glad to pay for them, says Rev. Maurice Daily. "They are hungry for things like that," he declares.

Sunday School Lesson

JULY 24

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By Prof. Rollin H. Walker

Gideon: Following God's Plan

Scripture—Judges 7:4-7, 15-23

The Midianite nomads had a habit of coming up in swarms with their cattle and sheep and eating up the harvest of Israel, and the Israelites were desperate. It is when men get desperate and call upon God with fervor and passion that deliverance comes, and often when things are at their worst a man is being prepared who will effect a deliverance. So it was in those days.

Gideon, to hide from the Midianites the fact that he had a few sheaves of wheat, was threshing them out in the winepress, and the angel of the Lord came to him and said, "The Lord is with thee, thou mighty man of valor." But Gideon answered, "Oh, my Lord, if the Lord is with us, why then is all this befallen us? and where be all his miracles which our fathers told us of?" But the Lord looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

The answer of Gideon is much like that of Moses at the burning bush (Exodus 3:11). He deplored his weakness and asked that he might have the sign of the fleece being wet when all around was dry, and then dry when all around was wet.

The Semitic mind asked for marvels, things that seemed contrary to nature, as a proof of God's presence. The modern man, on the other hand, demands that our assertions about God be shown to be in harmony with familiar physical laws, and be demonstrated in the test tubes and the scales of the laboratory.

Today it is as though one refused to believe in the excellence of Raphael's Sistine Madonna until it has been proven by the analysis of the paint used in its composition. Both attitudes are childish.

But our narrative says the Lord was merciful to Gideon, and gave him the signs he asked.

Now we come to a startling phase of the story. Thousands of Israelites gathered to Gideon's banner, but the Lord says, "The people are yet too many. Whoever is fearful and afraid, let him return and depart." So twenty-two thousand gladly took the opportunity to leave the scene of the expected battle.

But even the ten thousand that remained were too many. Take them down to the water, was the command, and observe how they drink. If they are so intent upon the coming fight that they do not kneel down to drink, but gather up a little water in the palms of their hands, they are the men by whom I will deliver Israel.

By this test Gideon's force was reduced to three hundred. How wonderfully suggestive is this story! It says to religious leaders that the main goal is not so much a big meeting, but a good one where men unitedly pray in faith and fervor; and that the ideal committee is a small group of indomitable souls rather than a large one with divided, hesitant, and timid minds.

And now Gideon is bidden, if he needs more encouragement, to go down and listen in the darkness to what the Midianites are saying; which, by the way, is a good thing for us to do today, for the enemies of God and rigteousness are best with misgivings in spite of their braggadocio. A famous general tells us that when as a young soldier he was frightened on the eve of battle he encouraged himself by saying that the enemy were probably as fearful as he was.

Hiding on the outskirts of the Midianite camp, Gideon overheard a man telling an absurd dream, how that a little round loaf came rolling down the hill and overturned one of the Midianite tents. And his friend said, "This is nothing else save the sword of Gideon, the son of Joash . . . for into his hand hath God delivered Midian."

So Gideon returned with great courage, and summoned his three hundred men to the attack. They were to hide their lamps in their pitchers, and then at his command to blow their trumpets, show their lights on all sides of the camp, and shout, "The sword of the Lord and of Gideon!" And lo, the whole Midianite army was frightened into a rout.

The modern church might well ponder this story, and repent of its poor psychology, and of the fact that there is so little of the simultaneus, so little of the unexpected and surprising in its methods of attack, so little heavenly audacity.

When the kings of Midian were caught, Gideon bade his son to rise and slay them, but the boy does not draw his sword, for he is afraid because he was but a lad. He was not yet hardened in the killing business, and shrank from the horror of slaying these pitiable captives. May our sons through all the generations be kept unhardened to the hideous task of slaying their fellow men!

How true the Bible is to the tragic facts of life! It is not its military statistics that we should defend, but its profound insight into human nature and into the laws by which God governs the world.

The writer of this story would fain have idealized Gideon, but he was frank enough to record that the spoils of war proved his undoing. The image which Gideon made of the gold rings that the people had taken from their enemies became a snare to him and to all Israel.

And note how piously they sinned. "I will not rule over you," said Gideon; "the Lord shall rule over you; but let us dedicate the spoils to his glory." So the people gave up the rings and the jewels which as Orientals they so dearly loved, and all was melted down and formed into a crude image which grotesquely misrepresented the nature of that spiritual being who had delivered them, and who dwelt not in temples made with hands but in the hearts of sincere and humble worshipers.—Northern Advocates.

BOYS OF THE BIBLE

Have you searched through the picture gallery of the Bible and picked out the famous boys whose portraits are hung up there for your consideration? We have not time to mention them all or to speak in detail of each one, but we can pass down the corridor with pleasure and profit.

Joseph was his father's boy, for he wore the coat of many colors and dreamed immortal dreams which came true.

Moses was his mother's boy, for she hid the lovely babe in the flags by the riverside, and through clever providence became his nurse until he became the adopted son of Pharaoh's daughter.

Samuel was the sanctuary boy dedicated by his mother to God and serving from childhood in the Tabernacle at Shiloh.

David was the shepherd boy who watched his father's flock in the fields around the city of Bethlehem.

Daniel was the captive boy who would not defile himself with the king's dainties and with royal wine as he pursued his studies in the palace school at Babylon.

John the Baptist was the desert boy, born and brought up in the wilderness of Judea.

Timothy was the studious boy who, under the tuition of his mother and grandmother, knew the Holy Scriptures from his childhood.

The lad with a meal by the Sea of Galilee was the generous boy, for he gave his lunch to Jesus who took it and fed five thousand hungry men.

The lunatic son was the demoniac boy dominated by the evil spirit which, in accordance with the faith of his father and the power of Jesus, was cast out so that the bad boy became good.

And, of course, Jesus was the perfect boy, studious and submissive, aspiring and industrious, attractive and developing and withal deeply spiritual, the chlid of Mary, and the Son of God.

The boys of the Bible—what a splendid group!—The Challenge.

A HYMN

By a Friend

One fellowship united
In Jesus Christ the Lord:
One Church that's inward lighted
By God's own Holly Word
Will win the world for Father Lord—
The Church is Christ's two-edged sword!

One union staunch for Jesus
And moving in his love,
Shall bring the palm of justice
From God who reigns above.
The Church is Jesus' ministry
To set the world of mankind free.

One family of the Saviour
To serve him day and night:
One force that will not waver
Though fiercely moves the fight
Will life the world from earthly sod
Unto the very throne of God.

One body moving forward
In blessed harmony:
One body moving upward
Shall gain the victory.
Behold, the Church of Christ does rise!
It lives! It lives! It never dies!

Children's Storyland



HOME

By Lena B. Ellingwood

Mollie Gray had been on a visit to her friend Margaret Deane, who lived in a lively manufacturing city. Now she was on her way home. As the train pulled into the home station, Mollie hurriedly gathered up her belongings, and was the first one to descend the car steps.

Would father be there to meet her? Yes, there they were, all the dear home folks, father, mother, and Carl. Even little Dannie, her pet dog, was on hand, frantically wagging his tail and straining at his leash.

Mollie made a dash for them, as delighted to see them as if she had been away a month instead of over the week-end.

"Glad to be back, daughter?" asked Mr. Gray.

"Glad as glad can be!" answered Mollie with a beaming smile.

All the way home in the car she chattered, hardly giving any one else a chance to speak. But at the farm house once more, Mollie looked about her with critical eyes.

Was the living room rug really as shabby as that? She didn't remember to have noticed it before. And father's easy chair! Why, it looked positively disgraceful.

"I left supper all cooked before we started for the station," said Mrs. Gray, "and it will take only a few minutes to put it on the table, so hurry and get yourself ready, dear. I put some fresh water in your pitcher."

Mollie ran upstairs to her room, and as she washed her hands and combed her hair thought longingly of the finely appointed bath room at the Deane house.

The supper was excellent, with scalloped oysters as a special treat for her home coming. The supper table was neat and attractive, set in a corner of the roomy farm kitchen.

It was all very pleasant, yet—the Deanes had dinner at night, their dining room was all that a dining room should be, Mollie thought, and there was a maid to wait on the table.

Margaret, who had visited Mollie several times at the farm, always seemed to enjoy the place, but now Mollie worried herself by thinking it might be only politeness on Margaret's part.

For the next few days Mollie looked for blemishes and shabbiness. Not a crack in the wall paper or a worn spot in paint or upholstering escaped her eye. She said nothing about it, but described the perfections of the Deane home in glowing colors.

"What's the matter with our own home?" burst out Carl, interrupting his sister as they sat on the piazza steps one evening. "From the way you talk, any one would think the place wasn't fit to live in!"

"Well, really, Carl," said Mollie, flushing a little, "you can't deny that it's shabby—in spots! And—"

"It's a regular home—that's what it is!" said Carl. "I wouldn't live in a grand, shiny place where I didn't dare to move for fear I'd spoil something, I can tell you!"

Carl rose from the steps and went off upstairs to bed.

Mollie listened a while to the mournful plaint of a hidden whippoorwill, then went inside. She paused at the door of the living room, where mother was reading aloud to father, to say good-night.

Mollie went up to her room, dissatisfied with everything—home, Carl, herself. Had she really been snobbish and unpleasant, as Carl had implied?. She got into bed, and lay there listening to the whippoorwill.

It seemed to Mollie that she had been asleep but a few minutes, though it was really almost morning when she was roused by a loud pounding on the door below her window.

A voice called out that terrifying cry of "Fire, fire, fire;"

Mollie listened, half dazed with the sudden waking and the terror of it.

The telephone was ringing.

She heard Carl go clattering down the stairs.

Mother was answering the telephone.

Then father's voice. The outside door banged.

Mollie sat up. There was no red glare, no smell of smoke. But the house was on fire, she thought sickeningly—oh, yes! Fire, fire!

She sprang out of bed and began dressing hurriedly.

She heard the car start. Father meant to save that, at any rate, it seemed. But what about the safe, his desk, his house furnishings? Strange everything was so still.

Mollie ran down the stairs, calling "Mother, Mother!"

"Yes, dear!" answered mother from the kitchen. "Come here, and look from the west window. The Carters house is all afire. I'm so sorry for them—and with all those children. Father and Carl have gone over. I told them to bring the whole family here. We'll make room for them somehow."

Mrs. Gray had started a fire, and soon had an early breakfast cooking for whoever might come.

Mollie looked from the window to where, a mile away, the leaping flames from the Carter house rose lurid and fearsome. They could never save it. With all that fire, the house must be nearly gone already.

Gray dawn was beginning to break. Mother came and stood by the window, slipping her arm around Mollie.

Mollie turned suddenly and laid her head against mother's comforting shoulder.

"Poor things," said Mollie, wiping away starting tears, "to see their home going like that! And I thought it was ours burning! Oh, mother! since I went to visit Margaret, I've been—I didn't say anything to you, but—I've been ashamed of our home, mother." Mollie's voice was low. "But now, after I thought it was burning, I know how I love it—every last speck of it. Why, it's home—it's home, mother!"

"Yes, dear," said Mrs. Gray understandingly. "I saw how you felt, but I knew your good sense would make you see things in the right way after a little. I hear a cry—they're coming, dear. Now, help me all you can!"—Richmond Christian Advocate.

LITTLE THINGS

By William Arnette Wofford

For little things, dear God, I lift my heart in thanks:
The first sweet scented rose of spring;
Contentment which the day's work brings;
A dogwood's flame with woody musk;
A winding trail, rain-swept, at dusk;
Sabbath evenings and church bells calling;
Little streets with gold leaves falling;
The twilight's gift of sunset bars;
A summer's night with friendly stars;
The simple faith that old folks know;
The heart-felt peace of candle's glow;
Silver dew on an emerald lawn;
A thrush's song at breaking dawn;
A glowing peach tree white in bloom;
October weaving at her loom.

—Southern Christian Advocate.

CHILDREN'S SAYINGS

Lady: "You say your mother is ill today?"

Johnnie: "Yessum, sumpin's the matter with her throat."

Lady: "Well, that's too bad. She was well when I visited her yesterday."

Johnnie: "Huh! It's your fault, then. Ma said you always give her a pain in the neck."—Clipped.

* * * *

It was the teacher's custom to ask each pupil every Sunday what he or she had done during the week to make some person happy.

When it became Jack's turn he said: "I went over to my aunt's house—and when I went home she was happy."—Selected.

* * * *

"What was your sister so angry about?"

"Why, she sent me to the druggist's to get some cold cream and I got ice cream. It was the coldest they had."

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Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Clyde ..... July 10-24
Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Siler City, First Church, 11 24
Hillsboro, Palmer's Grove, 3:30 24
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

August
Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Gates, Philadelphia, 11 24
Windsor, Ebenezer, 3 24
Williamston, 8 p.m. 24
Elizabeth City, First Church, 8 p.m. 27
Swanquarter-Fairfield, Providence, 11 31
Belhaven, Epworth, 3 31
Mattamuskeet, Watson's, night 31

August
City Road, 11 7
First Church, 11 14
Path, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

July
Goldston, 11 24
Glendon-Carbonton, 3:30 24
Sanford, 7:30 24
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

August
Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July
Newton Grove, Hopewell, 11 23
Benson, Elevation, 11 24
Smithfield, night 24
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August
Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

July
Newport, Bethlehem, 11 23
Snow Hill, Tabernacle, 11 24
Dover, Asbury, 8 24
Oriental, Kershaw, 10 28
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

August
Morehead City, 11 7

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July
Warren, Sarepta, 11 24
Sandy Cross, Belford, 3 24
Elm City, 8 24
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, ... 31

August
Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July
Lumberton Ct., Buies, 11 24
St. Paul's, Barker's, afternoon 24
Hallsboro, Old Dock, night 24
Warsaw-Magnolia, 11 31
Wallace-Rose Hill, afternoon 31
Scott's Hill, night 31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

July
Saluda-Tryon, Tryon, 11 24
Fletcher-Mills River, Horseshoe, 3 24
Biltmore, 8 24
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31

August
Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Bethany, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

GASTONIA DISTRICT
Claude Meier, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

July
Dallas, High Shoals, 11 24
Gastonia, East End, night 24

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

July
Glenwood, 8 22
Ramseur-Franklinville, Franklinville, 11 24
Farmer, Union, 11 31
Asheboro Ct., Pisgah, 3 31

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

July
Elk Park Ct., Banner Elk, 11 24
Avery Ct., Jonas Ridge, 3 24
Cross Mill, 7:30 24
Lenoir, First, 11 31
Lenoir Ct., Gamewell, 3 31
Granite Falls (third Q. C.), night 31

August
Marion, First, 11 7
North Forest, North Morganton, 3 7
Glen Alpine, night 7
Whitnell Ct., Whitnell, 11 14
Connelly Springs Ct., Friendship, 3 14
Grace Chapel, night 14
Morganton, First, 11 21
Morganton Ct., Bethlehem, 3 21
Valdese, night 21
Dudley Shoals-Hudson, Colliers, 11 28
Watauga Ct., Mabel, 3 28
Boone, night 28

September
Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October
Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

July
First Street, Albemarle, 8 20
Westford, 11 24
Shiloh, 3 24
Harmony, 8 24
Norwood, 11 31
Pfeiffer Ct., Tabor, 3 31
Park Avenue, 8 21

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

July
Mooresville, Broad Street, 11 24
Catawba, Hopewell, 2:30 24
Jefferson, Jefferson, night 24
Highland-Rhodhiss, Rhodhiss, 10 31
Westview, 11 31
Jones Memorial, night 31

August
Creston, Sutherland, 11 6
Helton, Baldwin, 11 7
Warrenville, Moll Creek, 3 7
West Jefferson, night 7
Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Bald Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September
Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October
Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Malden, Malden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

July
Whittier, Olivet, 3 24
Sylva, Dillsboro, night 24
Junaluska, 11 31
Carton, night 31

August
Franklin Station, 11 7
Andrews, night 7
Jonathan, Shady Grove, 11 14
Clyde, Liberty, night 14
Murphy, 11 21
Murphy Ct., Rogers, 2:30 21
Bethel, Bethel, night 21
Waynesville, 11 28
Highlands, Highlands, night 28

September
Robbinsville, Robbinsville, 11 4
Bryson City, night 4
Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October
Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Pines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

July
Burkhead, 11 24
Welcome, Midway, 8 24
Ardmore, 11 31
Forsyth, Mt. Tabor, 8 31

August
Third check-up meeting for the district in Centenary church, Winston-Salem, with Bishop Purcell to speak, 7:45 9

Rev. L. C. Brannon, who is teaching the Bible to all the second-year boys in the Songdo higher common school of Korea, says: "I have to have three sections of this class, and I have never taught any one that showed more interest in the Bible than these boys do."

Most heresies have their origin in forgetfulness of the fact that the definition of the Father is the Son.—Ezra, in Methodist Recorder, London.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of the First Methodist church, Lexington, N. C., wish to express our deep feeling of loss of one of our most faithful members, when our heavenly Father called from our midst Mrs. L. L. Barbee. God in his all wise and loving power saw fit to remove her from us on the eve of May 6, 1938.

First, That we as a group of church workers will miss her loving influence in our society, and we shall always try to follow her example.

Second, That we wish to extend our heartfelt sympathy to the family. Our prayers are that God will lift this shadow of gloom from their hearts and will comfort them.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy be published in the North Carolina Christian Advocate, and a copy be sent to the family with our tender sympathy and sorrow.

Mrs. J. Lee McCarn,
Mrs. W. F. Spargen,
Mrs. A. E. Brannock.

KENNINGTON—Daniel Cecil Kennington, son of Rev. and Mrs. R. H. Kennington of Norwood, was born August 8, 1916; died in an automobile accident July 3, 1938.

Soon after graduating from high school he joined the U. S. Navy and was assigned to U.S.S. Yorktown. He was preparing himself to be an electrician, and according to reports of his officers and mates he was making rapid advancement. The high esteem in which he was held by his shipmates was indicated by the many letters and wires of sympathy they sent to his parents and more especially by the beautiful wreath that two of his mates brought for the burial.

Cecil joined the church under the pastorate of his father when eight years old, and at the time of his death was a member of the Randall Methodist church, of which his father is pastor.

He is survived by his father and mother and two sisters, Mrs. Charles Glossom of Concord and Mrs. Delmar Cagle of Flatrock, and three brothers, R. Hazel of Elkin and Lloyd and Ralph of Norwood.

The funeral services were held at the Norwood Methodist church. Dr. C. N. Clarke was in charge and was assisted by Revs. W. B. West and R. L. Young. Interment was in the old family cemetery near Lancaster, S. C. Two Navy officers performed the usual military ceremonies.

R. L. Young.

RESOLUTIONS OF RESPECT

In the passing of Mrs. H. L. Coggins in the great beyond the woman's missionary society of Sharon church at Margarettsville lost one of its most faithful and loyal members. Being a charter member, she was always interested in the work and ready to do her part. She was a devout Christian, a good neighbor and a kind friend to all. We, the members of the woman's missionary society, do resolve:

First, That her life of kindly deeds and cheerful service will inspire us to undertake greater things for our Master.

Second, That we unite with the family in their sorrow and assure them of our love and sympathy.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, a copy be sent to the county papers, a copy be sent to the family, and a copy be written in the minutes of our society.

Miss Thelma Garriss,
Miss Johnnie Bottoms.

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In Memoriam

STIMPSON — Thomas Hampton Stimpson, son of Thomas Baxter and Mary Poindexter Stimpson, was born in Forsyth county August 11, 1859; died at the home of his son near Farmville, Va., June 18, 1938, age 78 years, 10 months and seven days.

He was married to Annie Hampton Davis of East Bend, N. C., August 15, 1878. To this union 11 children were born; eight still survive, three having passed in infancy.

While still quite young in years he was converted at Rocky Springs camp meeting and joined Macedonia church on the Yadkinville circuit. On December 1, 1884, he was ordained local deacon by Bishop Robert K. Hargrove, and on December 2, 1894, was ordained local elder by Bishop A. W. Wilson in Statesville, N. C.

In the fall of 1875 he with his Uncle John H. and Aunt Julia A. Poindexter moved to Winston-Salem, where he entered Davis Military Academy, on the sight of the Children's Home, and he preached his first sermon in old Centenary church in that city soon after going there at the age of 16 years. He did evangelistic work in all parts of western North Carolina, and later served as supply for four years on Jonesville circuit and two years on Pilot Mountain circuit. In the fall of 1916 he moved to Virginia, serving two years at Burkeville, seven years on West Buckingham circuit, two years on Powhatan circuit, and back by demand to West Rockingham for four years. At the close of this pastorate his health was such that he gave up his active ministry and he with his second wife, Mrs. Anne Hubbard Stimpson, went to live with his son. He preached his last sermon only a very few weeks before his death, and his body sleeps in the cemetery at Antioch church on the Cumberland circuit.

He is survived by the following children: T. G. and M. R. Stimpson, Mrs. Willie Shepherd and Mrs. S. A. Hauser, all of Farmville, Va.; Mrs. C. C. Matthews, Siloam; Mrs. W. S. Allred, Mt. Airy; Mrs. I. A. Williams, Burlington; Mrs. S. M. Needham, Proximity, Greensboro.

PILCHER—Walter Grady Pilcher was born in Schley county, Georgia, October 14, 1888; married to Mae Nelson, Lilly, Ga., April 20, 1910. Was licensed to preach when 17, joined the South Georgia conference in November, 1910, in which conference he served 15 years, being pastor first at Ideal, then Townsend, Shellman, Leary, Omaha, Talbot, Alapaha, Doerun, Donaldsonville, Abbeville, Davisboro, Hazlehurst, from which place he transferred to the Western North Carolina conference where he served five years; then to the North Carolina conference where he served three years, superanuating after 23 years of active service because of ill health. He located at Ellaville, Ga., where he died October 25, 1937, and where he is buried.

Brother Pilcher is survived by his widow and three children, E. N. Pilcher of Hawkinville, Ga., Mrs. Clyde Tondee of Ellaville, Ga., and Miss Volna Pilcher of Andrew College, Cuthbert, Ga.

Brother Pilcher was a man of strong convictions, determined will, aggressive leadership, corageous, energetic; a man of unusual ability as a preacher; a very successful pastor; high ideals, toward which he ever drove. He did his own thinking and did it well. He rebuilt and remodeled a large number of churches and parsonages; took into the church far above the average preacher new members on profession. To those of us who knew him best and were thus able to appreciate him more, his going has been a great loss. Peace to his ashes and sympathy to his family.

J. Frank Snell.

FEIMSTER—Mrs. Theodore Williams Feimster was born in Pender county, N. C., July 4, 1858; died at her home in Iredell county June 17, 1938.

She joined Olin Methodist church early in life and remained a loyal and faithful member till she entered the fellowship of the church triumphant.

The funeral was conducted Sunday morning, June 19, at her home near Olin by a former pastor, Rev. W. M. Rathburn, and the body was laid to rest in Snow Camp cemetery by the side of her husband, Quincy D. Feimster. A great congregation attended—friends and relatives from various sections of the country; and so many beautiful flowers.

She had been confined to her room for months, but she never complained and gave a smile to all who entered her room.

One crowning virtue of this good woman was her neighborly kindness. She was never too busy or too tired to lend a helping hand to a friend or neighbor in time of need.

Two sons preceded her to the great beyond—W. F. and B. R. Feimster. The surviving children are: P. S. Feimster, Paul Feimster, Mrs. J. E. Tatum, Mrs. Andrew Boggs, all of Olin; W. C. and E. T. Feimster of Turnersburg, Mrs. D. C. Cowan of Lakeland, Fla., and and Mrs. E. L. Harris of Monroe; 30 grandchildren and 17 great-grandchildren; also one brother, W. F. Feimster of Norfolk, Va.

She loved her children and grandchildren, and the thought of rendering service to them was always uppermost in her mind. A faithful mother, a good neighbor and friend has gone to her reward.

A Daughter-in-law,
Fannie V. Feimster.

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of Mt. Hermon church, pay loving tribute to the memory of our oldest and beloved member, Mr. J. R. Matthews, whom his heavenly Father called home on April 7, 1938.

Just 17 years ago his loving wife was called from our midst, and as he had the cause of missions so much at heart, he joined our society and took her place. He has ever been a great inspiretion to us, always encouraging us to press onward, not give up.

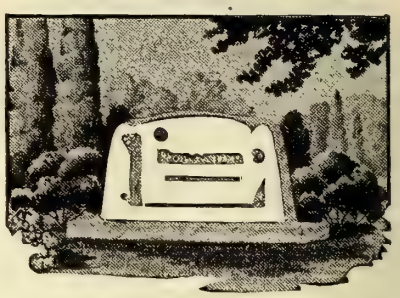
We keenly feel his passing, but we still feel the presence of his influence, and his lovable traits of character made a deep impression on all the members of our society.

We would extend to his children, brothers, sisters and loved ones our deepest sympathy, and pray that God will graciously bless, preserve and keep them in this sorrow that they have sustained.

After the funeral services he was laid to rest in the family cemetery, near the home, midst a profusion of lovely flowers. The large congregation of friends which assembled to accompany his remains to their last resting place attested to the love and esteem in which the community held him.

Therefore, be it resolved, that a copy of these resolutions be sent to his bereaved family, a copy to the North Carolina Christian Advocate and a copy be recorded in our minutes.

Mrs. D. T. Whitehurst,
Mrs. C. C. Bright,
Mrs. C. L. Jackson.



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Volume 83 GREENSBORO, N. C., THURSDAY, JULY 28, 1938 Number 30

A Song For The Homeland

By MARGARET E. SANGSTER

A song for the home land, its valleys and hills,
Its lakes lying blue, and its silvery rills;
A song for its fields and their harvests of gold,
A song for its mines with their wealth untold;
The home land, the dear land of the free,
O beautiful Mother, our hearts cling to thee!

A song for the church with its call unto prayer,
For the comfort and healing and joy we have there;
A song for the school, with the flag on its roof,
For the lessons it teaches for manhood in proof;
A song for true brotherhood, sturdy and free,
O home land, dear home land, a chorus for thee!

A song for our Sabbath that dawns with its peace,
From greed and from bondage a day of release;
A song for our Bible, wide open and fair,
For our Sunday schools dear, and the bands gathered there;
For the men and the women whose service is free,
O home land, fair home land, a chorus to thee!

And, oh, may our home land be cleansed from all stain,
And pure as the fathers endowed to remain;
Its banner of stars be flung out to the breeze,
Its fearless ships sail on the path of the seas;
God bless it, the dear land, the home of the free,
O beautiful Mother, our hearts cling to thee!

"THINK! ATHENIANS, THINK!"

"Think! Athenians, think!" So shouted Demosthenes amid the glory of Athens, when the forces were forming which soon would work her ruin. And that shout out of the romantic past is the pressing need of the vibrant present.

Think! Americans, think!
Read! Americans, read!
Worship! Americans, worship!

It is in such a recovery of the nation's inner life that its security for the future will be found.

Democracy is a very noble, and a very difficult achievement. A great dictatorship is dependent merely upon some supremely great man seizing power. It can happen once or twice in a millennium. A great democracy is dependent upon the whole average of a people devoting themselves to truth and to ideals. It has happened in a large way at just one historic focus of all the ages—this side of the Protestant Reformation, after the nations of Europe had been energized by a mighty moral and spiritual quickening. Men read, men thought, men worshipped in those days, and the wealth of their inner life made them free and strong and great.

Think! Americans, think!
Read! Americans, read!
Worship! Americans, worship!

—Ed. N. Y. Christian Advocate.

1940 OR LATER?

The time of the General Conference which will follow the Uniting Conference is a question arousing considerable interest even at this early date. It is far more important than usual because of its relation to the Jurisdictional conferences which cannot be held until after the session of the General Conference. That body must fix a uniform basis upon which bishops shall be elected. Until that action is taken no new bishops can be chosen.

Several bishops now effective in the Methodist Episcopal Church would retire in 1940 under the present disciplinary provisions. One retired bishop, by the death of an effective bishop, now is administering an area. It may be advisable to have more bishops in one or more Jurisdictional conferences than the number available when the Uniting Conference meets.

The General Conference, under the Plan of Union as adopted, shall meet in the month of April or May once in four years, beginning with such year and at such place as shall be fixed by the Uniting Conference; thereafter, the time and place shall be fixed by the General Conference. Some leaders in the South are urging that the first General Conference be held in 1942. Some strong reasons exist, however, for a meeting of the General Conference as early as possible. The quicker the Plan of Union can be put into operation completely, the better for The Methodist Church.

In view of these and other conditions, notwithstanding the costs upon the church for sessions of the Uniting, the General, and the Jurisdictional conferences in succession, the earlier date for the first General Conference would be preferable. The decision will rest with the Uniting Conference, and delegates-elect well may be considering the issues.—Cincinnati Advocate.

CITIZENS OF NORTH CAROLINA, AWAKE!

I cheerfully concur in your editorial of July 14 issue of the Advocate subject, "This Is North Carolina, Too —Control."

I truly hope the citizens of our great state will soon recognize in the liquor traffic enemy No. 1 and treat it as an outlaw upon our highways or as a kidnaper who enters the sacred precincts of our home and steals one of the choicest members of our household for a ransom.

A commodity that wrecks the home, destroys the mind, sends the body to a premature grave, and the soul to an endless hell should never have the legal sanction of any nation.

The revenue derived from this nefarious business can be called in many cases blood money, which produces poverty, suffering and suicide to some who are victims of the habit.

May God help us as citizens of North Carolina to wake up to our responsibility and abolish this arch enemy of mankind. T. C. Ethridge.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its first meeting for the fiscal year closing March 31, 1939, in the Church Extension building, 1115 Fourth Avenue, Louisville, Ky., Wednesday, September 7, 1938, at 9 a. m. All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 1, 1938. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

OFFICERS OF W. N. C. SCHOOL FOR CHRISTIAN WORKERS

Western North Carolina School for Christian Workers elected the following officers; Charles W. Phillips, Greensboro, president; Mrs. Weaver Mann, Newton, vice president; D. W. Alexander, Valdese, secretary-treasurer. The school was the third in a series of assemblies for North Carolina leaders of the Methodist Episcopal Church, South, held at Junaluska this season under the direction of Dr. Carl H. King of Salisbury, executive secretary of the conference board of Christian education. The three bodies have brought nearly 1,000 persons, young people and adults, for study and recreation. A similar series will be held next year, Dr. King said.

LAKE JUNALUSKA MECCA FOR BISHOPS

An unusual number of Methodist bishops and their wives have attended the gatherings this week. Among them are: Bishop and Mrs. Clare Purcell, Charlotte; Bishop and Mrs. Paul B. Kern, Nashville; Bishop and Mrs. John M. Moore, Dallas, Texas; Bishop and Mrs. Charles C. Selecman, Oklahoma City, Okla. Bishop and Mrs. W. N. Ainsworth of Macon, Ga., are expected Sunday, also Bishop Ivan Lee Holt of Dallas, who will be the Sunday preacher.

Another fifth Sunday. Give the orphans a show in every Sunday school. Oh, the good we all may do as the days go by! "Inasmuch as ye have done it unto these, my brethren, . . ."

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Volume 83 | GREENSBORO, N. C., THURSDAY, JULY 28, 1938 | Number 30

We sing, "Who will make reply?" Such is the call that comes to youth just now. Can we here in North Carolina furnish men with the daring vision to take up the Cross?

x x x

Some wag has observed that there are more Jews in the departments in Washington than in Jerusalem. Be that as it may, we are sure that many Gentiles think Washington is the New Jerusalem which has come down from somewhere, with bread for the loafers of the land while the rank and file of Americans toil on in an effort to get bread and to pay their taxes.

x x x

Our forefathers came here to establish a republic. They did a right good job of it in a pioneer wilderness. They wanted a land without king or emperor, a land where all could worship God with a free conscience. Many just now would substitute the European way for our American way in a free land. Henry Van Dyke was in the old world when he wrote "America for Me." We agree with Van Dyke.

"London is a man's town, there's power in the air,
And Paris is a woman's town, with flowers in her hair;
And it's sweet to dream in Venice,
And it's great to study Rome;
But when it comes to living, there's no place like home."

x x x

To make two blades of grass to grow where one grew before; to make two bales of cotton on land that produced only one; to put a Poland China in place of a pine-rooter; to convert a hook-worm victim into a red blooded citizen, have been counted virtues in this Republic in which self-reliance has been exalted. But all that is changed with the present emphasis upon dependence placed on the many public servants who have a job in filling the open palm of the idle now on relief. America, the land of plenty, has become the land of scarcity —scarcity of work, scarcity of daring, scarcity of heroic endeavor, scarcity of willingness to lend the helping hand to others.

Durham county ABC stores sold more than one million dollars worth of liquor last year. This week the commissioners boosted taxes four cents—an increase of $168,000 over last year. On the side, this month a murder trial in which an ABC officer shot an alleged bootlegger in his home attracted state-wide attention. Also a young man arrested for drunkenness committed suicide in the jail. This is liquor. God have mercy on a people who will sell poison for profit.

x x x

"Thanks, I don't drink; just give me a glass of water." These were almost the first words of Douglas Corrigan, 31-year-old flying mechanic, who startled the world by hopping over the Atlantic. "My nephew neither smokes nor drinks," declared Dr. S. Fraser Langford, pastor of the First Baptist church of Santa Monica, Calif., in whose home young Corrigan lives. "I've heard him say on more than one occasion, 'Water's good enough for me. Liquor and flying don't mix.' Douglas has lived a clean life and belongs to a Protestant church. He knew that he had to have a clear head to be a good flyer, and that was his life's ambition."

x x x

Approximately a century ago the electric telegraph, the railroad and the application of steam to ocean navigation began to revolutionize the world by quicker means of communication and improved transportation on land and water. In recent decades with the wireless and the gasoline engine which have made possible aviation and else, a still greater revolution has come. On land and water and in the air the revolution continues. Gunpowder rendered obsolete ancient methods of warfare; it does seem that the airplane has led all the rest in the horrors of war. We compass land and sea and air for human slaughter. Nothing but the enthronement of Jesus, who came to show us God the Father and to teach us how to live together, can save the race from ultimate destruction.

The Conference in Methodism

FROM the beginning the **Society** and the **Conference** have had a first place in Methodist organization. Wesley organized his first society in 1739 and in 1744 he called the first conference of his preachers. So in all the record of the Wesleyan movement around the world, the society and the conference have been familiar in the organization of Methodism. With the present coming of Methodist union, the Organizing Conference appears for the first time, though it had a place a few years ago when English Methodism united.

The joint commission on Methodist union in session at Evanston, Illinois, has named certain committees to make the needed preparation for the meeting of the Uniting Conference in April, 1939. The various committees named indicate the many adjustments to be made by the Organizing Conference before Methodist union becomes a working reality. That our people may come to a better appreciation of the lines along which the process moves and that they may have some idea of the changes that will be made, we desire to point out certain facts that are well known to preachers but not so well known to many of the laymen who have not given special attention to Methodist polity.

The first committee named by the joint commission in the plan of organization preparatory to the Organizing Conference deals with the conferences in our American Methodism. Of these there are five: the church, quarterly, district, annual, and general conference.

The church conference is composed of all the members of the local church (that is the society, to use the Wesleyan term) and it has to do with things that concern the local church. This is subject to the call of the preacher in charge. Not often does the church conference function in our section.

The quarterly conference is composed of the preachers and the official members of the charge and it is under the direction of the presiding elder. It meets every quarter and has general supervision of all the activities of the charge. The financial interests and property rights (speaking generally) are committed to the care of this conference. After this year, moreover, delegates to the annual conference will be elected by the quarterly instead of the district conference. Trustees cannot buy, sell or place a lien on church property without the order of this body—local affairs in Methodist churches being largely committed to the quarterly conference.

The district conference is composed of all the preachers and a certain number of laymen elected by each charge in the district. The presiding elder is in charge, but this remains largely a layman's conference for preaching, for discussion, and for general inspiration in the district.

The annual conference is the great administrative body of Methodism. It reviews the work of the year, requiring full and definite statistical reports of each, and every church in each and every district of the conference. The admission of ministers and the retirement of these, as well as all judicial processes required, belong to the work of this conference which is composed of ministers and laymen. It is presided over by a bishop who, along with the presiding elders, assigns the pastors to their several charges. In a word, a careful review of the past is made and definite plans are laid for the future.

The general conference is composed of an equal number of ministers and laymen from each annual conference. There are at present one clerical delegate for every forty-eight members of the annual conference and an equal number of lay delegates. This is the legislative body of the church, having full supervision over all the general interests such as missions, education, publishing interests, and all matters of general concern. It has full control of the bishops and has authority to fix the powers and duties of the annual conferences as well as to initiate and direct all connectional enterprises of the church.

When we recall that the Methodist Protestants have no bishops or presiding elders and that the Methodist Episcopal Church has been operating in a world field, with an organization built for this purpose, it is easy to realize that not a few adjustments must be effected in making one these three Methodisms. Fortunately, we have no doctrinal differences to contend with, and furthermore Methodism has never claimed that it was following a New Testament type of church polity. We never have claimed to be a New Testament church as portrayed in the Acts of the Apostles. We have relied on the power of Pentecost and the abiding presence of the living Christ, God and Saviour.

On the border between the Methodisms of the North and of the South will be many

changes of conference boundaries in these two Methodisms. More pronounced will be the changes that will come with the Methodist Protestants as this fine body of men and women come into the larger life of united Methodism. Then there will be the new boundaries of the Jurisdictional conferences as it is written in the Plan of Union. Here in North Carolina from all present appearances we will not have any changes of conference boundaries. This is largely true all to the south of us. But we may be sure that much interest will develop in Maryland and to the west on the border. Fortunately, all reports indicate a wonderfully fine spirit on the part of all in the efforts to make the adjustments that will be necessary.

Why Only Twelve?

THE church celebrates the "glorious company of the apostles." Why did Jesus choose twelve and only twelve? Some say he took all he had. All who were willing to go with him and were fit to do the work to be done were called. Others hold to the view that twelve men were selected because of the mystic significance of the number twelve. There were twelve tribes of Israel, so this mystic number made appeal. Those who suffered and sacrificed with him could but cherish his words: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The devout fisher folk along our Atlantic seaboard insist that Jesus chose fishermen to be with him because these rugged and hardy men, accustomed to an irregular and laborious life, were able to endure the trials and hardships incident to the life of him who had nowhere to go—had not where to lay his head.

At any rate, we know that Jesus had to be content with fishermen and publicans and zealots for apostles. He relied on the simple, sincere and energetic rustics of Galilee. A wide variety were they as to type, all of whom, save Judas, were transformed by their association with him. In the training of the twelve, eleven were made over from within. That which is within, and not that which is without a man, really counts. No masters in Israel or doctors of the law followed Jesus. Men with a poor start made up the twelve. But think of the wonderful association with the great Teacher! Soon they dreamed of sitting on thrones.

Standards of First Concern

EVERY civilization has customs that mark its character and each generation follows certain standards of conduct that are symptoms of the inner life of its people.

With all that may be said in favor of the present generation and the resourcefulness of the young people, it is far removed from the time of Mrs. Nathaniel Greene, the wife of our military hero, who "made a curtsy" every time she entered a room where her mother was.

During the past twenty-five years the American people have been so busy removing restraints and getting freedom until they have arrived at a period when practically every individual has more freedom than he can conveniently use. In fact, freedom of thought and action has been so emphasized that many have lost the values that come through restraint.

As America has grown from the pioneer period into a rich country, with scientific equipment and luxuries in reach of the average individual and practically every child has a chance in absolute freedom to follow out his way of life, it is hardly considered that this generation is losing many rare virtues that grow out of the restraints necessitated by the civilization of an earlier period of America.

The fact that woman has a place side by side with man in this work-a-day world, that she has the liberty to go and come at will without the necessity of a chaperone, that she can follow the practices of man in her recreation as well as in smoking and drinking, gives her a hardihood in earning a living, but in doing these things does she not relinquish some of the finer virtues of womanhood that have given her a peculiar place among men?

Absolute freedom breeds discontent. Young people given absolute freedom know no satisfaction but are driven by every tempestuous wind, never arriving at a given port.

The freedom offorded by this new day and new social standards develop certain qualities of character, but the world needs more men and women who have come into posession of themselves through practicing restraint.

Perfect freedom is attained through restraint.

The enactment of good laws is essential to government, but people become great not through legislation or regimentation but through the power of inner restraints that hold them to a great ideal.

People and Things

Rev. and Mrs. W. C. Dutton of Monroe announce the birth of twin girls at Elizabeth Fitzgerald Hospital, July 23, 1938.

Home coming at Spray on Sunday, July 31. A full day and plenty to eat is the order for this fifth Sunday, so reports Roy T. Houts.

Rev. and Mrs. Rollin Gibbs announce the birth of an eight-pound son in Sternberger Hospital, Greensboro, Tuesday, July 26. Mrs. Gibbs was the former Esther Sherrill.

"Through either your mistake or mine the name of Rev. B. F. Boone was omitted from the list of preachers who have gone out from Rehobeth church."—Ivey T. Poole.

"Rocky Ridge church, Concord circuit, will observe home coming day on Sunday, July 31. All former pastors and members are invited to attend."—F. R. Barber.

"The Ministers' Wives' Association of the Western North Carolina Conference will have a tea at the Mission Inn, Lake Junaluska, August 12 from 4 to 5 o'clock, honoring Mrs. Clare Purcell. The missionaries and ministers' wives from all of our conferences of the Southern Chuch are most cordially invited."—Mrs. W. Arthur Barber, Chm.

The three Methodisms in and around Huntington, W. Va., had an "All Methodist Picnic" June 23. From 2:00 to 6:30 was a period of recreation. After a basket dinner, a program followed. There were a band concert, group singing, and a vesper service. Then for one hour there followed a number of short talks on the subject, "As Methodists We Look at Ourselves." More than 1500 people were present.

"The Highlands charge held two vacation Bible schools and two Cokesbury schools. Highlands church credited 19 V. B. S. pupils with credits and issued four Cokesbury credits for the adults. Cashie issued 35 V. B. S. credits and eight Cokesbury credits to adults. Mrs. Lexie Freeman and George Schreyer, students from Duke school of religion, ably conducted the two schools. The charge greatly appreciate the instructors' labors."—W. F. Beadle, Pastor.

"There will be a home coming at Green Lake church, Roberdel charge, the first Sunday in August. Dr. M. L. Matthews of Sanford will deliver the morning address. All former pastors and friends are invited to be present. We have had three Cokesbury and vacation Bible schools with large attendance. Miss Bertha Baxley directed these schools and taught a Cokesbury course in each one. She is a very competent leader and well qualified for her work."—F. A. Lupton, Pastor.

"Church loyalty day will be observed at the Glenwood Methodist church in Greensboro Sunday, August 7, with an all day service. All friends of this community and church are invited to be with us. Dinner on the grounds and in the afternoon the negro summer school chorus from A. & T. College will sing, the band from the fire department of Central Station, Greensboro, will offer several selections, and Prof. B. L. Smith, city superintendent of Greensboro schools, will be the speaker. Come and be with us."—Robert M. Hardee.

Three churches are now running regularly on the Soochow district in China—the Kong Hong Institutional church, which is the big central Methodist church of Soochow, and the churches at Wangching and Dong Ding San. Although this work was disrupted for about two weeks, it is now running with but few handicaps, though as yet the attendance is small. Rev. R. T. Henry, presiding elder of the district, recently spent three weeks in Shanghai as acting director of the Shanghai International Red Cross.—Board of Missions.

When a man speaks the truth you may count pretty surely that he possesses most other virtues. Half the vices of the world rise out of cowardice, and one who is afraid of lying is usually afraid of nothing else.—James Froude.

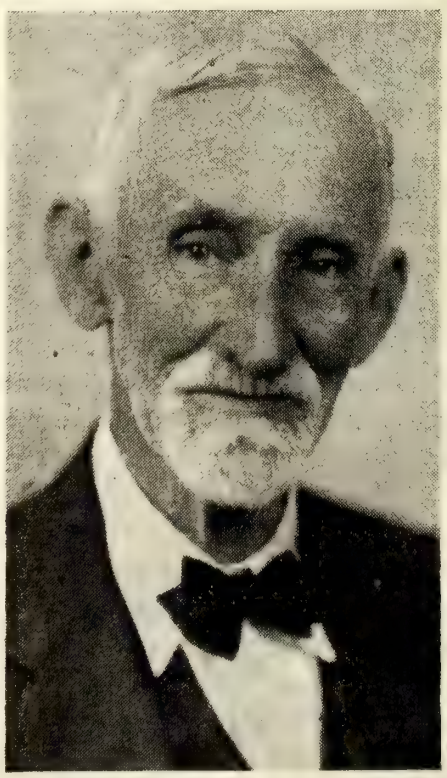
Investigation of the relief situation here and in other cities, discovered that a large number . . . of reliefers either were earning and spending on liquor, money which could be used for their own support, or, were spending relief money for drinks.—Will O'Neil of the Chicago Tribune.

Home coming day will be observed at Clemmons on Sunday, July 31. There will be three services—11 and 2 and 7:45—with dinner on the grounds. The pastor, Rev. R. A. Taylor, will read a historic sketch of the Clemmons church. All former pastors and friends are invited.

"Next Sunday will be home coming day for Palmer's Grove church on the Hillsboro charge. There will be an 11 and 2 o'clock service. Following the latter the third quarterly conference will be held. The people are delighted with their new church building in which the first service was held a month ago. A cordial welcome is extended to all former pastors and friends to attend the services Sunday."

Out in the little city of Sungkiang, not far from Shanghai, Rev. W. B. Burke is the only Christian worker, since the Chinese pastor has not yet returned to this center. Mr. Burke, who came back some months ago, is trying to do all that he can to help the scattered people in this devastated city. "How glad they were to see me!" he says. "It was more than worth all the trouble it took to get here."—Bulletin.

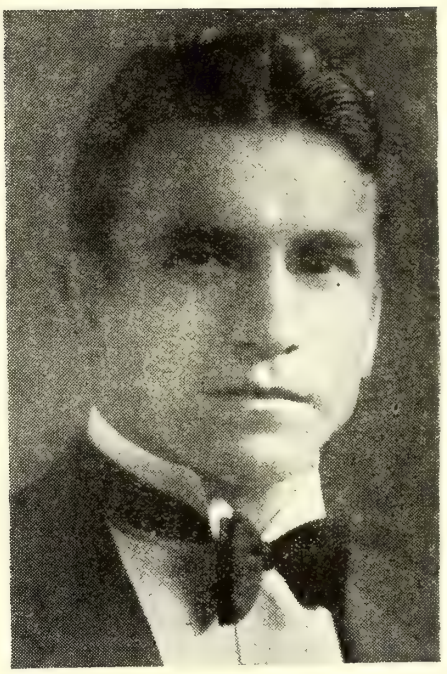
English nation gives thanks for the English Bible. A united service of national thanksgiving was held on June 29 for the Reformation and the English Bible. The Bishop of Norwick presided and with him were Lord Sankey, Prof. Ernest Barker, Sir Thomas Inskip and Dr. S. M. Berry. The Church of England, the free churches, statesmanship, learning, the law—all had a part.



REV. E. H. DAVIS
Member of North Carolina Conference
Louisburg, N. C.



Hill-King Memorial Church, near Louisburg, to be dedicated Sunday, July 31. Rev. M. W. Warren is the present pastor



REV. M. W. WARREN

HONOR DONE TWO PIONEERS

Green Hill and John King, two Methodist pioneers, whose record in the early days of this Republic as well as of our American Methodism, remains an inspiration to generations to come. The church to be dedicated next Sunday near where the first conference of the Methodist Church in America assembled is a memorial to these two great men. Rev. M. W. Warren, pastor, announces:

"The Hill-King Memorial church, a mile south of Louisburg, will be dedicated the fifth Sunday, July 31, at 11 o'clock. Dr. M. T. Plyler, editor of the North Carolina Christian Advocate takes the place of Bishop Clare Purcell who cannot be present. There will be a full day's program, and certainly one of the most elaborate dinners will be served at the lunch hour that these grand cooks of Franklin county have ever served.

A special invitation is given all former pastors and presiding elders and friends to attend this momentous occasion. Since most of the pastors will be at leisure on fifth Sunday, Brother E. H. Davis and the Pastor, M. W. Warren, will be very much disappointed if all of the active as well as the retired ones are not present.

This church was originally organized in 1841, and two of the sons of Dr. John King, Joel and William, were charter members and trustees. Rev. E. H. Davis' family has played a prominent part in the life of the church for the past 50 years, though he is the only member with the exception of his own children that were ever members of it.

Rev. A. M. Williams first suggested the idea of replacing old Prospect church with a new and more up-to-date building, and immediately plans began to take form to raise funds for the project. And by the following year, 1936, under Rev. H. E. Lance, almost enough was subscribed to erect a structure that meets every requirement of a modern house of worship with adequate Christian education facilities. No doubt remains that it was under Rev. E. H. Davis' inspirational leadership that the funds for the new church were raised. The congregation giving as liberally as their circumstances would permit, left a large deficit to be raised before a new church could be realized. This is where Financier Davis got busy. With the pastor he petitioned the Duke Endowment and secured a liberal donation. Also the Conference Board of Church Extension made a liberal contribution, but the necessary amount was still almost a couple of thousand short. So Mr. Davis decided to see how many friends he had, and just how much they thought of him by giving them the opportunity to make a donation to the new church. And it was remarkable to see just how many he had to respond. The Hon. Ernest Haywood of Raleigh came through with the largest individual gift of anyone. Mr. Whitley made a generous gift, and numerous smaller ones came from all parts of the country. With gratitude to Rev. E. H. Davis and his many friends, the new church, a memorial to Green Hill and Dr. John King, is ready for dedication.

SOCIAL GROUPS OF FAYETTEVILLE DISTRICT

The preachers and their families of Fayetteville district met at Lakeview Monday, July 18, for an all day picnic.

Mrs. Watts being absent, Mrs. J. B. Hurley called the group to order and presented the plan of grouping worked out by the committee appointed by Mrs. Watts. The plan was adopted.

A hostess was selected to call the first meeting of her group in September. It was decided to name the groups Parsonage Peppers and to number them for identification. It was also decided that only the preachers and the wives were to attend these first meetings, and that the decision concerning parsonage children could then be made.

The groups are:

Group I. Rowland (hostess), Fairmont, Red Springs, Lumberton, Lumberton Ct.

Group II. Roberdel (hostess), Rockingham, Rockingham Ct., Ellerbe, Hamlet.

Group III. Biscoe (hostess), Troy, Mt. Gilead, Mt. Gilead Ct., West End.

Group IV. Fayetteville Ct. (hostess), Hay Street, Person Stret, Presiding Elder. Stedman, Superannuates.

Group V. Maxton (hostess), Laurel Hill, Gibson, Laurinburg, Caledonia.

Group VI. Aberdeen (hostess), Parkton, Raeford, Superannuates.

Group VII. Carthage (hostess), Hemp, Glendon, Goldston.

Group VIII. Jonesboro, Sanford, Broadway, Superannuates.

(Hostess for group VIII. to be selected).

METHODIST MINISTERS' WIVES MEET

The Methodist ministers' wives of the Raleigh district recently held their regular meeting at Louisburg in the hospitable home of Mrs. D. E. Earnhardt. At their meeting Mrs. Leon Russell was elected president, Mrs. J. G. Phillips, vice president, and Mrs. E. G. Overton, secretary-treasurer.

Tuesday, July 19, 21 Methodist ministers and their families met at Pullen Park, Raleigh, for a fellowship gathering. The children enjoyed a swim both before and after lunch. The dinner was served picnic stple. After dinner the group joined in singing and games and contests. It was a day of profitable fellowship and wholesome enjoyment.

Mrs. E. G. Overton, Secretary.

The Hunt Is On

By JACOB SIMPSON PAYTON

During the latter part of May the House passed a resolution sponsored by Congressman Martin Dies of Texas setting up a committee of seven to investigate un-American practices in the United States. The bill, R.R. 282, had the endorsement of the American Legion, Veterans of Foreign Wars, and 25 other organizations. During the debate a long list of charges were made, among which were that there are 32 Nazi camps in the United States with a total membership of 500,000 members, and that they are being promoted and financed by foreign governments. Furthermore, it was claimed that these and other "alien racketeers" are teaching doctrines subversive of American political ideals by glorifying Hitler, Stalin and Mussolini and their governments to the discredit of the American way. A score of congressmen drew a vivid picture of a vast organized assault upon our democratic institutions, to obtain the overthrow of which spies are being systematically assigned to the army, the navy, and at least one lawmaker went so far as to say that our federal agencies are honeycombed with the enemy. It was pointed out that they had splashed Plymouth Rock with red paint, and John O'Connor, chairman of the House Rules committee, declared that on an average of once a month they had picketed his home, and that he had seen "50,000 people march through our streets with red flags and communism."

The congressional investigating committee was granted enlarged powers under which to collect testimony as affecting subpoenaing of witnesses, their compulsory testimony and surrender of papers and records for examination. Refusal to comply may involve heavy fines and imprisonments. During the debate there were frequent warnings against lapsing into the hysteria of witch-hunters. Opponents of the investigation contended that such repressive procedures always tend to jeopardize freedom of speech, press and assemblage. Some charged that two similar investigations made since 1930 had proved worthless and that the one under consideration was simply "political faking for election purposes."

There were several other contributory causes that led to ordering the investigation. Congressman Samuel Dickstein of New York during the entire Seventy-fifth Congress bombarded his colleagues with names, activities, and propaganda of alleged Nazi leaders. Worn down under his persistency, congressmen concluded that nothing short of an investigation would determine whether he was dealing with moonshine or reality. The national defense advocates also lent a helping hand, claiming that it was folly for Congress to vote two billions of dollars to ward off a visible foe, if at the same time it refused to expend a few thousand dollars to ferret out an enemy which under alien influence and by stealth sought to take over the government. One alarmed Kentucky congressman declared "The soil of our great country will be soaked in blood."

Let Someone Speak for Religion

Only rarely and briefly did those who portrayed the menace of these "isms" refer to their effect upon religion. The entire burden of their argument was that Nazism would give no quarter to the Jew, nor communism to the property holder, nor fascism to the voter. Many who heard the debate from the gallery felt that the occasion demanded that if there was cause for alarm lest these imported "isms" undermine the state, someone should point out that they bring a like threat to the church. If there be any foundation for the representatives of the people in Congress assembled to fear the arrival of a day when the Communists may take over the White House, change its 53 rooms into apartments for light housekeeping, and its 18 acres of grounds into a parking lot, then by every shred of testimony that has come out of Soviet Russia there is like fear for the fate of every house of worship in America. And when Congressman Dies told the House that he had seen the affidavits of supposedly reputable people claiming that in one of the principal alien camps a speaker had publicly advocated the assassination of the President, he might have referred to the martyrdom that has come to scores of faithful pastors and priests in several European countries during recent years.

One is inclined to regard some of the speeches made when the bill for an investigation of un-American practices was under discussion, as unwarranted in their alarm. Unless placed in the hands of wise men, the work of such a committee is in danger of degenerating into an orgy of "red-baiting." How profitably and judicially the committee will cary out its instructions will be known when the printed report is submitted to the Seventy-sixth Congress which will convene early in January. The contention made here is that nearly every one of the founding fathers was deeply religious, that the original states which they represented in their constitutions based their future well-being upon the prosperity of the church, and that Article 1 of the Bill of Rights was meant to promote, rather than retard religion, in the nation. Therefore when our lawmakers express anxiety for America when menaced by foes, equally hostile to church and state, then equal cognizance of both should be taken for their preservation. For whenever a foe begins to blast at the foundations of American democracy, its repercussions will release from Mount Zion the avalanches of destruction.

"PREPAREDNESS" INSURES OUR BEING UNPREPARED

"Preparedness" and other efforts of munitions makers and war exponents that failed Germany, England, France, and other countries, will fail us. The people who fight and pay alone should decide, and Nero fiddling in ancient Rome was no more of a ridiculous spectacle to succeeding generations than will be our own feeble actions through complete surrender to war influence and careless unconcern, when repeatedly we are told that another world war may mean destruction of the present civilization.—Representative Jas. A. Frear of Wisconsin.

The fact must be faced that motorists . . . are not even popular with motorists. Practically everybody who drives complains of the way in which irresponsible persons handle motor cars.—Evening Standard.

A NORTH CAROLINA PASTOR'S REMARKABLE CHURCH BUILDING RECORD

Rev. J. W. Fitzgerald of the Western North Carolina conference has made a record in building new churches that surpasses all others that we know. This pastor is still on the job and holds the formal opening next Sunday in a new $30,000 church at Carraway Memorial, Greensboro, where he is now pastor.

Being on the lookout for a good live news story to embellish the pages of the Advocate we urged Mr. Fitzgerald to give us the record, which he has done as follows:

"Upon your request for information concerning building enterprises in which I have been engaged since returning from Cuba in 1923, I am sending you the following records:

"Midway built in 1924; Vernon remodeled 1925; Welcome built in 1926; Saint Peters remodeled in 1927; Palm Tree built in 1928 and 1929; Coburn Memorial debt reduced $10,000, 1931 and 1932; Triplett debt paid and dedicated in 1933 and 1934; Centenary built in 1935 and 1936; Carraway Memorial built in 1937 and 1938. All these churches were built and dedicated before leaving the charge. The records further show that each of these charges increased their general and conference benevolences and paid them in full each year with the exception of one, Coburn Memorial."

If anybody in North Carolina, or elsewhere, has in a ministry of fifteen years surpassed this record we should be glad to learn his name. Mr. Fitzgerald has at the same time promoted most successfully every other department of the church where he has served as pastor.

ORGANIZATION LEAGUE OF STEWARDS AT WARSAW

C. E. Quinn of Kernersville, one of the associate lay leaders of the Wilmington district, was elected president of the Clinton area of the Wilmington District League of Stewards in the Warsaw Methodist church Sunday afternoon, July 17. Other officers elected were: W. H. Fisher, Clinton, vice president; Mrs. H. J. Faison, Faison, second vice president; J. C. Thompson, Warsaw, secretary-treasurer.

Members of the executive committee are: Clinton, F. J. Honeycutt, Clinton; Faison-Kenansville, O. P. Johnson, Kenansville; Garland charge, W. I. Wright, Ingold; Roseboro charge, W. H. Herring, Roseboro; Warsaw-Magnolia, J. M. West, Warsaw; Wallace-Rosehill, W. G. Fussell, Rosehill. W. A. McGirt of Wilmington is district lay leader. Associate lay leaders are: J. A. Sharpe, Lumberton, and C. E. Quinn, Kenansville.

"The purpose of the District League of Stewards shall be to deepen the spiritual life of its members and to promote the work of lay activities within the district, namely, Christian stewardship, men's work, a sound financial system in every local church, adequate support of the ministry, full payment of the benevolences, personal evangelism, lay speaking, training of official boards, genuine Christian fellowship, and the practical application of Christ's teachings to the daily affairs of life."

Mrs. Harvey Boney made an interesting talk on "What the League Can Do for the Church," and our presiding elder, Rev. W. A. Cade, delivered an inspiring message on "The League of Stewards Working for a Higher Standard in the Distrct." W. A. McGirt, district lay leader, organized the league in this area. There were interesting short talks made by laymen from most of the six charges represented.

It is planned to hold a series of institutes in each of the charges in the district. The purpose of the institutes will be to train church officials and laymen in their duties, and to point out to them their opportunities for service in the church. The times and places for these institutes will be announced later. C. E. Quinn.

IMPORTANT NOTICE TO PRESIDING ELDERS, PASTORS AND LAY LEADERS

Your attention is called to the new provision regarding the fixing of acceptances on benevolences by the quarterly conferences. Inasmuch as some charges fix their budgets before the annual conference, it is important that their attention be called to the new law. It will be found in Par. 279, Section 7, of the Discipline of 1938, as follows:

"It shall be the joint responsibility of the pastor and charge lay leader of each charge to present to a meeting of each congregation in that charge the program of our benevolences and an explanation of the various causes supported by them, together with a statement of the amount of the benevolent askings of that congregation and how this amount was determined. This presentation to each local congregation shall be made before the quarterly conference of that charge shall set the amount of their acceptance."

I will thank you to have the law on this point observed in every charge. Faithfully yours,

Clare Purcell.

TO DO OUR SHARE

It can hardly be expected that America, even still rich and enjoying luxuries, should meet all of the appalling need in China. The Chinese are doing what they can for relief even in the face of unprecedented demands for public funds for defense. The Chinese churches outside the war zones are contributing sacrificially to the relief work under their National Christian Council. England and Canada are trying nobly to do their share. But much of the burden must be taken by America or millions will perish. At present rates of exchange, ten cents will save a life for five days and a dollar will save a life for well over a month and do something toward providing shelter and clothing for the approaching winter and toward helping rural refugees to make a new start on the land. A Christian who gives what he can will know that even small gifts go a long way in China, and will earn the widow's commendation, "She hath done what she could." But we need also to remember the words of our Master, "Inasmuch as ye did it not to one of the least of these (hungry ones), ye did it not to me."

FORMAL OPENING NEW CARRAWAY MEMORIAL CHURCH, GREENSBORO, NEXT SUNDAY

We will have our first service in the new church Sunday, July 31, at 11 o'clock. A special feature of this service will be an address by Mr. Herman Cone, president of the Proximity Manufacturing Co., which contributed $24,000 to the building. A cordial invitation is extended to all former pastors and friends.

Bishop Purcell has agreed to be with us some time in September to dedicate our church.

J. W. Fitzgerald.

Science cannot smugly wave aside its responsibility for the world it has helped to make and the somber shadow of insecurity cast around the globe.—Prof. Charles E. Merriam.

The Christian Church in the Warring East

(This article has been sent to us by one of the most distinguished of our Chinese missionaries. For obvious reasons, he does not wish his name to appear.)

Having recently returned from a three thousand mile tour of Inland China, I have set down briefly my impressions. People are now thinking of this country in three divisions: (a) The Northern and some of the Eastern provinces which have already been occupied by the enemy; (b) the Central provinces now threatened by invasion; (c) and the Western provinces which, as yet scarcely affected by hostilities, will probably never be overrun.

The writer was in Shanghai from the outbreak of the incident and when, a month ago, he sailed for Hongkong he felt the outlook to be depressing, sad and hopeless. There was a growing feeling that the Japanese would be in occupation for perhaps fifty years. A few days previous Dr. Herman Liu (head of a university and an outstanding Baptist) had been shot, and it was generally thought that possibly the Nipponese were at the bottom of this, since Liu was strongly pro-Chiang Kai-Shek. With the writer was an eminent Chinese lawyer who, as he had written freely against aggression in Manchuria, felt that if he remained in Shanghai his fate might be that of Dr. Liu. He brought away a manuscript of a new book on the present invasion.

As soon as Hongkong was reached it was realized that, after all, Shanghai was not the centre of China and that there were enormous activities here calculated to be of considerable assistance to a country fighting a defensive battle. The line from Hongkong to Canton, and thence to the heart of China, has been kept open, and this in spite of the hundreds of bombs dropped by enemy planes; and along this railway line munitions, every kind of military equipment and medical supplies, are transported with amazing regularity. I saw no munitions in Hongkong, but what was noticeable were the hundreds of motor lorries occupying every available open space. The engines are bought from abroad, the bodies built locally, and the finished product proceeds to an unknown destination.

After spending a night in Hongkong, I left in an extremely comfortable Eurasia plane on the six hundred and fifty mile flight to Hankow, the de facto capital of China, and since the fall of Nanking the nerve center of resistance to Japan. Since it was the first time I had flown any considerable distance, I noted my sensations. Watching passengers and their friends arrive, some in taxis and others in private cars, was intensely interesting; as also was the procedure of being weighed and of having one's baggage placed on the scales; though mine was two kilos over weight, it was passed without surcharge. To guard against incendiarism no one was allowed near the plane until five minutes before the scheduled time to start.

A few minutes late in taking off, the machine rose with the ease and poise of a bird and winged its way through the air at a great speed. There were ten travelers—myself, an American, a German lady and seven Chinese, two pilots (German), a Chinese wireless operator and a Chinese attendant. Four more passengers could have been accommodated. Though it was a boiling hot day, travelers were kept cool by using the fresh-air hose with which each seat is supplied. For most of the route our height was 1,800 to 2,200 metres. The seats, arranged down the two sides of the saloon with a passageway between, were comfortable, and from the seven windows on either side observation was easy. Paddy fields and white buildings were distinguishable; also trees, roads and the sweep of broad rivers. The Hongkong harbor with scores of miniature boats was a wonderfully beautiful sight. Occasionally we rode over the clouds, and at times the plane rocked and rolled and bumped and plunged much like a ship at sea. Baggage had been stored in the hold, but for small packages racks were provided and at the end of the saloon was a toilet. From time to time the attendant proffered coffee.

Some twenty-five minutes before our destination was reached the attendant came round and collected all tickets, and as we drew near the airport the machine slowed down much like a train when nearing a stopping place; and the descent was so gentle and gradual that it almost appeared as though we had stopped in mid air. On stepping on terra firma my ears buzzed to such an extent that for some time conversation was indistinct. At the airfield customs and passport officials who awaited our arrival executed their duties with expedition and courtesy. Presenting my two bags to the customs officer, I was asked what my business was. I answered, "I'm a Methodist missionary." "Oh, I'm a Wesleyan," was the answer and without any further ado the baggage was passed.

Before I had been in Hankow twenty-four hours it was very evident that one was in a country quite different from Shanghai. An exhilaration, an irrepressible determination to drive out the invader, a buoyancy in the air were unconsciously electric in their effects, and whereas one had started out despondent and saddened, by bedtime one's outlook was wholly transformed. Three air raids that night and three on the following night didn't dampen the spirits of the people; indeed, they seemed to inculcate a deeper will to resist, and the inhabitants, who appeared to be well disciplied, scuttled to cover with the celerity of rabbits. In the open spaces, on broad highways and wherever there was a patch of empty ground, soldiers and recruits were drilling, while along the roads troops stepped out with an invigorating lightheartedness and gaity. One day a senior railway official whispered to me rather sadly, "I fear few of them will return," but the outstanding fact was that men were going with a readiness and bustle that made me think of war days in Europe.

A five days' stay in Hankow confirmed these first impressions. Everybody spoke enthusiastically of Chiang Kai-Shek, whose headquarters are here, and in whom all have the fullest confidence. I was told that his coolness, his utter devotion, his unselfishness and indifference to hardships inspired the deepest trust. As we crossed the ferry on my arrival some uniformed girls were pointed out to me. I learned later that they were sing-song girls who were singing their way into everyone's heart for offerings to the nation's chest. Love lyrics had been changed for ballads surrounding Chinese warriors noted for their heroism in war and loyalty to their country.

These girls are said to be finding their way into the pockets of Chinese and foreigners alike. Two hundred of

them have banded together into an organization known as The Sing-Song Girls' Gold Offering National Salvation Association of Hankow, and they sing this slogan—"Give your gold and silver to the state." Putting song into action, they have set the example by sacrificing trinkets and gold and silver ornaments to make an offering to their country's needs. The spirit of giving swept through the city as, in groups of ten or more, these enchanting little entertainers canvassed the streets.

Having given their own treasures, they could approach with outstretched hands and say, "Please do as we have done for love of the Fatherland." This new war-aid movement catching people's imagination, heirlooms and treasured posessions began to fill Hankow's war chest. These Sing-Song girls, who give entertainments in various amusement places and tea houses, sing of epic deeds in China's history. The title of one of their numbers is "The New Moon Over Marco Poo Bridge," which recounts the bravery of Chinese soldiers during the Lukouchiao incident last July, which precipitated the present conflict. One evening's show netted $5,000.

Immediately on entering the city, my attention was caught by vivid anti-Japanese propaganda. At every conspicuous vantage point a poster was displayed or a giant picture painted of a nature calculated to keep China's resistance at a high pitch. Cleverly conceived cartoons appear in newspapers and magazines throughout the country. I gathered that behind this wholesale production of war-time pictures are a group of cartoonists who occupy a room in the School of Fine Art at Wuchang, a Yangtse city adjoining Hankow. They belong to the Cartoonists' Propaganda Corps which, having a total membership of two hundred, was first organized in Shanghai following the outbreak of hostilities there on August 14 last. When the situation took a grave turn at the coast, these caricaturists left for Nanking and thence for Wuchang where, working with undismayed activity, they send out posters to all parts of China. Millions of Chinese have seen the patriotic messages of these cartoonists, and in a land of widespread illiteracy the propaganda value of these striking posters is incalculable.

I had conversations with correspondents of foreign newspapers, with members of the Publicity Department which is doing an excellent work, with a highly placed German military adviser and with a trained observer of a foreign army, and without exception the opinion was expressed that China will not be defeated.

Some thought that, while Hankow was unduly pessimistic in December, it was now perhaps too optimistic, but all were confident in the country's ultimate success. The Eighth Route Army (the Communist Army) is held in the highest esteem, and it is generally thought that the guerilla tactics adopted by this and other armies have given the Nipponese such a gruelling that they may be slowly demoralized. The military observer, who had witnessed the fighting at Taierhchwang, graphically described how with the aid of troops of the Eighth Route Army he had passed right through the Japanese lines. That this was possibly due to the fact that, inspired by fear of guerilla attacks, the Nipponese, after nightfall, keep together in groups, being reluctant to patrol some sections of the ground they hold. On this account daring Chinese soldiers cross and recross frequently.

A sidelight I learned on hand-to-hand fighting was the keenness with which Chinese troops use the hand grenade and the big sword. One correspondent suggested that once again the Oriental was reversing the Occidental's tabulation of the order of importance of different battle arms. Instead of giving first place to the air fleet and second to artillery and third to the tank corps, the Chinese warrior was saying: "Give me hand grenades, a rifle and a heavy, broad-rimmed, old-fashioned sword with a razor-sharp edge, and I'll value these more than aeroplanes, heavy guns and tanks."

Though I didn't see them, I learned that under the direction of the National Military Council Chinese actors and actresses have commenced a propaganda battle against Japan, and that China's "movie" colony, five hundred strong, is now engaged in war-time activities in Hankow. In this bustling, noisy city, from the coolie to the highest official China is being welded into a resistance machine which, though clumsy, will take a great deal of smashing; indeed, one came away feeling that it may be the invader which will be broken.

Szechuan and Yunnan were yet a third country (Shanghai one, Hankow two, West China three). Here it was felt that, owing to the influx of rich people from coastal and down-river provinces, much money was being made, and it was not realized that a life-and-death struggle was proceeding. Everywhere vast road-making schemes are on foot and in Chentu I met a man who had motored through from Hongkong.

To this city representatives of nearly thirty universities have flocked, while other seats of learning have set up headquarters in Kweiyang and Kumming (Yunnan Fu). The effects of this ingress will be incalculable, and in some quarters the prevailing feeling was not the horrors of a coastal invasion but the educational and civilizing influences of a tide of immigrants who brought not only learning and skill but also money and experience which, invested in Western China, may bring inestimable returns.

The Chinese have a proverb which says "Hsien k'u hou t'ien," meaning "At first bitter, but afterwards sweet," and while the world deplores the present hostilities, we will hope they will result in this great country finding a sweeter, bigger life.—The Methodist Recorder (London).

REVIVALS ON YOUNGSVILLE CHARGE

Two very successful revival meetings have been held recently on the Youngsville charge. Rev. E. C. Crawford of Rich Square, a former pastor, preached in our meeting at Leah's Chapel. Brother Crawford gave at each service a message that deeply moved the congregation for righteousness; and the exceptionally fine attendance throughout the entire meeting gave evidence to the high esteem with which this servant of God is regarded. Three fine young people presented themselves as candidates for baptism.

Rev. Leser Tilley of Spring Hope assisted the pastor at Shiloh. And the able manner in which this faithful minister of our Lord's presented the gospel brought a wonderful response especially among church members. Large numbers rededicated themselves to a more thorough Christian life as a result of Brother Tilley's preaching.

Marcus Bloodworth, our Duke student, is doing a fine part in playing for the services. This young minister's assistance particularly with the music has called forth many favorable comments. In addition to playing for our services, Mr. Bloodworth is taking the lead in carrying on daily vacation Bible schools on the charge, being engaged at the present in the third one. And before his ten weeks are up we hope to have held one vacation school in all six churches on the charge. Millard W. Warren.

"THE THINGS WHICH REMAIN"

By W. A. Stanbury

Who is it that has not suffered loss, loss of money, loss of position, loss of influence, loss of approval of his friends and fellow citizens? Again and again things go against us. Like Elijah when Jezebel pursued him, we find a juniper tree under which to lie down and cry, "I only am left, and they seek my life to take it away!" How undone by life, how alone and broken, in what a plight we are, time after time!

But don't let anybody tell you that all is lost. For it is not true. Let me remind you of a story of Jeremy Taylor, English preacher, theologian and bishop of the 17th century. He suffered the plundering of his house by his enemies, he saw his family driven out of doors, and had the misfortune to have all his worldly goods sequestered. And yet from the midst of it all he wrote:

"What now? Let me look about me. They have left me the sun and moon, a loving wife and many friends to pity me, and some to relieve me; and I can still discourse, and unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience. They have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them, too. And still I sleep and digest, I eat and drink, I read and meditate—and he that hath so many causes of joy and so great, is very much in love with sorrows and peevishness, who leaves all these pleasures and chooses to sit down upon his little handful of thorns."

One wonders how many of us, having suffered what we look upon as some misfortune, or met some great onset of adversity, choose to sit down upon our little handful of thorns, and are sorry for ourselves, forgetting what is left us and what we may do with it.

And now, here is a word about the hardest, sharpest, stubbornest problem we ever meet. It is a word about our sins. For there is not one of us who does not fail, and fail miserably; who does not sin, and sin terribly. How easily we do fall a prey to our temptations and weaknesses, to our appetites and dispositions! And the usual reaction of the conscientious person is discouragement, humiliation, sometimes despair. "Who," cried Paul, "shall unshackle me and set me free from this corpse of self to which I am chained?" And all of us know the despondency and wretchedness of the younger son in Jesus' parable, who "went into a far country, and there wasted his substance with riotous living." And what shall one do; is everything gone?

Not if you take Christ into consideration. "Strengthen the things which remain, that are ready to die." He admonishes us. Always there are left your impulses to good and your yearnings after it, your hunger and thirst for righteousness, your abhorrence of sin, your prayer for forgiveness, your future, your God. Especially God!

Some or all of these may be about to fade out of your mind and heart. Your yearnings may have grown feeble, they may be ready to die. But resuscitate them, raise them up, strengthen them. Make the most of them. Capitalize on them. Bring them, I say, back to life, and make them bring you back to life. Remember that since you belong to Christ and are God's own children—"Behold what manner of love the Father hath bestowed upon us"—"all things are yours." Let me say it in all earnestness, and with the greatest warrant of Christ's word and of fact; bring those wavering purposes back to vigor; give those yearnings after goodness and God a chance to grow; all is not lost, but just ready to be gained. Mighty things remain which have not yet perished; strengthen them. Most of all, strengthen your faith—too often it is but a weak and flickering faith—in God.

By the help of God and under the guidance of Christ, "strengthen the things which remain."

ALDERSGATE REVIVALS ON FAISON-KENANSVILLE CHARGE

The Aldersgate Commemoration has been full of meaning for the churches of the Faison-Kenansville charge. In preparing for our revivals we sought, first of all, to answer the question, "What is Aldersgate?" and finding it to be the transformation of life that is wrought through faith in Jesus Christ, we began to work and pray for such an experience to come to our doors. We rejoice that it has come in very large measure to many of us.

We were extremely fortunate in having several of our good pastors to help us in our revival work. Our first meeting came in March and was held in the Faison church with J. J. Boone of Smithfield doing the preaching. No one doubted that Boone had had his own Aldersgate experience and as a result we had a great meeting. In April H. R. Ashmore of the Biscoe charge came to help us at Kenansville. That church was greatly strengthened by the fine personality and able preaching of this consecrated servant of Christ. This was followed by revival services at Wesley Chapel. We were assisted there by the young energetic pastor of the Pink Hill charge, Howard McLamb. He did a fine piece of work and won the favor of all the people there. During the closing days of May, Freeman Heath came and preached for us at King's church. The spirit of God was keenly felt in this meeting and many outstanding transformations of life were wrought. As a result new life is seen in every program of that church. W. C. Benson, the fine and friendly pastor of the Mt. Olive circuit, helped us in June at Friendship church and great good was accomplished there. The last of our revivals was held at Goshen church from July 6 to 17 with O. L. Hathaway doing the preaching. The preaching was earnest and sincere, coming as we all knew from a heart that was warm. The people responded and Aldersgate came to that church.

As a result of all this we have received 60 on profession of faith and we have reason to believe that the revivals are not over yet. A. L. Thompson, Pastor.

(What wonderful helpers you have had in your series of meetings. Congratulations to those churches.—Ed.)

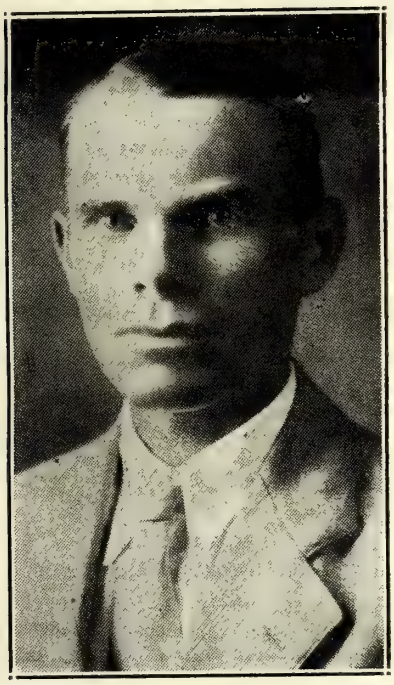
NOT EVEN A NEWSPAPER LORD CAN "LORD IT" WISELY

There has never lived, and there will never be born a man wise and good enough to be entrusted with the irresponsible power over human thought, and the action which follows through, which ownership of many newspapers conveys in the modern world, and the freedom to exercise it in the service of his own interests. To say that his interests might also be those of the community is to say something which might periodically be true, but cannot be generally true. It is to forget human pride and human weakness, and to break with history.—Sir Wilmot Lewis, Washington correspondent of the London Times.

WHO CAN BEAT THIS?

Mr. Cyrus T. Falls has been a member of the Sunday school of Central Methodist church, King's Mountain, for 25 years. An unusual record!

"I joined the Central Methodist Sunday school June 1, 1913," says Cyrus Falls. "I promsed myself that I would go when I was able, and I have been able for more than 25 years."



Mr. Cyrus T. Falls

Mr. Falls spoke modestly of 25 years of Sunday school—without missing once—over 1,300 consecutive weeks, while most of us pat ourselves on the back when we get a three-months attendance medal.

Since 1913 ,when he joined the late H. T. Fulton's Methodist Sunday school class, he has attended some Bible class once a week, sometimes in Florida, once in Washington, a few times in New York, in Red Cross and Y. M. C. A. army huts, and in many other states. According to B. S. Peeler, now superintendent of the Methodist Sunday school, the metal engraving company which last year supplied Mr. Falls' 24-year medal, believes he holds a world's record.

"Why, it gets easier to go all along," he said; "it would kill me to miss now. I wouldn't feel right."

Naturally, during this 25-year period (rapidly becoming 26) Cyrus Falls has encountered many amusing and "tight" situations.

"The closest I ever came to missing was one spring coming home from Florida, where I've spent the past 15 winters. My only chance to make Sunday school was to utilize the 35 minute wait in Spartanburg. The train rolled in, I grabbed a jitney, which always parked near the station, and just made the church in time. If that train had been late, or I had not known Spartanburg, it would have been too bad."

During these 25 years Cyrus Falls has never been too ill to attend, though about three years ago he had to call a doctor on a Sunday afternoon. During this quarter century he has seen the arrival of well mechanized automobiles, passable roads, and other important transportation facilities.

When asked what she thought of her husband's record, Mrs. Falls said that "Sunday school must help him be a pretty good husband. He sees that I go, too, and when Tommy was little we used to leave him in a basket outside. Why, sometimes he goes twice on a Sunday, since the church close by sometimes has its services in the afternoon."

ENJOYING YOUR HOLIDAY

Modern employers are now looking for special qualifications in prospective employees that were once thought to be of little or no value to the employer. Hobbies have become quite a major item amongst these qualifications, as employers are quickly becoming aware of the fact that serious hobbyists are ideal employees.

Although they are quite particular that such interests will not interfere with their employees' work, many large firms are now even demanding, as a necessary qualification of new employees, definite outside interests, and to assure continuance of such, are encouraging the formation of hobby and sports clubs among the personnel of the company.

Why? Well, according to the managers of the personnel departments of such companies, such employees are found to be more interesting to their fellow-workers and get along with them much better. Having something to concern their spare time with besides the company's shortcomings, they are much broader minded, seeing the company's side of labor problems as well as their own.

A non-hobbyist tends to be lazy and becomes dissatisfied with the company's policies quickly, due to the fact that he has nothing to entertain his mind with, except troubles. Unnecessary labor troubles are quite frequently traced to such dissatisfied individuals.

People who have a number of interests usually make a hobby of their daily work, have interest in life itself and are never dull. Their spare time is spent in enjoying their personal hobbies, instead of looking for things which disagree with them so they can carry on the unpleasant pastime of grumbling. In short, people with outside interests are, as a rule, much easier to get along with than those who have none, so naturally they are a better gamble for any company's money.

We learn from employment managers that hobbyists have much better personalities than non-hobbyists. Stamp collectors, for instance, are always interesting people to talk with as their hobby covers such a variety of subjects. They keep well up on the news of the day, and having a better than average knowledge of the commerce of the world, are quite broad-minded about world news.

The head of an employment agency told me that many times an interesting hobby has been the deciding point between two prospective employees. Employers naturally tend to pick people with similar interests, and one of those interests, I was told, has many times been stamp collecting.—Richard A. Scott, in Weekly Philatelic Gossip.

IN FOREST SHADES

By Rose Henry Redd

There are lilies blooming where the turbid waters
Roll, dark and deep beneath the swaying reeds,
Where silence lies in long unbroken spaces,
And the lone heron unmolested feeds.

Beneath the dead leaves carpeting the forest,
Drawing their life from out the soft, black mould,
Trailing arbutus, white pale, pink and fragrant,
Their lovely almond-scented hearts unfold.

Though human hands may never cull those lilies,
Nor human eyes be gladdened by their grace,
We know full well that in this world of beauty,
Which He who made called good they fill their place.

Though in the forest mould the pale arbutus
May lose their lovely petals one by one;
They live their rightful life and bravely blossom,
Ungladdened by the kisses of the sun.

O heart of mine, learn here a sweet life-lesson!
The flowers in forest shades thy types may be.
Be pure as lilies on the turbid waters
Of life's oft stormy and tempestuous sea.

Be fair within, and bright and brave and lowly,
Though like arbutus blooming in the mold.
God's eye is on the humblest flower that blossoms,
He sees each separate heart to heaven unfold.

—Richmond Christian Advocate.

THE LUDLOW REFERENDUM NOT POPULAR? WHERE?

If it is considered dangerous for the people of this nation to have a chance to pass on the question of waging a war which they must fight, they must pay for, they must die for, is it not still more dangerous to leave so momentous a decision up to the Congress, the State Department, and the White House?

The scoffers at the Ludlow measure always mention an offensive war. That is, war on some foreign continent. They also complain that such a referendum would cause delay. Might not a few weeks' delay about deciding whether to get into a war in Asia, for instance, be a little more worth while, than in leaving such a decision in the hands of a few authorities whose actions might, unintentionally, lead people into a war before the people knew where they were? . . .

It may be still worth while remembering that it is the people who do the fighting, do the dying, and their children who do the paying of the bills—but to date they have no say in the matter.—Boake Carter.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

REPRESENTATION AT ASSEMBLIES

In many respects our young people's assemblies this summer were the best we have ever had. Interest, purpose, enthusiasm, conduct were of the highest order. The chief weakness to be found in our whole assembly program was the comparatively small number of churches represented in the assemblies. As far as the number of young people attending was concerned, we were well pleased. We were forced to turn down some who wished to attend the Young People's Assembly; we had more than the quota desired for the first Louisburg Intermediate Assembly; and while the number at the second Louisburg and the Murfreesboro intermediate assemblies did not reach capacity, we had a sufficiently large group to make possible a most satisfactory program. This fine group of young people were representatives, however, of only 125 charges in our conference (55 per cent) and of only 158 churches (22 per cent). That is, there were 101 charges, or 561 churches that had no representation in any assembly. Our chief concern during the coming year, as far as assemblies is concerned, should be the increase in the number of churches sending delegates to the assemblies next year.

We are giving herewith the summary of attendance by districts in all the assemblies held this summer:

District	Del.	Chgs.	Chs.
Durham	72	19	27
Elizabeth City	54	16	17
Fayetteville	41	14	20
New Bern	62	20	23
Raleigh	92	22	26
Rocky Mount	71	17	19
Wilmington	75	17	26
Totals	467	125	158

PARKTON YOUNG PEOPLE'S UNION

The young people of the Parkton union held their regular meeting at the Parkton church Tuesday, July 12, at 8 p. m. Reports were given by Misses Dorothy Edge, Edith Melvin and Mavis MacMillan, delegates to the Louisburg Assembly. During the business session plans were discussed for sending our president to the Young People's Leadership conference at Lake Junaluska. We decided to meet next at Sandy Grove on Tuesday, August 2, at 8 p. m. Games were directed on the church lawn by Miss Mavis MacMillan. Delicious refreshments were served by the Parkton young people.

BULLOCKS, CHEEDMOOR, YOUNG PEOPLE

Officers of the newly organized young people's group at the Bullocks church on the Creedmoor charge are as follows:

President, Isham King.
Vice President, Mrs. John Gooch.
Sec.-Treas., Miss Mildred Fleming.
Worship Committee Chm., Miss Mittielulah Pittard.
Adult Counselor, Mrs. Lawrence Fleming.

The pastor, Rev. E. C. Durham, reports that these young people are making a fine start with their new organization, and he expects great things from the young people in his church program.

VACATION CHURCH SCHOOLS

We have read with interest the reports which have come to us from the various churches where there have been vacation schools. So many interesting accounts have been sent in which already show some of the fruits of the efforts made by the leaders. These reports are coming in steadily, however; we urge the directors again to send in the reports as soon as possible. It is very necessary to have each one in our records.

Listed below are the 80 churches, by district, whose reports we have. If you do not have report blanks, your conference office will be glad to forward them to you upon request.

Durham District

Holt's Chapel.
Durham—Lakewood, Trinity.
Durham Ct.—Fletcher's Chapel, McMannen's, Bethany, Pleasant Green.
Hillsboro.
Mebane.
Locust Hill.
Roxboro.
Siler City—Siler City, Mt. Vernon, West End.

Elizabeth City District

Aulander—Aulander, Roxobel.
Chowan, Center Hill.
Edenton.
Elizabeth City—First Church.
Hatteras.
Hertford.
Moyock Memorial.
Perquiman's—Winfall, Cedar Grove, New Hope, Oak Grove.
Windsor—Windsor, White Oak.

Fayetteville District

Broadway — Broadway, Morris' Chapel.
Parkton.
Roberdel.
Roberdel—Roberdel, Steele's

New Bern District

Aurora.
Grimesland, Salem Church.
Hookerton.
Kinston—Queen Street.
Newport—Newport, Riverdale.
Vanceboro.

Raleigh District

Bailey.
Creedmoor.
Erwin.
Lillington—Parker's Grove.
Mamers—Spring Hill.
Raleigh—Epworth, Hayes-Barton.
Selma.
Smithfield.
Tar River—Plank Chapel.
Zebulon.

Rocky Mount District

Battleboro—Red Oak.
Bethel.
Northampton—Jackson.
Rich Square—Woodland.
Scotland Neck—Hobgood.
SpringHope—Gibson Mem'l, White Oak.
Warrenton, Wesley Memorial.
Weldon.

Wilmington District

Burgaw—Burgaw, Herring's Chapel, Jordan's Chapel, Rocky Point, Trinity, Watha.
Chadbourn—Chadbourn, Cerro Gordo, Fair Bluff.
Faison - Kenansville — Kenansville, Friendship, Goshen.
Jacksonville - Richlands — Jacksonville, Richlands.
Maysville—Pollocksville.
Wallace-Rose Hill—Wallace, Rose Hill.
Warsaw-Magnolia—Turkey, Warsaw.
Wilmington—Trinity.

MEBANE SCHOOL

Mebane Methodist Church reports an interesting school. Here there was an average attendance of 70 having a total of 15 workers to lead them. Mrs. T. R. Jenkins, who directed the school, reported: The Beginners and Primaries as a group using Fraser: Learning About Our Church; the Juniors, "Friends at Work," and the Intermediates, Mosier: "Understanding the Bible." Quite a commendable enrollment of 16 beginners; 21 primaries; 25 juniors; and 15 intermediates was reported. Sixty of these attended for more than three days, and 70 were Methodists.

MT. ZION, CORNELIUS

Brother H. C. Sprinkle, Sr., is aggressive as usual, and is leading his people forward in a fine way at Cornelius. With a delicious supper, fine fellowship and 45 devoted church school workers, it was a joy and a privilege to meet with the workers' council recently.

LIVE AND LET LIVE

Live and let live! was the call of the old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.
But "live and help live" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade-like earth.
"We have no time to sport away the hours;
All must be earnest in a world like ours."

—Selected.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

YOUNG PEOPLE'S ASSEMBLIES

Two fine assemblies have been held at Lake Junaluska. The Senior Assembly, for those 15, 16 and 17, met July 4-9; and the Young People's Assembly, for those 18-23, met July 11-18. The young people and their adult leaders all agree that this plan of division is much better than having just one assembly as in previous years. One advantage, although by no means the most important, is that more young people were able to attend. There were 500 young people at the combined assemblies, whereas in former years we have had to limit attendance to 400.

Attendance by Districts

	First	Second	Total
Asheville	20	13	33
Charlotte	30	41	71
Gastonia	26	36	62
Greensboro	35	47	82
Marion	18	28	46
Salisbury	36	35	71
Statesville	18	23	41
Waynesville	11	7	18
Winston-Salem	37	41	78
Totals	231	271	502

The above figures do not include conference officers, district directors, faculty, or other members of the administrative staff.

The Day's Program

For those who wished to attend, and most of the group did, the day started with Morning Watch on the steps of the Shackford (educational) building. These services were prepared by the class in worship, taught by Miss Idalene Gulledge, with the singing led by Mrs. C. C. Herbert, Jr., the first week, and by Rev. J. B. McLarty the second week.

After breakfast came the first class period, with another one from 11 to 12:30. An unusually fine faculty had been secured for both assemblies, and pupils and teachers seemed to find the classes a source of joy and inspiration as well as information. In between the class periods came a general assembly for business and messages from general board representatives and other speakers and district meetings.

The afternoons were taken up with rest, attendance at various interest groups, and ball games, tennis, boat riding, etc. No assembly would be complete without the exciting games between the faculty and assembly boys, and between the assembly girls and boys dressed in girls' clothes.

The vespers at seven each evening on the beautiful lawn between the two Sunday school dormitories were attended by practically everyone. The well prepared services together with the beautiful setting of lake and mountains made one feel very close to God.

During the platform hour inspiring messages were brought by Rev. Walter Towner, Miss Leila Bagley, Rev. J. O. Smith, Rev. J. G. Huggin, and others. Wednesday night was World Friendship Night, and Mrs. Campos from Brazil and Mr. John Hix from Paine College captured the interest of the young people with the messages from their people.

After the platform hour each night the boat ride on the Cherokee for those who had tickets, and group recreation for the others.

At 10:15 the young people and their leaders gathered on the athletic field for the good-night prayer groups under the leadership of Mr. G. C. Speidel. To a large majority this was the high spot of the day.

No write up of the assembly would be complete without mentioning the banquet held each Thursday night, under the leadership of Mrs. D. D. Holt and Frank Stith and their committee. The banquets this year were Book Banquets, and were very delightful occasions.

OFFICERS W. N. C. CONFERENCE YOUNG PEOPLE'S ORGANIZATION

1938-1939

President, Mr. Wayne Kernodle, 714 Martin St., Greensboro.

Vice President, Mr. Kempton Jones, 255 W. Thomas St., Salisbury.

Secretary, Miss Brona Mae Nifong, 600 West St., Winston-Salem.

Associate Secretary, Miss Martha Medford, 125 Newfound St., Canton.

Treasurer, Mr. Billy Burke, Box 834, Salisbury.

Publicity Superintendent, Miss Marjorie Barr, 1304 Pegram St., Charlotte.

Assembly Dean, Rev. G. G. Adams, Matthews.

District Directors

Asheville—Miss Elizabeth Myers, 43 Lincoln Ave., Biltmore.

Charlotte—Mrs. John W. Austin, Jr., Myers Park M. E. Church, Charlotte.

Gastonia—Frank Tucker, 825 South York St., Gastonia.

Greensboro—Wayne Kernodle, 714 Martin St., Greensboro.

Marion—Mrs. Connie Cope, R.F.D., Morganton.

Salisbury—Worth Sweet, 130 Cedar St., Concord.

Statesville—Miss Gladys Heffner, Maiden.

Waynesville—John H. Carper, Lake Junaluska.

Winston-Salem—Miss Blanche Gluck, 1601 Academy St., Winston-Salem.

ACCURATE REPORTS

It is the earnest endeavor of our conference office to keep an accurate record of all contributions to Church School Day and to the Home and Foreign Missionary Enterprise, of all vacation schools, and other activities of our churches as related to the work of Christain education. You who are working in the local churches can help us do this if you will send in reports promptly, and be sure to always give the name of your church and charge. In reporting the fourth Sunday offering indicate how much of it comes from the Children's Division, how much from the Young People's Division, and how much from the adults, instead of listing it all in one sum.

HOME AND FOREIGN MISSIONARY ENTERPRISE

(Contiued)

Statesville District

Williamson Chapel	.82
Ch. — Y.P. — A. .82	
Warrensville	1.00
Ch. — Y.P. 1.00 A. —	
Smethport	1.00
Ch. — Y.P. — A. 1.00	
Concord	1.00
Ch. — Y.P. — A. 1.00	
Jefferson	1.00
Ch. — Y.P. — A. 1.00	
St. John's	1.12
Ch. — Y.P. — A. 1.12	
Troutman	1.22
Ch. — Y.P. — A. 1.22	
Moriah's Chapel	1.24
Ch. .16 Y.P. .40 A. .68	
North Wilkesboro	1.70
Ch. 1.70 Y.P. — A. —	
Maiden	1.94
Ch. .97 Y.P. .97 A. —	
Knox Chapel	1.95
Ch. — Y.P. — A. 1.95	
Centenary	2.00
Ch. .66 Y.P. .66 A. .68	
Wesley's Chapel	2.13
Ch. .39 Y.P. .49 A. 1.25	
Catawba	3.70
Ch. .74 Y.P. 1.11 A. 1.25	
Vanderburg	4.38
Ch. .73 Y.P. 1.10 A. 2.55	
Hopewell	5.00
Ch. 1.00 Y.P. 2.00 A. 2.00	
New Salem	5.25
Ch. .69 Y.P. 2.66 A. 1.90	
Triplette	5.59
Ch. .95 Y.P. 1.93 A. 2.71	
Stony Point	6.43
Ch. 1.25 Y.P. 1.50 A. 3.68	
Rose Chapel	7.60
Ch. .97 Y.P. 2.95 A. 3.68	
Mooresville, Central	8.90
Ch. 2.00 Y.P. 2.00 A. 4.00	
Elkin	10.72
Ch. 3.56 Y.P. 2.05 A. 5.11	
Grand total	74.79

Waynesville District

Murphy	1.00
Ch. 1.00 Y.P. — A. —	
Andrews	3.00
Ch. 3.00 Y.P. — A. —	
Sylva	4.00
Ch. — Y.P. — A. 4.00	
Clark's Chapel	6.00
Ch. — Y.P. — A. 6.00	
Long's Chapel	10.38
Ch. 1.24 Y.P. .66 A. 8.48	
Waynesville	15.36
Ch. 2.58 Y.P. 1.19 A. 11.59	
Grand total	39.74

Winston-Salem District

Shiloh	1.50
Ch. — Y.P. — Adult, 1.50	
Palmyra	4.55
Ch. — Y.P. — Adult, 4.55	
Fairgrove	5.76
Cr. — Y.P. — Adult, 5.76	
Unity	8.30
Ch. — Y.P. 2.48 Adult, 5.82	
Rockford St.	8.87
C.h 2.53 Y.P. 1.52 Adult, 4.82	
Love's	20.78
Ch. 2.63 Y.P. 6.75 Adult, 11.40	
Central, Mt. Airy	24.02
Ch. 5.95 Y.P. 10.22 Adult 7.85	
Mt. Olivet	30.09
Ch. — Y.P. — Adult, 30.09	
Burkhead	34.87
Ch. 4.75 Y.P. 10.52 Adult, 19.60	
Centenary	92.34
Ch. 15.95 Y.Y. 20.95 Adult, 55.44	
Grand total	231.08
Conf. Y. P. Organization	149.67

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

DO YOU CARE?

Judging from deeds rather than words it appears that over half of the church schools in the Western North Carolina conference really do not care about providing funds for the up-keep of boys and girls deprived of parents and deprived of the blessings of real home life. Entreaties for fifth Sunday offerings are passed up as not worthy of consideration. Only 361 of our 817 church schools forwarded an offering from the May fifth Sunday to the Children's Home. Four hundred and fifty-six did nothing about it. May offers as fine an opportunity for giving as any other time of the year. It is a matter of regret that so many of our Methodist church school friends deny themselves the joy of sharing with underprivileged youngsters and deny these youngsters what they reasonably have a right to expect from a lot of fine up-and-going Christian people.

HID IN A NAPKIN

Most of the explanations given on the part of church school leaders for not giving an offering to the Children's Home are psychological rather than financial. There is probably not a church school in the Western North Carolina conference that could not at least give a dollar a quarter, four dollars a year, to the 400 children at the Children's Home. Some of the schools have been led to believe that they need not give anything since the larger schools ought to do the giving. Some others feel that their congregation's ten per cent apportionment is enough for their congregation to give. Still others feel that since they have no tangible evidence of actual need there really is not very much need after all for contributing to the upbringing of orphans. There is no use of quarreling with our friends about this matter. It is better to keep on presenting our needs in the hope that after while somebody will want to do something about it. Really the greatest handicap at getting at this matter is an inability to get through certain leadership channels. From time immemorial there have been those who have hidden their opportunity to serve in a napkin.

TWO, FIVE AND TEN

Thanks to providence, or something, there is ever with us the two, the five and the ten talent type of folks. They live and move and have their being in the midst of sympathetic help for those deprived of the blessings others enjoy. Their hearts yearn to help somebody. Such people not only alleviate suffering but give to increase their own joy. The Children's Home has a number of such friends. We wish we had more, but, thank goodness, we have some. We shall go on our way rejoicing over the fact that there are those who believe, really believe, that orphan boys and girls are worthy of their investment, their love and their prayers. When the fifth Sunday in July comes around, instead of hunting up an excuse for not giving, they will rejoice in the opportunity of making a contribution to the Children's Home family.

THOUGHTFUL YOUNGSTERS

The picture this week is that of a group of young leaders from the student body of Mills Home, at Thomasville, National Orphans' Home, at Lexington, the Presbyterian Orphans' Home, at Barium Springs, the Methodist Protestant Children's Home, at High Point, and the Children's Home, at Winston-Salem. These young people assembled at the Children's Home last spring for a day's discussion of the social and religious responsibilities connected with their living in their various orphanages. Their discussions were in line with their own wish and were not censored in any way by adult leaders. The prime object of the meeting was to give the young men and women an opportunity to not only evaluate their situation but also to make any suggestions which thoughtful young leaders would want to make. Much good has come out of the meeting. Another meeting will be held at Barium Springs in the fall when the same orphanages will be represented, together with some additional ones who may want to send delegations.

THE DISTRICT LEADERS

A list of fifth Sunday contributors recently distributed throughout the bounds of the Western North Carolina conference indicates the following leading givers in our nine districts:

Asheville District

Central, Asheville	$ 30.00
Hillside Street, Asheville	22.21
Haywood Street, Asheville	10.00
Black Mountain	10.00

Charlotte District

First Church, Charlotte	180.16
Hawthorne Lane	53.49
Dilworth	33.30

Gastonia District

Central, Shelby	39.17
Park Street, Belmont	29.45
Main Street, Gastonia	22.25

Greensboro District

Wesley Memorial, High Point	115.00
Main Street, Reidsville	56.58
Main Street, High Point	31.78

Marion District

First Church, Lenoir	57.14
First Church, Morganton	39.00
Rutherford College	15.25

Salisbury District

First Church, Salisbury	63.15
Trinity, Kannapolis	27.88
Coburn Memorial, Salisbury	25.90

Statesville District

First Church, Hickory	60.00
Elkin	35.00
Newton	20.00
North Wilkesboro	20.00

Waynesville District

First Church, Waynesville	8.79
Clark's Chapel, Clyde Ct.	6.50
Fines Creek, Fines Creek Ct.	6.00

Winston-Salem District

Centenary, Winston-Salem	125.00
Burkhead, Winston-Salem	35.07
Prospect, Thomasville Ct.	23.80



These young representatves from five N. C. orphanages assembled at the Children's Home to discuss their social and religious opportunities and responsibilities. Another meeting was voted.

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

On the third Sunday night I visited Cashie church, on the Windsor charge. On this occasion the singing class was present and rendered a sacred concert, to the delight and edification of the large congregation assembled. This was my first visit to Cashie, and I was glad to meet the splendid people who compose the membership of this lovely country church. I was glad to see Brother E. N. Harrison, the pastor, who is rendering effective service on the Windsor charge. Brothers Harrison and Smith are enthusiastic supporters of the Methodist Orphanage and never let an opportunity go by to speak a good word for our cause.

* * * *

The conference Orphanage committee recommended in its report to the annual conference in New Bern that all the churches, where services are held on fifth Sunday, give the loose change in the collection plates to the Orphanage to help supplement our limited funds. So far not more than a dozen churches have complied with the action of the annual conference. I want to urge all the pastors to let the loose change in the collection plates on the fifth Sundays come to the Orphanage as a special, whether it be much or little. Any amount given in the Sunday schools and the churches on the fifth Sundays will be highly appreciated, as the money is badly needed.

* * * *

It is earnestly hoped by the board of trustees and superintendent that every Sunday school will take a free will offering this coming Sunday for the benefit of our 300 children. The annual conference in New Bern went on record urging every Sunday school in the conference to make a free will offering for the Methodist Orphanage each fifth Sunday during the year. A number of Sunday schools have complied with the request of the conference, but an overwhelming majority have overlooked this urgent request of the conference to make fifth Sundays "red letter" days for the Methodist Orphanage. I sincerely trust that not a Sunday school will disappoint us this coming Sunday, for our need is urgent, as we are borrowing money to meet our operating expenses.

* * * *

I had my first opportunity to visit the Methodist church in Ahoskie the third Sunday in this month. Brother J. L. Smith, the popular and much beloved pastor of the Ahoskie station, gave me a warm welcome to his church. It was a privilege to preach to his people, and I was glad to see a fairly large congregation out on such a hot Sunday morning. The Methodist church in Ahoskie is very commodious, and a beautiful building. During the pastorate of Rev. R. G. L. Edwards a $42,000 church building was erected, which has ample facilities for church school, and a beautiful church auditorium. On the the adjoining lot there is a lovely brick parsonage. Under the leadership of Brother Smith the debt on the church has been greatly reduced, and the membership of the church has been increased. Brother Smith is in his fifth year serving these loyal and splendid people. He is a man of real ability, and has that rare gift of common sense. In the event that he should be moved at the approaching annual conference, some charge will get a wide-awake, progressive pastor, and the charge which he leaves will be in splendid condition for his successor.

* * * *

As the time draws near for me to depart from my home in which I have been living for the past ten years it is with a heavy heart. I am grateful for such a beautiful home and wish I could be one of the many to live here.

I want to take this time to thank everyone for the kindness they have shown me. To Mr. Barnes and the cottage mothers I wish to express my appreciation for the love and guidance which they have so willingly given. There will always be a warm spot in my heart for them.

To Doctors M. R. Gibson, E. C. Judd, H. O. Lineberger, V. S. Caviness and R. L. McGee of Raleigh I wish to extend thanks for services they have so kindly rendered at all times. They have always showed such a cheerful spirit, which has endeared them very much to me.

To the woman's missionary society of Seaboard, I extend thanks again for the beautiful clothes which they have made possible for me to have these past seven years. I have tried to live here so they would be proud of me.

To all the people of the North Carolina conference I want to extend thanks for the many advantages you have made possible for me. Beatrice Bullock.

* * * *

Mrs. Nellie B. Rives writes as follows of the visit of our singing class on the third Sunday: "We were delighted to see much improvement in our church in Williamston Sunday morning, where we were assembled for our sacred concert. Dr. S. A. Maxwell is pastor of this church, and I learn that he and Mrs. Maxwell are doing fine work on this charge. I received a cheery welcome from friends here. Mr. and Mrs. Marshall Wilson were kind to invite me to their home for dinner, which I enjoyed. We made our first visit to White Oak church, on the Windsor charge, in the afternoon. Rev. E. N. Harrison is pastor here. They served a nice supper on the church lawn. Then we made our first trip to Cashie church. We were glad to see some of our friends from Windsor over for the evening. In both these churches we received a hearty welcome and a cordial invitation to visit them again soon. Mr. Barnes was out in his work, and we were glad to have him with us in this service. Mr. L. B. Tadlock invited the members of the class out to have cooling refreshments before leav-

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Acting Editor, Durham, N. C.

JOINT ZONE MEETINGS IN DURHAM DISTRICT

The three days of annual midsummer joint zone meetings in Durham district became history when large groups of women from the various zones gathered for all-day sessions July 19, 20 and 21. And in no year have the meetings been of greater import and interest than this year. The zone leaders set the days, places, and chose the speakers, and the choice of places was most happy. The days were rainy, but this made them cool, and did not keep the folks at home.

The happiest choice of all was in the guest speakers, for Miss Lelia Tuttle of Lenoir, for the past 30 years missionary to China, teacher in Soochow University, spoke each day on her chosen country, which she rates as the most interesting country in the world, and the people as "the most honest, friendly and reasonable people in the world." Mrs. W. C. Chadwick, New Bern, conference secretary, came for her second time, and was accorded hearty welcome everywhere, as she helped thresh out problems, give advice, and furnish inspiration.

Not to give all honor to guest speakers, each zone leader had an array of able local woman, who spoke on various phases of the work, and showed that many in the district are thinking deeply along the lines of world-evangelization.

Chatham and Orange

The first day Chatham and Orange met at Mt. Pleasant, a handsome new church near Bynum, and lavish hospitality was extended by the ladies. Mrs. J. Lee Harmon, zone leader, had a program full of good things, and presided capably. Mrs. Grady Norwood, president, extended greetings, and Miss Mary Alice Ferguson acted as secretary. Rev. J. C. Reichard, pastor of Bynum circuit, gave the devotions, using Acts 16:9-16, in which he sounded the age-old cry, "Come over and help us." Mrs. Chadwick's talk followed, and she stressed the "more abundant life," and commended the women for their missionary efforts.

The roll call showed delegations and reports from ten of the 11 auxiliaries; only Buckhorn was absent. The reports were fine and showed progress in many lines, with more interest than ever before shown. Mrs. Phil Straughan, Mt. Zion, presented forcibly "Spiritual Life Groups" and urged every society to have one. Mrs. C. E. Parker, Durham, who spent many years as missionary in India, gave half an hour's report of her stewardship, and touched the women deeply with her wonderful work. Visitors were presented, including several ministers from the district.

Mrs. R. E. Warren, Orange zone leader, could not be present, so Mrs. Chadwick was pressed into service as the presiding officer for the afternoon, and Miss Mary Hogan of Orange church acted as secretary. The first feature was a short talk by Ruby Burnette of Pittsboro, who has just graduated at Paine College, and was one of the Durham district specials. She spoke briefly of the objectives of Paine College and hopes her life may exemplify the many ideals she got there. She closed her talk by singing a beautiful negro spiritual, "I'm a Travelin' Home," and few eyes were dry when she finished and left. She has made a fine scholastic record, and the district is proud of her work.

Mrs. N. H. D. Wilson, Chapel Hill, former conference officer, held the afternoon devotions, using John 15; and she gave it in her usual devout, loving way. She is a great favorite in all meetings, and spoke later on the work. Roll call showed representation from all except Carr, Lebanon and Walnut Grove. The reports gave interesting facts and figures, each one striving to give better results than ever before.

Miss Lelia Tuttle spoke for an hour, holding the women spellbound by her first hand information about her great work; she said the woman's missionary work is the greatest agency for world civilization. She told of many happy results of our work in China, and urged a continuance of our efforts since the work is being most joyfully accepted by the Chinese. She called us world citizens, and showed our responsibilities and duties as such to other peoples.

Three district superintendents were present and presented their work: Mrs. W. W. Stedman, Moncure, supplies, instructing the women where to send their gifts; Mrs. J. D. Lee, Graham, Christian social relations, in which she rejoiced over the existence of health units in every county in the district, due largely to the efforts of the women; and Mrs. S. F. Nicks, Cedar Grove, who presented the World Outlook, urging the women to read it more and become better informed. Mrs. Rupert Squires and Mrs. Joe Hogan of Carrboro sang a duet, accompanied by Mrs. D. J. Dark, which was lovely. Mrs. Chadwick led an interesting round table discussion, and the report of the courtesy committee, Mrs. E. C. Yow, Mrs. L. R. Sturdivant and Mrs. Holder, was given, after which Rev. J. D. Young gave the benediction.

Alamance and Caswell

Alamance and Caswell met jointly at Shiloh the second day, and again Mrs. Chadwick "pinch-hitted" as zone leader in the absence of Mrs. W. E. Alley, Alamance leader, and she did it most acceptably, leading in frequent discussions. Mrs. W. C. Neese of Swepsonville was secretary. Mrs. A. M. Barker of Shiloh extended welcome, to which Mrs. T. B. Hough, Swepsonville, responded. Rev. L. L. Parrish, host pastor, gave the devotions, using 1 Cor. 3, closing with "And ye are Christ's and Christ is God's." Roll call showed delegates from seven of the ten societies, West Burlington, Glenco, and Bethel failing to attend; again the reports were of most encouraging and progressive nature.

Miss Tuttle was given an hour in the morning and she used every moment to good advantage. She deplored the fact that our women and our church are giving the Lord "remnants," what is left over, of our time, talents and energies. She spoke of the need of more recruits for the work in China, and said that the missionaries believe there are no people in the world so well suited to make the most of Christianity as are the Chinese.

Mrs. G. L. Steele, Front Street, ably presented mission study; Mrs. J. D. Lee and Mrs. Nicks again spoke of their departments; visitors were presented, and Rev. T. B. Hough, Swepsonville, gave the benediction. Swepsonville was again awarded the banner for attendance.

Caswell zone had the afternoon, with Mrs. Malcolm Watlington, Yanceyville, leader, presiding most acceptably. Mrs. J. G. Royall of Prospect gave an interesting devotional from 2 Peter, first chapter; she stressed the "fruits of the Spirit," and begged for a deeper spiritual life. Roll call showed delegates from only Locust Hill, Yanceyville, and Prospect, but the reports of these three were among the finest of the three days. Mrs. L. F. Lyday of Locust Hill was secretary. Mrs. J. T. Clark of Prospect presented the Efficiency Aim; Mrs. W. H. White of Locust Hill gave a splendid exposition of Spiritual Life; Mrs. J. R. Crook gave Christian Social Relations. Mrs. Watlington chose young women as her speakers, and this led to emphasis in the round table discussion, which was led by Mrs. Chadwick on young women's circles. Little Nancy Anne Barker of Shiloh, who was given a life membership early in the year, was presented by her mother, Mrs. A. M. Barker. Miss Tuttle dismissed with a benediction.

(To be continued)

THAT I MIGHT KNOW HIM

By Dr. Max I. Reich

That I might know Him! Let this be life's aim,
Still to explore the wealth stored in His Name,
With heaven-taught intelligence to trace
The glories that light up His sinless face;
That I might know His power day by day,
Protecting, guiding in the upward way;
That I might know His presence, calm and pure,
Changeless midst changes, and midst losses sure:
To dwell with Him in spirit, day and night;
To walk with Him by faith, if not by sight;
To work with Him, as He shall plan, not I;
To cleave to Him, and let the world go by;
To live on earth a life of selfless love;
To set the mind and heart on things above;
Till I shall see Him without vision dim,
And know Him as I know I'm known by Him.

—Hebrew-Christian Alliance Quarterly.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

FIFTIETH ANNIVERSARY

A friend from Lenoir has sent us a program of the 50th anniversary celebration of the woman's missionary society of the First Methodist church of that city, which was on occasion of great interest and value.

The front cover of the program carries the dates 1888-1938 in gold, and the scriptural quotation from Leviticus 25:10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be jubilee unto you."

The program of this interesting day's service opened with an organ prelude by Carlton Dreer, with Mrs. N. Hunt Gwyn at the organ.

Prayer by Rev. J. S. Hiatt, pastor of the church, was followed by a beautiful anthem, "Judge Me O God" by Mendelsohn. After the scripture reading and announcements and the offertory selection, "Melody" by Ashford; a vocal solo, "My Redeemer and My Lord," sung by Mrs. Floyd Blackwell, was enjoyed by the large congregation filling the auditorium of the church.

The following talks were given and added to the enjoyment of the day's program: "The First Twenty-five Years" by Mrs. W. H. Wilson; "The Second Twenty-five Years" by Mrs. A. N. Todd; "Our Presidents" by Mrs. J. L. Nelson, and "Golden Thoughts" by Mrs. A. D. Abernethy of Granite Falls, former secretary of the Statesville district. Each of these messages was of more than ordinary interest and brought to those present information of the activities of this live organization since the year of its birth—a half century ago.

The meeting closed with an impressive memorial service conducted by Mrs. W. I. Pitts, honoring those members who have passed on during the 50 years but who still holds a loving place in the hearts of their co-workers.

We congratulate this auxiliary upon this wonderful service. The Lenoir woman's missionary society is among the livest in our conference and each year makes a most splendid record, and we feel sure the inspiration of this day will be an uplift to each of the members who are giving of their time and efforts for the building of God's kingdom.

TRIBUTE TO MISSIONARIES

By Madame Chiang Kai-Shek

At a missionary meeting held in Hankow, China, as a farewell to China's greatly beloved Bishop Logan H. Roots, Madame Chiang Kai-Shek was present and spoke to the company. A copy of her talk from the China Christian Advocate has been sent to us by one of our W. N. C. conference missionaries, and we are glad to give space to excerpts from that memorable speech:

"Some years ago it was the fashion to decry missionary efforts as being a failure, and I even remember that a commission was sent out from America to gauge the results of missionary work because there was then a widespread feeling that missions had failed in their object. At that time many wondered where were the successors of the Livingstons, the Morrisons, and the Young J. Allens. I think if one were to view impartially the work done by the missionaries, especially during these last nine months, one need no longer doubt whether the same stalwart, courageous, intense passion to help humanity is today present, as it was in the days of pioneering missionaries. I would say from my personal experience, that almost without a single exception all missionaries who are now in the China field have shown themselves to be possessed of those qualities which we so admired in those missionaries of other days, whose names have become famous.

"Many people today are thrilled when they read how Morrison, with a Chinese teacher, worked on his sampan translating the Bible into colloquial, while edicts from the Empress Dowager were sending guards to arrest him. We see something heroic in the way he labored under the uncertain glimmer of an oil lamp, risking his life as his sampan traversed tortuous canals, so that masses may have the benefit of the Bible in terms understandable to them.

"Today ,however, missionaries are working under even greater handicaps of death and woe than those which harassed Morrison. All of you know too well what has recently happened in Nanking, Hangshow, Wuhu, and throughout that densely populated region marked by those cities; you know how the missionaries have stood their ground and saved hundreds of thousands of our refugees in the face of bayonets, artillery, bombs and unbridled lust.

"When I was at the front with the Generalissimo last week I heard stories of women missionaries whose heroism, and whose undaunted resolution to help and work among the stricken people, kept them within the fighting area. There is one woman 30 miles from Hschowfu, in a district formerly overrun by bandits, and which is now in daily danger of being entered by the invading troops. She is the only foreigner in that district. There is another woman 50 miles north of Hsuchowfu, who also is the only foreigner at her station.

"It was the missionaries who foresaw the need of refugee zones, and they established them early in various places. The missionaries in Kaifeng I understand are planning a refugee zone on a large scale, in which they expect to take care of 30,000 women and children should necessity arise. You in Hankow have undertaken and are continuing to undertake the stupendous task of succoring the wounded and the refugees through the International Red Cross.

"I need not stress what missionaries of the past have done in educational, medical, industrial and agricultural lines to help the people all over the country. One of the cabinet ministers who is a non-Christian remarked one day that he was studying the Bible. When asked if he were a Christian he replied: 'No, but I notice that the Christians throughout the country show a great self-sacrificing spirit and therefore I feel that there must be something to Christianity.' By your work and spirit that underlies it you have made manifest the meaning of true Christianity. The results of your efforts are so appreciated by the government and the people that the Generalissimo has now found it possible to have that law forbidding religion to be compulsory taught in Christian schools amended, so that religious subjects may henceforth be taught in registered mission schools. This decision is the greatest testimony in the history of China of our appreciation of the vital, real contribution what Christianity has made to the spiritual well being and livelihood of our people."

ZONE MEETING AT SNOW HILL, WAYNESVILLE DISTRICT

The Macon county zone of the Waynesville district held its second meeting for the year at Snow Hill Methodist church July 13, with Mrs. Fred Slagle, chairman, presiding.

"A Charge to Keep I Have" was the opening hymn with prayer by Rev. J. C. Swaim, pastor of the Macon circuit. The devotional by Mrs. J. H. Slagle had for its subject, "Building the Kingdom" and she stressed the importance of citizenship in the heavenly kingdom. The vocal numbers by Mrs. James Averill were enjoyed—"If With All Your Heart" and "Spirit of God."

Words of welcome were spoken by Miss Vonnie West and several matters of business attended to.

The chief feature of the day's program was the presentation of the study book "Stewardship for All of Life." The first three chapters were given by Mrs. F. E. Branson, district secretary, in a most impressive and forceful manner; with Mrs. P. F. Callahan of Franklin contributing chapters four, five and six in her own inimitable way, impressing all present with the fact that we are all God's and our minds and bodies are ours to govern, but not to master.

Mrs. Branson closed the morning hour with prayer and after a bountiful lunch the afternoon session opened with a hymn and prayer by Rev. J. M. Terrell, missionary to Brazil from W. N. C. conference. Through two very interesting posters the World Outlook was presented by Mrs. Gordon Moore. Dr. Terrell gave a short message on his work in Brazil and spoke of the schools supported there by the woman's work, the attendance of which is governed by the capacity. Two chapters of the study book were presented by Rev. J. C. Swain in an able manner, with Mrs. George Schreyer giving the closing chapter, leaving all feeling that it was "good to have been there." The meeting closed with the song, "Blest Be the Tie."

Sunday School Lesson

JULY 31

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Samson: Strength and Weakness

Judges 14:5-6; 15:11-14; 16:15-21

The parents of John L. Sullivan, the once famous prize fighter, designed him for priesthood, but he turned out to be America's heavyweight champion, and in his old days kept a saloon in Boston.

Thus often are the pious hopes of parents disappointed, and the plans of God thwarted. It is impossible to believe that the Most High does not plan to raise up many more helpful leaders than are willing to respond to the wooings of his grace. Who would dare blame upon God the present tragic lack of leadership in America?

Samson was one of those men whom God built upon a great mold but who failed to live up to the divine plan. The angel of the Lord proclaimed to his mother his coming, and commanded her to drink no wine nor strong drink until he was born, and to eat no unclean thing. This is not only a parable for all mothers today, but for all who ever hope to be mothers.

The Hebrews commonly believed that no man could see God and live. Hence after their vision Manoah, Samson's father, said to his mother, "We shall surely die, because we have seen God." But his wife answered, "If the Lord were pleased to kill us . . . he would not have shown us all these things." This saying is a parable and may be pondered.

As the young Samson passed by the way a young lion roared against him. Only those who have heard a lion do his best at roaring can realize how terrifying it is, but the Spirit of the Lord came mightily upon Samson and he rent the lion as one would rend a kid, and he had nothing in his hand.

It takes the roaring of a lion to impel youth to utilize the divine resources. Those pampered young men who are brought up, as it were, in a zoological garden where all the lions are behind iron bars, seldom realize their possibilities.

But a dark shadow soon began to settle down upon Samson's life. Like many a youth of today, nothing at home seemed good enough for him. He must needs have a pagan Philistine for his wife. When his parents expostulated, he answered imperiously, "Get her for me, for she pleaseth me well."

When we read how Samson slew 30 Philistines to get their clothes to pay the forfeit for guessing his riddle, and caught 300 foxes, tied their tails together two by two, inserted burning firebrands, and set them loose in the dry standing grain of the Philistines, we realize that we are not breathing the atmosphere of the New Testament.

The writer plainly does not have Jesus' conception of the rights of property or the sacredness of human life. Why is such material retained in Holy Writ? Primarily because it is part of an ancient story that, taken as a whole, has moral and spiritual value. It shows how God can raise human life to unusual power, and can use one man to deliver his people quite apart from extraneous means.

Samson never had adequate tools. When he slayed the lion he had nothing in his hand; when he slayed the Philistines he had no sword but only the jawbone of an ass. These stories suggest that the inadequate means at hand is always sufficient when man is re-enforced by the power of God (1 Samuel 17:40-50; John 9:6; Mark 6:41).

The story of Samson is a picture of indomitable courage in the face of danger, but it is also a tragic picture of a strong man robbed of his might by sensuality. The story of Samson betraying the secret of his strength to the vampire Delilah has been a warning to all the ages.

He learned nothing by experience. When he told her his strength would be gone if he was tied with green withes, she forthwith got him to sleep and tied in this manner. When he said a new rope would subdue him, she tied him with a new rope. But after each betrayal, instead of leaving her, he still hung around and finally told her that the real secret of his strength lay in his faithfulness to his Nazarite vow to wear his hair unshorn.

When in his sleep his seven locks were shorn he rose to shake himself as of old, but alas! he could not manage the Philistines, and they took him, put out his eyes, bound him with fetters of brass, and set him to grinding at the mill.

One has seen preachers once filled with the Holy Spirit, rise to shake themselves as of old, but what a pitiful spectacle they made of themselves! And how often churches and colleges and other so-called Christian institutions which aforetime were centers of power and beneficence, allow the Nazarite locks of their devotion to high ideals to be shorn, and now they sit, eyeless and uninspired, grinding out a weary routine of ancient forms that have lost their meaning.

But Samson's locks began to grow again. Let us hope that is true of some of our modern Samsons. Just as he was at the lowest point of his humiliation, the butt of the mockery of the assembled Philistines, just as the triumph of his enemies seemed most complete, the eyeless old giant brought down the temple of Dagon with a great crash. This has happened more than once, and we have good hopes that it may happen today.

As in nature, so in the Bible the pond lilies grow up in ill-smelling swamps; but let us not fail to gather the lilies because the swamps repel us. And let us, for the sake of small boys, beware of ignoring the elements in the Old Testament which correspond to the modern adventure stories they so dearly love.—Northern Advocates.

Good character is property: it is the noblest of all possessions.—Samuel Smiles.

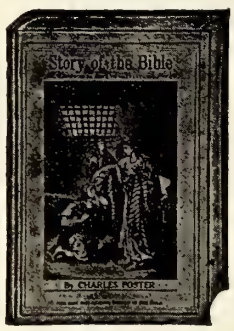
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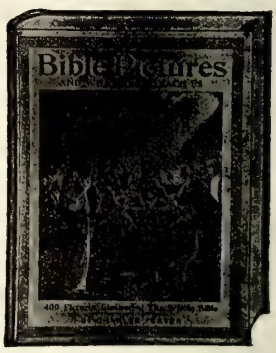
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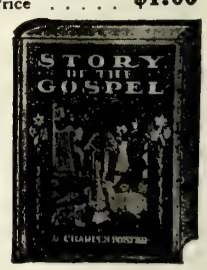
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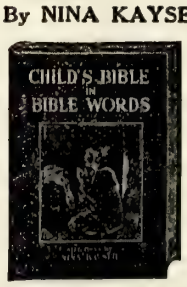
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Children's Storyland



MARKS

Henry sat on the floor scratching the back of his hand with the sharp point of a lead pencil.

"What are you doing, child'" exclaimed his mother. "Your hand is all marked up, and look how red it is. You'll make it sore. Don't do that."

Henry went on drawing the pencil heavily across the back of his hand.

"Mother," he questioned, slowly, "do you suppose it hurt Cain very much? How big a pencil did God use?"

"What in the world are you talking about?" asked his mother.

"Why, you know it says in the Bible that God put a mark on Cain's forehead. It had to last all the rest of his life, so folks would know what he had done. God must have marked it very deep."

Henry held his hand out and looked at it. On the back of his hand were black marks in every direction, and all around them the skin was red and swollen.

"Now that will wash off," he complained.

"I surely hope so.," laughed his mother. Then she laid down her work.

"Come here," she said.

Henry climbed on to his mother's knee, still looking at the heavy lines that he had made with his pencil.

"I did it on my hand because I couldn't see it so well on my forehead," he exclaimed, "and I wanted to see just how Cain must have looked."

"Henry ,look at mother."

The boy raised his keen eyes to his mother's face.

"What do you see?" she asked.

"I see your eyes, mother, and a nose and a mouth, and a little bit of red in your cheeks, and—" he stopped and shook his head.

"Nothing else?" she persisted.

He examined every part of her face, turning his head like a little bird.

"I see some fine lines at the corners of your eyes like the sun rays in my nature book."

"Yes, and what else?" asked his mother, half sighing, half smiling.

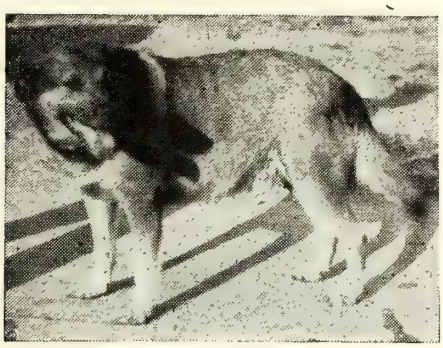
"I see two little lines on your forehead like a railroad track, and a line under your eyes where the under lid folds back when you're awake. Maybe if you slept more and didn't laugh so much you wouldn't have any lines around your eyes at all."

"Bring the hand glass from the dresser," she said.

The boy slid down from his mother's lap and ran across the room. He returned slowly looking in the glass. When she took him on her lap, he held the glass up to her face. She laughed.

"I know my face well enough, child. Look at your own and tell me what you see."

"I can not find any lines like yours, mother. Will I get some when I grow up?"



"BOY"
Owned by Mrs. John R. Willis, Morehead City, N. C.

"Yes, and you can have any kind you want. Life will leave the marks."

"Marks!" exclaimed Henry. "Marks! Did God put those marks on your face while you were asleep, and is that the way he marked Cain?"

A new relation was established in the boy's mind between the Bible words and his own limited experience.

"Hold the glass up to your face again," said his mother. "Now look very cross."

Henry scowled.

"See the marks?"

He suddenly straightened out his face.

"Oh, mother," he cried, "suppose they stayed there!"

"They do if you make them often enough. Every time you drew the pencil across your hand you made the mark deeper and harder to wash out, didn't you?"

Henry continued looking in the glass. He was holding his face still and smooth.

"Now smile," said his mother.

"I've got little sun rays all around my eyes like yours," he whispered.

"Now make believe you are going to cry."

The boy puckered up his face until his eyes were so tiny he could scarcely see out of them.

Suddenly he turned to his mother. "Is there any way to rub out a bad mark?" he asked.

"It's a very difficult matter when they are once written in, but sometimes if one keeps his heart kind and loving, the bad cross lines will fade out, and the good marks come. There is another place in the Bible where God speaks about a mark on the forehead. This time it was a good mark to be set on the foreheads of all those who sigh and cry for the wickedness of the world, who are sorry for the trouble and who try to help people to be better. 'His name shall be in their foreheads,' " his mother added, softly. "If we live our very best, and are happy and good and true, our faces will be so beautiful that they will show that we belong to God and are his children."—Christian Intelligencer.

OH BOY! SUCH A DOG

The fact that an eight-year-old makes it a point to be present at Sunday school each Sabbath, and to be on time, does not seem at all extraordinary, does it? At least, not until you know that the eight-year-old is a 98-pound part German police dog! "Boy" has attended the Methodist Sunday school in Morehead City, N. C., for the past six years.

"He started by himself," comments his owner, Mrs. John R. Willis of 907 Evans street. "I would shut him up, but he would tear out and go. When he first did this I would leave Sunday school with him, though he wanted to stay. Then I found I had to leave every Sunday.

"So I made up my mind to let him attend if he wanted to that badly, knowing he might be punished upon our return home for what he had torn up. I would merely point my finger or nod my head at him and he would lie down until time to go to the class room. Now he goes right on in the class room and waits."

At the ring of the dismissal bell Boy begins to flap his tail up and down on the floor, whack! whack! If the teacher hasn't finished the lesson he will wait a minute or two and then he gets up to the door, for he knows it's time to go.

"Once when he was across the street on his way to Sunday school I made him come back," Mrs. Willis relates. "Really, he pouted with me until mid-afternoon. Now he goes alone, when necessary. I've known him to go when the first bell would ring and come back to go along with me."

Boy is very fond of coca cola and ice cream; can hold a cup or cone of the latter without spilling it, according to his owner. He dislikes the moving picture show, but the Rotary Club meetings hold a special attraction for him, and he also goes to prayer meeting often. Laura Dickson.

Anderson, S. C.

"What was George Washington best known for?"

Boy: "His memory."

"What makes you think his memory was so great?"

Boy: "Well, they erected a monument to it, didn't they?"—Exchange.

Stout woman to little boy: "Can you tell me if I can get through this gate to the park?"

Little boy: "I guess so. A load of hay just went through."

NORTH CAROLINA
Christian Advocate

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M. T. FLYLER } ..... **Managers**

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SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Bethany M. E. Church ..... July 18-31
Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Bynum Ct., Mann's Chapel, 11 31
Calvary, 8 31

August
Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Swanquarter-Fairfield, Providence, 11 31
Belhaven, Epworth, 3 31
Mattamuskeet, Watson's, night 31

August
City Road, 11 7
First Church, 11 14
Bath, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

July
Parkton, Marvin, 11 31
Rowland, Purvis, 3:30 31
Red Springs, 7:30 31

August
Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
THIRD ROUND

July
Goldsboro, St. Paul, 11 31
Pikeville-Elm Street, Saulston, 3 31

August
Morehead City, 11 7

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July
Creedmoor, Grove Hill, 11 30
Millbrook, Pleasant Grove, 11 31
Wendell, night 31

August
Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July
Farmville, 11 31
Walstonburg, Arthur, 3 31
Tarboro, ... 31

August
Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July
Warsaw-Magnolia, 11 31
Wallace-Rose Hill, afternoon 31
Scott's Hill, night 31

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

July
Marshall, Marshall, 11 31
Hot Springs, Fairview, 3 31
Swannanoa Ct., Tabernacle, 8 31

August
Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Bethany, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

August
Myers Park, 11 21
Monroe Central, 8 21
Prospect, Carmel, 8 22
Hickory Grove, 8 24
Rural Trinity, 8 26
Weddington, Union, 11 28
Monroe Ct., Unionville, 6:30 28

September
Peachland, Hopewell, 11 4
Marshville, Gilboa, 3 4
Morven, Morven, 8 4
Big Springs, 8 5
Wesley Heights, 8 6
Belmont Park, 8 7
Derita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October
Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

July
McAdenville, Ebenezer, 11 31

August
Gastonia, West End, 11 7
Gastonia, Main Street, 11 14
Rock Springs Camp Meeting, 3 14
Park Street, Belmont, night 14
Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Boger City, night 28

September
Shelby, Lafayette St., 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October
Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
THIRD ROUND

July
Farmer, Union, 11 31
Asheboro Ct., Pisgah, 3 31

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

July
Lenoir, First, 11 31
Lenoir Ct., Gamewell, 3 31
Granite Falls (third Q. C.), night 31

August
Marion, First, 11 7
North Forest, North Morganton, 3 7
Glen Alpine, night 7
Whitnell Ct., Whitnell, 11 14
Connelly Springs Ct., Friendship, 3 14
Grace Chapel, night 14
Morganton, First, 11 21
Morganton Ct., Bethlehem, 3 21
Valdese, night 21
Dudley Shoals-Hudson, Colliers, 11 28
Watauga Ct., Mabel, 3 28
Boone, night 28

September
Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October
Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
THIRD ROUND

July
Norwood, 11 31
Pfeiffer Ct., Tabor, 3 31
Park Avenue, 8 21

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

July
Highland-Rhodhiss, Rhodhiss, 10 31
Westview, 11 31
Jones Memorial, night 31

August
Creston, Sutherland, 11 6
Helton, Baldwin, 11 7
Warrenville, Moll Creek, 3 7
West Jefferson, night 7
Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Bald Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September
Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October
Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Malden, Malden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17

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WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	July
Junaluska, 11	31
Carton, night	31
	August
Franklin Station, 11	7
Andrews, night	7
Jonathan, Shady Grove, 11	14
Clyde, Liberty, night	14
Murphy, 11	21
Murphy Ct., Rogers, 2:30	21
Bethel, Bethel, night	21
Waynesville, 11	28
Highlands, Highlands, night	28
	September
Robbinsville, Robbinsville, 11	4
Bryson City, night	4
Brevard Ct., Rosman, 11	11
Brevard, night	11
Dellwood, Dellwood, 11	18
Webster, Wesleyana, 3	18
Franklin Ct., Iotla, 11	25
Macon Ct., Maiden, 3	25
Hayesville, Hayesville, night	25
	October
Cullowhee, 11	2
Crabtree, 3	2
Sylva, 11	9
Pines Creek, 3	9
Whittier, 11	16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

	July
Ardmore, 11	31
Forsyth, Mt. Tabor, 8	31
	August
Third check-up meeting for the district in Centenary church, Winston-Salem, with Bishop Purcell to speak, 7:45	9

RESOLUTIONS OF RESPECT

The untimely death of J. E. Marsh on May 16, 1938, took from our community a vigorous, widely recognized and highly regarded business man and friend.

We knew him as friendly, helpful and kind. He was forceful and upright, reflecting many of the qualities inherent in his nature and defined by his experience as a pioneer furniture manufacturer and general business man.

Mr. Marsh held dear strong personal ties with individuals, the church and his community, and was a devoted husband and father, enjoying the delights and associations of intimate home life. Our community suffered a real loss in his going.

Therefore, be it resolved by the board of stewards of Wesley Memorial M. E. Church, South, that this expression of love and respect for J. E. Marsh be made a part of our minutes, a copy be furnished the members of the family and the North Carolina Christian Advocate.

Fred N. Tate,
R. H. Sechest,
O. Arthur Kirkman.

RESOLUTIONS OF RESPECT

On May 27, 1938, it pleased our heavenly Father to call one of our oldest and most beloved charter members of the woman's missionary society of Mt. Olivet Methodist church, Mrs. G. W. Teague, to her eternal reward. Therefore be it resolved:

First, That her gentle and quiet life may be an inspiration to us to live closer to God.

Second, That we appreciate her Christian character and her devotion to her church and missionary society.

Third, That we extend our deepest sympathy to her loved ones and commend them to the Holy Comforter.

Fourth, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate and to the county papers for publication, and that a copy be recorded in the minutes of the missionary society.

Mrs. L. O. Sugg,
Mrs. M. F. Wrenn,
Mrs. T. A. Coley.

Character is what a man is in his inmost thoughts.—Cardinal Newman.

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In Memoriam

STUBBS—John H. Stubbs was a useful member of Parkton church. He placed his membership in our church the early part of this year. He was a most valuable member of the choir and deeply interested in other phases of church life. Mr. Stubbs was sick only 24 hours. Funeral services in Parkton church on Thursday, July 7, conducted by the pastor, assisted by Revs. L. D. Hayman of Beaufort, J. M. Gibbs of the Baptist church and David Blue of the Presbyterian church.

Mr. Stubbs was a veteran of the World War who spent 14 months in France as a member of Company L, 120th Infantry, N. C. National Guard. He was a charter member of Cumberland post No. 3, American Legion.

He is survived by three brothers and five sisters and his aged mother. May the Lord comfort and bless the entire family.

M. C. Ellerbe, Pastor.

WOODALL—The city of Durham was saddened and especially Calvary Methodist church was temporarily floored Sunday, July 11, when Brother Ben C. Woodall died after a ten-day illness in the Morehead City hospital, where he and his family had been together in their cottage at the beach.

It was most unusual, and it seems providential, that the last service Brother Woodall attended in Calvary church which he often called his first love, was that on June 19, when as a special feature on Father's Day he heard expressed the admiration and esteem and affection in which he was universally held.

For years he had been successively superintendent of the church school, chairman of the board of stewards, charge lay leader, and sang bass in the choir. He was a delegate last year to the annual conference but was unable to go, having recently been desperately ill in Watts Hospital.

There was a peculiarly strong bond of affection of his present pastor for Brother Woodall. When a crisis arose near the end of the first year, owing to some of the official brethren objecting to the pastor taking post graduate work at Duke toward his B.D. degree, when the discussion was beginning to generate more heat than light, he as chairman of the board made a beautiful and convincing appeal that the brethren maintain a Christ-like attitude and spirit. As a result the pastor was allowed to finish his class-room work, which will tell for good in his ministry the rest of his life.

Brother Woodall was not only a great churchman, he was a great man, quiet, unassuming, business-like, with a delightful sense of humor. He was born in Raleigh, N. C., 68 years ago, but has been an increasingly honored citizen and successful business man of Durham for 40 years. He was serving out his second term as councilman. He did his part to help make Durham the progressive business and educational, and truly the Friendly City. He was a commissioned officer in the Spanish-American War, and was a former commandant of the local post. One of the most enjoyable features of the year was the annual banquet with his war "buddies" that he so loved, held in Calvary's cabin.

Brother Woodall's home life was beautiful, a haven of refuge from the perplexing problems and cares of the business and civic life. He was devoted to his closest of kin, especially those closest kin in the spirit of Christ. His church doors were seldom opened for any service when he was not present. He did not like for the chrches to give over any services. He said that the devil never takes a vacation. Speaking to his pastor concerning the benevolences and the financial budget, to which he was the heaviest contributor, he said: "Some of our people are not as poor as they make believe they are. They don't cut down on their own budget. They are willing to live in ease and luxury and let the church suffer and the world go to the devil. I am afraid the real trouble is that they are bankrupt spiritually and don't know it."

He always stood with his pastor and by his church. If he could not say anything good about anyone he kept quiet. He expressed his impatience with "stewards that won't stew!" who "go around with a chip on their shoulder, and their feelings on their sleeves."

That last Sunday that he attended he told us his work was done. The Lord saw it was so. He said: "It is enough. I am going to promote you out of your militant church to which you have been faithful so long to the church triumphant. We need your mellow bass to swell the angelic chorus in the celestial choir. I am going to translate you from your beautiful earthly home to your more beautiful heavenly home. Enter the rest you have earned. Enter into the joy of thy Lord."

He is survived by his widow, the former Miss Ludie Turner; three daughters, Mrs. F. S. Masten of Richmond, Va., Mrs. W. D. Chandler of Greensboro, and Mrs. Fred F. Aiken of Durham; two brothers, L. H. Woodall of Raleigh, and C. L. Woodall of Lake Myra; two sisters, Mrs. W. A. Stranger and Mrs. C. B. Hocutt of Fayetteville; also several nieces and nephews, including Jake Woodall, who was associated with him in business under the firm name of B. C. Woodall Co.

Daniel Lane.

RESOLUTIONS OF RESPECT

On Sunday morning, May —, 1938, death came as a silent visitor and slipped quietly away the spirit of Mrs. Sarah Judd Yarborough.

Realizing a consecrated life has closed to us, leaving sweet memories and an influence that will guide us to higher things if we but catch the torch from her failing hands, may we pause to pay tribute to her beautiful Christian life, her loyalty to the church and her faithful service in the advancement of Christ's kingdom.

Her devotion to her heavenly Father gave her a beautiful faith that made her calm and serene even in death.

To a friend before her going she sad: "I don't know the outcome of my illness, but whether I go or stay I am in the hands of the Lord." We feel that the Sunday school has suffered a severe loss in her passing. Therefore be it resolved:

First, That we express our appreciation of her sacrificial service and her readiness to lend a helping hand both in the church and community.

Second, That we extend to her children, grandchildren and other relatives our heartfelt sympathy in their hour of sorrow.

Third, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, and a copy be recorded in the minutes or filed for the Sunday school.

Mrs. B. F. Boone,
Mrs. J. R. Breeze,
Mrs. J. L. Midgette.
Committee.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, AUGUST 4, 1938 Number 31

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Church And State

OCEAN GROVE'S summer series of great doctrinal deliverances is pointing the way for the Christian Church. Dean Lynn Harold Hough's deliverance on July 3, concerning The Church and the State will not be surpassed.

His proposition was: A freely influenced state, sensitive to the leadership of a morally commanded church.

Dr. Hough had previously rejected as disastrous both to men and to institutions, a state-dominated church, and a church-dominated state. He had pointed out also that a free church in a free state was a plan of organization too loosely integrated to be effective. His ideal was a free state, sensitive to the influences of a free church, which was itself effectively dominated by the moral idealism of Christ.

Dr. Hough was unsparing in his criticism of some of the irresponsible opinions frequently voiced by Christian men. He discriminated between these and the church's responsible moral leadership and pronouncements. He warned churchmen against opinions which were unsupported by painstaking investigations.

The sermon was intellectual; but it was more than intellectual. It had spiritual call and lift. You went away feeling the tremendous adequacy and claim of the Gospel.

This quotation which Dr. Hough made has its own unescapable message. It is named:

PAGING SIR THOMAS MORE

"We couldn't use Utopia now—
It's a waste of time to plan it.
For if we had Utopia, how'd
We get the folks to clan it?
You've got to have Utopian man
Before you'll work Utopian plan."

—N. Y. Christian Advocate.

COMMITTEES OF UNITING CONFERENCE ARE MEETING TO BEGIN WORK FOR METHODIST UNION

The first committee to meet was the Committee on Education, which met in Asheville, August 2. Matters discussed by this group was with reference to their status in the united church including colleges, universities, seminaries, Sunday schools, and young people's organizations.

Committee on Superannuate Support, Pensions and Relief, St. Louis, Mo., August 10.

The Committee on Ministry and Judicial Administration will meet at the Stephens Hotel, Chicago, Ill., August 16.

Committee on Missions, Church Extension, Hospitals, Homes-Orphanages, Evangelism, Deaconess Work, Temperance and Social Service, will meet August 17 at Ocean Grove, N. J.

Committee on Publishing Interests, Cincinnati, August 23.

Committee on Conferences, Cincinnati, August 24.

Committee on Temporal Economy, Chisca Hotel, Memphis, Tenn., September 6.

Date for the meeting of the Committee on Worship and rituals has not yet been set.

At the approaching meetings, the committees will organize, appoint sub-committees and begin the work of planning for conducting the respective lines of work under the United Methodist church.

Personnel of three committees named are as follows:

Committee on Education, Including Colleges, Universities, Seminaries, Sunday Schools, and Young People's Organizations

The Methodist Episcopal Church:

Bishop G. Bromley Oxman, Omaha, Neb.
Dr. John L. Seaton, Albion, Mich.
Dr. Horance G. Smith, Evanston, Ill.
Dr. W. H. McPherson, Chicago, Ill.
Dr. Jesse L. Corley, Los Angeles, Calif.
Dr. David D. Jones, Greensboro, N. C.
Mr. D. S. Patterson, Washington, D. C.

The Methodist Episcopal Church, South:

Bishop Paul B. Kern, Nashville, Tenn.
Dr. H. N. Snyder, Spartanburg, S. C.
Dr. Paul W. Quillian, Houston, Texas.
Dr. J. Emerson Ford, Marion, S. C.
Dr. Wm. F. Quillian, Nashville, Tenn.
Dr. W. P. Few, Durham, N. C.
Miss Mabel K. Howell, Nashville, Tenn.

The Methodist Protestant Church:

Dr. E. A. Sexsmith, 516 N. Charles St., Baltimore, Md.
Dr. F. W. Stephenson, 3267 W. Liberty Ave., Pittsburgh, Pa.
Dr. J. L. Green, Salisbury, Md.
Judge L. E. Teague, High Point, N. C.

Committee on Ministry and Judicial Administration—(Including Bishops, Licensing, Admissions, Pastors, District Superintendents, Presiding Elders, Ordination and Judicial Administration)

The Methodist Episcopal Church:

Bishop Edgar Blake, Detroit, Mich.
Dr. O. W. Fifer, Cincinnati, Ohio.
Dr. F. R. Bayley, Baltimore, Md.
Dr. Willis J. King, Atlanta, Ga.
Mr. C. F. Eggleston, Philadelphia, Pa.
Mr. Wm. A. Spurgeon, Colorado Springs, Colorado.

The Methodist Episcopal Church, South:

Bishop Hoyt M. Dobbs, Jackson, Miss.
Dr. W. F. Dunkle, Orlando, Fla.
Dr. W. W. Holmes, New Orleans, La.
Dr. Foster K. Gamble, Birmingham, Ala.
Dr. G. C. Emmons, Nashville, Tenn.
Dr. W. A. Shelton, Atlanta, Ga.

The Methodist Protestant Church:

Rev. F. L. Shaffer, Clarksburg, W. Va.
Dr. J. E. Butler, Haynesville, La.
Mr. P. M. Ellis, Reesville, Ohio.

Committee on Missions, Church Extension, Hospitals, Homes, Orphanages, Evangelism, Deaconess Work, Temperance, and Social Service

The Methodist Episcopal Church:

Bishop Edwin H. Hughes, Washington, D. C.
Mrs. W. H. C. Goode, Sidney, Ohio.
Mrs. Thomas Nicholson, Mount Vernon, Iowa.
Mr. Howard Baldwin, Detroit, Mich.
Mr. Edwar T. Welch, Westfield, N. Y.
Dr. R. E. Diffendorfer, New York City, N. Y.
Dr. E. D. Kohlstedt, Philadelphia, Pa.
Dr. Roy L. Smith, Los Angeles, Calif.
Dr. B. F. Smith, Chicago, Ill.
Dr. John G. Benson, Indianapolis, Ind.

The Methodist Episcopal Church, South:

Bishop Arthur J. Moore, San Antonio, Texas.
Dr. W. G. Cram, Nashville, Tenn.
Mrs. J. W. Perry, Abingdon, Va.
Dr. T. D. Willis, Louisville, Ky.
Dr. J. H. Groseclose, Dallas, Texas.
Dr. J. W. Moore, Newport News, Va.
Mr. W. E. Brock, Chattanooga, Tenn.
Dr. Silas Johnson, Macon, Ga.
Dr. J. C. Harmon, Little Rock, Ark.
Hon. P. D. Maddin, Nashville, Tenn.

The Methodist Protestant Church:

Rev. J. W. Hawley, D.D., 5415 Howe St., Pittsburgh, Pa.
Dr. G. W. Haddaway, 516 N. Charles St., Baltimore, Md.
Rev. G. C. Weaver, 33 N. St. Regis Drive, Rochester, N. Y.
Mrs. J. W. Shell, 304 Gigham St., Pittsburgh, Pa.
Mrs. S. W. Rosenberger, 429 N. 5th St., Steubenville, O.

FROM SHUCKS AND NUBBINS

Those who have not read "A Southerner Discovers the South" may be able to get a glimpse of the journey made by Southerner Daniels from "O. J's." account given in his column, "Shucks and Nubbins," in the "Greensboro Daily News." The narration runs thus (though "O. J." says he does not mean to suggest that this brief quotation gives a fair picture of what Mr. Daniels discovered):

The Daniels voyage of discovery began, the voyager states, in a graveyard—it was really the office of the Macmillan Company—when somebody decided that Jonathan was the lad for bringing home a bit of bacon, Dixie style. He went along Gold Avenue, i. e. piedmont textiledom, over the mountains to Knoxville in the valley, piddled a bit with TVA, marked the ravages of gas poisoning at Copperhill, skirted Scottsboro, overnighted in Nashville, festivaled in Memphis, juleped in the Mississippi delta, saw ghosts in Louisiana, share-cropped rather abstractly in Arkansas, took a gander at Birmingham's statue of Vulcan, observed gardens and barren wastes in Florida, met his first dew-in-a-cemetery at Atlanta—it is erosion that makes the traveler so graveyard conscious—discussed with the late Dr. Charles H. Herty his pine-pulping experiments and came back home by way of Charleston, where in another graveyard he recollected the Petigru epitaph, and then in some pungent but cheerful observations summed up.

"The Southern negro is not an incurably ignorant ape.
"The Southern white masses are not biologically degenerate.
" . . . . The South is awaking, scratching at new desires."

CHURCH'S CRITICS SHOULD STUDY CHURCH

Most of the criticism of religion from the skeptic of today is based upon a view of the Christian religion which may have been true a hundred years ago, but which is not true now. We believe that if only Christianity were understood by men, then three quarters of the hostility of the atheist against it would die a natural death. He is not attacking Christianity; he is merely attacking a bogey that he likes to call the Christian religion.—The "Free Christian."

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Dr. Carl V. Reynolds and the State Board of Health are to be congratulated for the enterprise shown in caring for the health of the people of the state. A decade of such work should secure marvelous results.

x x x

The wonderful growth of vacation schools, the advance made by the young people in our churches, the fine work being done in the country revivals and the many being trained in leadership schools indicate the fine work being done by the churches of the state. Thus is laid the foundation for the greatness of a people.

x x x

Rev. Charles H. Durham, for 34 years pastor of the First Baptist church of Lumberton, N. C., this week gains from the Robesonian this citation: Beloved first citizen; stalwart advocate of civic righteousness; exponent of all that is best in Christian manhood; whose life typifies the Christian graces; who has devoted a most useful life whole-heartedly to the service of his church, his state, his town and his people. Could any man desire more distinguished honor?

x x x

Why are the wets securing elections for liquor stores in certain counties? Are they trying to force the liquor issue in North Caroline? This week an election has been ordered for Orange county. The Chapel Hill Weekly says frankly the effort is to get some of the profits now going to Durham. This is a new note. Not profits but control has been the plea. These stores in former elections were to put the bootlegger out of business, make for temperance and reduce taxes. It has done none of these things in Durham. Taxes have been raised, more than a million dollars spent for liquor the past year, and the papers have carried flaming advertisements to increase sales. No temperance in this. True, the A B C officer kills a bootlegger now and then but not enough to make a dent in the number still doing business. So Chapel Hill and Hillsboro would share in all this. Will some one tell us why this effort to increase the number of liquor stores in the state and to plank one down by the State University from which place the legal sale of liquor went more than a century ago, even though in those early days liquor was made and sold in grog shops at any and every cross roads in North Carolina? Have the people gone daft on liquor?

x x x

To escape the clutches of the law is counted good luck by the man of criminal instinct. His desire is to reach the end of the trail free from the officers of the law. How short-sighted are all such! The rule of law pervades all things and every place. There is no escape even in the uttermost parts—the parts unknown. Even the jungle is not exempt, as Kipling points out:

"These are the laws of the jungle,
And many and mighty are they.
But the head and the hoof,
The hump and haunch is—Obey."

x x x

Modern science relies on the senses and on the human intellect to win its achievements in the making of the modern world. Many are so taken with modern science that it becomes the one shrine at which they worship. For such life is measured by the abundance of the things that we possess. Time and sense are to the front. But it is well for us to remember that the senses become dull and the intellect fails even while the deeper things of the soul abide. The yearnings of the soul have no end. Love never fails. Science has made a new world for us of the twentieth century, but the yearnings that made a pioneer of Abraham in the dawn of history are with us still. The story of Isaac in a tent is as fresh and interesting as a tale of love in this electric age that drives its airplanes across the vast spaces of the ancient East. The big achievements of ours in things material have not done away with the deep experiences of the soul.

The Ministry in Methodism

THE itinerant ministry of Methodism belongs to the men on horseback. These men with the saddle-bags went everywhere preaching the gospel. In the early days on this continnent they followed close upon the heels of the pioneers with the rifle and the axe as they went forth to subdue the wilderness. It has been said that the Methodist preacher made Methodism and that it also remains for him to preserve it.

Along with the conference in the Methodist system has gone the provision for (a) training a ministry, (b) rules for stationing the preachers, (c) a system of judicial procedure, and (d) provisions for retirement from active service. So we have the terms admission on trial, stationing the preachers, administration of discipline, and superannuation.

Clearly defined duties and responsibilities of bishops, presiding elders, pastors, and the preachers in other relations are clearly set out. Since all ministers enter voluntarily the Methodist ministry they are expected to remain true to their vows and to live up to the rules and regulations of the Discipline.

Men come from all walks of life seeking a place in the itinerant ministry. The leading questions asked of each are: I. Do they know God as a pardoning God? 2. Have they gifts? 3. Have they fruits? 4. Are any truly convicted of sin and converted to God by their preaching? Then follows the elaborate provisions of Methodism for training a ministry. From the first, in the Methodist system, men were trained both in the school and in the field. It has been a continuous process of education. Some became pastors and presiding elders of outstanding ability and a few have become bishops who as general superintendents of the church had great authority. But all of these varied classes were itinerant preachers. The greater the man and the greater the position assigned him meant that he was to be a great servant of all. There has never been any soft berths set apart in Methodism, though in these last times some speak of men with their string of college degrees looking for a finished job. Through all the years, however, every Methodist preacher has been expected to be among his people "as one that serveth."

Never have we been able to understand how any vigorous, growing and hopeful Methodist preacher could be content to seek a soft, easy place rather than to insist on a big field of service in which there is hard work to do among toiling, suffering men and women. Well will it be for our present day Methodism to exalt that type of Methodist preacher who has ever been in the forefront of the Methodist movement. Whether bishop, editor, college president, presiding elder, pastor on circuit or station or in mission field, each one is truly part of the itinerant brotherhood. All such are worthy of place and honor only to the extent of his faithful and effective service rendered. Lowly service rendered to lowly people measured by the yardstick that Jesus gave us is such as God delights to honor. Surely we will hold fast to the standard set for us.

During the past century our three Methodisms involved in Methodist union have developed along the same general lines, but they differ much in the demands made in educational requirements of the preachers, in the methods of stationing the preachers, and in the care of superannuates. The Northern church has district superintendents who work with the bishop in making the assignments; the Southern church has presiding elders who do the same; and the Methodist Protestant church has a stationing committee for assigning the pastors. These groups differ in name in each church, but the work done is much the same. Perhaps the biggest advance in judicial administration has been made by the Southern church in providing a Judicial Council to which all appeals from lower courts are made and to which all constitutional questions are referred for final decision. The decision rendered by the Judicial Council at Birmingham last May on the constitutional questions involving Methodist union is destined to become historic. In the adjustments made by the Uniting Conference it is fully expected that the Judicial Council will be provided with practical unanimity for the Methodist Church.

In the many adjustments necessary for training a ministry, for the appointments of the preachers to their charges and for the care of those who retire, the preachers may expect not a few things that are new in some one of the three churches. In places these changes will be hailed with delight, in other places some will look upon them with misgiving. It could not be otherwise over a vast continent among a people accustomed to the rules and traditions that they have followed. Youth will not care and men with the forward look will advance, but all who think any change and all

changes dangerous will long to return to Egypt.

Right often we hear of some good Methodist who wants to go back to John Wesley. Our eager desire is that the Methodists may keep up with Wesley. The more we come to know of him the more does the marvel grow as to how wonderfully modern John Wesley was. At the beginning of our celebration many cried out against going back two hundred years, but with a better understanding the emphasis has been on After Aldersgate. We found that the living Christ we would know has gone on before. If we would catch up with John Wesley we must advance.

Let the Methodist preachers get a proper conception of the ministerial adjustments coming with united Methodism and become real leaders of the people, then the other adjustments that must be had in the churches will come with little friction. For as the preachers go so will go Methodism.

God's Laws Not Repealed

THE murder trial in Smithfield last week in which the prisoner, guilty of a homicide, who did well, according to the presiding judge, to escape the gas chamber, drives home to the people of this generation how sin, when it is finished, brings forth death. A man of more than ordinary endowments and business ability, with scores willing to testify to his good character, kills a fellow man. Lust and liquor were much in evidence. Twenty-five to thirty years was the judgment of the court. "Sin when it is finished bringeth forth death."

Reasonably sensible men do not ignore the law of gravitation or defy the law of electricity. They know to do so means death. In fact, through all the rounds of life men have regard to the ordinary rules and regulations of organized society. Without these, soon the banks, the mills, the stores, the farms and every other enterprise must cease to do business. The suns, the systems, the tides, the clouds, the fields, the forests and all else are subject to law. Even the jungle is not exempt.

How absurd for man to act without regard to the moral law! None of God's laws have been suspended. Indeed, moral and spiritual demands are, if anything, more exacting than any other law. To disregard the moral laws is to fall in the fire. Sowing and reaping is the universal law whether one sows to the flesh or to the spirit. The enactments of man may be repealed but not so the laws of God. They are the essentials of the universal order.

The Gates of God

DR. RALPH W. SOCKMAN has a most interesting and suggestive discussion on "Rediscovering the Gates of God." The first noted is the gate behind us. The first travelers on the road of life banished from Eden had a closed gate behind them: "God placed at the east of the Garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." The gate through which they passed closed. Truly, we can retrace our steps but we cannot relive our life and enter fully into the experiences of the yesterdays. The freshness fades: fortunately often the bitterness dims.

The second gate abides ever: "Narrow is the gate and straight is the way that leadeth into life." Most assuredly the road of excellence in any area of life passes through narrow openings. The college youth, the professional man, the artist, all know how true this is. So does he who makes a success of religion. The wide gate opens on ruin.

Then there is the gate with the divine entrance: "Behold, I stand at the door and knock. If any man will open, etc." Here is the man searching for God and God searching for man. There is always this two-way search between God and man. There is a divine entrance into life. Not alone by searching can man find God. The Bible is full of this search of God for man and man's earnest seeking for God.

The fourth gate mentioned is: "Behold, I have set before thee a door and no man can shut it." There is the closed gate behind and the narrow gate along the way, but there remains an open door ahead. The faithful who follow in this way do not fear that God will lead them into a blind alley. Not even death can close this open door. Though more and more the doors close as we go forward, this one remains open.

Adhering to the old, old figure of life as a way, we would do well to ponder the lessons that come in considering the Gates of God. Though the past closes and the way ever remain narrow and difficult, there is the co-operation of the human and the divine—God and man as co-workers—as we pass on through the gateway to glory and to God.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

"I have a complete set of minutes of the W. N. C. conference from 1897 to date that I want to sell. Also some commentaries and odd volumes." Write for terms to A. R. Bell, Route 5, Reidsville, N. C.

"We have just closed a very successful revival at Ledbetter church, Roberdel charge, with eleven additions by profession of faith. We had a wonderful meeting."—F. A. Lupton, pastor.

"The Warren County Recorder's court in Warrenton Monday was busy all day trying cases, after several of the more serious cases had been continued. The court room was packed with defendants, witnesses and there was only room for a few spectators. We never saw it thus in days of prohibition."—Norlina Headlight.

The membership of Main Street church, Reidsville, in church conference on July 31, approved the matter of improving the parsonage. A steam heating plant, insulation, and other needed items will be done. The sum to be expended will be about $2,500. At the same time one-half of the sum needed was subscribed. Work will begin in September. The auxiliary has placed seven druggets in the parsonage, upholstered several chairs and made other repairs.

Rev. and Mrs. Rollin P. Gibbs, of Summerfield, announce the birth of a son at Sternberger hospital Tuesday, July 26. Mr. Gibbs is pastor of the Summerfield Methodist charge. Mrs. Gibbs is the former Miss Esther Sherrill, of Greensboro, a daughter of Mrs. Albert Sherrill, of 415 North Cedar Street, Greensboro. Her father, the late Rev. Albert Sherrill, was for many years a widely known minister in the Western North Carolina conference.

You and your family are invited to attend the MacMillan-Sessoms-Bullock-Horne Reunion for 1938, to be held at the Methodist church, Stedman, N. C., on Sunday, August 21, 2:00 p. m. to 6:00 p. m. Each family unit represented by one or more members registered at the reunion will receive a useful present. All the descendants of the four families, regardless of the name, are welcome. Come, with your family; and, if convenient, bring a basket lunch.

"Miss Daisy Davies will preach in revival services in the Rose Hill Methodist church beginning Sunday, August 7, to continue through August 17. We are looking to the meeting with great pleasure and are expecting large attendance and a fine meeting. We are expecting not only the people of the local community, but visitors from other communities who will want to hear Miss Davies preach. We consider ourselves very fortunate to get this noted servant of God to preach for us. Visitors have a special welcome."—E. C. Maness.

Bishop W. W. Peele and Mrs. Peele hied themselves forth out of Virginia this week to tread once more the soil of North Carolina. Mrs. Peele was on her way to Laurinburg once more to view the scenes of her childhood while this Virginia-North Carolina episcopos wended his way to the Lake where the leaders of Methodism do congregate and the overburdened do gather to cool off. This summer capital of Methodism finds many of the clans assembling here this year as the work of Methodist union proceeds. They come from the north and the south, from the east and west to talk over the coming union.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

"The Ministers' Wives of the Waynesville district invite all wives of bishops, missionaries, to a tea given in honor of Mrs. Clare Purcell at the Mission Inn, Lake Junaluska, on August 12th, from 4 to 5 o'clock."—Mrs. W. A. Barber, President; Mrs. E. C. Price, Secretary.

Tuesday of this week Dr. J. M. Rowland, editor of the Richmond Advocate, did this office the honor and pleasure of a call. He and Mrs. Rowland are on their way to Lake Junaluska for a vacation. Along the way in North Carolina they were bringing good cheer to their friends. Rowland has become a full-fledged Virginian on the outside but in the center of his life he remains a good Tar Heel.

The annual reunion of the Kearns and Wood families will be held at the Trinity high school building on Sunday, August 7, it is announced by Mrs. Alice Kearns, secretary and treasurer of the reunion. An all-day program is planned with a basket dinner at the noon hour. It is fully expected that a great company of these large and widely scattered groups will assemble in this, another reunion, on the scenes of "Old Trinity" about which so many traditions of these two families gather.

"The pastor, Rev. J. O. Cox, members and friends of Williamson's chapel are rejoicing in the fact that dreams come true. Our dreams of a new church are becoming a glorious reality. We have our church school rooms so that we can use them for church school and worship. And we are going to begin work on our auditorium right away. We are contemplating sending our general superintendent, Elmer Howard, to the conference leadership school at Junaluska."—M. O. B.

"The courtesy and thoughtfulness of the Swansboro people still flow in a gentle stream of kindness. A few weeks ago the pastor and his family were visited for the fourth time with a most generous pounding by the Swansboro people. A nice pounding was also received from Midway church which was most helpful and encouraging to the parsonage household. I am glad to insert here for interest of former pastors and many friends that the condition of Mrs. Mollie Mattocks is greatly improved."—C. B. Long, Pastor.



Mrs. Mary-Braeme Seasholtz, Associate Professor and Acting Head of Greensboro College Art Department

A FIRST PLEA TO THE UNITING CONFERENCE

Dear brethren of the chosen Nine Hundred, whatever else you do, will you please exercise yourselves to find shorter names for some of the boards of the new church? We have struggled long with the long ones; we want to lighten our ecclesiastical baggage.

Look at these, and shudder, brethren, if you have even for a moment thought of perpetuating or adding to them:

The Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The Board of Hospitals, Homes, and Deaconess Work of the, etc.

The Board of Temperance, Prohibition, and Public Morals of the, etc.

It is conceivable that even the Board of Pensions and Relief could have a happier title, as well as a shorter.

Oh, yes, we sufferers know that Methodism is not the only sinner. The Congregationalists have The American Board of Commissioners for Foreign Missions. There is in England a Society for the Propagation of the Gospel in Foreign Parts, and another Society for the Propagation of Christian Knowledge, and still another, The Society for the Prevention of Cruelty to Our Dumb Friends.

Many others could be given. They have one thing in common—they sound sort of eighteenth century; as much out of touch with today as the name of The Philadelphia Society for Insuring Lives and Granting Annuities.

Our chief appeal, however, is in behalf of typesetters, proofreaders, reporters, typists, stenographers, editors, readers, and the whole race of slaves to the printed word.

Other things being equal, any one of the hard-worked folk who labor faithfully in obscurity to keep the church informed would always give preference to the American Bible Society as against the International Brotherhood of Scene Painters, Shifters, Helpers, and Apprentices.

For any relief you may give, O Delegates, the thanks of an unknown multitude—of which you yourselves are members for life!—Central Advocate.

PLEASANT GROVE CAMP MEETING TO REACH CLIMAX AUGUST 14-21

We are expecting one of the greatest meetings ever held at this camp ground, which has been established about 110 years.

For the first time in its history the camp is to be honored with the presence of a bishop.

On Wednesday, August 17, which is to be Home-coming Day, Bishop Clare Purcell will preach at 11 o'clock, and Rev. Claude Moser, P. E., of the Gastonia district, will preach at 3:30, and Rev. A. C. Gibbs will preach at 8 p. m.

Rev. A. C. Gibbs, pastor of Broad Street church, Statesville, is to be our guest preacher, and will do most of the preaching.

The following preachers will deliver one or more sermons during the meeting: Rev. G. T. Bond, presiding elder of Charlotte district; Rev. L. D. Thompson and L. B. Hayes, of Charlotte; Rev. W. R. Kelley. of Monroe; Rev. P. T. Dixon, of Prospect charge; Rev. G. N. Dulin, of Monroe; Rev. S. J. Starnes, of Aberdeen; and Rev. Steve Stewart, missionary to Japan.

In the afternoon of August 14, the opening day, there will be a memorial service in charge of Revs. H. C. Byrum and T. R. Wolfe. Brother Gibbs will preach at 11 a. m. and at 8 p. m. on that day, and every evening at 8 p. m. There will be three services daily: at 11 a. m., 3:30 and 8 p. m.

Mr. George R. Hawks, of Cornelius, will direct the music.

The hard-surfaced road has just been finished to the camp and we are looking for the largest attendance in many years. All things are ready. Come. W. T. Albright, Pastor.

NEW ART TEACHER FOR GREENSBORO COLLEGE

Students entering Greensboro College this fall will find the college's commodious art studio completely redone, a new and well-qualified head of the art department, and excellent art materials, equipment, and library, including a set from the Carnegie Corporation, according to announcement made by President Luther L. Gobbel.

Mrs. Mary-Braeme Seasholtz, of Seaford, Delaware, has been chosen associate professor and acting head of the art department in Greensboro College. She will begin her work here with the opening of the fall term on September 6.

Mrs. Seasholtz comes to her new position highly recommended, and well qualified by training and experience, initiative, natural talent, and attractive personality. She holds the A.B. degree from the University of Delaware, and the M.A. degree from Teachers College, Columbia University.

Her practical experience has been mostly in schools in Delaware, New Jersey, and in summer session at Teachers College, Columbia University.

A MARRIAGE OF WIDE INTEREST

Miss Edith Ader, daughter of Rev. O. P. Ader, married Mr. Lindal Cameroy in New Brunswick, New Jersey, at noon, July 30, the father performing the ceremony. The wedding occurred in the home of Mrs. Ruth Ader van Dyck, sister of the bride.

Dr. Olin Blair Ader, of the Southern Methodist University, and two sisters of the bride, Misses Arnie and Elsie Grace Ader, were among the guests at the wedding. Mrs. Cameroy, who, after gradution at Greensboro College, took her master's degree at Peabody College, has been teaching some years in New Jersey. Mr. Cameroy, graduate of the University of Maine, has a position in the Johns-Manville Corporation in Manville, N. J. The married couple, after a wedding trip in New England, will make their home in Newark, where the bride has been teaching three years.

After a visit in Connecticut and several days touring New York City, pastor Ader will return to his parish in North Carolina.

WE MUST WORK TOGETHER

Mission boards are co-operating by assigning many of their most effective missionaries from China to work under the direction of the church committee with their salaries continued by the boards. Some of these will be assigned to executive work with local committees. Many more will be available around the country as speakers. This is a church enterprise. Therefore it is expected that thousands of volunteer workers will be enlisted to work in and with the local committees, which are to be set up in and by the churches, using existing agencies of interchurch co-operation wherever possible. No monetary goal can be set at present, but the first slogan of the effort is: A MILLION FRIENDS FOR THE CHINESE PEOPLE, a million people who will give their widow's mite or their thousands. to obey their Master's command to be Good Samaritans. The enterprise is committed to continuing Christian good will to the people of Japan.

PROMOTION OF BENEVOLENCES

On July 12 at a meeting of the executive committee of the Joint Co-operative Committee for the Promotion of General Benevolences, Dr. C. K. Vliet, pastor of Trinity church, Miami, Florida, was chosen as secretary to head up the work for the benevolent program of the church.

Dr. Vliet is a native of New Jersey. He is a graduate of Pennington Seminary; took his special pre-medical course at Syracuse University, and graduated in medicine from the Baltimore Medical College. He practiced



Dr. C. K. Vliet

medicine in New York City from 1908 until 1921. Then he went to Florida and engaged in business as a building contractor in West Palm Beach for four years.

Dr. Vliet was licensed to preach in 1924; admitted on trial in the Florida conference and ordained deacon in 1928; admitted into full connection in 1930; and ordained elder in 1932. He served as supply on the Jupiter charge and the Wagg Memorial and Northwood charge in the Miami district; assistant pastor and then pastor of West Palm Beach First church; pastor of First church, Lakeland; and for the past four years presiding elder of the Miami district. At the recent session of the Florida conference he was appointed pastor of Trinity Church, Miami.

Dr. Vliet has been unusually successful as a pastor and presiding elder. During the four years of his eldership on the Miami district every dollar of the benevolent askings was accepted and paid; every church in the district observed the fourth Sunday for missions with an offering of more than $8,500; for the past two years every church in the district has had a Golden Cross enrollment with receipts exceeding $1,500; the debts of the churches in the district were reduced from $350,000 to $100,000; enrollment in the church schools showed a net gain of ten per cent; church membership increased more than 30 per cent, with a net gain of 2,000; a district parsonage valued at $20,000 was erected and two churches have been built and another is in progress of construction.

Dr. Vliet brings to the task of secretary for the promotion of benevolences an unusual combination of personality, training and background of experience. From his experience as a practicing physician, contractor and minister he brings to his task the viewpoint of both a layman and a minister. He is an indefatigable worker, a man of broad vision, a good organizer, and a splendid Christian gentleman. Under his leadership the board of lay activities should be able to do more in the field of promoting full payment of benevolences and the church as a whole, with Dr. Vliet as secretary for the committee, should make real strides toward a more generous support of all the causes represented in the benevolences.

G. L. Morelock.

A ROMAN CATHOLIC TRIBUTE TO A JEW

The passing of Justice Benjamin N. Cardozo at this precise time carries a significance which should challenge more than passing notice. He was a Jew. He was a scholar. He labored hard, spent his time and strength, his learning and intellectual gifts in the service of his country. . . He was a citizen who gave all to the service of his fellows and who showed himself worthy of the best that the nation could afford.

Pass over to Germany at this very hour and you will find that one of the principal reasons for making tragic war against the Jews is that there are so many of them practising at the bar and at the bedside of the sick—too many Jewish lawyers, and too many Jewish doctors. The German professions were open to all, but the Jews fitted themselves to carry away the honors, and that so successfully that the Gentiles became feloniously jealous of their success.

It is to be hoped that the Gentiles of America will never become so blindly envious that they will make war upon the more industrious and successful Jews. Justice Cardozo had few rivals before the bar in this country. He came as near being an ideal practitioner as could be imagined. His success came as a crown to his own gifts and his own labors. If he had few rivals it was because few men were so wonderfully gifted and so wisely industrious. The lawyers of the country are unanimous in speaking his praise.

Germany is wrong, disgracefully wrong, in making war upon the Jews because so many of them master the law, and the other professions. Let us hope that the day will never come when out-rivaled American Gentiles will call for war upon the Jews because they make the best possible use of their gifts and their opportunities. Rather than cry out in envy, let us work as they work and use our gifts as they do theirs. Jealousy is a disgraceful weakness, we should make war upon it and that with the immovable determination to give every man his due. The lawyers extol Justice Cardozo with an unanimity and a fervor that hold up the narrowness of the German Gentiles to the contempt of the nations of the earth.

—Providence, R. I., "Catholic Transcript."

IS THERE A BETTER WAY TO PREACH CHRIST?

Unless I am greatly mistaken, the teachings of Christ have been taught (by diverse means) these last 1700 years. I agree with you that this world has reached a state of violence, cruelty, and unspeakable vileness which cries out to heaven for improvement. But the old method of bringing the teachings of Christ to the multitude seems to produce rather poor results. Has not the time come to ask ourselves whether there is not some other way of showing the human race that it is rapidly hastening to self-destruction?—Hendrik W. Van Loon.

Children are but the pieces of their parents in another skin.—Author Unknown.

HILL-KING MEMORIAL CHURCH DEDICATED JULY 31, 1938

The Hill-King Memorial church, located a mile south of the celebrated Green Hill residence in which the first conference of American Methodism was held by Bishop Francis Asbury in April, 1785, was dedicated by Dr. M. T. Plyler, editor of the North Carolina Christian Advocate, Sunday, July 31, 1938—one hundred and fifty-three years since that first conference at Green Hill's.

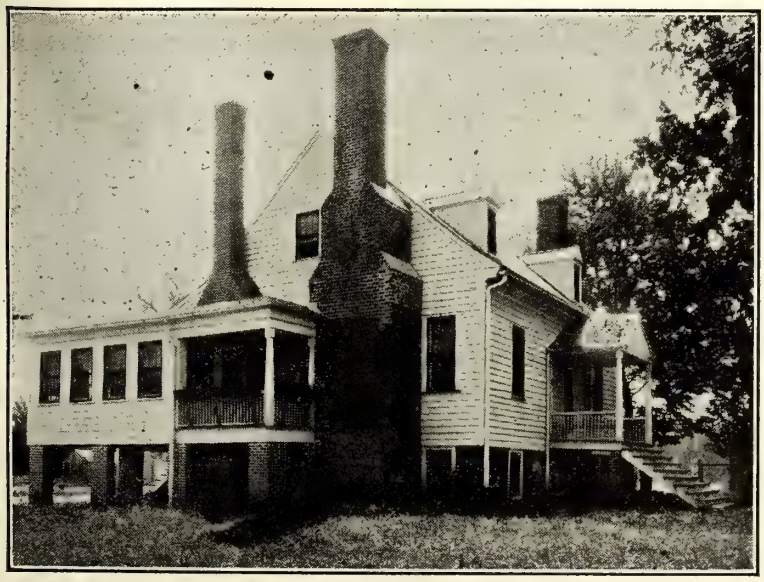
The most notable feature of the day was the presence of descendants of Green Hill and John King, the pioneers honored by this memorial church. This is a brick-veneer building, sufficient for all present needs of the congregation. They came from Baltimore, Florida, High Point, Raleigh, and all the regions round about. One of the most interested visitors was Mr. Ernest Haywood, of Raleigh, a distinguished descendant of Dr. John King, and one of the largest contributors to this beautiful memorial. Of course Rev. E. H. Davis, who owns and resides in the Green Hill residence, was the head and front of the occasion. His interest and inspiration made possible the success of this day. It was indeed a notable day for all that section.

Rev. J. G. Phillips, pastor at Louisburg, called off his services so that he and his people might be present.

Rev. J. T. Draper and Rev. A. M. Williams, former pastors, were present and took part in the services. But there were too many closely identified with this enterprise to begin to call names.

Let it be understood that the old Prospect church, supplanted by the Hill-King Memorial, does not date back to the days of the notables, Green Hill and John King, but it has been and is intimately associated with their descendants.

The deed for the land was made to certain trustees in 1841. A copy of this document was present at the dedication and exhibited by Rev. E. H. Davis in the exercises of the afternoon. The trust clause runs thus: "In trust, that there shall be erected and built thereon a house as place of worship for the use of the members of the Methodist Episcopal church in America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church at General conference in the United States, etc."



Green Hill House—Meeting Place of First Methodist Conference

This clause is of special interest just now since Methodism is becoming one again. For most of the old deeds before 1845, the year of division, were drawn after this fashion.

This Hill-King church, which gains its real significance from the pioneers of the early days, is fortunate to be located on land that was deeded to Methodism in the days when it was one. The history is most significant and highly interesting that gathers about the Hill-King memorial. In an unusually interesting way this situation is linked up with the far past and the living present.

BREVARD COLLEGE NOTES

The Brevard College Summer School will close its most successful session Friday, August 5. More than one hundred young people have been on the campus during the entire term of nine weeks. Twelve members of the regular faculty with Mr. C. E. Buckner, dean, as director have been regularly employed in the summer school.

Thirteen young people will receive their diplomas at the summer graduation program Friday morning, August 5. Dr. W. A. Stanbury, pastor of Central Methodist church, Asheville, will deliver the commencement address. The following young people will receive diplomas: Sara Barkley, Charlotte; Faith Beck, Salisbury; Kenneth Bedenbough, Conway, S. C.; Daniel Boyd, Murphy; John Frazier, Spartanburg, S. C.; Elbert Jones, Peachland; Ruth Osborne, Denver; James Ponder, Grover; Ralph Proffitt, Bald Creek; Creston Taylor, Candler; Louise Wilkins, Durham; J. C. Williams, Siler City; Albert Williams, Linwood.

OUR LITTLE BILL FOR UNION

The job of uniting three churches into one is going to be expensive, **but worth it!**

The cost in work, time, and thought will be very large. At least a thousand Methodists will be giving to it many weeks of hard labor, before, during, and after the Uniting Conference of next April.

And—here it comes, brethren!—there is also the little matter of dollars and cents. The Advocate has no official figures, but its guess is that the cost to our church will be something like a cent-and-a-half a member—certainly not two cents.

That isn't anything to talk about, until you turn it into totals, and then it looks like anything from $60,000 to $80,000, which is real money.

Our church knows how to make pennies count, because we know how to get enough of them. And we'll cheerfully put our pennies and dimes together to meet the expense of the great adventure of Union.

Dr. O. G. Markham, treasurer of the Uniting Conference Expense Fund, has sent the figures to the district superintendents, who will send them to the pastors, who will report them to their official boards; and the money will be raised.

It will be raised not so much because it must be as because we so greatly favor what it is to be spent for. It is like paying for the license and the other cash costs of a happy wedding.

The important thing, after all, is the wedding, and not the money. But imagine a wedding without bills!—Central Advocate.

Two Tar Heels in Manchuria

By DR. S. A. STEWART

Who are the Tar Heels? Well, that's the least important point so we'll get it off the slate first. They are Shaver and Stewart. And where is Manchuria? That's a question not so easily answered. But it may suffice to say that it lies somewhere north of Korea. It has Russian Siberia for its northeastern neighbor, while Mongolia and north China are its western and southwestern neighbors. If you ask me to tell you where the border line runs between these various states,—well, it's rather a hazy morning here just now, and as I am on may way home after a long trip, I beg to be excused. Besides, the Japanese surveyor has not yet made his final report. He cannot work very rapidly these days as the atmosphere along the Amur river is rather clouded, as it is along the Yellow river in north China also! Possibly this will be enough of a geography lesson to keep you from getting mixed up in your thinking of it as an independent country. By the way, this brings to mind a bit of sophistry which grew out of General Minami's New Year's Motto. (General Minami is Governor General of Korea, in case any of the Advocate readers shouldn't know). He wrote as his motto for the New Year, "Man Sen Itchi"—"Manchuria and Korea one." Whereupon the wag remarked, "Manchuria and Korea one; but Korea and Japan are one, therefore Manchuria is an independent country."

I persuaded my good friend Shaver to come over to Korea and give my churches some good preaching, and take a trip with me up into the bounds of this new-old country of Manchoukuo. (Everything Japan touches has to be bettered a bit, so the new name is as above.) We went, we saw, we came, and thankful to say, the bandits didn't get us! Shaver, as many of you know, is quite a wit, and he says if the bandits had gotten us they wouldn't have known what to do with us, since we were too tough for good stew and too poor to make a ransome proposition attractive. So all they could have done would have been to follow the example of the robber who attacked a Methodist preacher in South Carolina in the old days, and said, "Well, I too was once a Methodist. I don't care to take anything off an old companion, so I'll let you go."

We went to the capital, Hsinking (Japanese Shinkyo), thence north to Harbin, and back by way of Botanko to Tumen (Tomon), the portal of entrance from northeast Korea. It was a very illuminating visit. As Mr. Shaver is also writing his impressions, I will give only a few.

Everywhere one observes the same spirit of energy and push that is seen in Korea. The Japanese are laying hold of the situation vigorously and seem determined to make the country over into a new, modern state. Efficiency and exploitation of natural resources are the key words to the understanding of the situation. Farming is being improved, and larger crops, especially of soy beans, are being teased from age-old fields that stretch prairie-like over the rounded hills and plains as far as eye can see. Rice culture, sheep raising, cotton and tobacco farming are some of the newer agricultural industries that are being promoted by the government. Whatever enterprise one examines, be it manufacturing, mining, fishing, farming, or development of transportation and communications, one finds the same planning and strict governmental control being exercised. Soy beans, kaolin, millet and maize are the chief cereals grown, and of these, the soy bean is chief, in this so-called "Granary of Asia." Eighty percent of the population is engaged in farming, and as long ago as 1931 the value of farm products was estimated at 637 million yen. Coal and iron products were valued at 66 million yen. Regimentation and exploitation go hand in hand, and the master behind all this energy and efficiency is the Japanese army. The leased Kwantung territory and the powerful Manchuria Railway Co. are now under its direct control. This Manchurian Railway Co., which began work in 1907, is much more than a mere railway company. To quote a paragraph from its report for 1936:

"In addition to its extensive railway undertakings which constitute its main business, the company operates, as accessory enterprises, coal mines, railway workshops, harbors and wharves, warehouses, and hotels; it administers the railway zone; it conducts schools, libraries, hospitals, and various hygienic institutions; it controls a number of joint-stock companies, electric and gas works, shipping and dockyard companies, and several industrial concerns and factories; and it carries on a chemical research laboratory, a geological research institute, and economic research committee, and several agricultural experimental stations and farms."

An immense amount of money is being expended in all this work. Important cities are being made over. Hsinking is being built into a great modern capital. There is the busy, hustling atmosphere of the pioneer period which one breathes as soon as he enters the country. Only in Harbin the old Russian influence and atmosphere still prevail. It is a great play city with all the distractions, abstractions, and attractions of a play city. Of course the Sungari river, which flows by its borders, furnishes the rendezvous for all this amusement, sin and sorrow. But one is always repeating in his mind, as he walks along broad streets with weeds growing on either side of the pavements,' "The glory that was Greece." The old Russian cities in the Far East did have a glory about them. Later when the Japanese get around to it, they will lay hold of Harbin with vigor and transform it also into a great distributing point for the farm products of the rich hinterland.

We met friends everywhere. In Hsinking the Japanese consul, Mr. Shibazaki, whose two daughters are graduates from our Hiroshima Girls' School, treated us royally. He gave a dinner at his residence to which he invited the graduates of our school, and to my surprise there were eight present. If there were time to give their names and positions, even Miss Sallie Lou Mackinnon in Nashville would be surprised, and she would be prouder than ever of the work of past years in our Hiroshima school. The chief of these graduates in Hsinking is the wife of the head of the Bureau of Telegraphs and Telephones in the Central Government. The chief of the Red Cross branch in Hsinking is a Mr. Murakami. His wife is a graduate of Hiroshima. When their young daughter came into the room as I was calling at their apartment, her face beamed. "Sensei, I remember you. I was in

the kindergarten, and the primary of the Hiroshima Girls' School, and finished the second year of high school there before I transferred to the school here." She is in the senior class of the Japanese girls' high school in Hsinking.

The moral of this story is: "Believe in the future of this Manchoukuo, and pray for the success of the Christian mission work which is all too scarce in these vast districts. Pray that we may speed up our Christian enterprise to keep step with the tempo of this new energy and enterprise which are making a new and unknown future for millions of people in this land of great promise. Don't worry to change your prayer as one good brother is reported to have done when called on to pray for missions in China: "O Lord, bless our work and our missionaries in Japan, no, not Japan, I mean China!"

CHRIST IN THE CABIN

By Ernest C. Durham

For many weeks I had wondered about the great Presence. Was he with me as I preached in the pulpit? Did the people think he was with me?

To say the least, I was not satisfied. I was getting off some very good discourses, I suppose. They contained logic and very good thought. But even a sinner can be logical and thoughtful. I must excel the sinner and show forth Christ.

I think I have just found out why Christ did not accompany me to the church and the pulpit. He was waiting for me to come by a little cabin just back of the church for him, and since I did not even notice the cabin he did not fill me with a sense of his presence at the church.

Therefore, knowing something was the matter, a big question kept running through my mind.

"If I were going to look for Christ, where would I expect to find him?" That was the question.

I thought of the wayside places. Hasn't he always been found there? Wasn't such a place his choice in the beginning?

And I was shown a cabin just behind the church.

In that humble cabin lives Mollie Richmond—an old Negro woman who has been almost completely "laid up" physically for a long while. Before her attack she was taking in washing to keep her family going along; numbered in this family was a daughter whose mind had gone bad, and her children were there for the old woman to care for.

Does a community in this day have to worry about such a case as that? Doesn't the government and welfare take care of all such?

Well, in some cases, if Welfare ever sees such a case, it sees with a mighty small eye; and if it ever moves in that direction, it moves like a man almost dead with rheumatism.

So this old woman was looking to her community for help. And I didn't know it. Didn't even know she lived back there. I had been too busy trying to make an impression on my new congregation by my well-thought-out sermons.

And all that time Christ was back there in that cabin waiting for me to come over and make a little investigation; and, if I should do the right thing about it, he would go with me over to the church—and a right good impression would certainly be made.

Often we would sing "Let the Lower Lights be Burning," and Mollie Richmond, out there on the porch to hear us sing and preach, was wondering why she couldn't see our lights burning. She saw scarcely a sign of light about our lives, for we went straight to the church and straight back to our homes, without even turning our heads in her direction.

At the close of a service sometimes we would sing "O Master, Let Me Walk with Thee," and certainly the Christ in Aunt Mollie was looking for us to walk out toward the cabin after such singing as that.

But Aunt Mollie kept on being disappointed.

So did the Christ, who was waiting out there, and watching.

Hereafter it's going to be different. That is, so far as I am concerned. For I'm going by there on the way to church, time after time, and I'm going to make my first Sunday offering to Mollie Richmond—and it's going to be a right good offering at times, too—and I don't mean it's going to be just something I don't much need anyway and that won't hurt me to do without; if I give like that, I'll never get a blessing, and the chimes over that little cabin will no more ring than they did when the King on a certain occasion threw down on the altar his jewels to make the great chimes ring (and they didn't ring because he was not really going to miss the jewels). I expect to lay in Mollie's old withered and trembling hand some Sunday morning soon, and often thereafter, the last dollar I've got; and I'll trust the Christ who has been waiting for me there to go with me to the church to help me preach, and to go with me as I work on Monday to show me where I can find a dollar to buy bread for my own little family.

And I'm willing to promise you that the congregation will know that a strange Presence is with me, especially on the Sundays when I give most, and say most comforting things, to old Aunt Mollie—on my rather roundabout way up to the temple to worship the Divine Christ, who gave his life for others and who taught us to follow in his footsteps that we might let our needy fellowmen see him in us.

AN OLD VIRGINIA CUSTOM

The Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, reminds us of a quaint old Virginia colonial custom. In an interesting pamphlet entitled "The Vine Out of Egypt," being a study of the extension of the Episcopal Church in this country, Dr. Lacey writes that in colonial Virginia: "Taxes were assessed at service time. Single men were taxed according to their dress, married men according to the dress of their wives." Here is a suggestion to ardent New Dealers for a fruitful additional source of government revenue. If the tax were applied on this basis and levied at Easter time it would certainly yield a substantial revenue. Or perhaps the church might adopt the scheme and use it as a basis for a missionary assessment.

Seriously, though, Dr. Lacey's pamphlet is a well written and worthwhile presentation of the story of the church in the United States. It is issued by the Forward Movement committee of his parish and shows what can be done by an active local Forward Movement group.

—The Living Church.

Religion does not consist in negatives, in stopping this sin and stopping that. The perfect character can never be produced with a pruning knife.—Drummond.

"OF THE FRAGMENTS WHICH REMAINED"

By W. A. Stanbury

What shall one do when health fails? It seems to you, doesn't it, when that happens, that all is gone, that the very ground is swept out from under your feet. And how many people do have this to reckon with! It is one of the saddest and most trying things a minister has to witness in his work as a pastor; and it is a thing that physicians meet with constantly. Here is a man in the full strength of his maturity, occupying a position of influence and earning or making money to keep his family in comfortable circumstances; and, like the sudden descent of a storm, or else like the slow leaking away of water in a reservoir, his health is broken. Or here is a woman; she lives in modest circumstances, but is able to do her house work and take good care of her children. Then some insidious disease begins its work, or her duties prove to be too much for her, and she has to forego her daily toil and possibly becomes an invalid. What is to become of her, and of her children, and of her home? What can she do?

I will tell you one thing which this man and this woman can do, and which generally they do: again and again I have been amazed and stirred with the deepest admiration by their courage and patience and nobility of soul. How do they do it? Why does their heart not break with their bodies? How can they keep a brave front when fortune has turned thumbs down on them like that —physical weakness and suffering, nervous strain and exhaustion, debts piling up, children denied their chances at education and other necessary things, everything lost or in process of becoming so! The marvel of it, I say, is that so often they hold up and so seldom give up. Just here, by the way, may be observed another of the many evidences of the essentially noble and heroic quality of the average man and woman. All honor to them!

But, in spite of pleasant or courageous words about such things, is not all really lost? I am afraid that you or I, if we had to meet it, would feel just that way. But in fact such is not the case; think how many instances could be cited by each one of us to prove that it is not. Think how many people in this city, some of them among the most successful and useful to be found, came here the victims of a dread disease, came here to get well if they could, to die if they must. And yet they have husbanded their resources, trained themselves to a severe discipline, and have gone on with life bravely and beautifully. Some of them had to change their line of occupation entirely, some of them had to adjust themselves to a wholly new outlook on life, some of them had to leave family and friends and start life in altogether new conditions, some of them had to turn from active, strenuous, vigorous living to severely restricted types of work and service. And it would not be difficult to find men and women here who, being thus foiled in earlier life, have turned their illness and defeat to profit and won eminence and skill by so doing. Here they have taken up a new trade or profession, or a new phase of their chosen profession, and made good—with one lung, or less! Though they had lost much, they had not lost all; and they went courageously about strengthening what remained.

Then, it seems there ought to be a word said at this point about old people, and a word to them. Very often they have the feeling that, when age comes on and they can no longer be active as in former years, everything is gone, and they, too, might as well be gone. Frequently they say that they are of no use, they are only in the way. But they are mistaken. Have they not acquired at least a little wisdom from their experience of three score and ten or more? Have they not a ripeness of understanding that those who are younger inevitably lack? And can they not by sweetness and patience of life show to all a good example and brighten what otherwise might be very darkly shadowed lives? What a chance they have, if they only knew it, to shed the radiance of serenity and peace upon the lives of often harried, burdened, discouraged younger people! And if there is nothing they can do that will help others along or justify their place, there is at least something they can be; they can be good and noble and Christian; and what is a better service than that? Oh, let them learn to spend their time not in mourning over what is gone, but in considering what is left; and let them see what can be done with that!

THE ONLY ALTERNATIVE IN ENGLISH CONFERENCE

Have I told you before—stop me if I have—of the day, very many years ago now, when the Pastoral Session of the conference was dealing with stations, and one of the ministers rose to his feet and objected to the circuit for which he was down, on the ground that it entailed a good deal of walking, and rheumatism made that impossible? The conference attempted to find a more suitable sphere for him; and he objected to being sent to the next circuit suggested, because its wide-flung places required its ministers to do a good deal of riding, and, unhappily, he was without knowledge of horsemanship. Then there were consultations between chairmen of districts, and presently one of them rose to address the conference, saying that, as it was apparently impossible to find a suitable appointment for Brother So-and-so, he proposed that he be asked to "sit down" for a year. A rapid mental review of his financial position convinced the unfortunate minister that he was unable to afford a year's supernumeraryship, and so, in great distress, he leaped to his feet protesting: "But, Mr. President, I can't sit down!" Then up sprang one of the wags of the conference. "Mr. President," he said, "since our brother cannot walk, and cannot ride, and cannot sit down, I move that he be suspended!" The suggestion, though not acted upon, at least enlivened the proceedings.

—Ezra in Methodist Recorder (London).

HARD TO UNDERSTAND

One thing that is particularly annoying to people is to see folks on relief, living off the government, riding around in good automobiles. Folks who are on relief are supposed to have resorted to the last extremity. In most cases automobiles are among the first things to go when a family hits hard times.

Up in Ramapo, a New York State village, farmers complained that they were unable to get sufficient help for the marketing of their fruits, tomatoes, because recipients of relief were riding around for pleasure in their own cars. They started a movement to deprive the car owners of their licenses. This has been done in many localities.

The amazing thing about all this is why people who are able to own and drive cars should be on relief. This is one of the things the administration has not explained to the country.

There have been numerous instances in several counties in this state where reliefers drove up to the supply store for their flour, lard and other commodities in a good automobile. Anybody who has ever driven an automobile knows that it is hard enough to keep up when one is in moderate financial circumstances, and how any one on relief can afford to keep an automobile is more than most of us can understand.—Editorial, Gastonia Gazette.

CHURCH ODDITIES

Scholars and publishers have acclaimed "The Small Sects in America," by Dr. Elmer T. Clark of Nashville, just off the press, as a contribution to modern literature. The book, which is a scholarly study of the 200 more or less obscure religious sects in the United States, has already aroused interest in literary circles.

Dr. Clark, who is assistant missionary secretary of the Methodist Episcopal Church, South, has interpreted the history, theology and psychology of these generally unnoted little churches in a fresh and understanding manner. Written from the standpoint of a student and with respect for the beliefs of the cults discussed, the various taboos, regulations and customs of numbers of the cults makes highly illuminating, and sometimes amazing reading.

Dr. Clark has been a resident of Nashville for 17 years and is a popular writer. During the World War he was special correspondent from overseas to the New York Tribune and the St. Louis Republic. He spent 15 years collecting the data for his new book, which is promised a cordial reception in the field of education and religion.

These are some of the interesting facts brought out in the book:

"That the Church Triumphant teaches the world is a hollow ball on the inside of which the people live";

"That the Church of God and Saints of Christ believe that Negroes are the Lost Tribes of Israel and the only pure Jews";

"That Amish Mennonites forbid buttons, coat collars and lapels, pictures, carpets, radios, telephones and buggies";

"That a woman is the bishop of the Pillar of Fire";

"That the Church of the Living God, Christian Workers for Fellowship, believe that Jesus Christ was a Negro because his ancestor, David, wrote: 'I am become like a bottle in the smoke'" (Ps. 119:83);

"That the Brethren split over footwashing, the One-Mode holding that the same person should both wash and dry the feet while the Two-Mode insist that one should wash and another dry";

"That by the same passage of Scripture the House of David proves that men must not cut their hair and the Mennonites that women must cover their hair";

"That the Catholic Apostolic Church believes that the apostles are appointed by God and that the last one died in 1901, since which the church has been waiting to see what the Lord would do about it."

KEEP TO THE RIGHT

Keep to the right as the law directs,
For such is the law of the road;
Keep to the right, whoever expects
Securely to carry life's load.
Keep to the right, within and without,
With stranger, with kndred and friend;
Keep to the right and you need have no doubt
That all will be right in the end.

—The Messenger.

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Hot Weather is Here—Beware of Biliousness!

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These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

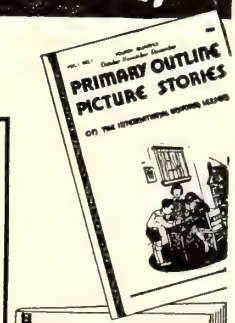
What the Child Does, His Mind Remembers!

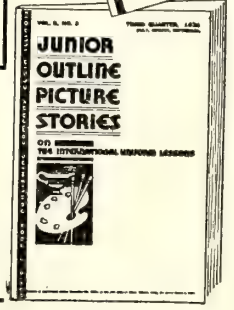
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Conference Office Address: Box 647, College Station, Durham, N. C.

VACATION CHURCH SCHOOL REPORTS

Warrenton

Wesley Memorial church in Warrenton conducted an eight-day school. Before the opening of the school four meetings for the workers were held and during the school there were three. In attendance there were 25 beginners, 34 primaries, 38 juniors and 52 intermediates. One hundred thirty-seven attended at least three days and 75 had perfect attendance. The suggested lesson material was used for this school.

Warsaw

Warsaw church on the Warsaw-Magnolia charge has completed a school. Mr. William Wesley Dodge in enumerating some of the projects gives: Beginners—posters, vases, cut-outs; primaries—moving picture machine, posters, exhibits, booklet; juniors—scroll maps, product maps, shoe chart, booklet, new songs and games learned; intermediates — large illustrated booklet for the course studied. The school was closed, when on Sunday night following the day sessions a program was given representative of the work accomplished.

Turkey

Turkey church on the Warsaw-Magnolia charge also had a one-week school. Here there were enlisted ten beginners, eight primaries and 20 juniors and intermediates combined. They used for lesson material: Beginners, "Our Daily Bread"; primaries, "Children of One Father"; and juniors and intermediates, "How Nations Share." The other activities engaged in were poster making, learning of songs and prayers, drawing maps. The closing program was given Sunday evening following the close of the school.

Vanceboro

Vanceboro in the New Bern district has had its first vacation school. Rev. Henry B. Lewis, pastor and assistant director, reports 21 beginners, 13 primaries and 30 juniors in attendance. Here again thy used the suggested vacation school material. Mr. Lewis states that he feels, having had this experience this year and it having been the first one, they can look forward to an even better one next year.

Broadway

Broadway church on the Broadway charge has concluded its two weeks' vacation school with nine primaries, 12 juniors, and 11 intermediates in attendance. Twenty-five of these were Methodist students. For primaries they used "Our Happy World"; juniors, "Children of One Father"; and intermediates, "Understanding the Bible." Rev. J. W. Page, pastor of the church, was director of the school.

Holt's Chapel

Holt's Chapel on the Webb Avenue-Holt's Chapel charge has sent in its vacation school report. Ten of the ten workers in the church school were in the vacation school during the two weeks it was in session. For attendance at least three days there were 13 beginners, 28 primaries, 39 juniors and 22 intermediates, giving a total of 102 children reached by this particular vacation school. The suggested lesson materials were used.

Hookerton

Hookerton on the Hookerton circuit carried on a two weeks' school. This is the sixth school this church has had in as many years. The enrollment consisted of eight beginners, 15 primaries, 12 juniors, with a total of 35 who attended for more than three days. Thirty of these were Methodist children. Mr. Allen C. Rudd was in charge and states that the suggested lesson material was used.

McMannens

McMannens church on the Durham circuit, under the leadership of Rev. Theodore E. Jones, has completed a vacation school. Here again we see that this was the first school. Out of eight workers, seven were regular church school workers. Thirty-three Methodists attended and all of them for three days.

Edgerton Memorial

Edgerton Memorial church of Selma has filed a report of a two weeks' school. Mr. Talmadge Mallory, director, states that within the two weeks they were able to reach approximately 80 children. The enrollment was as follows: Beginners 52, primaries 41, juniors 31, and intermedites 15. Used for the groups in order were: "Our Happy World," "Bible Homes and Homes Today," "What Is in Our Bible" and "What About Alcohol."

Bethany

Bethany church on the Durham circuit held a one-week school. Here we find this to have been the first vacation school held there. Thirty out of the 35 pupils attending were Methodists and the other five attended some other church school. Rev. Theodore Jones, who directed the schools, says: "The reaction as a community and church has been highly fovorable; so much so that I feel soon the vacation school will become a permanent feature of the church program."

First Church, Elizabeth City

The First Methodist church in Elizabeth City held a two-weeks' school. Materials used for the school were: Beginners, "Our Happy World"; Primaries, "Bible Homes and Homes Today"; Juniors, "Friends at Work"; and Intermediates, "Come Let Us Worship." Eighty-six out of 91 attended for at least three days with 23 beginners, 35 primaries, 30 juniors, and six intermediates.

Long Memorial, Roxboro

Long Memorial church in Roxboro, reports the pastor and director, has had a one-week vacation school. This is the first one held at this church in a good while and the pastor states that he feels it was a splendid one and the people are already looking forward to the one next year. In this school there were 81 who attended at least three days, 76 of whom were Methodists. The materials used were: Beginners, "Homes"; primaries, "Children of One Father"; juniors, "The Land Where Jesus Lived"; and intermediates, "Our Church."

Aulander

The Aulander church in the Elizabeth City district has completed a one-week school. Before the school opened there were three workers' meetings and six during the school. Here they combined the primaries and beginners, juniors and intermediates. Mrs. John R. Poe, who directed the schools, states that the people feel that one of the accomplishments of the school was in "acquainting the pupils and parents with a vacation school and how much interest one creates; the church school attendance has increased considerably, and during the school the intermediates decided to organize a league and have been meeting since."

Rose Hill

Rose Hill on the Wallace-Rose Hill Charge, states Rev. E. C. Maness, dean and pastor of the church, has completed a two-week school. Mr. Maness makes the following statement: "I think those in the school learned to appreciate more fully the world God has made and to see God in the beautiful things of the world." At the close of the school a program was presented. He reports a very commendable average attendance.

Plank Chapel

Plank Chapel, on the Tar River Charge, has completed a vacation school. In her report, Mrs. B. L. Rowland, director, listed the material used, which was included in the suggested material, and those enrolled. Fifty-two of the 53 enrolled were there at least three days. All of them were Methodists. On the last day they visited the Methodist Orphanage in Raleigh, where at noon they had a picnic lunch. The intermediates who had studied "Our Church" gave a play in the form of the history of the church for the commencement program.

Oak Grove

Oak Grove, on the Perquimans Circuit, has held its second annual vacation school with an enrollment of 33 who attended at least three days, 28 of whom were Methodists. Materials used were: Beginners and Primaries, "Bible Homes and Homes Today"; Juniors, "What Is in Our Bible"; and Intermediates, "Understanding the Bible." Other denominations participated in this school.

Spring Hill

We have learned of the school held at Spring Hill on the Mamers Charge. Mr. R. Talmadge Mallory, director, listed 108 enrolled with 91, the average. Eight of these were beginners, 21 primaries, 32 juniors and 47 intermediates. "Let's Go Out of Doors," "Our Daily Bread," "Helping Juniors Meet Alcohol," and "What About Alcohol?" were the lesson materials used. At the close of the school they had a program and picnic "contributing to

(Continued on page 23)

W. N. C. Board of Christian Education

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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

REPORT OF POLICY COMMITTEE

The Policy Committee of the Young People's Organization recommends that the following phases of our program be given special attention during the coming year:

Improving Our Work

That attention be given to improvement of the quality of work done in the local departments and in the 29 unions of the confernce. We recommend that Wayne Kernodle, president, and Kempton Jones, vice president of the Conference Organization, assume responsibility for study and promotion of union work. We also urge unions to provide funds and to send their presidents to the Leadership conference every year.

Training Our Young People

That at least one Epworth training conference be held in every active union. It should be noted that the 15-year-olds may now secure credit in the Epworth training conference and assembly, and adults may secure credit in Epworth training conferences.

Mission Study

That advance plans be made for the study of Africa as designated in the church-wide plan for mission study.

Giving to Missions

That the young people be urged to support the Home and Foreign Missionary Enterprise by promoting educational programs on missions and by giving to this cause regularly through the fourth Sunday Home and Foreign Missionary Enterprise offering. It is suggested that pledges having been made be paid regularly according to plans suggested for use in our conference.

More Effective Planning

That local department officers make the Program Guide available for the officers and chairmen of committees in each local church.

Our Intermediates

That Christian Adventure camps for intermediates be commended, continued and enlarged sufficiently to meet the growing needs for this type of activity. We also urge that the adult leaders of intermediates be cultivated with the view of developing a growing conception of the unusual opportunity for service to this particular age group.

Two Assemblies

That the wholesome and outstanding accomplishments which have come from holding two assemblies instead of one be noted, and we recommend that next year plans be made for both senior and young people's assemblies again.

Youth Crusade

That district directors, conference, union, and department officers acquaint themselves thoroughly with the plans for the Youth Crusade and assume responsibility for putting it across to the membership of the young people's division and that they in turn launch this movement with the membership of the various local young people's divisions throughout our conference. We further recommend that the church-wide membership campaign be launched and carried on as a part of this movement. We also recommend that every department secure an adequate supply of Epworth Highroads for their membership.

Growing Into Adulthood

That the young people who have reached the age of 24 take advantage of the opportunities for larger service provided in the local church and in the conference program for Wesley Fellowship departments. We recommend especially the program provided for this group in the conference school, Lake Junaluska, July 18-23. We further encourage attendance at the church-wide Leadership school, July 25-August 5.

Respectfully submitted,

Policy Committee:

Hoyle Morgan, Chairman,
Brona Nifong, Secretary,
Louie Baber,
Elsie Rowe, Long Island,
Elizabeth Parrish,
Emma Kate Hayes,
Hazel Gillespie,
Hazel Martin,
Elsie Rowe, Charlotte.

REPORTS VACATION CHURCH SCHOOLS

Walkertown

Mrs. P. Frank Hanes was director of an excellent school at Walkertown, and the pastor, Rev. C. C. Herbert, Jr., is very enthusiastic about the results accomplished. There were 91 children enrolled, with 15 workers, and many were the happy experiences they had together.

Bradley Memorial

Rev. Herman F. Duncan sends the report of a successful school at Bradley Memorial, Gastonia, with an enrollment of 74. Interest and enthusiasm ran high during the entire school.

Leaksville

Miss Blanche Norman reports an enrollment of 47 children, with 15 workers. Materials used were "Our Happy World," "Our Daily Bread," "The Land Where Jesus Lived," and "Understanding the Bible."

Gay's Chapel

Mr. G. S. Kester, Jr., sends the report for the school at Gay's Chapel. He says there were 39 children, with six workers. Frequent teachers' meetings helped to insure the success of the school.

Pineville

From Miss Martha Squires comes the report of a school in which 22 Methodist children and nine workers joined forces with others in the community for a vacation school. They had many happy times together, and learned that much will carry over into their regular church school. All nine workers were regular church school workers.

Lenoir

Mrs. Mark Goforth says, "This was a new venture for Lenoir. We see mistakes that can be remedied easily another year, but we feel that the school has been very much worth while. We want to form an organization much earlier next year." This was a two weeks' school, uniting several denominations. There were 210 children enrolled.

Upward

Rev. Robert M. Varner sends the report for the school at Upward, in which there were 40 children and two workers. These children had many pleasant and profitable experiences.

Edneyville

Another report from Rev. Robert M. Varner! In this school there were 44 children with three workers. The work of vacation schools will do much for the regular church schools.

Rutherfordton

Mrs. W. S. Harrill sends a report that shows good planning and excellent work done. There were 48 children and 12 workers together for two weeks. Mrs. Harrill gives suggestions for improving the school another year, which show that good work is being done at Rutherfordton.

Newton

Miss Cornelia Setzer sends a report of this school. She says that there were 85 children and 13 workers. These fine workers are doing much to help their children grow.

South Lenoir

Mrs. C. A. Childers reports that there were 75 children enrolled in the school at South Lenoir, with seven workers in charge. They had many happy times working and playing and worshipping together.

Lexington

Mrs. A. E. Brannock reports a two weeks' school, and says there were 118 children enrolled, with 11 workers in charge. Mrs. Brannock says, "I am sure that we had the best vacation church school that we have had—in interest, attendance, and co-operation. One reason for this is that more preparation was made and interest was high before the school began. Much and lasting good was accomplished."

Bessemer

Mrs. R. E. Lowdermilk lists a number of interesting activities engaged in during the school at Bessemer. There were 12 workers and 75 children who came together for two weeks.

First Church, Hickory

Miss Nelle Fox sends an enthusiastic report of the school in Hickory. There were 120 children, who met with 16 teachers, for two weeks of profitable times together.

Forest City

Mrs. Arthur McDaniel reports another two weeks' school. She says there were 67 children and 11 workers, and they expected that much good will carry over into the regular church school.

(Continued on Page 20)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GONE WITH THEIR FRIENDS

After several weeks of investigation and preparation about 300 of our boys and girls have just got away for their summer vacations. Our children and youngsters have been in a stir of excitement for the last several days. To be able to go away on a visit has given them much delight and great satisfaction. Even to one who has become accustomed to continual scenes of joyous times with children there came a fresh instance of joy as the chattering youngsters gathered for their bus rides, train trips and journeys with their friends in automobiles. The older boys and girls packed their belongings in new suitcases while the younger members of the family were content to use cardboard boxes for storing their clothes while away. The fartherest journey was to St. Louis while a number of children are having vacations close by in the city of Winston-Salem. We are glad for our youngsters to have this outing, giving joy to themselves and a satisfaction to those with whom they visit.

CLOSED COTTAGES

It is unusual to see a closed cottage at the Children's Home. It is usually filled with the bristling life of enterprising youngsters. But today over half of our cottages are closed. The house mothers are away on their vacations and the children are visiting their friends. Only five of our homes have children in them. For two weeks the tired but loving, painstaking house mother can be away from the Children's Home in refreshing rest and recuperating strength.

GOING TO CAMP

Nearly 100 of our children are still here. There was no place for them to go on a vacation. But they aren't worried about it. Rather, they are enthusiastic over the anticipation of a week of camp life at Camp Fellowship over on the Catawba river. These boys and girls will leave the Children's Home Monday morning, August 8, and will return Saturday, August 13. Already the clothing has been selected, the camp equipment prepared and there only remains the elapsing time before the going process will begin. Every youngster at the Children's Home, except a few members of the baby cottage family and possibly a few children who are slightly sick, will be privileged to have a trip somewhere this summer with all the joy that goes with it. Camp Fellowship has been constructed through the efforts of Superintendent Joseph B. Johnston, of the Presbyterian Orphans' Home at Barium Springs, and he has kindly arranged for the children from Mills Home, at Thomasville, the Junior Home, at Lexington, and our children to have a week's outing at this camp. Of course the Barium Springs children have had ample access to the camp throughout the summer.

ANXIOUS TO KNOW

These lines are being written Sunday afternoon of July 31, a fifth Sunday and a Children's Home Sunday. Of course we are wondering what our friends in the church schools throughout our conference have contributed on this day for the welfare of our boys and girls. We shall watch the mails with a good deal of anticipation as the days of the week come and go. We shall hope that when Miss Taylor, our office secretary, returns from her vacation there will be an outpouring of contents from envelopes which will cause us to have the happy assurance



Everybody loves a lover

that we can go along with the work of raising promising boys and girls. Our minds and hearts are filled with grateful thanks for our friends and for our friends' contributions.

HONOR SOCIETY

There will not be another fifth Sunday before the convening of our next annual conference. Our income from our friends from now on will channel through the ten per cent apportionment contributions and individual gifts. Ten per cent apportionment receipts have been very light during the past several weeks. However there are a few congregations having paid their apportionment in full since last report. They are entitled to be full-fledged members of our honor society and we are herewith listing them on our roll of honor. Kindly note the congregation and the pastor in charge:

Cotton Grove, Linwood circuit, Rev. R. F. Huneycutt.

Marion Mills, Rev. A. Burgess.

Elizabeth Chapel, Dellwood circuit, Rev. J. C. Stokes.

Olin, Olin circuit, Rev. D. H. Rhinehart.

THE BOY AND HIS RABBIT

The picture this week is that of Richard Crump and his pet rabbit. Richard is one of the many boys who now have rabbits here at the Children's Home. In fact we have a sort of a rabbit epidemic. The number of rabbits has been like all things where children live in congregated groups—in abundance. Occasionally a dog comes along and does away with some of the rabbits but they seem to reappear about as fast as they go away. Pens and enclosures have been made as dog-proof as possible and the rabbits have been fed plenty of food and given a lot of affection, so they grow and multiply, much to the joy and satisfaction of our boys and girls. Richard, who sponsors the rabbit, is himself sponsored by the Builders' class of Central, Spencer.

CAUSE FOR CELEBRATION

Girls in the High Point cottage are celebrating over having paid their church pledges in full. Every girl in the cottage and every girl having moved from the cottage this summer to another cottage has the satisfaction of having paid one month's honorarium to the church budget. It is a custom among our boys and girls to give each year an amount equal to one month's honorarium to their church budget. These payments are made through the aid of specially prepared envelopes and a separate recording is made in the office of Centenary Methodist church. Many of our boys and girls in other cottages have paid their pledge in full for the year but so far the High Point is the only 100% group having made this good record. Most of our boys and girls give willingly, but we have some who fail to pay their pledge until the last Sunday before the minister goes to conference. Our congratulations have been extended to Miss Barr, house mother, and the girls in the High Point cottage.

KEEPING FAITH

I trust I am not betraying any confidence in quoting from a letter just received from Mrs. H. L. Millner, of Morganton. It is typical of the loyalty, love and devotion of both her and her good mother: "My mother, Mrs. A. G. Lyman, who died last October at the age of eighty-nine, always had a keen desire to do something for the Children's Home. Through the later years of her life her financial affairs were not in such a state to permit this, but she made the request that if it were possible after her passing, the Home might benefit, even though it might be in a small degree, from this wish of hers. The business of settling her affairs is still far from being finished, but, as one of her heirs and executors, I can send now the small sum enclosed, with the hope of adding to it from time to time in the future. My mother always read your column in the Advocate with deepest interest."

The knowledge of God without that of our wretchedness creates pride. The knowledge of our wretchedness without that of God creates despair. The knowledge of Jesus Christ is the middle way, because in him we find both God and our wretchedness.—Pascal.

THE METHODIST ORPHANAGE

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MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

We are still in a receptive mood for Octagon soap coupons. Occasionally friends send us coupons, and others ask if we can use them. I would like for everybody to know that we can use them to good advantage, and that any number sent to us will be sincerely appreciated.

* * * *

Mrs. Nellie B. Rives writes as follows about the visit of our singing class to the Robersonville Methodist church on the fourth Sunday in this month: "Our superintendent, Rev. A. S. Barnes, was with us in our Sunday morning service at Bethel with Rev. W. L. Clegg's congregation. Mr. Barnes will write of our visit, but I will say that we were delighted to be with our friends here. I was graciously entertained in the home of Mr. and Mrs. Herbert Rives, with other invited guests. Our evening appointment was with Rev. R. N. Fitts. We enjoyed very much our visit with this congregation, and our Baptist friends who visited with us. The pastor called in the service in his church and came to worship with us. I was told that many people were turned away from the church because of lack of room. The membership of the church is not large, but they are faithfully working on. Mr. W. H. Adkins is superintendent of the Sunday school, and good work is done here. I had the pleasure of being entertained in their home. Mrs. Adkins makes a gracious hostess. This was a very rainy day, yet an enjoyable one for the class."

* * * *

Having lived in this home for seven years has been a privilege and a blessing and an honor to me which I sincerely appreciate from the depths of my heart. I truly hope that I will live such a pure and honest life that it will help others to see and live by the great standards which I have been taught. I will never be able to put back into the home what I have received from it, but I will always remain loyal and faithful to the beloved home which has made me what I have grown to be.

As I leave I want to thank Mrs. Mary Burwell Allen, of New York, for the wonderful contribution which she has so generously given to our home. I can truthfully say that I know no person on earth with a more Christ-like heart. During my stay in the lovely furnished cottage I have often been inspired by the little, but great, things that Mrs. Allen had to say to us when she visited us.

I also find it my duty to recognize Mrs. Nellie B. Rives and Miss Bessie Gaddy as well as the other workers of the home who have spent day in and day out trying to teach me to live as Christ would have me to. I truly hope some day that I can be a benefit to them in return.

I also want to thank the Prospect church missionary society, on the Yanceyville charge, which has clothed me faithfully during my stay at the Methodist Orphanage.

Mildred Bradshaw.

* * * *

Only those who are familiar with our home have an adequate understanding of the multiplicity of things that our boys and girls are called upon to do every day. During the summer our boys have to haul a million and a quarter pounds of coal for our winter consumption. A group of boys have to milk more than a hundred gallons of milk each day, and keep the dairy barn in first class condition. The crops have to be planted, cultivated and harvested. Our large campus of sixty acres has to be kept in an attractive condition, grass mowed and driveways kept up, the laundry engine going, boilers for kitchen and ice plant, and other things too numerous to mention. We are training a number of boys to be good dairymen, truckers, carpenters, plumbers and electricians. Of course, our girls are equally as busy as our boys, with the domestic duties of the home, as all the work is done by them under supervision. The above facts go to show that our boys and girls are getting vocational training in carrying on the Orphanage activities, while a number of the older boys are serving their apprenticeship down street in plumbing, radio, electrical work, and learning to become store managers. We experience no difficulty whatever in getting positions for all our boys and girls who finish high school, as they are prepared to accept positions of various sorts. Occasionally we get boys and girls who have no ambition, and are shiftless and untrustworthy. This fact makes it hard to place them. It makes no difference how much vocational and high school training such boys receive, they will always experience difficulty in securing and holding a position. More than fifty of our former sons and daughters are living in Raleigh, filling responsible positions in a most satisfactory manner.

* * * *

That was a great privilege that was mine on the fourth Sunday in July to visit Bethel Methodist church, which was my first pastorate. I was happy to greet several of my former parishioners, whom I had learned to love many years ago. Many changes have taken place since I was pastor of the church. Through the years the church has enjoyed steady growth, and it is now one of our strong stations. The town of Bethel has twelve hundred population. The beautiful brick church that was erected several years ago would be a credit to a town of ten or fifteen thousand population. The membership of the church numbers many very substantial and outstanding citizens of the community. The Reverend W. L. Clegg is the popular and much beloved pastor of this beautiful church. He was a

Continued on page 23

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North Carolina Conference Woman's Page

MISS MARY E. GARDNER, Editor, 206 W. Edenton St., Raleigh

After 12 years of service Mrs. Plyler feels that she must needs relinquish her duties as editor of this page. To attempt with mere words to pay tribute to her and to the faithful, sacrificial and efficient service which she has rendered the women of the N. C. Conference missionary societies would be a task too difficult with results too inadequate. Truly she has served in a large and influential capacity and the heritage which she leaves those who have come to know and love her and her writings, is one which will be of untold and lasting blessing. As she goes about the Father's business in her own church and in other fields of service in our conference she will continue to have the good wishes and love of each of us.

As her successor I solicit your prayers that I may prove worthy to wear the mantle which has fallen upon my shoulders. I beg your co-operation in order that I may be able to give to you and others the interesting and helpful news which will make our page a mighty force for good in the cause of the great missionary enterprise. With your help and in the Master's name we can bear much fruit for Him.

—M. E. G.

FAYETTEVILLE DISTRICT HONORS EULINE SMITH

On August 20th, Euline Smith will sail for Korea, where she will resume her work as missionary evangelist. During her furlough it has been the delightful privilege of many of the women in the N. C. Conference to hear her speak and to come under the influence of her radiant personality. Miss Smith returns to her work with the love and prayers of the women of our conference. One of her love gifts was presented by the Fayetteville district. In appreciation of this gift, she has written Mrs. D. C. Lawrence, district secretary:

"How generous you have been with your love and gifts. When I think of all that has been done for me, I feel most unworthy. Won't you please tell the women that I do appreciate their confidence in me and hope to do better work because I know so many of them individually? At present your gift has paid my building and loan, bought an electric iron and some things at the dime store. Eventually it may go into an electric refrigerator or it may be used for a three-days sight-seeing trip through the Canadian Rockies. I am glad to belong to this district. I again thank each of you and love everyone."

That the Fayetteville district is active and that the work is going forward there is evidenced by the recent organization of four new auxiliaries, namely, Bethabara on the Stedman charge; Lemon Springs; Hope Mills and Hebron, Mount Gilead, Route 1. Congratulations, Fayetteville district, and a hearty welcome to these new auxiliaries into our conference.

JOINT ZONE MEETING IN DURHAM

(Continued from last week)

Durham and Person

Durham and Person zones met jointly the third day at Rougemont, when Mrs. J. C. Dailey, of Durham, former zone leader, presided for the morning in the absence of the leader, Mrs. J. E. Patrick, who could not attend. Mrs. H. B. Porter, Durham, acted as secretary. Mrs. J. M. Carver, Rougemont, gave the welcome, and Mrs. C. C. Carrington, of Lakewood, held the devotions on Christ's injunction to Peter: "Feed my sheep." Roll call showed only Branson, Carr, Andrews, and Stem absent in the sixteen societies; reports were gratifying, and progress most evident.

Miss Tuttle spoke an hour on her work; she prefaced it by saying she had noticed in reports everywhere how much the women are doing for their church, their parsonage, their OWN folks; she said while that is necessary to an extent, it is no more than the heathen do; she said if we are good Christians we are not content to go only the first mile; we will go the SECOND, and this second leads us FAR from North Carolina.

Mrs. W. D. Lindsay, West Durham, gave "The Efficiency Aim"; Mrs. Nicks "World Outlook"; and Mrs. J. D. Lee, "Christian Social Relations." Rev. M. W. Lawrence gave the benediction, after a large number of ministers and visitors were presented.

Mrs. W. M. Fox, Roxboro, Person leader, held the afternoon session, with Mrs. Ivy Cridlin, of Oak Grove, as secretary. Miss A. B. Crowder, Oak Grove, gave the devotions, and Mrs. H. K. Sanders, Roxboro, ably presented mission study. Mr. Kendall Street, of Roxboro, accompanied by Mrs. Edgar Massey, Roxboro, sang a lovely solo.

Mrs. Chadwick made a short talk, and led an interesting discussion on the work. Mrs. Dailey Frederick, of Roxboro, gave "Young Women's Circles"; Mrs. J. R. Puryear, of Longhurst, the newest society, with a large delegation, told why they had organized, and later were awarded the loving cup for attendance. Mrs. Arch Hamlin, of Warren's Grove, also a new one, told how happy they had been to have the attendance award earlier. Roll call showed all of the nine societies represented except Hurdle Mills, and reports showed steady growth and interest. Miss Florine Robertson, district secretary, was given a purse from the district to help defray expenses at the mission school at Lake Junaluska July 25-August 8; she was most grateful and thanked the ladies for their gift, and for continued co-operation.

Miss Robertson spoke each day on the district work. She showed the trophies won by the district for 1937 work, and complimented the women for winning them. She also spoke of the district specials, and urged the women to continue to support them.

The district has for nine years contributed to support Miss Mary Freeman, and she has recently been transferred to Columbia, and is paid by the city. Discussion was held as to another special in her place; Miss McKinnon suggested in a letter that the district send the money for Korean kindergartens as the amount given Miss Freeman will subsidize eight kindergartens. In each of the three groups the majority of sentiment was for this kindergarten work; so it has been decided that this will be adopted. The women were instructed to send their 25 cents per member for the year to Mrs. McKinne, and designate it for this purpose.

Miss Robertson asked the first day group to write steamer letters to Miss Lelia Tuttle; the second day to Miss Ida Hankins; the third day to Miss Euline Smith. These missionaries are sailing, with others, August 20 for their work, and are anxious to have steamer letters. Each society is asked to write her missionary, addressing "in care Steamship Empress of Japan, Vancouver, British Columbia," postage 3c, and mail not later than August 10.

Sumptuous dinners were served by hostess ladies at the churches; and lavish hospitality and good fellowship, supplementing the fine talks and instructive discussions, made for the district three days whose value shall be known only in Eternity.

SAILING DATES

Returning to Work

August 6. Miss Carrie Una Jackson, to Korea, on S. S. Empress of Russia, Canadian Pacific Line, Vancouver, B. C.

August 20. Misses Ida Hankins, Euline Smith, Bertha Smith, Patricia McHugh, to Korea; Misses Alberta Tarr and Thelma Fish, to Japan; Misses Ethel Bost, Mary Hood, Hester West, Lelia J. Tuttle, to China, Empress of Japan, Canadian Pacific Line, Vancouver, B. C.

August 20. Misses Kathryn Eye and Annie Laurie Winfrey, to the Congo, via Belgium and France, for the study of French, Ile de France, French Line, New York City.

September 3. Bishop Arthur J. Moore, to the Orient, S. S. Empress of Asia, Canadian Pacific Line, Vancouver, B. C.

Coming for Furlough

August 9. Miss Julia Oliphint, S. S. Empress of Japan, Canadian Pacific Line, Vancouver, B. C.

"A New Definition of Missions: An opportunity to carry Jesus into any area where he is not—whether in my heart or your heart; whether in my community or your community or whether it be in other nations."

—Mrs. A. M. Gates.

"The question is not whether we shall be able to get into the lands but whether we shall be Christian enough and sacrifiicial enough to go in."

—Bishop Kern.

"The impossible must be undertaken if we are to capture the world for Christ."—Walter Lambuth.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following beautiful poem by John Oxenham in "Bees in Amber" is found on page 3 of the Year Book for New Young Woman's Groups recently produced by Miss Estelle Haskin, Council superintendent of Literature, under the title, "Weaving Friendship Around the World":

Warp and Woof and Tangle,
Weavers of Webs are we.
Living and dying—and mightier dead,
For the shuttle, once sped is sped—is sped;
Weavers of Webs are we.

White and Black, and Hodden-gray,
Weavers of Webs are we.
To every weaver one golden strand
Is given in trust by the Master hand;
Weavers of Webs are we.

And that we weave, we know not,
Weavers of Webs are we.
The threads we see but the pattern is known
To the Master-weaver alone, alone;
Weavers of Webs are we.

NEW SOCIETY AT VALDESE

The M. E. church of Valdese, N. C., have organized a woman's missionary society. It is called "Fa-Ho-Lo Missionary Society."

The officers are: president, Pansy Jones; vice-president, Ruth LeFevers; corresponding secretary, Marguerite Victor; recording secretary, L. C. Mode; treasurer, Mrs. Maude Powell; local treasurer, Nellie Auton; secretary of Children's Work, Ruby Lowman; superintendent of Baby Specials, Ethel Rhoney; superintendent of Mission Study, Vagie Drum; superintendent of Literature, Lula Franklin; superintendent of Christian Relations, Floye Drum; superintendent of Supplies, Floe Wilkerson; superintendent of Local Work, L. C. Mode; chairman Program committee, Ruth LeFevers; chairman Spiritual Life Work, Ruth LeFevers; Membership committee chairman, Gladys Stephens; Finance committee chairman, Marie Wilson; Local committee chairman, Louise Berry.

Marguerite Victor, Cor. Sec.

NEW YEAR BOOK FOR YOUNG WOMAN'S GROUPS

Responding to a request from the Woman's Missionary Council at the 1938 meeting in Tulsa, Okla., a booklet for New Young Woman's Groups of the Woman's Missionary Society, has been produced by Miss Estelle Haskin, Council superintendent of Literature. A copy of this booklet has come to us and not only do we congratulate Miss Haskin on her splendid work, but also the young women in the recently organized groups, that such an interesting and valuable Year Book has been gotten up for them.

This booklet is for the New Young Woman's Groups that are formed "during the remainder of this year," and only new formed groups are to be supplied with the booklet, one free to each new group.

We find this booklet full of interesting and valuable information as to our Woman's Work, with well-arranged programs for twelve sessions of the group, consisting of call to worship; scripture lesson; discussion of missionary topic; hymns and prayers. Splendid articles relative to the subject of each program have been contributed by Miss Juanita Brown and others with meditations by Albert E. Barnett; a vivid picture by Mrs. W. A. Newell, former Council secretary of Christian Social Relations, of what the women of the church are doing through this department.

The theme of the booklet is "Weaving Friendship Around the World," and we are sure that the new groups of young women in our conference will enjoy the study prepared for them in such a wonderful booklet. Copies of the new booklet may be obtained from Literature Headquarters, 712 Church Street, Nashville, Tenn., for ten cents per copy.

SCARRITT COLLEGE VOICE

We acknowledge with thanks the June number of the Scarritt College Voice which is most interesting as the commencement number, bringing to us the letter of Dr. J. L. Cunninggim, president of the institution, to the friends of Scarritt; giving items from the annual meeting of the board of trustees; a description of an outstanding event of the commencement—The Hymn Festival—which was devoted to the singing of the great hymns of Charles Wesley, "thus continuing the Aldersgate celebration and recalling the emphasis on vital religious experience which enabled the Wesleys to give inspiration and direction to the evangelical revival in England and America."

There is also a report of the meeting of the Scarritt Alumni Association, a feature of which was the unveiling and presentation of three portraits.

The first was a portrait of Dr. Nathan Scarritt (whose name the institution bears), the gift of his two sons. Since both of these sons had passed away during the year, the presentation was made by Mrs. Henry S. Owen, of Kansas City, a member of the board and life-long friend of the Scarritt family, and was accepted by Dr. Cunninggim. The second portrait, that of Dr. Edmund F. Cook, president of the Scarritt Bible and Training School, 1918 to 1921, was presented by Deaconess Mozelle Eubanks, as a love gift from alumni who attended Scarritt during those years. Dr. Cunninggim accepted this portrait, expressing his deep appreciation and gratitude for the splendid work of Dr. Cook during his presidency of the training school.

Miss Leila Bagley, of the class of 1928, presented the portrait of Dr. J. L. Cunninggim, as a love gift from the alumni of Scarritt College, and it was accepted by Mrs. J. W. Perry, president of the Woman's Missionary Council and vice-president of the board.

Of special interest in connection with the commencement exercises was the commencement address delivered by Bishop Arthur Moore, whose challenging message was based on Hebrews 2: 8-9: "But now we see not yet all things put under Him, but we see Jesus." In closing he said: "If the church is to be true to the mind of Christ and in harmony with His purposes, it must set itself to the conquest of the whole world. When we, as Christians, come to accept these teachings of Jesus Christ, this talk about the Kingdom of God will come to be, not a hope, but a reality. The Bible reveals the unwavering purpose of God to bring all nations of the world into the Family of God. When Jesus said to the twelve, 'Go ye, teach all nations,' He knew that sinister forces would contest every inch of Christian progress, but there was no fear in the heart of Christ. He knew the ultimate triumph of righteousness would come."

Thirty-five degrees were conferred by Dr. Cunninggim: seventeen students awarded the degree of Bachelor of Arts; fourteen the degree of Master of Arts; and four the Graduate Vocational Diploma.

MISS MARY ORA DURHAM GRANTED FURLOUGH

Friends of Miss Durham will be interested to learn through a letter of Dr. Cunninggim to Scarritt friends that, after nineteen years of devoted service to Scarritt College as student counselor, she asked for, and was granted a furlough, beginning September first. So long has she been connected with the institution that "it is difficult," said Dr. Cunninggim, "to think of Scarritt without the presence and influence of Miss Durham, but she richly deserves the furlough granted to her." Miss Leila Bagley was chosen by the executive committee, instructor of Bible, and will be responsible also for the duties discharged heretofore by Miss Durham. Miss Bagley is well qualified for the new work to which she has been elected.

A STATUE OF CHRIST

"Bering Sea Eskimos have erected a life-sized statue of Christ. On the highest point of King Island (or as now renamed, Christ the King Island), a heroic memorial of heavy bronze looks out over the lonely sea toward Siberia. The total population of the island is 190 and the help of all the able-bodied was required for raising the three tons of bronze to the commanding summit. The statue had been donated by friends and shipped from Nome, Alaska. How astonishing has been the Saviour's conquest of our New World, with this memorial in the frozen North, the Christ of the Andes in the South, and millions of Christ-directed lives between these two statues."

—Walther League Messenger.

Let thy heart be without words rather than thy words without heart. —Bunyan.

Ministering love is the practical expression of love to God.—Harnack.

Sunday School Lesson

AUGUST 7

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Prof. Rollin H. Walker

Ruth: Adventurous Faith

Scripture—Ruth 1:6-18

It does not take insight on our part to see the pathos and beauty of the story of Ruth, but it did take insight for the Jewish writer of the book. Breathing, as he did, an atmosphere of deadly race prejudice, he yet could see in a Moabite maiden a sermon for the good of Israel.

The story takes its place along with that of Naaman the Syrian, whose faith in the Jewish prophet Elisha put to shame the unbelief of Elisha's fellow countrymen; the story of Jonah, when the quick repentance of the Ninevites under his preaching rebuked the hard-hearted hostility of the Jews against their own prophets; the story of the Good Samaritan, whose kindness to a Jew puts to shame the priest and the Levite who passed by on the other side.

In short, the story of Ruth is a bright star of hope in the great firmament of cosmopolitanism and broadmindedness which can be seen through Holy Writ, in spite of certain elements in the Jewish law which pointed otherwise. Its spirit is a foreshadowing of Christ's outstretched arms of invitation and blessing upon all men of all races.

Contradictions of Experience

The narrative illustrates that strange combination of experiences in human life that seem to say God is different to the sufferings of his children, and evidence on the other hand that shows his sympathetic and minute care for them.

Elimelech and Naomi and their two sons were driven from the land of promise by famine. And then Naomi saw first her husband, and then one, and the other of her sons, pass away. Left desolate and poverty stricken among strangers, she thought God had deserted her. The Moabite wives of her two sons, however, were kind to her, and as she started back empty-handed to her native land, they followed on the way.

When Naomi decided that in their sympathetic Oriental courtesy thay had gone far enough, she stopped, told them to go back now to their mothers' houses, prayed the blessing of God upon them for their kindness to her and to her dead. They both said, "But we will go with thee." But she said, "No; I have nothing to offer you. The Lord grant that ye may find rest, each of you, in the house of her husband." So Orpah kissed her mother-in-law, and turned her steps back to her own people.

But Ruth would not be shaken off. "Thy poeple shall be my people, and thy God my God," she said, "and nothing but death shall part us." She chose poverty and exile in a foreign land, whose people were intensely prejudiced against outsiders, and for the sake of an elderly mother-in-law and the higher ideals for which she stood. Here is one of the most remarkable examples of devotion in the biblical record.

When they came to Bethlehem the whole town was moved. Naomi had evidently been a strong character, and the ten years of absence had not caused her fellow townsmen to forget her. "Call me not 'Naomi' (the Hebrew word means 'pleasant'); call me 'Mara' (the Hebrew word for 'bitter'), for the Almighty hath dealt very bitterly with me . . . and hath testified against me." Here we see the grim old Hebrew doctrine that trouble is a sign of Jehovah's wrath. It is a notion prominent in the Old Testament.

There was a merciful provision in the law of Moses that no one should forbid the poor from following up the reapers, and gathering the stray heads of grain that they left. And so Ruth bravely went forth to get a little food for herself and her mother-in-law. She was exercising an ancient right and showing a striking devotion.

Hebrew Faith and Providence

And now comes in the Hebrew sense of a divine providence. Her "hap," according to the story, was to glean in the field of Boaz, who was a near kinsman of Elimelech. He must have been a good man, for when he visited the reapers he greeted them with the word, "The Lord be with you," And they answered, "The Lord bless thee." (How different from the spirit which so often prevails today among employers and employees in our days!)

The attention of Boaz is at once attracted to the lonely maiden who is gleaning after the reapers. "Whose damsel is this?" he questioned his servants. They told him that it was the Moabitess who came home with Naomi. And now, like the true literary artist, the author of the book, who has left out numberless details that might be of interest, but which would not bring out his main point, begins to go into the minutest detail, because he is approaching the crisis of the story.

A Happy Ending

Boaz told Ruth not to reap in any other field but his own, and at noontime she was to eat with the reapers. We note that she carefully saved what was left over of her portion to take home to Naomi. And so the love story hastens on to its consummation. Boaz marries Ruth, and the last scene in the story is of the happy old Naomi with Ruth's child in her arms, and all the women congratulating her and saying her daughter is better to her than seven sons. Thus Ruth became the ancestress of David, the king in whose line was the promise of the coming Messiah.

How much better and more effective is the kind of preaching which is contained in a beautiful and artistic story than sermonizing which is didectic and dry, and fails to reach the listeners. Uninspired preaching lacks the lasting quality of this Old Testament story, which has lived as a masterpiece through the intervening centuries.

The conduct of Ruth and Naomi illustrates that splendid paradox in the biblical religion which recognizes the hand of God in everything, and yet at the same time with utmost energy and shrewdness fulfills every condition of success. Ruth worked untiringly during the entire harvest and carried out the audacious advice of her mother-in-law at the end of it all.

And this principle applies to the whole of life. The biblical viewpoint is expressed in Paul's words, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—Northern Advocates.

W. N. C. BOARD OF EDUCATION

Continued from page 15

New London

Mrs. Lillian Crowell reports this school at New London. There were five workers, all of whom are regular workers in the church school! These fine workers had many good times with the 33 children who came together for two weeks.

Maiden

From Maiden comes a report of a successful school. There were 67 children enrolled with five workers. Several workers' meetings before the school, as well as during the time of the school, helped to make it successful.

Matthews

Mrs. Rea Lemmond sends a report of the school at Matthews, and a good one it is. All the nine workers were regular church school workers, and they met for two weeks with 45 children.

Yadkin

Rev. E. W. Needham sends a report of the school at Yadkin, of the East Spencer charge. Sixty-seven children had two weeks of happy and profitable experiences with five teachers, all of whom were regular church school workers.

Lake Junaluska

Rev. J. H. Carper is most enthusiastic about vacation schools. The school at Lake Junaluska was two weeks in length, with 70 pupils enrolled, and nine teachers. He says much good was accomplished in this vacation church school.

Central, Albemarle

A most enthusiastic report comes from Miss Mary Gulledge, director of the school. There were 114 children and 24 workers. All members of the church school co-operated in the finest possible way. Twenty people acted as a transportation committee, and two adult classes financed the school. Miss Gulledge says, "We feel that the vacation school gave the children a real experience in Christian living."

More and more reports are coming in. Please let us have yours, and tell us about the good things you are doing. If you have good kodak pictures, showing vacation school activities, won't you share them with us?

Elizabeth Oliver.

In necessary thing unity, in doubtful things liberty, in all things charity. —Latin.

Children's Storyland



HIS FIRST BUFFALO

By Greda Gaskin Bidlake

"Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I. "So you each want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

"Oh, tell us it!" exclaimed all three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians, too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind, covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in th distance every day or so. One night when the wagon train made camp on the bank of the Platte river and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkins' brother began crying for a drink."

"Bring up a bucketful from the river," said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. The men fired at the huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still ,too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"Oh, don't let him get her, Aunt Nan!" begged kindhearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who ahppened to be riding an an extra hand to help with the freight. He had heard Mrs. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody—"

"Buffalo Bill!" cried wee Billy.

"That's who it was, though he wasn't called by that name yet. He ran out, rifle in hand, and, sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl, who broke out sobbing in relief."

"Goody!" cried the children.

"Didn't everyone think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest, too, and no one that day or ever afterwards heard the great scout of the plains boast."—Presbyterian.

THE PUPPY

What is it chews my mama's shoes,
Wiggles his tail like he had good news?
The puppy.

Who's in the way right under our feet,
Teases the cat and won't let her eat?
The puppy.

What is it licks us smack in the face,
Totes curious bones all over the place?
The puppy.

Who drags stockings way under the bed,
Yelps and whines when he wants to be fed?
The puppy.

What worries mama till I hear her say:
"You've got to give that thing away?"
The puppy.

Who runs and rips with all his might,
And, mistreated, makes me want to fight?
My puppy.

—G. G. Maughan.

TURN ABOUT IS FAIR PLAY

By Hilda Richmond

Two pairs of dirty hands motioned to Betty and Bob to keep very still, and when the two guests were seated at the edge of the brook dabbling their feet in the waterJoan told why they had wanted them to keep quiet. "Mr. and Mrs. Day are coming to visit your mother and ours, and if we keep very quiet, and play down here maybe they won't find us."

"It is such hard work to clean up and be introduced to visitors," said Ray. "We heard what mother said over the telephone, so we slipped out and came down here."

"Goody! Goody!" said Betty. "We'll keep as quiet as mice."

"Mr. and Mrs. Day are only going to stay a short time, so there is no use in getting cleaned up and going in," said Ray. "It's no fun anyhow listening to big folks talking."

"I think—that is maybe our mothers will not care if we stay away," said Bob.

"Well, I don't know about that," said Ray. "Mothers like to show off their children, I guess."

"If we don't hear them calling we can't go," said Bob. "I'm glad you told us."

"But if we were up at the house we could make lemonade and the boys could pass it," said Joan. "You know mother always has something nice when we have company."

"So does my mother," said Betty. "Let's go without telling and clean ourselves up nicely and then we can show that we appreciate what our mothers do for us."

"Of course that's what we ought to do," said Bob after thinking a minute.

"Our mothers never run and hide when we have our friends to play with us," said Ray.

And so it happened that there was no argument that day about getting cleaned up, and the boys were very proud to pass the tinkling glasses on the best tray while the girls followed with nice little cakes. But the best part of all was what the mothers said and how they looked after the guests had driven away.

"If we had known how much they cared we might have done it long ago," said Betty.

"Well, now that we do know it let's do it always," said Bob.—Michigan Christian Advocate.

NORTH CAROLINA
Christian Advocate

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M. T. PLYLER } ..... Managers

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SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Sandy Mush ..... August 1-10
Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

August

Stem, Calvary, 11 6
Mt. Tirzah Ct., Hurdle Mills, 11 7
Rougemont Ct., Riverview, 3 7
Trinity, 8 9
Branson, 8 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

August

City Road, 11 7
First Church, 11 14
Path, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

August

Rockingham, 8 10
Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

August

Morehead City, 11 7

September

Ocracoke-Portsmouth, Ocracoke, 7:30 7
Atlantic, Cedar Island, 11 10
Straits-Harlowe, Harlowe, 11 11
Newport, Newport, 3 11
Beaufort, Beaufort, 7:30 11
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Fox's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goa's Da'e and Check-up Meeting, Kinston ..31

November

Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Four Oaks, Sanders, 11 7
Fuquay, Cokesbury, 3:30 7
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

August

Northampton, Rehobeth, 11 7
Conway, Severn, 8 7
McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

August

Candler, Laurel Hill, 11 6
Black Mountain, 11 7
Fairview, Betheny, 3 7
Candler, Pleasant Hill, 8 7
Laurel, Mt. Pleasant, 11 14

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

August

Myers Park, 11 21
Monroe Central, 8 21
Prospect, Carmel, 8 22
Hickory Grove, 8 24
Rural Trinity, 8 26
Weddington, Union, 11 28
Monroe Ct., Unionville, 6:30 28

September

Peachland, Hopewell, 11 4
Marshville, Gilboa, 3 4
Morven, Morven, 8 4
Big Springs, 8 5
Wesley Heights, 8 6
Belmont Park, 8 7
Dorita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Fairville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9
Pelkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Gastonia, West End, 11 7
Gastonia, Main Street, 11 14
Rock Springs Camp Meeting, 3 14
Park Street, Belmont, night 14
Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Boger City, night 28

September

Shelby, Lafayette St., 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

August

Centenary (sermon), 11 14
Pleasant Garden, Bethlehem, 11 28

September

Stokesdale, Mt. Zion, 11 4
Madison, 3 4
Summerfield-Morehead, 7:30 4
Battle Ground Road, Bethel, 7:30 7
Calvary, 7:30 8
Draper, 11 11
Leaksville, 3 11
Spray, 7:30 11
Jamestown-Oakdale, Jamestown, 7:30 12
Highlands, 7:30 13
Centenary, 7:30 15
Ruffin, Ruffin, 11 18
Reidsville, Main St., 7:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
Oak View, 7:30 21
West Greensboro, Muirs Chapel, 7:30 22
Reidsville Ct., Salem, 11 24
Coleridge, Concord, 11 25
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Bessemer, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29

October

Main St., High Point, 11 2
Randolph, Mt. Vernon, 3 2
Trinity, Trinity, 7:30 2
Glenwood, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Asheboro, First Church, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

July

McAdenville, Ebenezer, 11 31

August

Gastonia, West End, 11 2
Main Street, Gastonia, 11 14
Rock Springs Camp Meeting, 3 14
Park Street, Belmont, night 14
Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Boger City, night 28

September

Shelby, Lafayette Street, 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

August

Marion, First, 11 7
North Forest, North Morganton, 3 7
Glen Alpine, night 7
Whitnell Ct., Whitnell, 11 14
Connelly Springs Ct., Friendship, 3 14
Grace Chapel, night 14
Morganton, First, 11 21
Morganton Ct., Bethlehem, 3 21
Valdese, night 21
Dudley Shoals-Hudson, Colliers, 11 28
Watauga Ct., Mabel, 3 28
Boone, night 28

September

Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

August

Jackson Park, 11 14
Albemarle Ct., Oakboro, 3 14
Forest Hill, 7:30 14
Mt. Pleasant, Cold Springs, 11 21
Tabernacle, 7:30 21

Mocksville, 11 28
Cooleemee, 7:30 28

September

Rocky Ridge, 11 4
China Grove, 3 4
Woodleaf, Gays Chapel, 7:30 4
Norwood Ct., 11 10
Mt. Olivet, 11 11
Advance, 3 11
Farmington, Bethlehem, 7:30 11
East Spencer, 7:30 14
Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

October

Salem, 11 2
Norwood, 7:30 2
Davie Ct., 11 8
Granite Quarry, Bethel, 11 9
First St., Albemarle, 7:30 9

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August

Creston, Sutherland, 11 6
Helton, Baldwin, 11 7
Warrenville, Moll Creek, 3 7
West Jefferson, night 7
Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Bal. Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September

Bal. Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Maiden, Maiden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

August

Franklin Station, 11 7
Andrews, night 7
Jonathan, Shady Grove, 11 14
Clyde, Liberty, night 14
Murphy, 11 21
Murphy Ct., Rogers, 2:30 21
Bethel, Bethel, night 21
Waynesville, 11 28
Highlands, Highlands, night 28

September

Robbinsville, Robbinsville, 11 4
Bryson City, night 4
Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Fines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

August

Ogburn Memorial, Ogburn Memorial, 11 7
Hanes, Hanes, 7:45 7
Third check-up meeting for the district in Centenary Church, Winston-Salem, with Bishop Purcell to speak, 7:45 9
Lexington, First Church, 11 28
Thomasville, Trinity-Bethel, Trinity, 7:30 28

September

Centenary, 11 4
Mt. Airy, Rockford St., 7:30 4

The greatest truths are always those very ones which are the most surprisingly simple in their nature, whilst that which is artificial, contorted, and complicated, is in most cases only half true or entirely false.—Theodore Cristlieb, D.D.

These divisions should be merged into the holy name "Christians."—Albert Barnes.

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N. C. BOARD OF EDUCATION
(Continued from page 14)

the spirit of good fellowship that was manifest throughout the school."

Centenary, Smithfield

Centenary Church, Smithfield, has filed its report listing a one-week school and having enrolled nine beginners, 30 primaries, 21 juniors, and 14 intermediates. Out of 65 who attended at least three days, 55 were Methodists. Materials used in the order of grouping were: "Our Happy World," "Children of One Father," "The Land Where Jesus Lived," and "Doctrines of Our Church."

Cerro Gordo-Chadbourn

The Cerro Gordon Church, Chadbourn Circuit, has completed a one-week school. Three workers' meetings were held before the school, while there were five while it was in session. A total of 51 Methodist students were in attendance. This is the tenth school conducted at this church. Four of the four regular church school workers assisted in this school. The suggested lesson materials were used.

METHODIST ORPHANAGE
(Continued from page 17)

delegate to the General Conference in Birmingham, in May, and is honored and loved by the preachers of the North Carolina Conference. He has taken a very active part in providing a fund for the preachers who superannuate from year to year. I was glad to make a short talk to the congregation before our singing class gave the sacred concert. Due to a downpour of rain, the congregation was not as large as it would have been otherwise. Those who were fortunate enough to attend enjoyed the service very much. Mrs. Barnes and I had the pleasure of taking dinner with Mr. and Mrs. Leighton Blount, who is one of the leading business men of Pitt county. Brother Clegg and his congregation gave the Orphanage a substantial offering as a special, which is sincerely appreciated. Practically all of the preachers and churches make a contribution to the Orphanage when the singing class is present to pay for gas, oil and the general upkeep of the car, which is to be commended. The singing class left late in the afternoon for Robersonville, where they gave the sacred concert at the Methodist church at the evening hour.

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that it is the firstfruits of Â-chā'ĭà, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit your- | the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.

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In Memoriam

KEEVER—Miss Mamie E. Keever, an almost constant sufferer, went home to be with her Savour in the early spring. Mamie's thought and conversation were ever concerning the kingdom's work. She is missed in the community and especially in old Marvin church on the Rock Springs circuit. Her life was a benediction to all who knew her. We are looking forward to meeting her in our Father's house, where friends and loved ones shall live forever in glorious fellowship with Jesus Christ. Mertis O. Ballard.

GARRINGTON—Mrs. Sallie Gerrington, age 78, died at the home of her daughter, Mrs. Harry Smith, Shawboro, N. C., July 18, 1938. Funeral on the 19th at the home by her pastor, Rev. J. L. Pierce of Shiloh Baptist church, and Rev. M. W. Maness of Perkins Methodist church. Though a Baptist, when she came in our midst she attended Perkins Methodist church. She was twice married, twice widowed, and leaves seven children, several grandchildren and great-grandchildren, and two step-children. She provided for her household from the fruit of her hands. She was an invalid over two years from a fall; was patient and uncomplaining. We laid her to rest near her old home, Riddle, N. C. Like Paul "she hath fought a good fight, she has finished her course." There is laid up for her a crown. A good woman is gone.

A Friend.

ANDREWS—Mrs. Irene Thompson Andrews was born October 4, 1876, near what is now Fairmont; joined the Trinity Methodist church of Fairmont at the age of 13 years; was married to John Marshall Andrews January 22, 1896. Departed this life April 27, 1938, at her home near Fairmont, Robeson county, and her body was interred in the family cemetery near by the following day.

The funeral services were conducted by her pastor, the late Rev. John E. Blalock, assisted by her presiding elder, Rev. W. A. Cade, and the writer.

The following survive her: The husband, John Marshall Andrew, Misses Lennie and Elizabeth Andrews, Mr. Berry and Raymond Andrews of the home, Mrs. J. W. Ashe and Mrs. Raymond Rogers of Fairmont, Mr. Alex. Andrews of Clinton, and Rev. C. J. Andrews, member of the N. C. conference, Warsaw.

Neill B. Johnson,
Former Pastor.

HELMS—On May 14, 1938, our brother and co-worker, Mr. H. A. Helms of Mineral Springs, Waxhaw charge, passed into the great beyond.

Brother Helms was a charter member and trustee of the Mineral Springs church since its foundation and served continuously as superintendent of the church school or as steward. He was genuinely interested in the work of the church and labored unceasingly to broaden its scope and influence. His was a labor of love and therefore a source of pleasure to himself and others.

Brother Helms was a good citizen in the true sense of the term. He was industrious, provident and generous, a devoted husband and father. He opposed the forces of evil fearlessly and vigorously wherever he met them, and lived among his neighbors a life so exemplary that it gave him a high place in the esteem of all. His influence in life was far-reaching; in death it lives on to bless those who knew him. We deplore his passing; we sorrow with his family; we have lost a friend whose life was a benediction. He will be greatly missed by his church and community, but his life and influence will continue to be an inspiration to us.

IN MEMORIAM

In memory of my dear husband, J. H. T. Callaway, who departed this life two years ago, August 10, 1036. How I miss you no one knows. On March 2, 1893, we started life's journey together and now I am traveling the last mile alone, but some day I'll meet you to part no more. The children are so dear, but you were so near. With a broken heart and tear dimmed eyes I stood at your grave and wondered why it is so. But some day we'll understand. Some may think you are forgotten, but I think of you more and more each day. You were so good to all of us. With a smile on your face and a wave of your hand you have wandered into an unknown land.

Mrs. J. H. T. Callaway.

RESOLUTIONS OF RESPECT

We, the members of class No. 4 of the Grifton Sunday school, wish to pay tribute to the memory of our friend and class member, Willie Gray Dennis, whom God in his all wise and loving power saw fit to remove from us on June 16, 1938. Therefore be it resolved:

First, That we as a group feel our loss and stand with bowed heads at his going.

Second, That we extend our sympathy to the family in their grief and leave them to the Father's loving care that he may lift the gloom from their hearts.

Third, That a copy of these resolutions be sent the family and to the North Carolina Christian Advocate for publication.

Mrs. George C. Sugg,
Conrad Hart,
Courtney Patrick.

IN MEMORIAM

Mrs. W. A. Gibson, one of the oldest members of Williamson's Chapel and the oldest member of our missionary society, passed to her reward a few weeks ago. Her life was one of devotion to her home, her loved ones, to her church and to God. Mrs. Gibson loved children and delighted to teach the little ones in our church school.

The floral offerings under which she was laid to rest attest to the esteem of friends and neighbors.

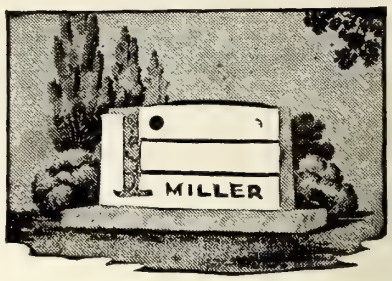
Mrs. Lem Caldwell,
Mrs. Lonie Sherrill,
Miss Mertis O. Ballard.

IN MEMORIAM

In the recent home going of Mrs. John T. Bumgarner, Williamson's Chapel lost a loyal member. Mrs. Bumgarner had been making preparations for this home going since childhood. She had her trials and burdens, but in the words of a former pastor, "she carried her cross with a smile. She lived for her children, her husband, her home, her church, and her Lord."

We miss her as one whom we loved, and because of her devotion and loyalty shall strive more zealously to so live that we shall meet her in our Father's house.

Mertis O. Ballard, Chm.
Mrs. Lonie Sherrill,
Mrs. Lem Caldwell.



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NORTH CAROLINA
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Volume 83 GREENSBORO, N. C., THURSDAY, AUGUST 11, Number 32

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Immortality Of Hope

Cease, every joy to glimmer on my mind;
But leave, oh leave, the light of Hope behind!
What though my winged hours of bliss have been
Like angels' visits, few and far between:
Her musing mood shall every pang appease,
And charm, when pleasures lose the power to please.
Yes, let each rapture, dear to nature, flee:
Close not the light of Fortune's stormy sea—
Mirth, Music, Friendship, Love's propitious smile,
Chase every care, and charm a little while;
Ecstatic throbs the fluttering heart employ,
And all her strings are harmonized to joy.
Eternal hope! When yonder spheres sublime
Pealed their first notes to sound the March of Time,
Thy joyous youth began—but not to fade—
When all the sister planets have decayed;
When wrapped in fire, the realms of ether glow,
And heaven's last thunder shakes the world below,
Thou, undismayed, shall o'er the ruins smile,
And light thy torch at Nature's funeral pile.

—Thomas Campbell.

BUSY AUTUMN BEFORE BISHOP PURCELL

May I ask your indulgence as I send this message through the Advocate to our ministers and members in the Episcopal district of the Carolinas? It has been my privilege to visit throughout all four of the conferences the past ninety days attending many meetings and preaching three or four times a week. I have been most cordially received everywhere, and wish to register the appreciation of a grateful heart.

The busy autumn is just before us and the conferences are not far away. It seems proper for me to give my schedule from this date so that all concerned may know where I shall be until after the conferences meet. This will also serve to notify our pastors that I have no open Sundays before December 15, and cannot possibly make further engagements. My itinerary is as follows:

August 9 noon. Children's Home, Winston-Salem.
August 9 p.m. District meeting, Centenary, Winston-Salem.
August 10. Charlotte.
August 11-16. Lake Junaluska, Colonial Hotel.
August 17, a.m. Pleasant Grove Camp Meeting.
August 18-20. Birmingham, Ala., 516 N. 22 St.
August 21. Columbia, Alabama.
August 22-24. Troy, Alabama.
August 25-29. Gadsden, Alabama.
August 30. Lake Junaluska, Terrace Hotel.
September 4. Manteo, Roanoke Island, N. C.
September 7. Board of Church Extension, Louisville, Ky.
September 9, a.m. Presiding Elders W. N. C. Conference, Statesville, N. C.
September 9, p.m. Dedication Fairview Church, Davidson, N. C.
September 11, a.m. Saluda, S. C.
September 11, p.m. Greenville, S. C.
September 12, p.m. District Meeting, Greenwood, S. C.
September 13, a.m. Meet Presiding Elders Upper S. C. Conference.
September 13, p.m. District Meeting, Anderson, S. C.
September 16, a.m. Wilmington District Conference at Carvers Creek Church.
September 16, p.m. Grace Church, Wilmington.
September 18, a.m. Dedication of Rainbow Church on Hookerton Charge, N. C. Conference.
September 25, a.m. Dedication of Carraway Memorial Church, Greensboro.
October 2, a.m. Wesley Memorial, High Point.
October 2, p.m. Dedication of two churches, High Point.
October 5, a.m. Meet Presiding Elders of the N. C. Conference at Goldsboro.
October 9, a.m. Burlington.
October 11, a.m. Meet Presiding Elders of the S. C. Conference at Orangeburg.
October 16, a.m. Edenton Street, Raleigh.
October 16, p.m. Central Church, Raleigh.

This will bring us up to the meeting of the Western North Carolina conference at First church, Charlotte, October 20. I shall be very glad to meet any interested parties, pastors or laymen, at any of the above places and dates, except the Sundays, which are usually very much occupied with the regular services.

I am greatly concerned that this first year of my administration may be a success from every standpoint. First in importance is the number of professions of faith. Let us all put in the sickle and reap the ready harvest. Another cause which I look upon as most urgent is the current campaign to increase the church school attendance. All four of our conferences report increases, but we have a great distance to go before we enlist enrollments equal to our membership. Of course the benevolences will receive your loyal support. Let our pastors explain in detail each cause represented in these sacred funds. The new law enacted at Birmingham makes it the responsibility of the pastor and the charge lay leader to do this before the quarterly conference fixes the acceptance for the year. Some of our churches fix their budgets before the annual conference meets. Care should be taken to see that this new disciplinary provision is met in each instance. (See paragraph 279, New Discipline).

Finally, I desire that we shall cultivate a sense of comradeship and spiritual kinship in Christ. We are engaged in the holiest task ever committed to men. My earnest prayer is that I might be "among you as one that serveth." Together we can accomplish great things, and in their accomplishment we shall have the joy of beloved fellowship.

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:3-6).

Clare Purcell.

A SOLAR PLEXUS

The result of the liquor control vote in Catawba county is a sweeping victory for the drys. It means that not many more county elections will be called in the western part of the state. The temper of the people in the west is different from those in the east. There are 20-odd counties in the eastern and central part of the state where there are liquor stores. There are none in the west, but Tom Bost says the liquor manufacturers are looking to Rowan and Buncombe as the next counties where they will try to set up ABC stores, Buncombe because of its large tourist trade and Rowan because of the big shop vote in that county.

With the result so decisive in Catawba county, it is not likely that there will be any early attempts at other elections. Catawba county probably reflects the sentiment of the average Piedmont North Carolina county. It is a typical county, made up of a fine farming class and a large sprinkling of manufacturing folks, too. Its background is Dutch and German Reformed. By the same token, Gaston county would never vote wet. The Lutherans and Scotch-Irish are just as dry.—Gastonia Daily Gazette.

THE TIDE HAS TURNED

Small arrows point the direction the wind is blowing, and that wind often becomes a storm of destructive dimensions and power. Local option elections in Ohio on November 2 were held in 110 localities. In the first reports the "drys" won twenty-seven elections and the "wets" only five. Later reports showed that 48 out of 63 elections were won by the drys. Preceding the date of election, forty-eight towns and 131 townships had been dry, not permitting sale of beer. Since repeal of prohibition, 241 townships in Ohio out of 307 where local option elections were held, voted dry. Out of 337 where beer was the issue, 217 outlawed it. In Kentucky, about fifty counties had gone dry, and the local option law has sustained every legal attack. In Pennsylvaian, 960 have voted dry out of 1,200 communities. A former leader of anti-prohibition forces publicly admitted that dry sentiment is making rapid progress in the United States. Steadily the dry forces are recovering strength and citizens are being convinced of the futility and wrong of all license legislation. The community which sells itself to liquor pays dearly in return for the social and economic injuries received.—Christian Advocate (Cincinnati.)

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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How could we get on without the country church? In the history of Rehobeth Methodist church in Northampton county we are told that seven ministers have gone out from that great old church. Others could boast a record equal to that. What a fine field for usefulness!

x x x

Do you know that the three years immediately following the opening of the flood gates of liquor in 1933 were the same three years which J. Edgar Hoover of the United States Department of Justice described as "the most terrible period of criminal history in the life of America"?

x x x

A little boy with a ball in his hand said to his mother, "I want to go out and play catch with God." "What do you mean by such words?" said his mother, sternly. "Why," replied the boy, "I throw the ball up, and God throws it back!" Some parents, after such words from their children, would at once proceed to explain to him the law of gravitation, especially some of these moderns who will not teach their children "Now I lay me down to sleep" lest they be terrorized by the fear of dying. Fortunately, children have more sense than some sophisticated moderns.

x x x

In the recent murder trial in Durham county, an attorney, in his speech defending the A B C officer guilty of the homicide, had some most uncomplimentary things to say about citizens of Orange, including the president of the University, for monkeying in the affairs of Durham. Could it have been possible that this attorney knew there was an effort pending for Orange to take some of the profits of Durham's liquor stores? Every one knows that the main consideration in putting these undesirable citizens, vilified as bootleggers, out of business is profits. The government runs down blockaders and rounds up illicit dealers because they fail to pay the taxes. Profits, profits, profits! He who steals profits is a criminal in the eyes of the liquor trade.

The United Presbyterian in commenting on some of the fine things Henry Ford said on his seventy-fifth birthday observes: "The most valuable thing Mr. Ford said was the fine tribute he paid matrimony. In this day when marriage is discounted and treated with contempt, it is refreshing to hear a testimony in its behalf coming out of years of satisfying experience. When asked what was the greatest day of his life, Mr. Ford answered, 'The greatest day of my life was the day I married Mrs. Ford.' "

x x x

Saturday of last week Catawba county voted almost two to one against liquor stores. Monday the commissioners reduced the tax rate from 90 to 75 cents on the hundred dollars. Judging by the record made in certain wet counties, with their boost of taxes, they would do well to vote out stores. Good for Catawba! Instead of sending hundreds of thousands of dollars out of the state for liquor; instead of increased expenses for law enforcement and court costs; instead of dispensing poison to the physical and financial hurt of the poor and unfortunate to relieve a few rich citizens of taxes, Catawba has chosen the wiser course for human betterment.

x x x

In "The Living Church," commenting on John Henry Newman and his The Pillar of Cloud which we know as "Lead, Kindly Light," a High Church clergyman observes: "The hymn has had an eventful existence. Written to be a marching song of the Anglo-Catholic movement, it is rather despised, and seldom sung, by Anglo-Catholics, because of its alleged sentimentality. I do not think it is ever sung by Roman Catholics, although it contains nothing against their doctrines. It has been adopted by Evangelicals and Free Churchmen all the world over, perhaps because, at the time he wrote it, Newman was more an Evangelical than a High Churchman." Evangelical sentiment seems to make wider appeal than High Church doctrines. This is the lesson John Wesley learned.

The Laymen in Methodism

LAST week we discussed the Ministry in Methodism, especially the place of the men on horse-back in the early days of the Wesleyan movement. This week we would give attention to the lay members and the temporal economy of the church. The crowds that flocked to Wesley in those early days following his experience of the "warm heart" became an embarrassment with which the revivalist was not able to cope. He could not himself supervise his societies and helpers from the Anglican church could not be secured. Then it was that the laymen came to the rescue. Thomas Maxfield was the first to offer help. Maxfield early became a lay preacher and from year to year the members continued to increase. So rapidly did the laymen come that by 1791 Wesley was using 541 laymen as Methodist preachers. As class leaders in England, the laymen cared for the spiritual and financial interests of the societies. In America, as exhorters, local preachers, stewards and trustees they rendered aid by preaching, supervising the societies and caring for the needy. This remains one duty of stewards.

With the present enlarged and complex life of the Methodist Church more and more use is being made of the laymen and special plans are now taking shape to have a better informed lay leadership. The temporal economy of the church is of vast concern, the effort being to have a trained lay leadership, able to care for the enlarged temporal concerns with the coming of Methodist union.

The conditions of membership in the united church will receive careful attention and all the officers of the church, such as stewards, trustees, and the many and varied officers so vital in training a membership, will be provided so that laymen may be used even more effectively than they were in those early days when the laymen were such a power in the Methodist conquest. Are we going to have that spiritual dynamic that belonged to the class leaders, the exhorters and the local preachers in those early days of triumph?

For more than a hundred years we have been training a ministry. True, much of it was done in the field without schools and colleges, but the results did appear. Thus far we have scarcely made a decent gesture at training the lay leadership of our church. Three good qualifications have been set down as necessary for stewards, but in most places little attention is given to these. Were we to lay down the conditions for stewards with the same emphasis as we do those for the ministry and follow them up a better lay leadership would result within the first decade. The selective process in securing stewards should be followed. Were we to leave off one-half of the present stewards in most churches the leadership of the church would be much improved and greatly strengthened. Then some real training of leaders could be had. Not so many but better officials is the need in almost every Methodist church we know. Exalted standards for the ministry call for higher standards for the laity.

Each of the three Methodisms are striving to go into the union with as few fetters as possible so far as debts and other obligations are concerned. Why not see to it that the most devout and efficient laymen are selected as officers in the church of God. Not every man who makes a good booster for a Rotary club is the proper man to be put on the committee on finance of the board of stewards. For the church of God does not thrive on hustle and ordinary human ingenuity. The power that comes down from above as a dynamic in the soul of man is able to make men able to lead on in the church of God for the redemption of the world.

With Methodist union, laymen in larger numbers will become members of our conferences. All the conferences from the quarterly conference on up to the general will be enlarged. The quality and not the quantity of this lay increase will determine its value in the on-going of the church. A better informed and a better trained church membership is the one urgent concern before our American Methodism. Will the laymen come to the rescue as they did in the days of John Wesley as he flamed across England?

Of Special Interest to Methodists

TWO historic points of concern to all Methodists of America are Currituck Court House in Tidewater North Carolina and Louisburg on the Tar in the hill country. At the one, 1772, Joseph Pilmoor preached the first Methodist sermon in the state; at the other, 1785, the first conference of the Methodist Church in America met in the palatial home of Green Hill one mile south of Louisburg, presided over by Bishop Francis Asbury. So here are points of beginnings of unusual interest to

the eight millions of united Methodism in the whole vast extent of this Republic.

To do honor to Joseph Pilmoor, on a beautiful spot overlooking the waters of Currituck Sound, has been erected a well appointed brick veneer church to minister to the generations following. The trail of Pilmoor's day has given place to the hard surface highway over which the multitudes roll along on their way to Roanoke Island and Fort Raleigh. Now this good year on July 31 was dedicated the Hill-King Memorial church to do honor to Major Green Hill and to Dr. John King, two pioneers devoted to the work of the young Republic and to the daring enterprise of the Methodist circuit riders. At this point, within a mile of the point of assembly of that early Methodist conference, the effort is to keep fresh the memory of these two early pioneers.

Green Hill (1741-1826) began his career in Bute county, which later became Warren and Franklin, and he took a most active part in civic as well as religious affairs. He was a member of the fourth Provincial Congress which met in Halifax April 1, 1776, and he served as major in the days of the Revolution. Being a man of wealth and influence he continued to serve his state until 1799, when he moved to Tennessee and settled 12 miles south of Nashville, where he died in 1826.

The home of Green Hill in both North Carolina and Tennessee was ever a haven of rest and an inspiration for the tired men on horseback who gathered under his hospitable roof for fifty years. He himself was a preacher, having been ordained deacon January 21, 1792, by Bishop Asbury and elder October 4, 1813, by Bishop McKendree. His many descendants have scattered across the land, many of them following in the footsteps of the early pioneers.

Dr. John King, trained at Oxford, was the first Methodist to preach in the city of Baltimore. He settled in North Carolina, where he preached and practiced medicine for many years. Both John King and Green Hill married daughters of Hon. Benjamin Seawell of Bute. John King's lineal descendants remain until this day as is the case with Green Hill. Rev. E. H. Davis, who has been so effective in the building of the Hill-King Memorial, traces his hereditary line back to both of these noble Methodist pioneers to whom American Methodism owes so much.

Well may North Carolina be grateful for two such shrines as Pilmoor Memorial, down by the seaside, and the Hill-King Memorial on the rolling stretches of the Piedmont so emblematic of the tide of life and religion that ever rolled on to the westward. But we would that all of American Methodism might cherish the memory of these pioneers who blazed the trail and did so much to rest and to give fresh courage to those heroic men on horseback who rode the long lonely trails following "The Prophet of the Long Road."

Strengthen the Home Ties

TWO of the notable developments during the past ten years in North Carolina are the home comings at country churches and the family reunions in the regions of the ancient homesteads. July and August do not furnish enough dates to avoid conflicts. Such a people are to be commended for cherishing the memories of the years gone as well as for doing much to strengthen the home ties—something that has been too much neglected for the past two centuries.

The pioneer conditions under which the American people lived and the steady advance into new territory that forced a break with the family—often never to return—severed relationships that otherwise would have remained intact. Along with this venture went all family records and not a few family traditions; to say nothing of the associations at the old country meeting house. The home comings at the churches are valuable to revive tender memories and fresh aspirations for better living. These family reunions ought to do much to preserve family records as well as to extend acquaintance among those of the same blood and bone. Most of the old pioneer families have a record that the later generations would do well to cherish and a contribution of family traditions that should go to the enrichment of the after times. How fearfully neglectful in this respect have we been!

In such a day as this when so many influences are at work to break down the family, anything that tends to preserve the home ties deserves the approval and aid of all who are well wishers of the Republic. First among these influences are the ancient hearthstones and the sacred altars of our fathers and our God. It is noticeable that on most of these occasions special stress is laid upon the religious features of the day. The old songs are sung and the virtues of good and true men and women of former generations are recalled.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

Rev. John R. Church will preach at the People's Bible School August 18 to 24. All the people are invited to hear him each evening at 8 o'clock.

"We would be delighted to have you with us on our home coming day at Savages M. E. church, Gates county, August 14. Morning and afternoon services. Lunch 12:30." Mrs. Rosa Baker Whitehurst, Chm.

"The home coming will be at Snow Creek church near Statesville the third Sunday in August. All former pastors and friends are invited to attend. A picnic dinner will be held at the noon hour."—Mrs. R. F. Mason.

"Home coming day at Mt. Olivet church, Davidson county, August 25. Meet relatives, renew friendship, make new friends. Mark your calendar, and make your plans to be with us, for the day will not be complete without you."—Members of Mt. Olivet Church.

Allen P. Brantley in greetings from Jerusalem adds: "Trip is full of interest. Atmosphere is intense. Two killed here yesterday. Traveling with machine gun patrol all over Palestine. Some experience for the Holy Land. England faces an almost impossible situation."

Rev. J. Herbert Miller is spending this week at the Lake. With fine expectations, he looks to the coming dedication of Rainbow church—one of the great old country churches of North Carolina Methodism. This editor would count it a high privilege to be present on that auspicious occasion.

Rev. Maurice Daily, who went to Cuba as a missionary about a year ago, finds the people much interested in the cottage prayer meetings he has been holding, and he declares it is a high light when persons 50 or 60 years of age come to him and say: "This is the first sermon we have ever heard."

"Revival services begin at McFarland church Sunday, August 14, and at Sandy Plains one week later. Shiloh church has made a few improvements on the building and grounds and is planning a big home coming for the first Sunday in September, revival services beginning that afternoon and night. Fourth quarterly conference at Morven, 11 a. m. September 4."—G. N. Dulin.

The schedules of appointments of our bishops as they appear in the church papers, both east and west, indicate that these men are "much on the go." We glorify Francis Asbury who followed the dim trails of the wilderness. The hardships he endured, the dangers through which he passed make glorious appeal to the heroic. But he was not more continuously enlisted than are these later bishops with their modern means of transportation, who are expected to be at the beck and call of every one who has some cause to serve or some wrong to right.

"The annual home coming and revival services will begin at Moore's Methodist church on the Thrift-Moore's charge Sunday, August 7. Dr. G. T. Bond, presiding elder of the Charlotte district, will preach at 11 a. m., after which a picnic dinner will be served in the grove. All former members, pastors and presiding elders are invited to be present. The pastor will preach a revival sermon at 8 p. m. On Monday, 7:45, Rev. J. P. Hipps will conduct the services, which will continue throughout the week. Mr. Hipps is the pastor of Belmont Methodist church in Charlotte. He is a forceful evangelistic speaker and a splendid singer. The public is cordially invited to worship with us."—C. D. Brown.

Rev. W. A. Cade, so far as the normal course of Methodist events go, is doing something new by having his district conference in September—that, too, with the bishop present. The brethren will have a fine opportunity to talk about their present charges and, perchance, to make mention of the one next year. What a time that will be!



Miss Frances Florence Fields, instructor in the School of Music of Greensboro College

Bishop Purcell recently expressed his desire to get acquainted with this state and come to know the people—his father's people. Well, judging from his list of appointments in this Advocate he is making a fine start. He is going to Manteo. That means that he is going to begin at the begining. Back to Sir Walter makes a good vantage ground. He is also reaching some of the fine old country churches.

Mossy Creek camp meeting will open Tuesday night, August 16, and continue through Sunday, August 21. This camp ground is located between Gainesville, Ga., and Cleveland, on a paved highway. It is in the bounds of the Cleveland charge, Rev. C. B. McKenzie, pastor. The grounds have been put in fine shape recently, and extensive plans have been made to take care of the crowds that are expected to attend this year. Dr. Walt Holcomb is to be guest preacher.

The Dutton twins are of first interest about Monroe. Note this news item from the Monroe Journal: "Rev. and Mrs. W. C. Dutton already had a bright little daughter, Ruth Clarke, aged five. Ruth Clarke was the only one the Lord had sent them until the twins arrived. The little girls are pretty good sized babies for a couple no larger physically than Rev. and Mrs. Dutton. One weighs four and a half pounds and the other five and a half. Both are strong and healthy and the mother is doing fine and will soon be able to leave the hospital for home. The names? Oh, that is sometimes the rub when twins arrive. One is named for his mother and one for Mrs. Dutton's mother. So its's Stella Flo, four and a half pounds, who represents the paternal side of the house, and Alma Jo, five and a half pounds, who will carry the colors for the maternal side. Perhaps their parents will always know which is Stella Flo and which is Alma Jo, but it may cause some confusion when the youngsters become young ladies and suitors begin to flock around them."

PREPARATIONS FOR OPENING OF LOUISBURG COLLEGE

It was understood in the spring that Louisburg College would have a record breaking number of students this coming year. The summer office work has justified all expectations and President Earnhardt reported that on August 6 the advanced registration was ten per cent more than it was the same day a year ago. The dormitory space for young men is already filled and a number of applicants for rooms will be placed in homes adjacent to the campus. Rooms have been provided off the campus for more than half a hundred young men. It seems that every room in the women's dormitories will be filled. A registration of 400 is expected this coming year.

No sooner than the rooms were cleared of students after the last commencement than Professor Patrick, head of the department of industrial arts, took a squad of young men and commenced renovating the dormitory buildings. The Pattie Julia Wright Memorial dormitory has been completely renovated like a new building inside and the workmen are just completing the renovation of the Franklin building. The Davis dormitory building was renovated last summer, so nothing but some touching up work will be done in this building this summer. Also the dormitory part of the Administration building was renewed entirely last year and no work is needed on that building now.

President Earnhardt has just put workmen to work on a new auditorium for the college. Some two years ago the college outgrew its auditorium. Meanwhile the college has had the use of the Methodist church for assembly purposes. But the call for an auditorium on the campus has become acute, so a goodly portion of the second floor of the annex to the Administration building is being completed into an auditorium that, we trust, will be sufficient for the college until a large auditorium and fine arts building is erected on the campus, which we trust will not be many moons away.

The faculty of the college will commence coming in soon. Prof. I. D. Moon and Mrs. W. B. Perry are expected from their summer work in Bowling Green University about the 15th, Prof. and Mrs. V. R. Kilby are expected from Columbia University about the 20th, Prof. G. M. Oliver is expected in from the University of North Carolina about the 25th, and Dean Peele will be in from Duke University about the same time.

The college indebtedness has taken a big slump. Since the last annual conference in November of 1937, through the hard work of President Earnhardt and Dr. Walter Patten, the financial representative of the college, the indebtedness of the college has been reduced nearly two hundred thousand dollars to twenty-five thousand dollars, and Dr. Patten is reducing this at the rate of one thousand five hundred dollars a month. We are all taking our hats off to Dr. Patten.

All the work on the college buildings and on the farm is being done by student labor. The electrical work, plumbing, plastering and the like is being supervised by Prof. J. T. Patrick, the work on the auditorium is supervised by Mr. J. W. Pruitt, and the work on the farm is supervised by Mr. Mack Marks. The farm, although in the hands of the college less than a year, is already self-supporting and is furnishing a goodly share of the foodstuff for the college dining hall.

REV. J. H. FRIZZELLE VICTIM OF AUTOMOBILE ACCIDENT

Rev. James H. Frizzelle, 71, was fatally injured by an automobile as he stepped from between two parked cars at Front and Market streets, Wilmington. He died the morning of August 2, and the burial was from Fifth Avenue church, Rev. W. A. Cade, assisted by Rev. O. L. Hathaway, conducting the service.

Brother Frizzelle joined the North Carolina conference at Goldsboro in 1892 and he led a busy life until his retirement a few years ago. But with this he did not stop reading good books and talking to his friends of the new stimulating books which were his. Our last meeting with him was of this nature.

The local news paper gave these facts concerning our brother:

"Rev. Mr. Frizzelle, who made his home with his sister, Mrs. J. C. Williams, 308 South Front street, had actively served the Methodist conference for 46 years. He retired about five years ago. His last charge was at Benson. Besides Mrs. Williams, he is survived by three other sisters, Mrs. T. W. Pridgen, Delco; Mrs. L. B. H. Darr of Sumter, S. C., and Mrs. V. V. Kelly of St. Augustine, Fla. He was twice married. His first wife was Annie Jackson Person of Carthage, and his second wife was Penelope Carter of Wilmington.

MISS FIELDS JOINS GREENSBORO COLLEGE SCHOOL OF MUSIC

Miss Frances Florence Fields of Nebraska City, Nevada, has been chosen instructor in the school of music of Greensboro College, according to President Luther L. Gobbel, who announces that Miss Fields will begin her work at the opening of the college September 6.

Miss Fields comes to Greensboro College with high recommendations, excellent training, and a great deal of experience in the field of public school music. She has a bachelor's and a master's degree from Northwestern University, Evanston, Ill. She has had music supervision work in public schools and teachers' colleges, and has taught in Cornell College, Mt. Vernon, Mo., Centenary College, Shreveport, La., and Nebraska State Teachers' College, Kearney, Nebraska.

Miss Fields has had a great deal of experience in girls' assemblies, and her girls' glee club won first place in a contest during the past year.

In addition to her excellent training in public school music she is especially well qualified for work as supervisor of music. She is a good pianist, a fluent sight-reader, and is skillful in the use of the baton.

NORTH MONROE WORKS FOR VICTORY

We have adopted the slogan, **"It can be done!"**

Our Sunday school attendance has increased at North Monroe about 100 per cent in the past few months. Our church membership is less than 200, but we had 223 present in our Sunday school yesterday morning. A splendid spirit of co-operation has made this increase possible under the fine leadership of Rev. J. D. Griffin, our S. S. superintendent.

We have teacher council meetings every week and our teachers study and discuss the lesson for the following Sunday. Interest and attendance have increased as a result.

My family has increased and I am sending an article clipped from The Monroe Journal, published July 29. If you can print any of this or all in the next issue of the Advocate we (the parents) would appreciate having our friends of the conference read about our babies. The information of names and weights was not given in "People and Things" two weeks ago. The hospital is Ellen Fitzgerald Hospital and not Elizabeth Fitzgerald, as stated in the Advocate two weeks ago.

A DAY OF REJOICING

By Alice Moss

We rejoice today that the hour has come when the North and the South have clasped hands in a mighty union of brotherly love.

We rejoice that Methodism has put aside prejudice and racial hate, and pray that nevermore shall the shadow of these evils fall across her pathway.

We rejoice that wherever our great church lifts her banner, her people bow to the God of love, mercy, truth, justice, peace, and unity.

We are thankful to the heavenly Father for the men gone on before who wrought mightily that this hour might be.

IMPORTANT ANNOUNCEMENT

The presiding elders of the Western North Carolina conference are called to meet at the Statesville church Friday, September 9, 10 a. m. Clare Purcell.

Japan's Attitude to Christian Church

(The following article reaches us from an American missionary in Japan, who, for his work's sake, desires to remain anonymous.)

Protestantism in the Far East is facing new problems of the most serious import incident to the Japanese aggression upon China, and those problems equally concern the churches of Japan and those in the occupied territories. Recent events at leâst raise the question whether the military oligarchy which rules the Japanese Empire is not progressively showing its hand in its dealings with the church; as it definitely has done in the recent suppression of two of the Buddhist sects.

It has long been generally felt that missionary opinion in Japan and China has been divided over the issues that have characterized the relations between these two countries; and also that the sympathy and support given each group of the land in which it was domiciled clearly indicated that missionary opinon as to the merit of the rival claims was so obviously biased as to be of litttle value.

However, one who closely follows the drift of missionary opinion in the Far East must recognize that today opinion is united and practically unanimous against the present aggression of Japan in China. That missionaries in Japan are not publicly so stating their opinion is but proof of the seriousness of the threat to Christianity that inheres in the continued control of Japan by the present dominant military oligarchy under which they work.

The seriousness of that threat throughout the Japanese Empire, and in the occupied territories, is clearly known to them. In Formosa every home is being compelled to set up its Shinto shrine, and Christian homes are not exempt. Since 1931, many Christian leaders in Manchuria have been imprisoned and given the third degree; many have been driven into exile; and the Christian community generally has been made conscious that its continued existence is contingent upon its being entirely subservient to the conquerors.

In Korea scores of pastors are in prison; and new governmental regulations provide that all pastors must be licensed by the government, and that no new churches may be organized or church buildings erected without government approval being first obtained. This doubtless means that consent for the beginning of such undertakings will be given, if given at all, only after long delays and the examination by the police of all of those who are connected with the enterprise. Under such circumstances the result is easily foreseen; few if any new churches will be organized. In the territory dominated by Japan in North China, recently promulgated regulations seriously threaten the continued existence of Yenching University and all other Christian schools in that region.

In Japan itself there is some reason to believe that the detectives who gathered the information against the suppressed Buddhist sects, have been set to gather evidence against the Christians. In Osaka, recently, last year's moderator of the Congregational Church of Japan, a well known pastor, while making an address at Doshisha University, read poem by the Emperor Meiji. The light was somewhat dim, and the pastor read without the bifocal glasses to which he was accustomed, and inadvertently misread a single word. Immediately he was challenged noisily by a group in the audience. He corrected the error, and after a little was permitted to proceed.

Soon afterwards he was arrested and imprisoned for his offence, and submitted to days of cross-examination. After some days he was released; but he remains disgraced and his future is seriously compromised. Soon after this incident, each of the pastors in the Osaka district received from the gendarme a questionaire in which he was asked to define his attitude towards the flag, his relative ranking of the Emperor and Christ, and of the Bible and the Imperial Rescript, etc. More than one missionary who has been inclined to exercise his American right of freedom of speech has been warned by his closest friends that he is endangering not only himself but also his friends.

Shortly after the Japanese Anglican Church protested against the participation of the Archbishop Canterbury in the peace meeting in London in the interests of the Anti-Japanese Boycott, a new Anglican missionary went to the Japanese Embassy in London to secure a visa of his passport. Before this was granted he was asked to an inner room for an interview with a member of the Embassy staff; and it was there urged upon him that he should not thus give his life to a forlorn hope, that he should know that there was no future for the Anglican Church in Japan, and that they thought that he should know this before committing himself to so hopeless a task.

Late last October a Christian member of the Japanese Parliament read to a group of American missionaries in Tokyo what is generally recognized to be a statement of the official attitude rather than the views of the individual who presented it. Among other amazing statements in this document are the following:

"Concerning your own attitude towards this incident between China and Japan, I would urge you to use the utmost caution as regards what you say or do concerning this crisis. . . . The whole of Japan is now resorting to a procedure unanimously supported by our people, and not a single soul is suffered to protest. If any one of you feel inclined to protest against this course, there may be no other way but for you to remain silent. . . . At any rate, I do heartily request you to remain completely silent. . . . The future of Christianity (in Japan) will depend upon the present attitude of the Christians towards this crisis. If all the Christians unite their forces with those of the state authorities, Christianity will surely rise to a power place as a religion. . . . On the contrary, should Christians stand aloof, then Christianity will become deserted and will be left to its own doom."

In spite of official pressure, more than 91 per cent of the missionaries have refrained from any public statement; and almost to a man these mean that their silence shall be understood as a protest against Japan's war in China. They are silent; for they do not wish to hasten the crisis which seems to impend. Many hope that somehow a final show down can be avoided. But in any event they wish to prolong as much as possible the period in which they may continue to be of service to the groping Japanase church.

As to the grounds on which their protest is based, it is fair to say that these vary all the way from those of the confirmed Pacifist, who would protest against any

war at any time and anywhere, though to the opinion of some of the most mature and influentially placed among them who regard the "big stick," preferably wielded by a coalition of powers, as likely to be by far the least bloody and the most practicable of the possible alternatives for preventing a Japanese victory. Many Japanese missionaries and some thoughtful Japanese are convinced that a Japanese victory would be best neither for Japan (for it would surely fasten upon her the continuing rule of her militarists, and at the same time give her both the human and the material resources necessary for further conquests) nor for China (for that would mean that she also must cringe under the heel of those same militarists and be reduced to a colonial status), nor for the Christian Church, which would be reduced to subserviency or be in the gravest danger of extinction.

Also many among the missionaries recognize that, though it may tend to increase the pressure upon the church in Japan, they owe it nevertheless to their constituencies and to the public in the lands from which they come that this testimony should be born to the truth which they hold in order that, somehow, the truth may make free.—The Methodist Recorder (London).

GLENWOOD OBSERVES CHURCH LOYALTY DAY

On Sunday, August 7, the Glenwood Methodist church, Greensboro, observed "Church Loyalty Day" with services in the morning, afternoon and evening. Music for the morning and evening services was furnished by the church choir, and for the afternoon service music was provided by the Greensboro Firemen's Orchestra, and by the summer school chorus of the A. & T. College. At the noon hour a large table on the church lawn was bountifully spread with a great variety of good things to eat.

Rev. Robert M. Hardee used as the theme for his morning sermon "Church Loyalty" and for the evening service "Stewardship"; at the afternoon service Mr. B. L. Smith, superintendent of the Greensboro city schools, delivered a very inspiring address on the subject of "Loyalty."

The Glenwood Methodist church has enjoyed steady growth and progress since its original beginning approximately forty years ago. It had its inception in a Sunday school organized in 1898 which held the first sessions in a little log cabin owned by the father of the late George W. Kindley; after a few weeks the group moved to another cabin owned by Mr. Cicero Suits which stood where the Clara J. Peck elementary school building now stands; a few months later the Sunday school was moved again, this time to the home of Mr. T. F. Causey on the Freeman Mill road, near the site of the present Glenwood Friends church. A few months more and the Sunday school was moved to the home of J. W. Zink, and the same location where the home of W. P. Zink now stands. Services were held on the lawn as long as the weather permitted, after which they were held upstairs in the Zink home.

The church itself was organized in 1899. Since a good many of the members of the new congregation were formerly members of Centenary church the pastor, Rev. T. E. Wagg, Sr., went out to the Zink home and held church services once a month. Shortly after this time a small frame building was erected and called Zion Methodist church.

A few weeks after the congregation moved into its new home the annual meeting of the Western North Carolina conference was held at West Market Street church, and the visiting ministers went out and conducted a revival in the new church.

Pastors of Centenary church continued for some time to go out once a month to hold services in the little church, these pastors including Rev. T. E. Wagg, Sr., Rev. H. K. Boyer, Rev. Ira Erwin, and Rev. A. R. Bell.

Zion was then put on the Pleasant Garden circuit with Rev. E. G. Kilgore as pastor. From 1900 to 1918 the church was a part of three circuits, with the following pastors: Rev. J. M. Sharpe, Rev. J. P. Ratledge, Rev. F. L. Townsend and Rev. J. E. Woosley.

After 20 years of worship in the frame structure the church sought a new location in the Glenwood community, where a brick building was erected and given the name of Glenwood Methodist Church, South. At that time J. W. Zink was completing his twentieth year as superintendent of the Sunday school and Rev. J. E. Woosley was the pastor. At the next conference Rev. E. P. Billups became the pastor and he was succeeded by Rev. J. E. Hipp. In 1922 the church was made a station under the leadership of Rev. W. A. Barber, he being followed in order by Rev. W. R. Kelly, Rev. S. T. Barber, Rev. W. A. Kerr, Rev. W. R. Ware, Rev. Frank B. Jordan, Rev. R. M. Hanes, Rev. J. W. Williams, who only a few months ago was called on to higher ground, and the present pastor, Rev. Robert M. Hardee. The present membership of the church is approximately 500.

WE MUST MAKE UP OUR MINDS

By Reynold B. Boden

Jesus Christ rose in the hearts and lives of a handful of fishermen and they went out and revolutionized the world. And if only we would allow him to rise in us today we could do the same to the utter confusion of dictators and others who seek to usurp the place of God.

The rise of Communism and Fascism is due largely to the complacency of those of us who call ourselves Christians. The world today is surrendering its liberties to small men who have seized circumstances and exploited them to their own advantage whilst announcing that they are lovers of liberty and peace.

What an amazing thing this is, the surrendering by the people of their rights and the delirious acceptance of the dictator. Who would have believed it to be possible twenty years ago when the civilized nations bled themselves to make the world safe for democracy?

After centuries of religious struggle for liberty and the rights of democracy we see people throwing them away, even gleefully. We have lived to hear dictators actually hold up to scorn the rights of the common people. We are back in an age of cruelty when might is right and the damned Jew is an animal to be hunted and persecuted. And this, in the year of our Lord, 1938!

The followers of Christ, the Prince of peace and liberty, have gone quietly to sleep. We are resting. We are too tired to organize again for the defense of our hard won liberty. Somehow, we have lost our radiance and our zeal—and for the plain and simple reason that we have cut our communications with our base; we have cast loose from our moorings and are adrift.

Drift—that is the watchword of us ordinary followers of the Master in these days; and the dictators and the demagogues—always keen opportunists—have seen their chance and jumped in. And assurely they will find a footing in this land of the free if this Christian drift is allowed to continue. America is ripe for a pagan Know-All who shall come in and take away our freedom whilst we Christians, the only real keepers of freedom, are comfortably sleeping. For believe it or not, the militant church of Jesus Christ is the only force that can smash the dictators. The blind-bat dictator of Germany will find that out before he has finished with Martin Niemoller. The only force that can overcome Totalitarianism, in one form or another, is the mighty evangel of Jesus, working through men and women pre-occupied with Christ,

America cannot retain her freedom if America's church remains weak. Unless Christ is allowed to rise in America she cannot but go the way of those desperate nations which, in their hopeless confusion, surrender their freedom and their very life into the hands of bullies and political racketeers. It is Christ or chaos in these desperate days; and whilst we still have some measure of freedom in our land we can make our choice. The days for complacent, irresponsible, drifting, inactive church members are gone. We must make up our minds once and for all about Christ and His Church—and if we do not hurry, our minds will be made up for us by someone other than Christ.—In "Advance."

Washington Observations

By JACOB SIMPSON PAYTON

The Good Old Summer Time

Life in the nation's capitol has settled down to the slow tempo of mid-summer days. Deserted by the law-makers, Capitol Hill has been taken over by sightseers. On the steps of the Supreme Court, favorite spot for camera fiends, there is a constant posing for pictures by self-conscious brides, giggling high school students, and the more sedate oldsters. Over in Capitol Plaza the cicadas present a continuous concert. The mast above the capitol is flagless, denoting that Congress is not sitting, but the goddess of liberty, designed by Crawford, father of the novelist, F. Marion Crawford, still looks down from her hot and lofty perch atop the dome. Workmen may be seen on scaffolds, inside and outside the building, tinkering with the architecture as they have been doing ever since the east wing rose under the plans of Dr. Thornton, long, long ago.

In the Senate office building even the elevator boys seem lonely. Most of the solons are absent, hawking their political wares in every hamlet of their states, while a few secretaries left behind to do the office chores, begin the day by expressing thanks that Congress is not in session. The old and the new House office buildings are even more deserted. An occasional room is open, where a clerk may be seen mailing packages of speeches from the Congressional Record or drumming off letters to constituents.

Grandeur and misery dwell side by side in Washington. A stone's throw or more from the Capitol are alleys in which the poor swelter through the hot summer days in indescribable quarters. Taxi-cab drivers go cruising through the streets convinced that fortune's best gifts come in the days when Congress is in session with its trail of lobbyists. Office-seekers shun the city when the law-makers are out of town. It is the off season for political plums and the fruit of the Christmas tree. At the other end of Pennsylvania Avenue the White House is quite deserted, save for the stream of visitors that daily passes through its grounds. Many of the chief office-holders have taken to the mountains, or other summer resorts. The subordinates are left behind, stranded like fish in a dry pond. Even the Potomac, under the spell of the hot August days, seems to move more leisurely as it rounds the Lincoln Memorial on its way to the sea. Everything here has slowed down except government spending. It, however, isn't regulated by the thermometer, but by votes.

Wake Up America!

In spite of its excellencies, the weakness of a democratic form of government is that it often puts low men in high places. It is done to the dishonor of the electorate, the shame of the American Congress and the peril of Christian ideals. The welfare of America depends not so much upon the dominance of Congress by a political party, as upon its dominance by members of any and all parties who stand for the principles of Christ. Whenever a man arrives on Capitol Hill and begins voting to soak the bodies of our citizens with liquor, to demoralize their ideals by establishing a national lottery, or to debase the function of government from service to spoils, at that moment an enemy of the things for which all religious workers, ministers, and members of churches are devoting their services, has risen to a place of power. By this aye or nay he can neutralize the influence and the endeavors of a host of the righteous back home.

The ward politician, the machine manipulator, the habitue of taverns and sporting resorts, or the vendor of party "pork," undergoes no change in character in the hour he takes the oath of office in the well of the Senate or House. He is given the prefix "The Honorable" so and so, but his qualities are as dishonorable as ever they were back in the gin-reeking and smoke-filled ward headquarters from which he came. By the will of the people they have only been transferred to the elaborate offices and legislative halls of the Nation's Capitol. "Old things have become new" cannot be said of him though he have the endorsement of county and state committees, labor organizations, the Legion, numerous clubs and eminent citizens. And if he belongs to the ilk mentioned above, be he Democrat, Republican, Independent, Farmer-Labor, Socialist or anything else, he can be counted on, with few exceptions, to oppose the very principles for which the church stands and for which it expends its sacrificial labors.

It is for these reasons that reports reaching Washington of the tactics employed in certain state and Congressional campaigns, cause alarm to all citizens jealous for the dominance of Christian principles in the great houses of our law-makers. It is a concern that goes far deeper than the political complexion of the next Congress. Its moral and spiritual complexion is of inexpressibly more importance. For if the winner resorted to shady practices and unholy alliances in order to arrive on Capitol Hill, there is scant hope that he will discontinue them on his arrival here.

Ominous Tidings

Of course some candidates are better than their parties, just as some individuals are better than their families. Senator Glass among the Democrats and Senator Borah among the Republicans are good examples. Allowance must be made in the present primaries for the bitterness engendered in some states by the contest between New Dealers and old-line Democrats. With so much mud being heaved by both sides, it can hardly be expected that even a candidate of good character would escape being bespattered. The results of the primaries held in ten states during the past week in some cases do not expunge the record of tactics that menace popular government. Charges of political abuses in eight states in almost as many days sent the Senate Campaign Expenditures Committee into special session. From two of his rivals in California came complaints that Senator McAdoo's campaign was being financed by a levy of five per cent of the salaries of that State's Federal office-holders. So flagrant did political abuses become in Tennessee that Senator Sheppherd's committee dispatched six investigators to that turbulent field, and hinted that the ultimate settlement might be made on the Senate floor, as it was in the cases of Senators-elect Newberry, Lorimer, Vare and Frank L. Smith. Even loyal Democrats hinted at "brib-

ery'' when a week before the Texas primaries the Housing Administration poured $3,588,000 for slum riddance into a section of Maury Maverick's San Antonio District, and the PWA appropriation totaled more in Kentucky after the campaign was under way than in the whole period before.

The devices to which candidates have resorted in the present campaign are without their counterpart in American political history. An aspirant for office cannot improve on the Ten Commandments as a safe and enduring platform, unpopular and unused as it may be around some state capitols, but it just does not seem to go along with a hill-billy band any more than does Mt. Sinai with a roadhouse. ''Onward Christian Soldiers'' is good marching music when it is used in quest of certain foes that beset church and state, but when used to enlist followers by a candidate with a record of having been long on the trail of Jews and Catholics, the situation is not altogether unlike the anomaly that would have existed had the Good Samaritan chanted the Beatitudes as he went down the Jericho Road to meet the victim of highwaymen with inhospitality, rather than with oil and wine. Years join dead years here in Washington. Campaigns trail past campaigns into the pages of history. Political issues and passions blaze, die down and turn to ashes. To an observer in Washington the fear often arises that the principles of Christ may become obscured by the smoke of partisanship, and the fear of God supplanted by the fear of losing a mere election.

ONE PRICE OF LEADERSHIP

Some people say that leaders in state, industry, or church ought not to be criticized. But Bishop McConnell, who has had enough criticism to make him an expert on the subject, says:

''Taking life as it is, we want policies that will work here and now. The best way to get these is call for their being represented by some man who stakes something, maybe everything, possibly his own welfare, on being voted up or down by them. That makes the leader responsible for his leadership—for what he says, for what he does, even for the mobs who, acting in his name, trample under foot every civil liberty that mankind has ever fought for. If such a man is the idol of such crowds, that sets before groups of the other sort the definite proposition of idol smashing. No leader need complain at such treatment. If he is not willing to accept the responsibilities of leadership there is no reason why he should ask anyone to follow him.''

THE BEST BLESSING

When I walk through my boys' room at bedtime
And see those young faces at rest,
I know that of all God's good blessings
I still have the dearest and best.

Though winds of misfortune may hit me
And blow me on poverty's rocks,
Where I take a post-graduate course
In the old-fashioned school of hard knocks;

Yet God in his merciful kindness
Leaves me of all men the most blest,
That I walk through my boys' room at bedtime
And see those dear faces at rest.

—Wm. M. O'Donnell.

J. B. IVEY, A PERRIPATETIC CHURCH ATTENDANT

For the last six Sundays Mrs. Ivey and I have worshipped in five different states and these far apart. Sunday, June 19, we heard Dr. C. C. Weaver at Charlotte. The next Sunday we worshipped with the Mormons at the big Tabernacle in Salt Lake City. The big choir gave a sacred concert and one of the elders gave a very good lecture. You have to give these Mormons credit for their sincerity and devotion to their faith.

We went from Salt Lake City to Yellowstone Park, where we spent four and a half days looking at geysers, snow-capped mountains, bears, moose, buffalo, magnificent scenery, etc.

From there we went to Los Angeles, where we spent ten very pleasant days visiting our daughter, Mrs. C. R. Walker, and her family. We heard Dr. Roy L. Smith, pastor of the First Methodist church of Los Angeles, the first Sunday and Dr. Bob Shuler the second Sunday. Both of these have been stationed at these churches for many years, and still draw large congregations and give satisfaction to their flocks.

We then visited Yosemite National Park, where our adjectives would give out trying to describe those awe inspiring granite cliffs that rise almost straight up over 3000 feet above the level of the valley. Then the Yosemite Falls, where a flood of water comes over the top of the mountain, making about 3000 feet in three cascades. We were told that by the last of August this falls would be stone dry, as all this water comes from melted snow on top of the high range of mountains above the valley.

We next visited San Francisco; drove over the new bridges, one of them eight and a half miles long, and justly considered the greatest engineering feat in bridge building in the world. We saw where they are building for the San Francisco World's Fair in 1939, ate a fish dinner at the Fisherman's Wharf, paid a visit to the wonderful church at Palo Alto, built as a memorial to the memory of the son of Mr. and Mrs. Leland Stanford.

We spent the next Sunday at Seattle, Washington, and almost missed church. It seems that in deference to the desire of some of their members who want to go places on Sunday they are having preaching services on Sunday at 10 o'clock. Imagine George Stewart or D. L. Moody, or John Wesley or John Knox, changing their church hour to allow for Sunday recreation! We got to church at 10:50, but heard about 25 minutes of a very good sermon.

One of the very nicest trips I know of, if it doesn't rain too much, is the 11-day cruise in Alaskan waters. We had fortunately beautiful weather most of the time and it was a wonderful trip.

On Sunday at Skagway, Alaska, our most northern point, we attended services at a small Presbyterian church and heard a good sermon by a young Danish preacher. Most of the congregation were tourists. Skagway, during the gold rush of 1898 and 1899, was a city of 10,000 to 30,000 restless adventurers. Now it is a "ghost town" with a population of about 450.

Today, July 31, we worshipped at the First United Church of Canada. We had a good service with a young Scotch divine as supply preacher, the regular pastor being on his vacation. At this church they have a short sermon for the children before the regular service. The children listened intently and their sermon was helpful and instructive.

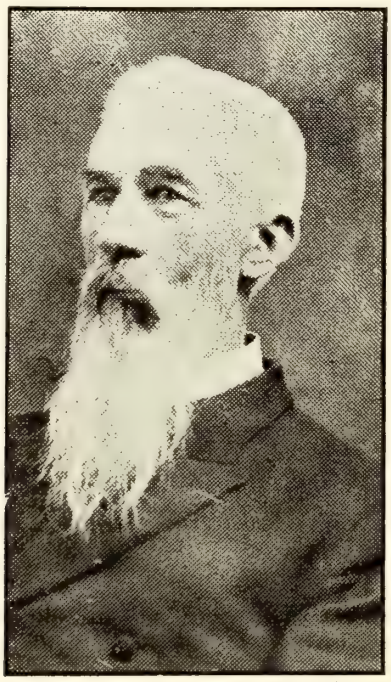
Next Sunday we expect to be in Chicago, and we do not know yet where we will worship, as most of the preachers will likely be on their vacations. Some years ago I attended a service at one of the leading churches in Chicago and I don't think there were 25 persons present. This was in midsummer.

In the fifth century there was a class of ''silverless martyrs,'' that is, physicians who took no fee, but healed on condition that their patients should turn to Christ.

—Selected.

Families of Randolph Cherish Their Vigorous Ancestry

Randolph county like a "diamond in the rough" holds a central position in North Carolina. The value of its sturdy citizenship to this state has not been fully appreciated during the past one hundred years. The hardy and heroic pioneers of all that section of the commonwealth laid deep and strong the foundations upon which



Rev. Frank H. Wood, D.D.
(1836-1913)

later generations could build a noble superstructure. The present citizens owe it to their heroic past as well as to the promising future to provide in some practical way for the care of all old graveyards of these pioneers and to cherish with fresh fervor the firesides about which greatness was nourished.

What other county in the state is there that has fostred a President of the United States and also the beginnings of a university? President Herbert Hoover traces back to Andrew Hoover on the banks of the Uwharrie and Duke University goes back to Union Institute. This year Duke is celebrating the centenary of its beginnings in Randolph. Well may the citizens of this and other states who claim descent from such an ancestry rejoice to be numbered with such a people.

The Kern-Wood clans of Randolph observed their annual reunion last Sunday at "Old Trinity" about which so much of the life of these families has gathered for one hundred years. These and the affiliated families resulting from their intermarriage through the decades can be numbered by the hundreds, among whom in every generation were citizens able to lead in high and holy endeavor. Since the days of the American Revolution the descendants of William Wood, a captain in the Revolution; of William Kern; of Benjamin Ivey; of Buckner Kimball, another captain; of West Harris, leader in many enterprises, and scores of other families have lived and had their being in intimate and close proximity. Before the end of the century of the Revolution intermarriages had occurred in all the pioneer families mentioned above and fully as many were consummated in families whose names do not appear in this narrative.

Truly the hundreds assembled at Trinity last Sunday were of mixed blood so far as family lines go. They could trace back along many lines. To illustrate, this writer, though his family name differs from every other person present, knows that each of the five early pioneers named —Wood, Kern, Ivey, Kimball and Harris—is his own great-great-grandfather, who gave up the struggle more than a century ago.

Much could be written of the place occupied by the Kerns and the Woods families of the present, but it belongs to all such occasions to recall the past.

It seems most appropriate just now to run a cut of "Old Trinity," about which so much of the life of these two families has gathered, and a cut of Dr. Frank H. Wood, a grandson of William Wood, who gave fifty-four years to the work of the ministry as a member of the North Carolina conference, filling many responsible positions—as city pastor and presiding elder as well as circuit preacher. Rev. Marcus L. Wood, a first cousin, was a member of the N. C. conference from 1855 to 1893, during this time for seven years he was a missionary to China and for two years president of Trinity College. He and Ellen Morphus were married in Greensboro College, September 19, 1859, and left for that five months' voyage to the Far East. It was something to be a missionary when Marcus L. Wood and Young J. Allen went to China. Ellen Morphus died in China, March 16, 1864. She has done much to enrich the missionary traditions of Greensboro College. The Woods family belongs in a peculiar fashion to Trinity College of Randolph.

We let the reporter of the High Point Enterprise tell the story of last Sunday:

More than 300 persons attended the 17th annual reunion ofthe Kearns and Wood families held yesterday at the Trinity high school building.

The president, Tom Kearns of Thomasville, was in the chair for the morning session, which was opened with prayer by Frank Andrews of Mount Gilead. George T. Wood introduced the speaker of the morning, Dr. M. T. Plyler of Durham, who spoke highly of the two families, dealing largely with historical matters. Dr. Plyler's address was followed by a reading by little Ann Wood of High Point.

Among the events of the afternoon were a violin solo, "The Sweetest Story Ever Told," by Walter Rapp of Thomasville, a memorial service conducted by Bruce Craven of Trinity, a vocal solo by Thurlow Kearns with Cary Davis at the piano, a short talk by Frank Andrews, and reminiscences by Mrs. L. T. Bird of Mount Gilead.

The meeting of the two families will be held at the same place next year. All officers were re-elected for the ensuing year.



The Trinity College Building at "Old Trinity"

TWENTY-FIVE THINGS WE CAN'T DO

1. Sow bad habits and reap a good character.
2. Sow jealousy and hatred and reap love and friendship.
3. Sow wicked thoughts and reap a clean life.
4. Sow wrong deeds and live righteously.
5. Sow crime and get away with it.
6. Sow dissipation and reap a healthy body.
7. Sow crooked dealings and succeed indefinitely.
8. Sow self-indulgence and not show it in your face.
9. Sow disloyalty and reap loyalty from others.
10. Sow dishonesty and reap integrity.
11. Sow profane words and reap clean speech.
12. Sow disrespect and reap respect.
13. Sow deception and reap confidence.
14. Sow untidiness and reap neatness.
15. Sow intemperance and reap sobriety and temperance.
16. Sow indifference and reap nature's rewards.
17. Sow mental or physical laziness and reap a responsible position in society.
18. Sow cruelty and reap kindness.
19. Sow wastefulness and reap thriftiness
20. Sow cowardice and reap courage.
21. Sow destruction of other people's property and reap protection for your own.
22. Sow greed and envy and reap generosity.
23. Sow neglect of the Lord's house and reap strength in temptation.
24. Sow neglect of the Bible and reap a well guided life.
25. Sow human thistles and reap human roses.—James Nankivell.

N. C. CONFERENCE TREASURER'S REPORT, JULY 1-AUG. 1, 1938

Durham District

Bynum	$ 28.00
Cedar Grove	60.00
Durham-Lakewood	13.00
Graham-W. Burlington	125.00
Total	226.00

Elizabeth City District

Columbia	85.00
Kinnakeet	32.00
Manteo	25.00
Swanquarter-Fairfield	30.00
Total	172.00

Fayetteville District

Broadway	62.00
Ellerbe	160.00
Total	222.00

New Bern District

Morehead City	67.54
Ocracoke-Portsmouth	48.50
Total	116.04

Rocky Mount District

Enfield-Whitakers	12.00
Seaboard	18.16
Total	30.16

Wilmington District

Faison-Kenansville	30.00
Grand total	$796.20

C. A. Dillon, Treas.

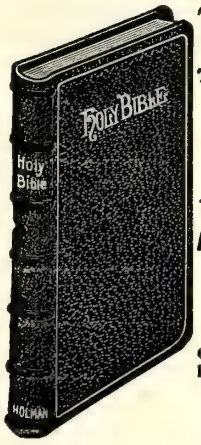
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Conference Office Address: Box 647, College Station, Durham, N. C.

VACATION CHURCH SCHOOL REPORTS

Roxobel

Roxobel on the Aulander charge has concluded a school of one week. Mrs. John R. Poe lists three workers' meetings held before the school and six during the week the school was in session. Beginners and primaries were grouped together, there being 15 of them studying "Our Daily Bread"; while the juniors and intermediates worked together with 14 of them in attendance using for study, "The Land Where Jesus Lived." Mrs. Poe says: "We are already looking toward a longer, better and stronger school here next year."

Winfall and Cedar Grove

Winfall and Cedar Grove on the Perquimans circuit conducted a one-week school. Mr. Robert Bearden, who was in charge, lists four workers' meetings before the school and seven during the school. The suggested lesson material was used for the 47 children who attended at least three days. Out of this number 28 were Methodist pupils.

Hertford

Hertford Methodist church reports a two weeks' school, having onrolled for that time 30 children. Twelve were beginners, eight primaries, 16 juniors and six intermediates. Courses were offered in order: "Our Happy World," "Children of One Father," "What Is in Our Bible," and "Our Church." The first week was known as Church Family Week. In the morning the beginners, primaries and juniors met; beginning at 7:30 in the evening Bible classes, worship and recreation were offered to the intermediates, young people, and adults. The daily attendance for this week averaged 77. Mr. Ewart G. Watts states that the results were far better this year than last.

Edenton Methodist, Edenton

The report has come in of the Edenton vacation school. The two weeks' school enlisted 108 students. Material used in order were: "Let's Go Out of Doors," "Our Daily Bread," "Living in Our Community," "Come, Let Us Worship." In this school there were 11 workers, six of whom were regular workers in the church school.

Newport

Newport church, Newport, sent in a report recording a two weeks' school. Five workers' meetings were held before the school opened and three while it was in session. Enrolled were 15 primaries, 18 juniors and 18 intermediates. A total of 42 Methodists were in attendance for the school. The suggested lesson material was used.

Locus Hill, Yanceyville

Locust Hill church on the Yanceyville charge has completed its school, states Mr. J. Silvester Higgins, director and teacher. Forty children attended three or more days, with a total of 30 Methodists in attendance. Materials used were: primaries, "Learning About Our Church"; juniors, "What Is in Your Bible"; and intermediates, "Understanding the Bible."

Bailey

Rev. J. H. Overton, Jr., director of the Bailey vacation school, reports a one week school. Nine workers, seven of whom were regular helpers in the church school, assisted in this school. Out of an enrollment of 58 who attended three days or more 56 were Methodists. Material used were those in the suggested lesson material.

Creedmoor, Bullock and Banks

Creedmoor, Bullock and Banks churches on the Creedmoor charge sent in an account of a one week school directed by Mr. Marvin Vick, Jr. This was the first school held here. Out of 11 helpers in the school ten of these were regular workers in the church school. A total enrollment of 53 attended at least three days. Commending the school the director stated that though it was the first "it was run in such a way as would suggest they had had years of experience to base their work on."

Parker's Grove

We have recorded the report from the Parker's Grove church on the Lillington charge. There were eight workers in this two weeks' school, six of whom were regular workers in the church school. Enrolled were 25 beginners, 30 primaries, 20 juniors, and eight intermediates. The church cooperated with other denominations in this school, having enlisted 45 Methodists.

Jackson

Jackson church on the Northampton charge sent in the following report: Enrollment, primaries 19, juniors 19, intermediates 31. A total of 62 children attended with 46 of them being Methodists. For primaries they used "Explaining God's Out of Doors"; juniors, "How the Nations Share"; intermediates, "Discovering God in the Beautiful."

Trinity Church, Durham

Mrs. N. A. Thomas, superintendent of the vacation school at Trinity church lists a one week school. "Our Happy World," "Our Daily Bread," "Knowing Our Bible," and "Understanding Our Bible" were the materials used in order from primary through intermediate group. There were enrolled 11 beginners, 26 primaries, 27 juniors and 14 intermediates, with a total of 76 who attended at least three days. Seventy of these were Methodists.

Epworth, Raleigh

From Epworth church, Raleigh, comes a vacation school report sent in by the pastor, H. C. Rickard. This school was a one week school. Materials for the beginners were "Our Happy World"; primaries, "Children of One Father"; juniors, "How Nations Share;" intermediates, "Understanding Our Bible." Enrolled were 17 beginners, 27 primaries, 37 juniors, and 21 intermediates.

Fair Bluff-Chadbourn

The Fair Bluff church on the Chadbourn charge has completed a school of a week. Of the 12 workers in the school all were regular church school workers. This was the eighth school held at this church. There was an enrollment of 66 who attended three days or more, 44 of whom were Methodists.

Fletcher's Chapel, Durham Circuit

Rev. Theodore Jones, director, reports a school at Fletcher's Chapel on the Durham circuit. There were 42 Methodists enrolled, of which 37 attended at least three days. The suggested lesson material was used. Mr. Jones states that the people and pastor were greatly interested and that there is evidence of an increased attendance next year.

Chadbourn, Chadbourn

Chadbourn church on the Chadbourn charge has had a one week school. Rev. F. B. Joyner reported the school grouping as follows: Beginners 11, primaries and juniors 12, intermediates 16. A total of 34 children were in attendance for at least three days. The suggested lesson material was used.

Morris Chapel, Broadway

Morris Chapel on the Broadway charge, of which Rev. J. W. Page is pastor, had completed a two weeks' school. Before the school opened there were two workers' meetings held. Four meetings, during the session, aided in better familiarizing the workers with the materials and plans. Twenty-three were enrolled for at least three days, all of whom were Methodists.

Zebulon

Rev. J. H. Overton, Jr., director, has filed a report of the Zebulon vacation school. "Our Happy World," "Our Daily Bread," "The Land Where Jesus Lived" were the materials used for beginners and juniors, in order. Enrolled for three days or more were 37 students, of which 31 were Methodists.

New Hope, Perquiman's Circuit

Seventy-one students attended at least three days of the New Hope vacation school. This school continued for a week's term, with 22 beginners, 26 primaries, 19 juniors and 21 intermediates enrolled. The suggested lesson materials were used. Five of the seven workers in the vacation school were regular helpers in the regular school.

Bethel

Bethel church reports a vacation school of two weeks. Rev. Floyd M. Patterson, from the conference office, directed this school, which was the first one held at this church. Fifty-one of the 75 who attended at least three days were Methodists. The school included four groups, beginners, primaries, juniors and intermediates, using the suggested materials.

Jacksonville

Jacksonville on the Richlands-Jacksonville charge, reports Seaborn Kiker, director, has completed a two weeks' school. One of the interesting activities during the school was the organization of a children's choir—to sing in the community prayer meetings. Mr. Kiker lists 22 who are members of the choir. This school was held in connection with other denominations.

W. N. C. Board of Christian Education

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CHURCH SCHOOL DAY OFFERINGS

Listed below are Church School Day offerings by churches and by districts as received by Mr. Dunham to July 31. The response from some of the churches has been excellent. The record to date, however, for some church schools and from some districts is below the response of last year. Every school that received free programs is under obligation to remit an offering to Mr. Dunham. In order to avoid the rush of other financial matters in connection with the last quarterly conferences, these contributions to Church School Day should be reported during August. Our next check-up will be on September 1. If your treasurer has not attended to this matter, he will want to do so before that date.

Asheville District

Tabernacle	$ 2.00
Mills River	2.90
Tweed's Chapel	5.00
Weaverville	10.00
Haywood Street	24.48
Central, Asheville	50.00
Total	94.38

Charlotte District

Union (New Hope-Bethel Ct.)	.41
Long Pine " "	.44
New Hope " "	1.00
Cedar Hill	1.00
Concord	1.00
Bethel (New Hope-Bethel Ct.)	1.17
Waxhaw	1.50
Bethlehem	2.00
Prospect	2.00
Derita-Oakhurst	2.10
Polkton	2.10
Matthews	2.25
Ansonville	2.50
Pleasant Grove (Waxhaw Chg.)	2.55
Chadwick	3.00
Brevard Street	3.50
Hickory Grove	4.20
Spencer Memorial	4.53
Harrison	5.10
Bethel (Bethel-Bogers Chg.)	5.20
Morven	5.55
Mount Zion	8.52
Belmont Park	10.00
Wadesboro	11.60
Myers Park	25.00
Hawthorne Lane	35.00
Monroe, Central	50.00
First, Charlotte	119.21
Total	312.43

Gastonia District

Laboratory	1.25
Laboratory	1.48
South Point	1.63
Plateau	1.65
Beulah	2.00
Boger City	2.00
Denver	2.00
Elbethel	2.00
Sulphur Springs	2.00
Ebenezer (McAdenville Chg.)	2.01
Pine Grove	2.05
Antioch	2.20
Palm Tree	2.45
Rehobeth	2.45
Bessemer City	2.50
Fallston	2.64
Mary's Grove	2.85
Maylo	3.00
Lander's Chapel	3.22
Crouse	3.45
Stanley	4.00
Cherryville	5.00
C. F. Womble	5.00
Polkville	5.00
Lafayette Street	5.45
Bradley Memorial Chg.	6.00
Smyre	6.73
Mt. Holly	10.60
Main Street, Belmont	12.00
Central, Shelby	15.95
Main Street, Gastonia	35.00
Total	155.56

Greensboro District

Mount Pisgah	.95
Cottrell Memorial	1.00
Gethsemane	1.00
Hickory Grove	1.00
Mt. Tabor (Stokesdale Chg.)	1.00
Joyner Memorial	1.50
St. Paul	2.75
Old Union	3.19
Ward Street	3.81
Lowe's	3.85
Naomi	4.23
Bessemer Station	4.51
Mt. Carmel (Reidsville Ct.)	4.56
Archdale	5.00
Bessemer	5.00
Gibsonville	5.00
Highland	5.00
Grace	5.50
Glenwood	6.70
Asheboro	7.20
Main Street, Reidsville	13.72
West Market Street	27.85
Wesley Memorial	40.00
Total	154.32

Marion District

Ebenezer (Dudley Shoals-Hudson)	.72
Bethel (McDowell Chg.)	1.00
Pisgah	1.00
Salem (Bostic Chg.)	1.05
Olivette	1.45
Valdese	2.00
Bethlehem (Old Fort Ct.)	2.50
Hudson	3.05
Gilkey Charge	4.14
Forest City	5.00
Salem (Morganton Ct.)	5.37
Zion	5.77
Cliffside	5.88
Granite Falls	9.00
Rutherfordton	9.64
Lenoir	26.05
Total	83.62

Salisbury District

Smith Grove	.67
Mocks	1.23
Pine Grove	1.45
Bethel (Pfeiffer Chg.)	1.50
South River	1.53
Badin	1.76
Huntsville	1.83
Farmington	2.00
Woodleaf	2.00
Wesley Chapel (Farmington Ct.)	2.04
Tabernacle	2.35
Liberty (Gold Hill Ct.)	3.17
Bethlehem	3.70
Salem (Salem Chg.)	3.73
China Grove	4.00
Mocksville	4.00
Friendship	4.27
Park Avenue	4.50
Mount Pleasant	4.61
Epworth	5.00
Center Grove	5.55
Norwood	6.60
New London	6.90
Central, Spencer	8.00
Cooleemee	8.10
Central, Albemarle	9.05
Forest Hill	13.95
Central, Concord	18.04
Mount Olivet	18.42
Trinity	20.30
First, Salisbury	25.11
Total	195.36

Statesville District

Rhodhiss	1.00
Concord (Catawba Chg.)	1.60
Jones Memorial	1.62
Cox's Chapel	2.00
Hopewell (Catawba Chg.)	2.00
Fairgrove	2.36
Centenary	2.55
Rose Chapel	2.84
Bethel (Bethel-Fairgrove Ct.)	3.00
Cool Springs	3.00
Vanderburg	3.03
Triplett	3.20
Broad St., Mooresville	4.45
New Salem	4.50
Wilkesboro	4.50
Race Street	5.00
Catawba	5.11
Stony Point	6.00
First, Hickory	8.27
Central, Mooresville	20.00
Total	86.03

Waynesville District

Highlands	1.00
Mariah Memorial	1.00
Fines Creek	2.00
Shady Grove	2.00
Union (Macon Ct.)	2.00
Andrews	4.15
Long's Chapel	4.98
Cullowhee	6.00
Waynesville	10.00
Sylva	11.60
Canton	27.00
Total	71.73

Winston-Salem District

Good Hope (Davidson Chg.)	2.15
Rockford Street	2.25
Shiloh	2.30
Rural Hall	3.00
Pine Grove	3.36
Mount Tabor	4.01
Bethel (Hanes Chg.)	4.08
Ogburn Memorial	5.00
Prospect (Thomasville Ct.)	5.00
Mount Olivet	6.25
Midway	9.45
Walkertown	12.75
Central, Mt. Airy	25.00
Centenary	237.64
Total	322.24

VACATION CHURCH SCHOOLS

Cramerton

Mr. James E. Rink reports a two weeks' vacation school held at Cramerton, with an average daily attendance of 94 children. Of the 11 workers helping in this school, eight were regular workers in the church school.

Summerfield

In reporting the vacation church school held at Summerfield, Miss Mary Hoskins voiced a thought expressed by many other vacation school workers: "In order to have a better school next year we believe that we should organize our workers earlier in the year." There were 28 children and 11 workers enrolled in the school, which lasted two weeks.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

AN EVENTFUL DAY

Monday is always an eventful day at the Children's Home, but this Monday stands out as more noteworthy than the others. Soon after breakfast 112 of our boys and girls, those not having been privileged to go elsewhere on a vacation, gathered around our buses and trucks with their rolls of bedding and clothing for beginning a trip to Camp Fellowship, over on the Catawba river some ten miles west of Statesville. The youngsters were so full of glee as to not be able to restrain themselves. They ran about chattering and asking questions to such an extent as to cause one to want to set them down in companies. Finally Mr. Murray, who had charge of the camping undertaking, directed various groups into the transporting vehicles and the trip began. The old blue bus, creaking with age, led the way, followed by the new Dodge truck. Then came the new blue bus. The pick-up truck brought up the rear. The children left the campus waving their hands and yelling with excitement. They were off to camp.

ARRIVAL AT CAMP FELLOWSHIP

With good roads and careful driving, the distance to Camp Fellowship, the name of the camp constructed by Supt. Joseph B. Johnston and friends of the Presbyterian Orphans' Home at Barium Springs, was soon traversed. On arrival at camp the youngsters disembarked, placed their luggage in the proper dormitories and were soon scattered about over the premises. They wanted to try everything as soon as possible. Of course it was not long until a few of them had slipped into the river and others were exploring all areas to see what was behind the things they could first see. It wasn't long until Coach Murray blew the whistle for the noonday lunch and the youngsters lined up for receiving their sandwiches, lemonade and bananas. Then a short rest period came before the dip into the river. About four o'clock this scribe left the youngsters, but all the way home he was thinking about them, rejoicing in the fact that they were privileged to have such a good time.

HIGH SPOTS

Routine comes nearer knocking the vivacious personality out of a human being than most anything else. It is just too bad for one to have to see the days, one after another, come and go without anything in any of them different from those that have gone before. We do all we know how here at the Children's Home to have as little monotonous routine as possible. We want our children to have something interesting happening from time to time. We want them to have some high spots of joy and satisfaction every once in awhile. It so happens that four boys in one group which went to camp today had not been away from the Children's Home to spend the night during the 11 years they have been here. For one reason or another they have been left behind as others went away. They bginning to think they were inferior sort of youngsters since no special privilege ever came their way. But they are over at camp tonight and doubtless before they lie down on their bunks to rest their tired bodies they will thank their heavenly Father for the joy that has come to them.

IT IS LONELY HERE

Ordinarily we have over 400 children here on the campus. But tonight our cottages are closed. No lights beam out the windows. No chattering voices are heard. Only the sound of crickets come from the buildings as one walks about over the campus. The children are gone. Nearly 300 of them are visiting friends and relatives throughout the bounds of western North Carolina, and even farther places. The other hundred or so are over by the riverside. So our family is away, both the children and the workers. We will have several quiet days this week pending the return of our family on Saturday, August 13.

A GO GETTER

Our readers have doubtless noticed that First church, Charlotte, gives us the largest fifth Sunday offering of any church school in the conference. There is more of a reason for this than the size of the congregation. Our friends over there have a very systematic way of going after their offering. For a number of years W. E. Jordan was the resourceful Children's Home man in this church school. He has been succeeded by Robin Kirby, who is not only interesting but effective in his presentment of the Children's Home's cause. Supt. E. R. Bucher has recently forwarded me a copy of an "edict" sent out by Mr. Kirby, chairman of the Children's Home committee, as follows: "On the May fifth Sunday Messrs. Bucher, Garrison McLaughlin and Swinney were absent from Sunday school on account of a fishing trip. (The undersigned wasn't invited). None of these gentleman was missed particularly but their fifth Sunday offering was. The writer has been instructed to advise these gentlemen that next Sunday's offering goes to the Children's Home, that Mr. Woosley advises that his outfit is really needing a LARGE amount of MONEY, that the aforesaid gentlemen missed the opportunity in May and that they will be expected to double up this time to the tune of ten bucks each. This is mandatory and binding on all of the parties above. Them which dances must pay the fiddler.—By order of the Board of Education."

EUGENE AND CHARLES

The picture this week is that of little Eugene Wallace, two years old the first day of January, and Charles Mullis, who will be four years old the 13th day of October. Eugene and Charles love to play with one another. Their particular joy is to haul sand in their little trucks. These two little youngsters, a part of our baby cottage family, seem never to grow weary of playing that they are working. Eugene is sponsored by the Hunt Wesley Class of College Place, Greensboro, and Charles by the Livingstone Club at Boone.

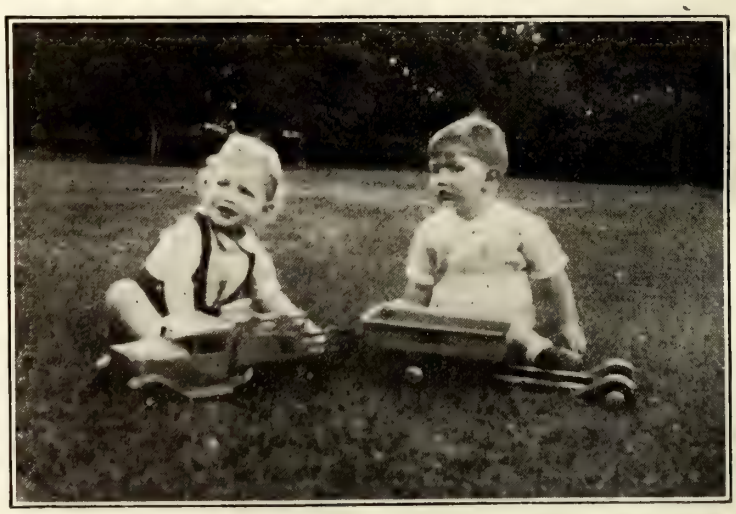
THE NEXT JOB

Now that the strain and stress connected with the vacations of our children have passed more effort will be directed towards the visitations of applicants forthe admittance of children. It is remarkable how these applications pile up in the run of a few weeks. We still have room for a few girls but it is too bad that there is no room left for boys. We will go along with the investigation of applications before us in the hope that every possible avenue of service may be rendered. As previously stated, we never fail to make some sort of a recommendation relative to every application investigated. The patience of our friends is desired pending the time we can get around to them.

MONEY MATTERS

Because of the vacations of so many of our staff, particularly Miss Taylor in the office, we have not yet opened the envelopes containing fifth Sunday

(Continued on page 23)



Eugene and Charles expect to drive big trucks some day

THE METHODIST ORPHANAGE

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Our vacation period is about over. It works many hardships on the Orphanage to grant the children vacations, but in the long run it pays, as it gives the children an opportunity to see relatives and friends who are deeply interested in them. Everybody likes to get away from home occasionally, even for a short time, as it gives them rest and a little change in environment.

* * * *

One of our girls in conversation with me recently told how much she and the other girls appreciated their matron. She remarked that whatever duty was assigned to her, or to any of the other girls by the matron was promptly done in a cheerful spirit. The matron is so motherly and understanding that all the girls in her cottage consider it a privilege to live with her, and to do whatever she asks them to do. Any orphanage or school is fortunate in having such a worker on its staff.

* * * *

Our clinics were a little delayed this summer, but we are now in the midst of the clinics, and by the middle of August all of our children will have been examined and doctored, in case there is need of medical attention. The doctors of Raleigh are exceedingly generous in their service to the Methodist Orphanage. The first of August we will have a dentist with us for three or four weeks, doing all the dental work that is necessary. We have to pay for his services. The general health of our young people is exceptionally good ,and no effort is spared to keep them in good physical condition.

* * * *

Mrs. Nellie B. Rives writes interestingly of the visit of our singing class to Parkton and St. Paul's charges as follows: "On Parkton charge, at Marvin church, Rev. M. C. Ellerbe had a full day's service, in which the Orphanage singing class joined. The sacred concert was given at 11 o'clock. This was home coming day for this church, and of course our crowd was large. Immediately after the concert Dr. W. V. McRae, the presiding elder, held the third quarterly conference. It was interesting to us to hear the splendid reports of the minister and his helpers. Mr. and Mrs. Ellerbe are enthusiastic workers. An elegant dinner was served at the church. The afternoon was given over to the district lay leader, Dr. M. L. Matthews of Sanford, who gave us a very helpful talk on stewardship. The class had an appointment in the evening at St. Paul's. Dr. J. W. Harrell is pastor here. We drove over to the home of Mr. and Mrs. J. T. King and rested a short time. The ladies came together and served a delicious supper for us, the pastor, his wife and friends, on the specious back porch at Mr. King's home. These people were gracious in receiving the class, and everyone had a most enjoyable day. It makes us feel very happy when we meet so many lovely friends of the Orphanage."

* * * *

Dear Friends:

Eleven years ago I entered the Orphanage. Although I was very small I realized I was entering a Christian home and that I would receive good training. As I have grown to be a large girl I realize even more the great importance of my lovely home and the training I have received from it.

I wish to express my graitude to Mr. Barnes, our beloved superintendent, and each member of the staff for their kindness toward me. It has been a great pleasure indeed to live and work with you.

I also wish to express my appreciation to the Philathea class of the Front Street Methodist church of Burlington for their loving kindness to me during the years I have been here. It is the friends like you that have made me so happy and so appreciative. I thank you for everything you have done for me.

For three years I worked at the baby cottage and I enjoyed it immensely. I had the pleasure of looking after the little children, as I have always been fond of them. As for the matron of the baby cottage, they couldn't have found another person as capable of doing the work so well.

Mr. Barnes and members of the staff, when I leave my beautiful home I am going to do my very best and let the people know the good training which I have received during my 11 years here.

I shall never forget the friends who have helped me along the many walks of life and I shall always remember each of you in my prayers.

Kathleen Dunham.

* * * *

The fifth Sunday in July was an exceedingly busy day for me. I attended the men's Bible class at Ann Street church, Beaufort, Sunday morning, and preached in the church at 11 o'clock to a very large and attentive congregation. This was my last pastoral charge before coming to the Orphanage. In the afternoon I was at North River, and I was glad to see a good sized congregation present. At the evening hour I preached at the Methodist church in Morehead City, and was greeted by another fine congregation. On Monday night I preached at Broad Creek at the Methodist Episcopal church. It was a rare privilege to be associated with the pastors of the first three named churches. Brother L. D. Hayman is pastor of Ann Street Methodist church in Beaufort, and Brother B. H. Houston is pastor of the Morehead City Methodist church. Both of these preachers are in the midst of a successful pastorate. The parsonage in Beaufort has been reno-

Continued on page 23

BROMO-SELTZER
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—SOOTHES MY NERVES

declares Miss Mary Person
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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

OUR RETIRING EDITOR

With last week's issue of the Advocate our editor of the Woman's Page retires after 12 years of faithful and efficient service. Despite the fact that Mrs. Plyler had asked to be released from this task, she had remained faithful until the time when a new editor could be found. Six hundred and twenty-four issues of the Advocate, and not once had material been lacking for the Woman's Page!

To many women the task would have been drudgery, but to this good mistress of the manse, with her home duties, her large family, and her interest in her local church, there was always a store of interesting facts to be made known, and a missionary zeal and enthusiasm that made the work a joy.

Serving oftimes as president of her own auxiliary, and always as an officer where she was needed most, Mrs. Plyler has endeared herself to the missionary women of the North Carolina conference, and her example of loyal and devoted service will be an inspiration to them through the years to come. Estelle W. Hillman.

CHILDREN'S WORK AT EDENTON STREET

From the standpoints of interest, enthusiasm and activities the World Friendship unit on the American Indian was most successful at Edenton Street.

Before the unit was launched the children were given lists of the books on Indians which are found in the children's department of the public library in Raleigh. Many of these books were read and reported upon during the course. On the Sunday on which unit was begun there was an exhibit of Indian relics in the junior and primary worship room, most of these relics having been brought by the children.

Out of the study of the American Indian grew many interesting and fruitful activities, a portion of which were: committee assignments; research work; correspondence with the pastor of an Indian church school in our state, the result of which was the sending of a large box of gifts to that church school; making an Indian village and an Indian pueblo; composing Indian stories and verses; compiling books of children's songs and poems which were sent in the gift box; a trip to the State Museum where Indian relics were observed and studied; playing Indian games; many articles were modeled of clay and painted with Indian designs; clay beads made; posters depicting Indian life and customs made; a map, of the United States, locating the tribes of the southwest and bordered with Indian sign language was made and sent in a gift box of materials to a small church school in our conference; Indian stories were dramatized; paper canoes made; pictures depicting Indian life made; Indian rattlers, the materials for which were brought by the children, were made; the children of the different grades shared in the worship services the things which they learned and did. However, even though the activities and the happy experiences of both teachers and children were many and varied, the evidence of the changed attitudes of our children toward the Indian race is the hoped-for result which was accomplished and which is a source of much gratitude.

In addition to the World Friendship unit, the missionary education of our children at Edenton Street is not lacking in other ways of sharing. The children of the primary department have sent a suitcase filled with useful articles to a refugee child in Spain; have brought extra offerings for purchasing supplies for the Wake County Preventorium and for refreshments for parties for children in a very poor section of the city; have shared their literature with the children at the Preventorium. In the junior department the boys and girls share the flowers which they bring to decorate their worship room and class room with the children at Rex Hospital; brought offerings for six Easter liles, these lilies being used in the Junior church service on Easter Sunday morning and later taken to shut-ins; two books of the history of the Methodist church, the history of Edenton Street church and the organizations of the latter have been made and one is to be placed in the church office for reference; literature is shared with a negro Methodist church school and scrap books have been made and sent to the children's ward at Rex Hospital and to the Wake County Preventorium. Mary Gardner,

Secretary of Children's Work.

MISS HANKINS VISITS WITH THE ROCKY MOUNT AUXILIARIES

Rev. Ida Hankins, native of Wilmington, N. C., and principal of the Mary Helms School for girls in our Methodist school in Songdo, Korea, met with the woman's missionary society of First church of Rocky Mount and the other Methodist auxiliaries in their regular business meeting July 18.

Mrs. W. H. Walker conducted the devotional, opening the meeting with the congregation singing "Jesus, calls us over the tumult." She chose as her subject, "One soweth, another reapeth," 1 Cor. 3. With Mrs. N. B. Dozier at the piano, Mrs. Howard Gunn in her usual lovely manner and clear soprano voice sang "The Lord's Prayer." After a prayer and song by the congregation Mrs. W. R. Bradley, president of the auxiliary of First church, graciously introduced the guest speaker.

Miss Hankins has been a missionary since 1911, ordained in the Korean Methodist Church 1932, and is a most interesting speaker and has a winning personality. In her subject, "Bringing Korea to Christ," she spoke of the results of the efforts on the part of the Christians and the still greater need of making Christ known there; of the appreciation by the native Korean for our interest in their Christian growth, and of a yet greater need of prayers and gifts. She spoke of what Christ had done toward freeing the people there of superstition, and putting a new freedom of spirit in their hearts. Miss Hankins in her talk explained and discussed many Korean articles that were on display—Korean pictures, idols, dolls, etc. Miss Hankins is returning to her much loved work in Korea, sailing from Vancouver, B. C., August 20, on "The Empress of Japan."

Mrs. L. N. Stephenson, zone leader of Southern Central zone, pronounced the benediction.

Monday evening there was held at the home of Mrs. Bradley a lovely reception honoring Miss Hankins.

PLEASANT GROVE HONORS THE BABIES

Pleasant Grove on Northampton charge is a most attractive country church in the midst of a grove that is really beautiful as well as pleasant. To worship at Pleasant Grove church makes one aware that there are people in that community that have a great concern for the cause of their Master.

Recently the superintendent of baby specials, Mrs. F. F. Stephenson, gave a party for the baby division on the church lawn. Games were played and stories told and then the mite boxes were opened with one dollar twenty-five cents contribution. Ice cream and cake were enjoyed by all except the youngest member—little Grace Carolyn Parker, who is only three months old. Three babies are life members.



BABY DIVISION OF PLEASANT GROVE CHURCH

Reading left to right: Billy Bridgers, Eleanor Stephenson, Mahlon Parker, Jr., Grace Luther, Grace C. Parker, Jeaan Stephenson, Linda McCoy Stephenson, Jane Moseley, Francis Wall, Barbara Moseley.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

HE GIVETH IN THE NIGHT

Job 35:10

Is the midnight closing round you?
Are the shadows dark and long?
Ask Him to come close beside you,
And He'll give you a new, sweet song.

He'll give it and sing it with you;
And when weakness lets it down,
He'll take up the broken cadence
And blend it with His own.

And many a rapturous minstrel
Among those sons of light,
Will say of His sweetest music,
"I learned it in the night."

And many a rolling anthem
That fills the Father's home,
Sobbed out its first rehearsal,
In the shade of a darkened room.

—Selected.

MESSAGES FROM LEADERS OF METHODIST WOMEN

Of extreme interest to the Methodist missionary women are the four cuts of prominent women leaders in our work with messages from each concerning unification and its results, which appeared in August World Outlook. The women referred to are: Mrs. Thomas Nicholson, president of Woman's Foreign Missionary Society (M. E. Church); Mrs. J. W. Shell, president Woman's Convention (Methodist Protestant Church); Mrs. W. H. C. Goode, president Woman's Home Missionary Society (M. E. Church), and Mrs. J. W. Perry, president Woman's Missionary Council (M. E. Church, South).

Each of these women contributed a brief message from which we quote excerpts. Mrs. Thomas Nicholson in "A Challenge to Methodist Women" says: "Already Methodist women of 22 countries have indicated their desire to unite in a fellowship, the purpose of which is to know Christ and make him known, and to aid in making possible the realization of his kingdom for all peoples in all areas of life. The union of our Methodisms will bring together a mighty host of Christian women. If one can 'chase a thousand and two put ten thousand to fight, what may not four million accomplish if One is their Leader, even God!"

Mrs. J. W. Shell under the topic, "A Dream Come True," asserts "that Methodist union has been a dream in many of our hearts for many a day, but somehow the great idea could never seem to get past the dream stage. . . . We believe that Methodist union is God's dream and so must come to fruition. Eagerly the womanhood of the Methodist Protestant Church has watched the progress of the plans for union and have thrilled with every advance. Even before the Southern Church had taken its vote, we were taking advantage of every opportunity of contact with sister churches and striving to make those contacts purposeful and significant. Already in most of our communities we have developed a real sense of unity as we have come to know each other personally, not as M. E.'s and M. P.'s, but as fellow Methodists, alike in our desire to serve His who is Master of us all."

Says Mrs. W. H. C. Goode: "One of the finest things about the coming together of the three Methodisms is the 'widening of our fields of service' and our outlook whcih is coming about by the study of pieces of work carried on by the different groups. The Woman's Home Missionary Society is hoping to celebrate its sixtieth anniversary with our sister societies in 1940."

Mrs. J. W. Perry says: "Harmonizing the women's organizations now in existence within the three groups of Methodists is an undertaking that will require patience and courage, insight and vision, consideration and co-operation. It will demand something of the spirit of venture and pioneering that characterized the efforts of the women who started us in this work. Theirs was no easy task, ours will be no lighter. In describing the erection of a gothic cathedral someone said, 'Thrust and counter thrust are in balance; part stands against part; force counteracts force; the structure is a unit—a symbol of strength; it sands in poise; it is at of strength; it stands in poise; it is at ty.' . . . Over it all was the Architect who furnished the plans and who saw the finished, beautiful cathedral before ever a stone came from the quarry or a shovel of earth was removed for the foundation. He saw it all and watched its erection with pride and gratitude. The building of the structure in which we shall be engaged will require similar endeavor. Parts must be fitted into parts; force must counteract force as beauty and symmetry are created from the materials which each of the former organizations present. Every woman in the three Methodist churches has a contribution to make to the new structure, and none can be spared. I'm thinking that the great Architect will be looking with joy and approval as each one brings her gift and as new and more splendid women's organizations shall emerge. We shall not be able to see the finished structure, but we can trust Him who has a perfect pattern for our work, and as we seek to follow His guidance we have faith to believe He will be directing the erection of a more efficient and symmetrical plan, whereby the women of the Methodist Church may make a larger contribution toward the coming of His kingdom."

NEW HANDBOOK

The new Handbook for woman's Missionary Societies, revised July, 1938, is from the press and is ready for distribution to the societies in the conference at the nominal price of 10 cents per copy. This booklet is most valuable, containing, as it does, necessary information on every department of our woman's work. The foreword brings to us briefly some of the outstanding achievements of the 60 years of our growth and development; the Yearly Work Calendar shows us the requirements of each quarter in our auxiliary work; then there are instructions for officers, information for groups or circles of missionary societies, suggestions for new societies, literature necessary for the conduct of the work, by-laws and constitutions of Council, conference and auxiliary organizations, and other valuable and necessary information. Secure one of these books for each member of your organization and familiarize them with the work that the women of our church are doing.

Order from Literature Headquarters, 712 Church Street, Nashville, Tenn. Price $1 per dozen or 10 cents per single copy.

NEW EDITOR OF THE WORLD OUTLOOK

From the August issue of the World Outlook we learn that Dr. E. H. Rawlings, who has been an efficient editor of the magazine since 1926 (sharing this important work with Miss Estelle Haskin), has resigned and that Dr. Elmer T. Clark has been chosen as his successor. While we regret deeply to lose Dr. Rawlings, we are glad to welcome Dr. Clark and feel that our missionary periodical will continue to maintain the splendid record it now has.

May we quote two wishes for the Outlook expressed by Dr. Rawlings as he gives the editorship over to his successor:

"My first wish is that World Outlook may continue to be pre-eminently missionary—on every page may shine out the color of a real interest for the least man in the neglected places at home, not only, but also in the far away regions abroad, in every word spoken in these pages shall breathe the warmth of a passion for the last lost man on earth. And my second wish, which by sincere and ever continuing prayer I would make my very first, is that World Outlook may continue—may become profoundly religious. We want to find, as earnest men are seeking, every new approach, and in these difficult, entangled days, use it for every new way of missionary service. But after all, the miracle of which I am thinking for World Outlook, far better than numbers and any sort of bigness, is the miracle of the New Testament power, that over all difficulties, across all hard places, World Outlook may do its worthy part in taking our gospel of divine power along its way of a universal redemption of mankind."

The Helena Tokena Home for leper children at Minga station in the Congo Mission now enrolls 14 children under the care of a native Christian worker and his wife. These are the children who are given up by their leprous parents in the leper colony and are sent to the home to be reared and thus be preserved from contracting the dread disease of leprosy.

When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost.

—German.

Sunday School Lesson

AUGUST 14

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Temperance and Character

Scripture: Prov. 4:10-23; 1 Thess. 5:6-8

Present day Christians are under obligation to the book of Proverbs for stressing the fact that practical good sense is a part of religion. The wise man knew that a life ordered according to the dictates of common sense brings peace and poise so that men will be delivered from many temptations, including the craving for strong drink.

"Songs in the Night"

But the Bible is never merely negative. The wise man is to do more than refuse to walk in the counsel of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful. His delight must be in the law of the Lord, and inthe company of those who seek him.

Every Christian must have his "songs in the night." The psalmist says with joy, "The lines are fallen unto me in plaesant places; yea, I have a goodly heritage. . . . My heart instructeth me in the night seasons" (Psalms 16: 6-7). And again he says, "In the night his song shall be with me, and my prayer unto the God of my life" (Psalms 42:8). The Christian has a source of strength and quietness in the depths of his soul. Being a good man, as the proverb says, he is satisfied with himself.

Here we see not only the privilege of rejoicing as Christians, but the duty. The joy of the Lord is our strength, strength against temptation and discouragement, strength to help others. "Restore unto me the joy of thy salvation," says the psalmist, "and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee" (Psalms 51:12-13).

No Christian should allow any non-Christian remotely to approach him in cheerfulness and overflowing spirits. "Be not drunk with wine," says the apostle, "but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God."

This is not a counsel of perfection which it is practically impossible to carry out, for when one humbly obeys the commandment of God, the Spirit imparts to him a supernatural gaiety (Romans 15:17). The path of the righteous is as the dawning light which grows brighter and brighter unto the perfect day. It is always morning with the Christian. The voice from heaven says, I will give him the morning star.

Drunkenness, says Paul, is for them that are in the night. But since we are all sons of light and sons of the day, there is really no appropriate time for us to drink, and no call for it, because the Christian goes from strength to strength, and passing through the valley of sorrow he makes it a place of springs (Psalms 84:6).

But there is an added reason for sobriety on the part of the Christian. And that is the diabolical cunning of wicked men seeking to allure us and corrupt society. There is a startling phrase in our lesson. It refers to men who "sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall.

We are accustomed to speak of the wakefulness caused by a troubled conscience. But the Scripture tells us of men who have gone far beyond that. The doing of harm is so much a part of them that unless they have performed some wicked deed during the day they are like a man accustomed to warm blankets who has been sent to a room whose bed has only a thin covering. They cannot sleep.

Far be it from us to say that all of our fellow men who are entangled in the drink traffic are wholly given to evil. We would doubtless find among them hungry-hearted souls longing for better things, even as Jesus found Matthew and Zacchaeus among the publicans of his day. But many liquor dealers have so completely put their consciences to sleep, and are so utterly absorbed in their business, that if on any day they have not succeeded in sending home to their families numerous poor wretches maudlin drunk, they lie awake and worry because business is falling off.

It is from these wakeful nights that come the plans for advertising and merchandising alcoholic beverages in order to increase sales and profits. It matters not how young the consumers are or how needy. These men are greedy for gold.

There is such a thing as a consecration to wrong doing so complete that an evil genius is developed, just as an absolute consecration to good means frequent flashes of insight and wisdom from above. And the only way to checkmate men so completely given over to sheer diabolic pursuits as are some of the leaders in the liquor business is for us to be equally consecrated to the task of overcoming their evil with good.

The Great Expectation

The Christian, says Paul, should always wear armor. Put on, says he, the breastplate of faith and love, and for a helmet the hope of salvation. The early Christians believed that Christ would swiftly come and destroy the powerful combinations of evil that seemed so irresistible. He did not come in the way they expected, but all through Christian history, just when the forces of evil seemed to be in complete possession, some mighty act of God has toppled over their towers.

It is the very essence of the Christian faith to believe that if we are brave and confident, and use that sagacity that the Spirit imparts, we also will see both in our own lives and in the world a mighty stretching forth of the hand of the Lord, and a flashing of his two-edged sword that will show that the universe is on the side of righteousness.—Northern Advocates.

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Children's Storyland



TWO LITTLE GIRLS AND A DOLL

By Mrs. E. C. Cronk

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes and had traveled in a box all the way from "back East."

It all happened years ago when the United States government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl who strayed too far from her wigwam and could not find her way back. The government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute, I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the army officer, coaxingly.

Then he waited until his daughter politly handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale-face" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Didn't you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the government had set apart for them. The soldiers could not understand.

"Seems as though the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter that he declared the war off.—Watchman-Examiner.

THE HOUSE OF MANY LAMPS

When the last rays of the setting sun have faded, and the mountains have flung their shadows down into the valley, the lamps are lighted in the quaint little white houses of a village in southern Europe. There is darkness only in the gray stone church that stands on the summit of a hill overlooking the little hamlet.

A legend is told about "the House of Many Lamps," as the church is called. It was built long ago in the sixteenth century by an old duke who had ten beautiful daughters whom he loved devotedly. When they were children he took great pleasure in watching them play, and even when they were grown up he would sit in the garden for hours listening to them singing over their needlework or watching as they picked flowers from the garden.

Unlike most royal fathers, he was not anxious for them to marry, and it was with great reluctance that he let them go one by one. People used to smile at the fuss he made over each one leaving home, but he would shake his head sadly and say that each one had her place, and that the house was lonely in some spot without her.

Each year the daughters gathered around their father's table to eat the Christmas feast together. The circle had never been broken at this time until one year a daughter who had married a prince in a far country, thought the journey too far and decided not to go home. Knowing how much her father counted on this family gathering, she sent a band of musicians from her court to play for him, thinking to lighten his disappointment. But the duke was greatly disappointed nevertheless. The songs of the musicians sounded artificial in comparison with his daughter's sweet singing. Nothing could take her place.

As he grew old, the duke began to wonder what he would leave behind him to perpetuate his memory. Finally, he decided to build a church so beautiful that men would worship as soon as they entered, because it would draw them to God. He drew up the plans and watched the building with delight.

At last came the great day when all was finished, and the duke took one of his daughters to see it. The simple lines, the graceful beams, the carving and stained glass windows were exclaimed over and admired.

"But, father," said the daughter, where are the lamps to hang?"

"That, my dear," said the duke, a whimsical smile lighting up his tired face, "is a pet scheme of your old father's. There will be no hanging lamps. Each one will carry his own. I have provided small bronze lamps, one for every person in the village up to the number the church will hold."

Then he added slowly, "Some corner of God's house will be dark and lonely if all His sons and daughters do not come to worship Him at the appointed time." And these words were carved in the stone over the doorway.

Four hundred years have elapsed since that time. The bronze lamps have been handed down from father to son and carefully treasured. When the sweet-toned bells of the old church ring, the village people wend their way up the hill, each carrying his own lamp. The church is nearly always filled, for no family wishes its corner to be dark and gloomy.—Canadian Churchman.

HELPING

The basket of books was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're as big as I am, 'cause we are twins," said Nelly.

"I won't carry it," said the little cousin with a pout.

Mother looked from her open window and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mother, and "and then they could fly with it."

The children laughed and looked at each other, then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in this world," said mother, "is for every one to help a little. No one can do them all, but every one can help."

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August 26-Sept. 4—Salem, Va.
September 7-20—Brownsville, Tennessee.
Sept. 20-25—Annual Conference, Lawrenceville, Ill.
October 2-16—Winder, Georgia.

SLATE OF J. W. GROCE
Box 1383, High Point, N. C.

Ashe County Camp Meeting ..... August 16-28

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

August

First Church, 11 14
Path, Wares, 3 21

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
THIRD ROUND

August

Aberdeen-Vass, 8 12
Mount Gilead, 11 14
Mount Gilead Ct., Sardis, 3:30 14
Troy, 8 14

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September

Ocracoke-Portsmouth, Ocracoke, 7:30 7
Atlantic, Cedar Island, 11 10
Straits-Harlowe, Harlowe, 11 11
Newport, Newport, 3 11
Beaufort, Beaufort, 7:30 11
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

August

McKendree, Temperance Hall, 11 14
Clark Street, 8 14
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Maysville, Tabernacle (home coming), 11 4
Swansboro, Swansboro, night 4
Jacksonville-Richlands, Jacksonville, night 11
District conference at Carver's Creek church on highway 28, midway between Elizabethtown and Wilmington, 9:30 a. m.) Bishop Clare Purcell will be present) 16
Garland, Garland, 11 18
Bladen, Windsor, night 18
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October

Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night ..17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

August

Laurel, Mt. Pleasant, 11 14

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

August

Myers Park, 11 21
Monroe Central, 8 21
Prospect, Carmel, 8 22
Hickory Grove, 8 24
Rural Trinity, 8 26
Weddington, Union, 11 28
Monroe Ct., Unionville, 6:30 28

September

Peachland, Hopewell, 11 4
Marshville, Gilboa, 3 4
Morven, Morven, 8 4
Big Springs, 8 5
Wesley Heights, 8 6
Belmont Park, 8 7
Derita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthews-Indian Trail, Indian Trail, 11 9
Pelkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Gastonia, Main Street, 11 14
Rock Springs Camp Meeting, 3 14
Park Street, Belmont, night 14
Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Boger City, night 28

September

Shelby, Lafayette St., 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

August

Centenary (sermon), 11 14
Pleasant Garden, Bethlehem, 11 28

September

Stokesdale, Mt. Zion, 11 4
Madison, 3 4
Summerfield-Morehead, 7:30 4
Battle Ground Road, Bethel, 7:30 7
Calvary, 7:30 8
Draper, 11 11
Leaksville, 3 11
Spray, 7:30 11
Jamestown-Oakdale, Jamestown, 7:30 12
Highlands, 7:30 13
Centenary, 7:30 15
Ruffin, Ruffin, 11 18
Reidsville, Main St., 7:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
Oak View, 7:30 21
West Greensboro, Muirs Chapel, 7:30 22
Reidsville Ct., Salem, 11 24
Coleridge, Concord, 11 25
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Bessemer, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29

October

Main St., High Point, 11 2
Randolph, Mt. Vernon, 3 2
Trinity, Trinity, 7:30 2
Glenwood, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Asheboro, First Church, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Main Street, Gastonia, 11 14
Rock Springs Camp Meeting, 3 14
Park Street, Belmont, night 14
Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Boger City, night 28

September

Shelby, Lafayette Street, 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

August

Whitnell Ct., Whitnell, 11 14
Connelly Springs Ct., Friendship, 3 14
Grace Chapel, night 14
Morganton, First, 11 21
Morganton Ct., Bethlehem, 3 21
Valdese, night 21
Dudley Shoals-Hudson, Colliers, 11 28
Watauga Ct., Mabel, 3 28
Boone, night 28

September

Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2

Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

August

Jackson Park, 11 14
Albemarle Ct., Oakboro, 3 14
Forest Hill, 7:30 14
Mt. Pleasant, Cold Springs, 11 21
Tabernacle, 7:30 21
Mocksville, 11 28
Cooleemee, 7:30 28

September

Rocky Ridge, 11 4
China Grove, 3 4
Woodleaf, Gays Chapel, 7:30 4
Norwood Ct., 11 10
Mt. Olivet, 11 11
Advance, 3 11
Farmington, Bethlehem, 7:30 11
East Spencer, 7:30 14
Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August

Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Bald Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September

Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

August

Jonathan, Shady Grove, 11 14
Clyde, Liberty, night 14
Murphy, 11 21
Murphy Ct., Rogers, 2:30 21
Bethel, Bethel, night 21
Waynesville, 11 28
Highlands, Highlands, night 28

September

Robbinsville, Robbinsville, 11 4
Bryson City, night 4
Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Malden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Pines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

August

Lexington, First Church, 11 28
Thomasville, Trinity-Bethel, Trinity, 7:30 28

September

Centenary, 11 4
Mt. Airy, Rockford St., 7:30 4

CHILDRDEN'S HOME
(Continued from page 16)

offerings. Miss Taylor has just returned and in the course of a few days we will know what our fifth Sunday friends have done for us. Judging from the number of envelopes received we have cause to believe that our friends have been good to us. Now that there will be no other 5th Sunday in this conference year, we most earnestly hope that every congregation will be sure to pay its ten per cent apportionment in full. Many of them already have done this. Those not having done so will serve our boys and girls mighty well by raising their amounts before the 20th of October, the time of the opening of our next annual conference.

CONTINUING WITH CASE WORK

Now that the strain and stress connected with the vacations of our children have passed more effort will be directed towards the visitation of applicants for the admittance of children. It is remarkable how these applications pile up in the run of a few weeks. We still have a little room for girls but it is too bad that all the room for boys has already been filled. We will go along with these investigations in the hope that every possible avenue of service may be rendered. The patience of our friends is earnestly desired.

WHAT ABOUT ROBERT?

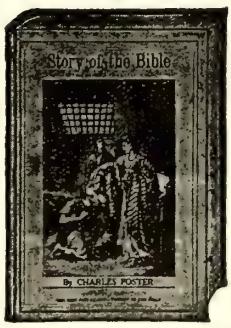
For several years Robert lived at the Children's Home. He was a boy and then a young man of very pleasing appearance and temperament. But at times he would take things that did not belong to him. Eventually he was placed with one of Winston-Salem's leading manufacturing enterprises. For well over a year he lived consistently. Then he began to borrow money from whatever source he could until his debts ran to well over a hundred dollars. Then he ran away, sending word to the Children's Home that his address would be the Y. M. C. A., Washington, D. C. For several weeks Robert bummed his way about over the country, only to eventually return, as most bums do, to his starting place. Now he is back in Winston-Salem without a job and wondering how he can sustain himself. What can be done for a boy like Robert? Well, we have advised him to go to those whom he has imposed upon, ask for forgiveness and reinstatement and then, if permitted, to go through the long process of making proper restitution. Robert is just too good a boy to be a bum.

METHODIST ORPHANAGE
(Continued from page 17)

vated and improved considerably recently. I was glad to see many of my former friends in Morehead City and Beaufort. I had a most delightful visit to the lovely summer home of Brother Graham Woodard. For many years Brother Woodard has been a very loyal and enthusiastic member of our board of trustees. He is also a member of our Orphanage executive committee. While on this trip I was glad to see Reverends Henry B. Lewis, Vanceboro, L. C. Larkin, pastor of Centenary church, New Bern, and Dr. E. L. Hillman, presiding elder of the New Bern district. While in New Bern I called around to see Brother W. C. Chadwick, one of the leading members of Centenary church, and a prominent business man. At our board meeting in June Brother Chadwick was elected a member of our board, subject to confirmation at the approaching session of our annual conference. Brother Hayman has the distinction of having paid his Orphanage apportionment in full the Sunday I was present, which is very commendable in him and his church.

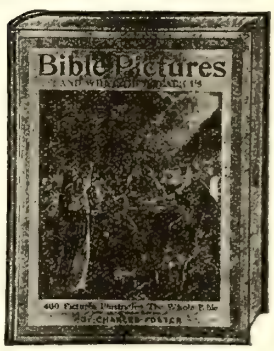
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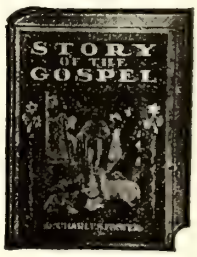
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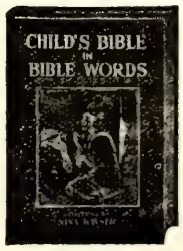


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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, AUGUS 1938 Number 33

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The Beauty of Religion

THE beauty of the religion of Christ is manifest in the character of the man who chooses it for his portion. It is an inner beauty. Beautiful thoughts, beautiful aspirations, beautiful hope, beautiful virtues are here. It is the beauty of love. Human love is beautiful, more beautiful than the morning. Religion is love, sweeter than a mother's love. It is the love of God shed abroad in the heart by the Holy Ghost. It is the beauty of truth, the beauty of righteousness, the beauty of joy and peace. It is the beauty of symmetry. The Christian character is not one-sided. It is well-rounded, complete. Every virtue that can enter into the moral and spiritual constitution of a complete man is there. It is the beauty of poetry. It is not easy to tell exactly how it is that poetry is beautiful. Perhaps no one can explain this philosophy of the beauty of poetry, but the man who cannot feel the beauty of a fine poem is to be pitied. The Christian is one of God's poems. He has written his poetry in the skies and in the earth and sea. He is still writing poetry. There is no such poetry as that of a genuine Christian character. It is the beauty of life. Life is sweet; life is beautiful. In the spring of the year, when life is bursting forth from every tree, every shrub, and every plant, all nature is clothed with beauty. The Christian religion is not merely a creed, or a bundle of ceremonies, or a profession, but a life. Let no one be content with a mere form of religion, for then he will never see its real beauty. As one can feel physical life throbbing through his nerves, so the Christian can feel spiritual life palpitating within. The most beautiful life of all is the life of God in the soul of man.

—Christian Advocate (N. Y.)

Vote in Orange of Weighty Concern to State

The vote of Orange county on September 7 for liquor stores is of vast consequence to all of North Carolina. Orange county is the home of the state university, with students from every county of the state and beyond. So this is more than a local matter. Furthermore, the center of white population of this state is west of Salisbury.—more than one hundred miles west of Chapel Hill. Consequently, the vast majority of our citizens live in territory that does not allow liquor stores. We are face to face with a movement to disregard again the will of the majority. This action is on a par with the boast that a few wet senators as in the past will not allow the people of North Carolina a referendum on the liquor question. To please the liquor barons democracy is being betrayed in the house of its friends.

On September 7 Orange county is asked to vote for liquor stores as did Durham county in April, 1937. Duke and the State University are in these two counties within ten miles of each other, so the interests of both must ever be considered together, since our two universities remain of special concern to all the people of North Carolina.

Our Plea of One Year Ago

In March of last year we insisted:

"Duke and Carolina have spent and will continue to spend millions of dollars in Durham. Are they to be handed liquor stores in return for this. Everyone knows no possible good can come to these schools from such merchandise, to say nothing of the citizens.

"The one consideration is revenue. Not content with gathering money from the unfortunate poor, black and white, of collecting blood-money that should go for food and clothes, revenue is to be collected from the students. The leaders of Durham to relieve the rich and well-to-do of tax burdens would put liquor within easy reach of young men and women entrusted to our two universities by the fathers and mothers of the land instead of their building a wall of defense about our noble student populations. Will our citizens approve such perfidy?

"Durham, with its big student population and its vast industrial groups, should be made one of the cleanest and most law abiding cities in the state. This could be done were the church folks and educators, the parents and teachers, and the business men to unite and to work steadily to this end. It will not be done though by drinking more liquor, by enlarging the criminal element, and by gathering taxes from the people for that which destroys both body and soul. Such a course is a curse to any people.

Citizens of Orange Challenged

The citizens of Durham county (and now Orange) owe it to themselves, owe it to the fathers and mothers of the state, owe it to the patrons from afar to see that the record of a hundred years is not violated by making legal the sale of liquor at the doors of our two great universities. Armed in the holy cause of justice and right, of temperance and sobriety, every minister should make his pulpit a throne of power in this hour of a people's peril. Yea, more. The business and professional men of Durham (and of Orange) should pledge Presidents Graham and Few that they will stand solidly with them in their efforts to prevent the sale of beverage alcohol at the doors of Carolina and Duke. Most of these men, in one way and another, are connected with our two universities.

"Will they allow the jingle of the tribute money to lure them on to an alliance with enemy No. 1?

"Profits! profits! profits! these help the hurt that greed feels and aid in the enrichment of the few by the ravages of liquor sales. Oh, this glorious control in the hands of noble and honorable churchmen!"

A similar responsibility now crowds upon the souls of the citizens of Orange county. It remains for the good men and women of Orange to repudiate this effort to mar the record they have made the past hundred years in their fight against liquor.

Record of Orange

In 1827, the Orange County Temperance Society was founded in Hillsboro. The signers agreed "not to use, except as a medicine, distil or buy or sell ardent spirits as a source of gain." Five years later the society had 437 members. The record continues: "More than ten distilleries were stopped, two merchants gave up selling of spirits; the practice of treating with whiskey at elections was discontinued and a general reform resulted in the county."

(Continued on page five)

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Presidents Few and Graham Make Appeal to Durham and Orange, Especially Voters of Orange

FOR more than one hundred years, North Carolina has prohibited the sale of intoxicating liquors in its strategic university community. It has now become the responsibility of Durham and Orange counties to continue this state and university policy for what is now a twofold university community. The Duke forest area is partly in Orange county, and the main Chapel Hill highway becomes in a few minutes Chapel Hill Street in Durham. Sometimes the whole Duke student body is in Chapel Hill, and again the whole Carolina student body will be at Duke University. The policy of one county becomes the concern of the other, and through these two universities, the policies of both counties become the concern of people all over the state and nation.

In the regular and summer sessions, some ten thousand students from the state and nation come to Duke University and the University of North Carolina. Some twenty thousand people come to short courses, institutes, conferences, the libraries, art exhibits, dramatic and musical occasions, lectures and the hospital and public health departments, and the arboretum and flower gardens. More than one hundred thousand attend athletic contests. These scores of thousands of visitors come because of these two universities, with all their meaning to the towns and counties in which they are situated. These thousands of people bring many values with them, and take away vivid and often decisive impressions of our university centers as fit places for the education of young men and women. No university would claim as one of its advantages a liquor store next to the campus. As Dean House has well said, "University business and the liquor business cannot mix."

We realize that the situation now is complicated here as elsewhere by the automobile and the bootlegger. To add to these sources and resources for liquor the community's own official sanction and public welcome of liquor stores seems to us a damaging and potentially tragic thing to do. Next to war, alcohol is acknowledged to be the most destructive foe of the human race. We strongly hope that the people of Durham and Orange counties, with the opportunity to build more wholesome and beautiful communities, will realize their double responsibility for both universities and will not add official liquor stores to the influences which damage the physical, intellectual, and spiritual development of the young people who come with high hopes to Duke University and the University of North Carolina.

Education and Methodist Union

FROM the first the Methodists have manifested an abiding interest in education in this land of freedom and democracy. The Methodist circuit rider not only rebuked sin and lifted up his voice for human betterment, he also urged education upon the people. Francis Asbury led in the building of Cokesbury College at Abingdon, Maryland. Wherever the men on horseback went in this land then in such sore need of schools their voices were lifted in favor of education. Though most of these men knew little of schools and they were gloriously ignorant of colleges as they pressed on among a pioneer people, busy in subduing the wilderness, yet in them all education had a friend. They followed the dim trails of the wilderness in which were few school houses and little interest manifested in education. But to the people in the log cabins they talked of a better way and a better day. Essential to this and to them was the education of their children. Here and there some practical ventures were made but all were most limited.

We may be sure that the early Methodists, even the most enthusiastic in the cause of education, never once dreamed of what has come to us in this present day. Colleges and schools of one sort and another dot the land and careful provision has been made for education in the local church. In the general provisions of the General Conference enactments we have the departments of the local church and of schools and colleges, with ample provision for a literature to meet every need. In this day of the printing press such is urgent. It is specifically stated that "the board shall have supervision of all the training processes of the church for both lay and ministerial workers except where these have been specifically delegated to other boards or agencies." What a vast and far-reaching undertaking is all this!

Our educational effort reaches into every little church in country place and village hamlet; then back of these into the homes of the people. The children on the cradle roll and the grandfathers sitting in the evening shades of life are all the tender concern of our Methodist educational effort. Children, young people and adults are used in this general effort to carry on. Directors, secretaries, field workers and others are enlisted in the glorious enterprise.

The mechanics of our system of Christian education seem to be well nigh perfect. Some complain though that we are fearfully wanting in dynamics. We had hoped the Aldersgate experience would so pervade our leaders and their helpers that a better day in this respect would be ours as we come to a fuller co-operation in evangelism and education. Where these efforts blend results for individual and social betterment do appear. Hand in hand should certainly go our educational and evangelistic endeavors.

The Committee on Education charged with the duty of making recommendations to the Organizing Conference is at work. Much work must be done the busy hours of the next six months. Adjustments in the three Methodisms are the present efforts for united Methodism. The colleges are involved, but of far wider concern is the general educational provision that extends to every church and home of our far flung line. Fortunately, many plans and provisions have been tried out in each of three Methodisms that ought to prove most helpful in making the coming adjustments. Then, too, the Jurisdictional conferences of the plan will make possible those advantages which come with larger local adjustments. Surely the annual conference will become more effective in local affairs. For as all know the annual conference has been and is the chief administration agency in Methodism. This will then be able to function more effectively in united Methodism.

All who are acquainted with Methodism know that the best thought and the most unselfish efforts of the wisest men and women in Methodism are needed for this fundamental and far-reaching venture of the people called Methodists.

That which is true in regard to Christian education applies also to all the other adjustments in our complex church organization. This is said that Methodists may not be surprised when they read that differences of opinion have arisen as to what ought to be done about this and that in Methodist union. Such a vast undertaking is "more than a breakfast spell." Sometimes men throw off on the women in their effort to find a solution of vast world problems "over a cup of tea." We may be sure that Methodist union will not be fully adjusted after any such fashion. This will be a process of growth. After all, the individual and not the mass is the unit in the educational process. Education is primarily a personal

matter. Especially true is this in Christian education, since Christianity is a personal religion. It gathers about the one divine Person, Jesus Christ, and relies on personal testimony and personal effort for world conquest.

This Not a Finished World

THE ultra conservative who feels that any and all changes are dangerous acts as though this is a finished universe. But this view does not fit in with the facts as we have learned. Change is the order of things. Movement is everywhere. The child has a thousand springs to keep it moving but not one to keep it still. This is in keeping with the words of Jesus: "My Father works and I work."

Naturally, we of the Christian world should make much of progress. We have so overdone this that many hold that there is no such thing as progress. Much that we call progress and a definite move towards perfection is nothing more than the appearance that comes with the transformation of energy. Were we to remember that only personality puts the world forward, we should deal with persons rather than with things. Instead of relying on the changes affected in a material universe we should work to a renewal of men and women, of boys and girls. Jesus set a child in the midst for them to learn the lesson.

In our evangelism we stress the power of God in the soul by making us new creatures in Christ Jesus. Along with this our Methodist fathers stressed assurance. A conscious salvation which enables one to say "I know" is not urged. Also, we soft pedal on "going on to perfection." Though a man had got a bad start in that early day, he was to set about becoming a saint. The weakness of our present day evangelism is the failure to set about making a perfect man, sure of God and eager to help make a better world. Only such as these can help make a finished world.

Phrase-Maker of Charlotte Observer

AN editorial of more than a column in Monday's Charlotte Observer of this week discussing the theme, "I Accept the Challenge," of Senator George of Georgia in his reply to President Roosevelt, who had attacked the senator, contains some most striking sentences destined to live. Says the editor: "The courage and knightliness of Senator George will race into the enduring records of the lion-hearted of the ages.

"No white prince on the field of blood exhibited more stoutness of spirit than the senior senator of Georgia when, after having suffered a withering and deadly assault from the MOST POWERFUL INDIVIDUAL IN THE WORLD, he looked that same individual in the face and calmly replied, 'Mr. Roosevelt, I accept the challenge.'"

The Vote in Orange County

(Continued from page two)

In 1829, says Battle in his "History of the University of N. C.," the students of the university formed themselves into a temperance society which had a marked effect in the decline of drinking spirituous liquors. He says furthermore that in 1837 the ordinance in regard to intoxicating liquors was strengthened by making it a dismissal offense to bring them into the college buildings. The same penalty on one publicly intoxicated was enacted. Since that time drunkenness, private as well as public, and indeed the drinking of spirituous liquors of any kind have been made grave offenses. Think of it! Now after one hundred years the citizens of Orange county are asked to authorize liquor stores for profit and thus to repudiate the things the best citizens of the county have stood for during a century. Who are for these? The liquor interests and a few well-to-do citizens who would reduce their taxes.

Situation We Face

To set up stores for dispensing poison to the citizens for gain is the situation we face. The Chapel Hill Weekly urges that Orange should have some of the profits that are now going to Durham. This is the cold-blooded statement put in cold type. We hear much of control and temperance, but here is an honest confession confirmed by the facts. If not, why advertise? Why put stores convenient for sale? Why do the newspapers parade profits with increased sales? Why put stores in Orange alongside Durham? Why put in easy reach of all that which can do only hurt to any one? This whole liquor business is Judas in modern disguise. We pauperize for profit as we boast of social security. Will the good men and women of Orange be guilty of such hypocrisy? With liquor we pauperize; with taxes from labor we boast of social security.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

Rev. John R. Church will hold revival services at People's Bible School, Greensboro, August 18-24, each evening at eight o'clock, and all day next Sunday.

History has proved that the only place you can trust power is in the hands of the people. You have to take your chances with the judgment of the people.—E. C. Lindeman.

The average church in asking the bishop for a young preacher does not always mean chronologically young but mentally young. There is not a more deplorable combination than a chronologically young pastor who is mentally old.

A church grouch must live a miserable existence. He is a strange sort of member who constantly knocks the work and the workers of his church. Sometimes I wonder how such a person ever got his consent to join the Methodist Church in the first place.

There is nothing more charming or beautiful in all of God's creation than a girl in the bloom of youth whose life is dominated by high ideals and Christian motives. The next best in God's creation is the manly boys whose life is devoted to the Christian way of living.

"The annual reunion of Sherrill clan will be at Sherrill's Ford school, Catawba county, August 31. Colonel Price of Asheville will speak. Other speakers have been invited. All Sherrills and families have been invited. Bring picnic dinner."—A. C. Sherrill.

Students returning and students entering Greensboro College for the first time in September this year have every reason to come with rejoicing to the "old college" that is ever more renewing its youth. The second century is expected to open most auspiciously if one is to judge by the rumors afloat.

Dr. Martin Niemoeller is reported in sound health as he begins the second year of his unjustified imprisonment under the Hitler regime in Germany. The Christian church in Germany, strengtened in vitality through persecution, is in constant prayer for this noble leader. A pamphlet recently circulated in Germany in his interest says that "As long as Martin Niemoeller is in the concentration camp, there is set up in our midst a signal . . . that the church of Jesus Christ in Germany is in bonds."

"We have two fine short courses led by Rev. Jesse G. Wilkinson. He also gave a masterful address to our stewards—so timely. We are now engaged in a revival at McFarland; going next week to Sandy Plains. Our revival begins at Shiloh on first Sunday in September. This will be home coming. Shiloh has made considerable improvements on grounds and building—remodeling. Sandy Plains has made quite an improvement on grounds and building. Plans are on foot for an educational unit at Morven. We need more room. Our young people's league at McFarland is rather persistent in keeping the banner in the Anson county union. The work here as a whole is on the march along all lines. Finances are in good condition, the general state of the charge is the best it has ever been, over 60 members have been added this year already, and the end is not yet. We are expecting to round out the best year in the history of the charge in the next two months with the budget in full and all specials taken care of. We believe in the program and follow it."—G. N. Dulin, Pastor.

The revival at Marvin church, Parkton charge, brought the total to 50 additions this year—33 by vows, 17 by certificate. This is revival week at Shady Grove church. The pastor is holding his own revivals this year.

Greensboro College has a litttle more than 600 auditorium chairs for sale. The college is converting the chapel in the main building into dormitory rooms and does not need the chairs. The chairs are maple. They have folding seats, book racks and hat racks and are in good condition, and can be bought around one-half the cost. A wonderful bargain. If interested, write the Business Manager of Greensboro College, Greensboro, N. C.

Of automobile fatalities in New York City in 1937, 40 per cent of the victims were found to have been drinking alcoholic beverages, according to a statement credited to Dr. Thomas A. Gonzales, chief medical examiner. The annual report dealing with violent deaths is quoted as saying that one of every three pedestrians killed in highway accidents in the last two years had been drinking. The report declared that traffic regulation had materially reduced highway accidents, but that such regulation could not control the action of pedestrians or drivers under the influence of drink.

REASON OVER MIGHT SECRETARY HULL'S CREED OF PEACE

Washington, Aug. 16.—Secretary of State Hull's program placed before the nations of the world tonight is, in full, as follows:

"We believe in, we support, and we recommend to all nations economic reconstruction as the foundation of national and international well-being and stability.

"We believe in, we support, and we recommend adherence to the basic principles of international law as the guiding and governing rules of conduct among nations.

"We believe in, we support, and we recommend respect for and observance of treaties, including, in connection therewith, modification of provisions of treaties, when and as need therefor arises, by orderly processes carried out in a spirit of mutual helplessness and accommodation.

"We believe in, we support, and we recommend voluntary self-restraint, abstention from use of force in pursuit of policy and from interference in the internal affairs of other nations, and the settlement of differences by processes of peaceful negotiation and agreement.

"We believe in, we support, and we recommend in all nations that they be prepared to limit and progessively reduce their armaments.

"We believe in, we support, and we recommend collaboration between and among representatives of the nations, and in the freest possible intellectual interchange between and among their peoples—to the end that thereby understanding by each country of the problems of others and of problems that are common to all may be promoted and peaceful adjustment of controversies be made more readily possible.

"We believe in, we support, and we recommend international co-operation in such ways and by such methods as may be practicable for the advancement of this program."

DR. LEE SUCCEEDS BISHOP WATKINS AT EMORY

Dr. John D. Lee, Jr., pastor of the Carlton City, Mass., Methodist Episcopal church, has been appointed assistant professor of church history at Emory University, Dean H. B. Trimble of the Candler School of Theology at Emory, recently announced.



Dr. John D. Lee, Jr.

Dr. Lee will succeed Bishop W. T. Watkins, professor of church history for the past several years, who was elected to the episcopacy of the Methodist Episcopal Church, South, at the recent general conference in Birmingham.

A native of Graham, North Carolina, Dr. Lee received his A.B. degree from Duke University in 1932 and was awarded his Bachelor of Divinity degree by Duke in 1934. He then entered the graduate school of Boston University and won his Ph.D. degree in 1937. For the past year he has held the pastorate at Charlton City, although retaining his membership in the Methodist Episcopal Church, South. Dr. Lee will assume his new duties in September, Dean Trimble announced.

THE NEW JACKSON PARK CHURCH

The new Jackson Park Methodist church organization was formally accepted by the presiding elder, Dr. C. N. Clark, in an impressive service Sunday, August 14, in Kannapolis, N. C. Beginning at ten-thirty, the Cannon Mills band rendered a sacred concert from the stage of the Jackson Park school, where services are being held at present. Rev. J. Julian Holmes presided and presented the 78 charter members to Dr. Clark. Special music was also given by Mrs. A. A. Wagoner and the Jackson Park choir prior to Dr. Clark's sermon.

There were 145 charter members of the church school, which is averaging more than 100 in attendance each Sunday. The church school organization was completed with the election of division superintendents as follows: Children's division, Mrs. Rufus Bradley; young people's division, Mrs. Archie Watson; adult division, Sam Smith. The board of Christian education and young people's league are to be organized within the next two weeks.

More than 150 people attended the service Sunday and prospects are bright for a continual increase in both church and church school membership. Rev. J. Julian Holmes will remain with the Jackson Park church and as assistant pastor at Trinity until conference. He is rendering a splendid service at both churches and has visited practically every home in the Jackson Park community. Members of Trinity church are entering a campaign to secure funds for the building of a church in Jackson Park. Rev. E. M. Jones, pastor, made the closing remarks to the service Sunday and pronounced the benediction.

Opal Clayton.

HURRAH FOR CATAWBA COUNTY!

All honor to the Christian citizens of Catawba, my native county, for the fine majority against the ABC stores on the 6th! The vote was 4,177 for and 7,058 against. The drys organized and kept busy till the votes were counted. Most of the towns gave small majorities for the stores. But in the two precincts at Maiden there were five votes for the stores and 999 against. About all the rural precincts gave heavy votes against.

What else could be expected with such men as Yates Killian, L. M. Epps, George Ivey, Tom Pruitt, Reid Wall, J. C. Cornett and other true men who were on the job early and late?

Now, brethren, stay united and put bootleggers out of business and elect men to go to Raleigh who will give us a chance to vote out the ABC stores and wine and beer shops. We need sheriffs and policemen who will do our bidding. Yours for the cause,

Greensboro, R. 1. A. C. Sherrill.

PLAYMAKERS THEATRE BURNS

The ninety year old building at Chapel Hill—in point of architecture the best building on the campus—was burned Saturday of last week. Fortunately the walls were preserved and to the delight of all the building will be restored.

Since 1925 the Playmakers have had the use of it. For many years this fine old building was the university library. Then it was used by the law school until the Carolina Playmakers took it over. All fully expect that out of the ashes a still more attractive home for the Playmakers will result.

FINE MEETING AT BRICK CHURCH

An old time revival has just closed at Brick church, near Lewiston, with splendid results. The Lord was in the meeting and many remarkable things were accomplished. This church has been closed for some time, due to consolidation with the Leicester church, but for some time many have thought that this church should never have been closed and that it should be opened again. With this feeling the pastor, Rev. Philip Green, assisted by Rev. Malcolm Reece, started a meeting. The interest was good from the start. People came through the rain, some walking, to hear the fine gospel messages of these young preachers. As a result 36 souls were saved and many Christians blessed. The church has been reorganized with about 40 members, also a Sunday school with 80 or more and still growing. The church has been re-covered, electric lights installed, the walls calcimined, wood work repainted, floors stained, and the people are meeting one day each week beautifying the grounds and cleaning the cemetery. And the end is not yet, for we are expecting God to do many more wonderful things in the near future. Praise God for his miraculous power even down to this generation. W. H. Gillespie.

All men desire peace, but very few desire those things which make for peace.—Thomas A. Kempis.

THE UTRECHT CONFERENCE

By ELBERT RUSSELL

The conference held at Utrecht, Holland, May 9-13, differed in many respects from those at Oxford and Edinburgh last summer. It consisted of about 100 delegates all told as against approximately 800 for Oxford and 500 for Edinburgh. The Utrecht Conference was merely an advisory body, convened as an outgrowth of action taken at last summer's conferences for the unification of "Faith and Order" and "Life and Work."

It became evident that the two movements, although separate in origin, had so much in common that they would not be reasonably or successfully carried on apart. The two conferences therefore appointed a joint commission of fourteen to prepare a plan for a world council uniting the two movements and to submit it to the constituent churches. This committe was also authorized to organize the proposed council, if and when it should be approved by the churches.

The Council of Fourteen, having sounded out the churches, called the Utrecht Conference in order to get the benefit of the matured judgment of the church representatives on points of organization and procedure. The Utrecht Conference was therefore purely an advisory conference to the Committee of Fourteen which remains charged by Oxford and Edinburgh with the twofold task of formulating and getting up the World Council and meanwhile providing for the carrying on of the work of "Life and Work" and "Faith and Order." The committee, however, regards the judgment of Utrecht as morally binding and will proceed according to its wishes. By this procedure the committee gained the matured judgment of church leaders from all over the world and practically committed the churches' leadership in advance not only to the council in theory but also to the detailed plans.

As finally constituted the conference consisted of about 70 members appointed by the churches to which they belong but representing other churches or groups of churches also; the members of the Committee of Fourteen who had not been appointed as delegates, and the officers of the Universal Christian Council and the Edinburgh Continuation Committee. These were the voting members. Besides these there were consultative members representing certain world-wide religious movements such as the World Alliance for International Friendship Through the Churches, the World Missionary Council, the Y. M. C. A. and the Y. W. C. A., the World Youth and Sunday organizations and also from certain "confessional" organizations, such as the Lutherans, Baptists and Methodists, with whom it is important for the Council to have harmonious co-ordination and co-operation from the beginning and to have the benefit of their experience and prestige as going concerns.

Of the American group two represented the churches of Canada and 13 those of the United States—among them one representative of the Negro churches, four lay representatives including one woman and one representing officially and unofficially the smaller denominations.

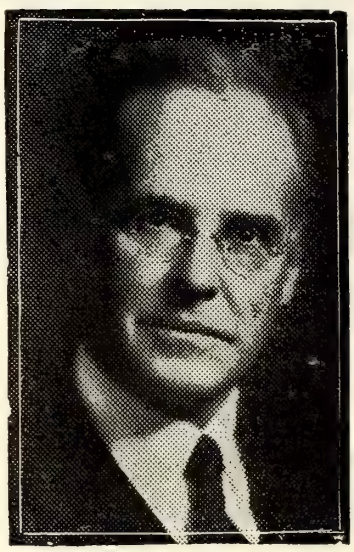
The conference agreed unanimously after four days of discussion (two of which were mostly devoted to general principles) on a constitution of the World Council of Churches which has already been released to the press. It must, however, be submitted to the churches of the world for their approval, after it has been approved by the Edinburgh Continuation Committee at the end of August next, the Edinburgh Conference having made its adherence to the general plan contingent on the approval by its Continuation Committee of the particular scheme proposed. There is little doubt, however, that its approval will be given.

The Utrecht Conference also ecommitted the task of carrying on the work of Life and Work and Faith and Order to the Committee of Fourteen and the alternates at least for the years 1939 and 1940.

The conference was remarkably united in purpose and spirit. It was largely a reunion of delegates to Oxford and Edinburgh where, if not before, they had learned to respect each other and to work together. They came therefore committed to the general project and sympathetic with the ideal of a united Christendom. There was little voting on points at issue in the discussions. Occasionally a show of hands indicated the preferences of members so that the drafting committee could get "the sense of the meeting." The discussions were frequently fine examples of group thinking.

There was some objection to the name given the proposed movement by the committee of 35—"The World Council of Churches"—on the ground that the phrase "Ecumenical Council" belonged only to the first six councils of the undivided church. This difficulty was solved by allowing each group to translate the name of its own tongue to suit itself. The name in English was retained.

The doctrinal basis of the proposed council received serious discussion. The Faith and Order movement had from the beginning been confined to churches that held to the doctrine of Incarnation. Edinburgh insisted that this basis be not changed. Communications were read from the association of liberal churches and the Unitarians asking that they be not excluded from co-operation in the new fellowship. Many Christian liberals had co-operated with Life and Work although their churches had not joined the movement. The conference decided to keep the former basis, but opened the way in the proposed constitution for co-operating in the commissions on Life and Work members of non-co-operating churches, so that the proposed plan does not exclude anyone who was eligible to co-operate before. At Edinburgh a preference had been expressed by some delegates that the doctrinal basis might be "less baldly stated," and many at Utrecht shared the same desire. However, the phrase "God and Saviour" is found in the authorized N. T., Titus 2:13. It carries in the statement of the basis of membership no other meaning than it has in the Bible (where



Elbert Russell

the American Revisers adopted a different reading). In any case no question is to be raised as to the meaning which member churches attach to it. If a church professes the belief in the Incarnation as thus biblically stated, it will be admitted without question.

It was definitely understood that we were establishing an organization for co-operation not an ecclesiastical authority. The autonomy of the churches was carefully safeguarded. It is expected that practically all the denominations of Christendom will join except the Roman Catholic Church which is prevented by its claim to be the one and only true church. The basis of the council is to be the free adherence of the members. It is to have no powers except those delegated by the component churches. It would appear that if there are "dangers" in the proposed council, they are rather in the limitations of its powers than in what are granted. For awhile at least its great benefits will come from its cultivation of the ecumenical consciousness, from its studies, and from its prestige as the voice and agent of the common Christian purposes of the churches.

The proposed constitution, which has been released to the press, provides for (1) an assembly of not more than 450 members appointed by the churches, which will meet normally every five years; (2) a central committee of not more than 90 members designated by the churches from among the members of the assembly, which will normally meet annually; and (3) such commissions as the assembly may establish.

The members of the assembly and central committee are to be apportioned to the churches partly by countries and partly by "confessions." A definite number must be laymen (men or women) and the conference urged on the churches especial care that women, youth and the "younger churches" of the mission fields be adequately represented.

The membership in the Central Committee is provisionally allocated as follows: The Orthodox churches 17 (five of them laymen), Europe 22 (five laymen), the United States and Canada 18 (five laymen), the churches of the mission fields in Asia, Africa, Latin America, Australia and areas not otherwise represented, 10 (two laymen), and minority churches not adequately represented otherwise, 6. In the assembly members shall be allocated in the same proportions, each independent denomination or confession having at least one representative. The Council has no power to legislate for the churches; it can only speak or act for them when and in so far as it is authorized to do so by the constituent churches. Its functions are positively defined as follows: To carry on the work of the two world movements, "Faith and Order" and "Life and Work"; to facilitate common action by the churches; to promote co-operation in study; to promote the growth of ecumenical consciousness in the members of all churches; to establish relations with denominational federations of world-wide scope and with other ecumenical movements; to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

GETTING READY FOR SCHOOL

By Mrs. J. Henry Highsmith

In a few weeks nearly 900,000 children will be treking back to school in North Carolina. This should be a thrilling picture—boys and girls aglow with health, full of energy and the happy spirit of care-free youth marching back to take up their books. But will it be? Will these boys and girls be found ready for school after a summer's vacation? Will they be mentally and physically alert, handicapped by no defect or disease, eager to be back at their desks, or will they be found marching back listless, tired, anemic, dreading the tasks ahead?

This will depend largely on their physical fitness, or whether or not their vacations have been restful, pleasant and invigorating, and whether or not their bodies have been checked over and put in good condition.

Last spring thousands of children went through the pre-school clinics and were examined physically to determine whether or not they were in shape to enter school this fall. Their parents were advised as to the conditions found and were urged to have any and all defects remedied by school time. These were the beginners. They will likely be the best group in school from a health point of view, this fall, that is, if their parents took seriously the findings of the clinic examination and made the corrections as advised.

A group that will probably be less prepared will be the boys and girls who have not had a school examination recently and whose parents have not taken the pains to have them looked over by a dentist or physician. They may be returning, but in what condition? They may be swallowing poison every day from diseased tonsils, decayed and abscessed teeth, gum boils, or they may be anemic, underweight, overweight, or on the border line of some disease.

Parents cannot do a better day's work than to take their child to the dentist and to the doctor before he starts to school to see whether or not he is in fine shape for the school job ahead. Not to do so will not be merely an oversight; it will be neglect, carelessness, failure, which are too often rewarded with sorrow and regret.

THE SEVEN DWARFS

I have not yet seen Walter Disney's "Snow White and the Seven Dwarfs," but I understand, having read some words of the Rev. Raymond H. Huse in Zion's Herald, that there are individuals in it whom I shall recognize. Mr. Huse, at any rate, recognized the seven dwarfs as very like men he met in the official courts of nearly every church he has known, and as very like some men to be met in the New Testament story. Here is his list of them, with their Scriptural counterparts, only one word having been altered from Mr. Huse's list:

Sneezy—Peter, the man who acts on impulse; who says, "Come on, brethren," and then doesn't always come himself. Like Peter, he needs Pentecost and the days after.

Bashful—Nicodemus, who comes to Jesus by night. He is a lovable character and needs to come out into the open, as did Nicodemus after the crucifixion. "Then came also Nicodemus."

Dopey—Thomas, who says he will not believe unless he can see. He thinks seeing is believing. He needs to learn that believing is seeing.

Happy—John, who said, "These things I write unto you that your joy may be full." Joyful John is a normal Christian.

Grumpy—Nathaniel, who said, "Can any good thing come out of Nazareth?" He needs to "come and see."

Sleepy—Philip, whose spiritual eyes are blinded. "Have I been so long time with you, and yet hast thou not known Me, Philip?" He will go to sleep in church and then tell the officials, "We need a new minister."

Doc—He is Paul, the manager. Lazy folk call him the church boss, but he is really a leader, and testifying, "By the grace of the Lord Jesus Christ I am what I am." He labors more abundantly than they all. We need him.

Your enjoyment of the film, when it comes to your town, will probably be increased if you go with the intention of seeing whether Mr. Huse's identifications are correct. Therefore cut this paragraph out and keep it till that day comes.—"Ezra" in Methodist Recorder (London).

STATE BOARD OF HEALTH

Public health is concerned chiefly with prevention and corrective measures, and in this great objective it has the sympathetic support of those in the practice of curative medicine. Some time ago the State Board of Health issued a news release in which the importance of immunization against diphtheria was emphasized. From a practicing physician came a letter, in which the writer not only expressed himself in accord with universal inoculation among children, but stated that, while he was always willing, of course, to use every means at his command to cure diphtheria, he experienced strong resentment every time he was called upon to minister to such a patient, due to the fact that diphtheria is preventable. Every case of diphtheria, he declared, is an evidence of gross neglect on the part of parent or guardian.

The same thing might be said about typhoid fever, a disease which, in former years, cut an annual path of death through humanity, but which, through the exercise of control methods, has been reduced to a minimum. In the same category is smallpox, now a rare disease, because vaccination will prevent it.

Had it not been for the support of the newspapers, the public could never have been so thoroughly educated as to the importance and effectiveness of preventive measures used to bring these diseases under control.

One of the greatest modern problems in the realm of disease is cancer, which, each year, eats its way into the bodies of thousands of victims throughout the world and brings them to their graves. Every time science produces a ray of hope from those who are devoting their lives to bring this dread disease under control, through curative or preventive measures, the newspapers reflect this ray, eager to give the public the facts. Some day, no doubt, the beacon light of victory will blaze forth—and, when this comes to pass, the newspapers will carry the good news into every city, county and township.

A NEW ADULT ELECTIVE COURSE

Beginning with the October issue of the Adult Student there will appear a new elective course entitled "Getting Acquainted with the New Testament" by Professor Carlyon of Southern Methodist University. There have been many requests for a Bible study course of this kind. It is a pleasure to be able to make these important studies available to members of the church school in the Adult Student. Write for sample copies of the October issue of the Adult Student to any one of our Publishing Houses at Nashville, Tenn., Dallas, Texas, and Richmond, Va. C. A. Bowen,
Editor Church School Publications.

CHRISTLIKENESS

Someone is sad, then speak a word of cheer;
Someone has failed, protect him from despair;
Someone is poor, there's something you can spare:
Thine own heart's sorrow mention but in prayer,
And carry sunshine with you everywhere.

—M. Colley.

"Gospel in the Modern World"

Archbishop of York's Fine Address

The first conference meeting was held in the City Hall, Hull, at 7:30 p.m. on Monday, with the retiring president, Dr. R. Bond, in the chair and as speakers the Achbishop of York, the Rev. Dr. James Reid of Eastbourne, and Dr. Henry Bett, supported by local ministers and a united choir. The spacious hall was well filled. There must have been two thousand present. The community singing demonstrated the Northerners' enthusiasm for a "good sing."

Somewhat late, the meeting began with the Rev. William Younger, chairman of the Hull district, leading the devotions. Dr. Bond, looking well and fit after his strenuous year as president, contented himself briefly with introducing the theme of the evening, "The Gospel in the Modern World." It was, he said, a joy to him that so many people had come to consider such a great and pertinent subject. He would like to remind them that while in some things the world today was very different from that of yesterday, yet fundamentally man's need remained the same in every age and that the mind of Jesus had the qualities of effective leadership as much today as in the first century. In a characteristically graceful and felicitous way, Dr. Bond introduced the distinguished speakers. They were honored to have the Archibishop with them; also Dr. Reid as one of the great leaders of the Free churches, whose name was synonymous with Eastbourne, and their own Dr. Bett, who was one of God's special gifts to the church.

Archbishop of York Heard

Dr. Temple was given a great ovation and with a few words of welcome to the diocese and a reference to Methodists as not divided but just another regiment in the one army with only one enemy to fight—the enemy of Christ—he spoke on the Gospel in the Modern World. Underlining the remarks of the chairman concerning the Unchanging Gospel and man's unchanging need, he gave a vivid delineation of the main characteristics of the modern world as dating from the Industrial Revolution. There was the predominance of the scientific outlook, with the resultant achivements of science in the world becoming a single society. What was their estimate of these points from the point of view of the work they were charged to do? They would find the mood of the age determined to test and put to the proof every proposition that was made and only to give full credence to that which gave full proof of the test.

Reality was one of the watchwords of the modern world. This was all to the good as a preservative against every form of self-deception or hypocrisy. Another feature of the scientific outlook was the tendency to suppose that everything could be accounted for in terms of measurement of one kind or another. It was, of course, quite necessary with respect to some things to give as accurate a definition as possible, but there were other things not capable of measurement and of being put to the proof—such as the quality of a poem—which nevertheless were quite as real as the multiplication table. There was the danger that men might become intellectually weak because they frequently put their trust in measurements to the exclusion of values.

What was incapable of proof might be verifiable in experience; feeling alone should not determine what was real and necessary, but conviction and purpose could be equally sincere. At this point the Archbishop reminded Methodists of the pertinent necessity of the doctrine of assurance keeping step with an aggressive evangelism.

On his second point of the one society and the possible low standards of group relationships, where the egoism of groups was comparable with the state of the heart of the unconverted man, the speaker was probably more philosophical than convincing, but his argument embodied the challenge to think our way to the Christ as Lord and Saviour of the world. Nazism and Fascism made their appeal to the whole man—the lower as well as the higher qualities in him—but in the Gospel was the Cross and it was only by the denial of self that man could follow Christ. What was wanted was that higher loyalty to the claim of God upon us which surpassed in its sincerity and intensity any loyalty of man to man. Only thus would the old Gospel meet the needs of this modern world.

Dr Reid Heard

The singing of a hymn relieved the tension of the great audience, for the Archbishop had every listener at his command. He was followed by Dr. Reid, who prefaced an eloquent and fervent address on the Positive Gospel by referring to the kindness of Methodists in the early days of his ministry, and especially to Dr. George Jackson for his friendship while he (Dr. Reid) was a callow youth in Scotland. It was evident that Dr. Reid not only regarded the Gospel as "good news" but, like the enthusiastic doctor who inwardly chuckles over the prospect and hope of dealing successfully with a difficult "case," found it a real tonic to discover the man in need, and the deeper the need the better, so that he might preach Christ and offer salvation in his name. This was the substance of a speech which moved the crowded audience with the thrill of an impassioned appeal to believe that God would do great things for us.

Men were disappointed with the world they had made, and well they might be, for it was a kind of monster that threatened to destroy them—but for the Gospel. The point of men's despair was the very place where they might find God. It was not idealism which might resolve the complex or defeat but a positive message which, when believed and received, was found the power of God's salvation. Men knew they could not save themselves, and the emphais of preaching and teaching must be upon the Gospel as the story of the mighty act of God in Jesus Christ to save men. They were to remember that God was not passive in the world—he did things for his own sake.

While we must not expect God to work by coercion upon the individual or the nation, it would be a great mistake to regard him as inactive in our midst. The method of the Divine working was by the spirit of love; it was not knowledge, it was love that held up the world. Referring to the claims of totalitarian states, Dr. Reid expressed his conviction that they constituted a challenge to the Christian church to assert in no uncertain terms the sovereign rights of Jesus Christ and the imperiousness of his rule. He could both take men captive and

set them free. The touch of his healing hand had not lost its ancient power and to believe in him was to have eternal life.

Masterly Address by Dr. Betts

The temper and quality of the meeting was such that after ninety minutes of great speaking, the audience listened spell-bound to Dr. Henry Bett's cultured and masterly address. He had been watching carefully the drifting currents of our own time. There was a widespread tendency towards the repression of personality. Man was being merged in the mass; on the Continent the state was too often everything and the individual nothing. Englishmen had an inveterate love of liberty, but this tendency of individual repression was seen in industry and education, while the influence of mass suggestion was illustrated by the radio, the cinema and the press. Though there was less independence of character than a generation or two ago, personality was an ultimate thing to be held sacred by us all. Every man with his own life to live. Nation is just a name for ones—men, women and children. The personal is always a significant thing.

This, they would see, had a special relation to religion. Man had to make his own repentance for his own act of sin. "You cannot repent for another, as another cannot repent for you." It was here that all fellowship and all evangelism began. It was personal experience of Christ which was the driving force. The lapse from the churches and the decay of the religious tradition constituted a condition of modern paganism which made necessary and urgent an immediate evangelical revival answering the challenge of the need of the modern world as the 18th century revival met the need of that age. Dr. Bett appealed to the audience to let some practical result proceed from what was a great meeting. Let them all, concluded the speaker, go in for a new dedication of themselves, and then go out to win others for Christ.

Thus, with the singing of "This, this is the God we adore," and the benediction, a memorable meeting concluded.

For two hours the people had listened with an attention that showed an expectancy on the eve of conference that was a good omen for conference.

The Rev. Wm. Younger voiced the thanks and appreciation of all to the speakers and the chairman for their great service.—F. P., in Methodist Recorder (London).

EXPERIENCE IS THE TEST

By Rev. G. B. F. Hallock, D.D., Rochester, N. Y.

In his autobiography S. S. McClure says that he once asked Robert Louis Stevenson how he knew so well the feeling of extreme fatigue which he describes in his hero in "Kidnapped." Stevenson laughed and said he had been through all that himself. Experience! That is what makes great books. It is the life of men in relation to God that makes the Psalms and many other parts of the Bible so vital today. Jesus said, "We speak that we do know and testify that we have seen." I know a minister of very ordinary scholarly attainments whose experience of the things of God is so real and vital that it carries many a sermon to a most diserable issue. Experience is what makes great books, and experience is what makes great sermons, though not ignoring the value of scholarship. Experience is the test.

Bishop Thoburn was a man so widely traveled, so humanly approachable, so crisp and keen of speech, and so penetrative of other people's individuality, that his long life made a lasting impression in India, America, and among those who went down to the sea in ships in his company. The story is told that once he was crossing the Indian Ocean on a boat on which were two English women who avowed themselves atheists and who argued atheism for days in his presence. As the journey came near its end one of the women said: "Bishop Thoburn, we do not wish to be impertinent, but we wonder that you could listen respectfully to our arguments for two weeks without being convinced." The bishop replied: "Madam, I have greatly enjoyed your conversation. I have never heard the case for atheism more brilliantly put. I am sorry the journey is so nearly over. But I have enjoyed the conversation merely as an intellectual exercise. There was no more likelihood of convincing me of the non-existence of God than of the non-existence of myself. For I have known God for forty years."

Of course. Experience is the test.

An old Scotchman who was converted was asked why he was not more humble and why he did not say he hoped he was saved or trusted that he was saved, how he knew so much about his conversion. The one who heard will never forget his answer. He turned around quickly and said: "Know! Why mon alive, I was there when it was done!"

Of course. Experience is the test. "We speak that we do know and testify that we have seen." Experience qualifies.

A minister was appointed to a new field. On arrival he met a young boy of the village and asked him, "Do the people of Woodbridge enjoy their religion?" The boy answered, "Yes, them that has it does."

An old physician found recreation when worn with duties at times in a day of fishing in a quiet spot. There was rest in the silence and calm of the wood, healing in the voice of the wind through the trees and the murmur of the mountain brook, and he always returned to his work refreshed. Once he took with him a younger man who was somewhat of a skeptic. The young man, though enjoying his surroundings, was quite inclined to argue about everything. In his questioning he said to the physician: "Doctor, where does this stream come from? You say you have known it a long time, and its volume of water seems unaffected by heavy rains or long droughts. How do you account for it?"

"I don't," answered the doctor, with twinkling eyes; "I just fish in it."

Experience is the test. There was wisdom in the reply. Heaven and earth hold many a blessing, and life holds many a truth that is ours for rest and comfort if we will simply appropriate and use them. "O taste and see!" We find out by testing, by tasting. It is by failing to test so many are left in doubt.—Religious Telescope.

No left-wing revolution has ever occurred in a country where unions were well established. The right of collective bargaining is tied up with the maintenance of liberty. Unionism eventually becomes a socially constructive and conservative force.—Rev. A. J. Muste of the Labor Temple, New York City.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."—Beecher.

COMMITTEES OF UNITING CONFERENCE

The Committee on Publishing Interests of the Uniting Conference meets in Cincinnati, August 23, and the Committee on Conferences, in Cincinnati, August 24.

The personnel of these are as follows:

Committee on Publishing Interests, Publicity, Church Periodical Press, and Methodist Promotion

The Methodist Episcopal Church:
Bishop H. Lester Smith, Cincinnati, Ohio.
Dr. B. W. Meeks, Frederick, Md.
Dr. George C. Douglas, Cincinnati, Ohio.
Dr. Matthew F. Davage, Atlanta, Ga.
Dr. Frank A. Horne, Brooklyn, N. Y.
Mr. John D. Crummey, San Jose, Calif.
Dr. E. H. Cherrington, Washington, D. C.

The Methodist Episcopal Church, South:

Bishop J. L. Decell, Birmingham, Ala.
Mr. B. A. Whitmore, Nashville, Tenn.
Dr. W. Angie Smith, Birmingham, Ala.
Dr. R. E. L. Morgan, Lawton, Okla.
Dr. H. H. Sherman, Front Royal, Va.
Dr. M. T. Plyler, Greensboro, N. C.
Judge W. H. Swiggart, Nashville, Tenn.

The Methodist Protestant Church:

Mr. W. C. Perkins, 701 American Bank Bldg., Pittsburgh.
Dr. Roby F. Day, 332 Redwood Ave., Inwood, Far Rockaway, N. Y.
Dr. R. L. Shipley, 516 N. Charles St., Baltimore, Md.
Mrs. William C. Hammer, Asheboro, N. C.

Committees on Conferences (From Church to General)

The Methodist Episcopal Church:

Bishop E. C. Richardson, Philadelphia, Penn.
Dr. L. C. Hartman, Boston, Mass.
Dr. W. A. C. Hughes, Philadelphia, Penn.
Mr. —— Carman, Brooklyn, N. Y.
Dr. Edward Hislop, Kansas City, Mo.
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The Methodist Episcopal Church, South:

Bishop W. W. Peele, Richmond, Va.
Dr. T. D. Ellis, Louisville, Ky.
Dr. B. P. Taylor, Huntington, W. Va.
Dr. F. N. Parker, Emory University, Ga.
Dr. J. F. Caskey, St. Louis, Mo.
Dr. Roy H. Short, Louisville, Ky.

The Methodist Protestant Church:

Rev. J. C. Williams, D.D., 140 E. 12th Ave., Columbus, O.
Rev. F. B. Hanna, Cuba, Illinois.
Mr. Ely D. Miller, 257 Chittenden St., Columbus, O.

JAPAN CANCELS THE OLYMPICS

Japan, finding the cost of the war in China an increasing burden, has canceled plans for holding the Olympic Games and a World's Fair in Tokyo in 1940. Growing boycotts and the fact that undoubtedly many people throughout the world would not attend these events because of lack of sympathy with the Japanese military policy are no doubt additional factors in the decision. The Church in Japan, stimulated by the vigorous Brotherhood of St. Andrew in that country, was planning a great pilgrimage of churchmen to take place at the time of the 1940 World's Fair. Whether those plans will be continued in view of the cancelation of the official government plans is doubtful, but we shall have to await further word from the Orient before being sure as to this.

Aparently Japan is finding that she has bitten off a larger slice of China than she can chew, and now realizes that her continental adventure is going to be a long drawn out affair and a more expensive one than anticipated. Chinese resistance is stiffening and the lengthening line of communications as the Japanese forces proceed up the Chinese rivers into the interior means a heavy drain upon the resources of the invader. Moreover, Japan has by this time so thoroughly alienated the sympathy of virtually the entire civilized world with the exception of the avowed Fascist powers that she is beginning to feel her isolation. No longer can the Chinese invasion be disguised as a mere job of policing; and the claim that she is acting in self-defense, which has been put forth by the Japanese chamber of commerce in New York and other Nipponese agencies, is so palpably absurd that it refutes itself.

Meanwhile America stands by, content to express horror at the Japanese aggression while at the same time shipping war supplies to that country and reaping a handsome profit therefrom. This in turn causes the prices of armament stock to rise on the New York exchange and thus improves the financial status of many a churchman, many a widow living on her investments, and even not a few church endowment funds. What a strange world we live in!—The Living Church.

PRAYER FOR PEACE

By Allen Benson Love

Old Age slumbers in the shade
In peaceful dreams, at rest;
The leaves are still; each grassy blade
Nods gently on sweet Nature's breast.
The mother bird, in solemn grace,
Broods wisely on her tiny eggs;
Ants with food do homeward race—
A steady stream of twinkling legs.

This peaceful scene (an ageless one),
Reveals the ancient, timeless plan
Of God the Father and his Son,
That Peace and Joy should be for Man.
But, breaking through his holy scheme
With hate and death and crashing roar,
Comes flash of gun and sabre's gleam—
For Youth has gone to war!

Selfishness and greed of men
stir covetous flames anew;
They trod the hill and dale and glen
To blast and desecrate the true.
Holy things are trampled deep
Into the filth and reek of lust;
Fathers groan and mothers weep,
And call on God in whom they trust.

Human life war values not,
Nor rights of men proclaim;
For it all humankind can rot,
Its plans—to crush and maim.
Old Age doth sadly bow its head
In deep despair (how sorrows mar);
It weeps because strong sons are dead—
For Youth has gone to war!

Despots ride to fame on blood,
On lives of men they hold
To be their tide upon a flood;
Their hearts are hard and cold.
What matter if the land is wrecked,
And precious life-blood spilled,
If they can gather to themselves
With ruthless arms o'erfilled.

We talk of Peace and fellowship,
And pray for kindly men;
But tyrants flay with cruel whip,
To slay and slay again.
Let mankind turn to God in hope,
Let hearts to throneward soar;
Let souls look up the heavenward slope
And pray for Peace forevermore.

Our hope is in our Youth today;
We see for them afar.
Oh, that we now might plan the way
Of joy and peace—not war!
Hurl the tyrant from his height,
And still the guns that roar;
Let Love supplant the power of Might,
That Youth shall go to war no more.

Open Doors for the Gospel in China and Manchuria

By CHAS. A. LEONARD, SR.

"Evangelistic opportunities are greater than ever," writes a friend in a letter recently received from China. Another communication from a different part of the country says: "We have never had such times for witnessing and are able here to carry on along all lines in an almost normal way."

During times of political, economic or social distress people come more fully to realize their dependence upon God. Not in modern times has there been such distress involving as many people as in China at this time. Probably no less than two millions lives have been lost in battle, air raids, from hunger, exposure and fright. It is estimated that one hundred million men, women and children have had to flee from their homes into other regions, said to be the largest movement of people in the history of the world. The confusion of mind and soul is as great as that of the masses of mankind in their struggle for safety, food and clothing. What it is all about and just what this great catastrophe means for the future are questions beyond the understanding of the hundreds of millions of Chinese involved. In fact, to the thirty-two million residents of Manchuria, nearly 90 per cent of whom came originally from China, there comes bewilderment and distress as they hear of the tremendous casualties "inside the wall" (China).

In addition to the human side there is a spiritual significance to the situation. The people have depended on their heathen images over many generations, but find trust in them of no avail. During the past decade, and even before, numerous temples fell into decay because many have turned away from their idols, either because they found them to be false, or due to the attraction of Christ as the Son of the living God. In China some temple buildings have been converted into schools, hospitals, orphanages or other useful institutions, modeled on those established by the missionaries. Even though this be true of some regions, the Chinese in China and likewise here in Manchuria continue, as a rule, to hold on to their heathen gods and superstitious practices. To many, however, there is at this time a realization that their idols are only so much mud, wood, brass or paper. Numbers who have given up false worship have not yet been told of the true God.

The reality of man's sinful nature and the injustice of man to man without Christ are impressed upon many as never before. This causes a realization that salvation lies beyond the realm of human nature or instrumentality. What is one to do then but call upon a Being who is above and beyond man? As said Plato: "We will wait for One, be it a God or a God-inspired man, to teach us our religious duties and to take away the darkness from our eyes." Alas, that so many of those now in distress in China and in Manchuria, having been told again and again of this One, and that God reaches down to help, should have refused the salvation offered. But now, in their extremity, many would look to the Saviour of their souls. Should we not respond to this call?

Many feel that there is something desperately wrong with the world and with them. Lamenting a few days past on the terrible present distress of his country, a Chinese Christian begged: "Pray not for China, but for her people!" By this he meant that the saving of souls was of greater importance than the saving of a nation as such. Heart sick at seeing mistreatment of his people, a pastor said: "This will not be in vain, if they only repent and turn to the true God!"

Only Christ can extend the invitation: "Come unto me all ye that labor and are heavy laden." We rejoice that so many are accepting this invitation, but vast multitudes are as yet without a knowledge of him. Others who would take him as Lord and Saviour have no means of hearing, even though at this time there is an unusual opportunity. Again, only our Lord could say: "I am the way, the truth and the life." But "how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?"

The terrible suffering in China has opened additional—and unusual opportunities—for the missionaries to render assistance to the suffering. The remaining of missionaries at their posts where possible to share with both Christians and non-Christians their trials and death, has not only shown that "giants" still exist, but has endeared the missionaries more closely to the Chinese as they have rendered service in caring for the wounded, assisting the refugees in a material way, helping find homes for many and in bringing spiritual comfort. Their presence has also meant much to the Christians in giving moral strength and encouragement. Presence of the missionaries has also been of some assistance in the protection of mission property and the belongings of the Christians, though the loss of life and property has been terrible and continuous.

A letter from an old friend telling of war and destruction in his field says: "We felt led to return and cast our lot with the people we have learned to love, and to work to which many years ago we dedicated our lives—immediately upon hearing that the first bomb had been dropped on our city—presumptuous from a human standpoint; but the thought of our people being in danger and a realization that our presence might help to quiet them caused us to forget our personal safety."

Other communications received recently from China likewise tell of unusual opportunities for service, and of striking and blessed results from preaching of the gospel. "I am busy giving the glad news to our numerous refugees," comes from a lady missionary down in Shantung Province. We have the grandest class of some 40 unmarried young women and girls, who are now finishing the Gospel of John; and how they do memorize many portions of the Gospel and sing! None of these refugees were Christians when they came to us, but numbers have now been saved. The mothers are in still another class, which is running over. There are Bible classes also among the refugees over at the girls' school." Then she tells of how groups of Christians are working among the people out in the country districts, where there is much distress and many robber bandits; "but," she continues, "they have not met with any trouble. The robbers have usually just gone, or came after their visits. Good interest and the salvation of many souls is reported from the country places."

These encouraging lines are from still another letter from China: "We are grateful to God that in the midst of semi-chaos and danger we are able to carry on our work of preaching and Bible teaching. Three well attended Bible classes are held daily on the main compound in the church, while the night evangelistic meetings in the other two street chapels continue with good attendance and splendid interest. Souls are being saved daily." A letter received today tells of 65 baptisms at one place and of 75 at another, all on the same day.

Here in Manchuria reception of the gospel was never so good. During the past 12 months more than 500 were baptized and twice that many others enrolled as enquirers. My wife and I are just back from Hainking, the new capital of Manchukuo, where the preaching hall was full twice daily, and a number saved. At the old city of Newchwang, where special lectures were given in the Bible school, we heard of unusual open doors there for the gospel in the south of Manchuria.

An evangelist has just returned from a long trip to a number of outstations, thrilled by response to the gospel message and appreciation of Bible teaching given the Christians. The minds of the people are open to the truth. Tracts are well received and are read with interest. Large numbers of Bibles, New Testaments and other Christian books are being sold in a way never before known in this land. Improvement of communications has made more accessible regions hitherto unreached. There are hinderances and difficult situations, but we have never known such open doors in China and Manchuria for the blessed gospel of our Lord.

June 21, 1938.

ITEMS FROM RELIGIOUS DIGEST

The first subscription for missions in America is said to have been made by Sir Walter Raleigh, who, in 1610, gave a hundred pounds sterling for the spread of the Gospel in the wilderness of Virginia.—Religious Herald.

In the cathedral city of Upsala, Sweden, churchmen have decided to keep two churches and the cathedral open until nightfall on week days. A strong current is sweeping that part of the world, asking that churches be open seven days in the week.—United Presbyterian.

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VACATION SCHOOL REPORTS

Jordan's Chapel, Burgaw

Mrs. W. F. Walters sends in a report of the vacation school held at Jordan's Chapel on the Burgaw charge. She makes the following comments: "The donation of a piano by Dr. E. C. Few and materials from Miss Gardner of Edenton Street church, Raleigh, helped in a great way to make this school a success. The very fact that someone was interested enough to contribute such worth while gifts made the people in this church more interested in others." The school, which was the first one held at this church, was made up entirely of primary children, of which there were 22, using for lesson material, "Children of One Father."

TRINITY, BURGAW

Trinity church on the Burgaw charge contributes a report of a vacation school. Mrs. Walters lists a total of 23 children of primary and junior age who were enrolled. "Our Daily Bread" and "The Land Where Jesus Lived" were used for lesson material. The director states that in this school new workers were discovered as well as pupils, contributions of lumber for reading tables were made and the tables constructed during the school, aside from other activities.

Roberdel, Roberdel

Miss Bertha Baxley directed a one week school at the Roberdel church at Roberdel. A total of 71 beginners, primaries, juniors, intermediates, young people and adults were enrolled for at least three days. The lesson materials used were "Our Happy World," "Bible Homes and Homes Today," "Living in Our Community," and "O, Come Let Us Worship."

Lakewood

Lakewood church in the Durham district filled a report of a vacation school. This was a two weeks' school, including 19 beginners, 19 primaries, 12 juniors, and 15 intermediates. Mrs. Paul Atwater, who reported the school, made the following statement: "In the work, worship, play and study of the school a spiritual note was sounded that caused many of the parents to come to us with reports that their children had come from the school with a deeper enthusiasm, a keener interest in the church, and a better understanding of religion."

Stumpy Point

Rev. Marvin Vick, who directed the vacation school at Stumpy Point, reports a total enrollment of 119 children who attended for at least three days. Mr. Vick says: "We have had a most successful school here at Stumpy Point. The beginner, primary, and junior classes met in the mornings of the week, using the suggested lesson materials. In the evening the intermediates joined the young people in a study of the book, "The Christian Life." Every available young person was in attendance and everyone showed a deep interest. We met for an hour of study each evening, in which the class formed a discussion group."

Maury, Hookerton

Rev. Allen C. Budd directed a two weeks' school at Maury on the Hookerton charge. Enrolled were three beginners, four primaries, 12 juniors, with a total of 19 children who attended for at least three days. "Our Happy World," "Our Daily Bread" and "What Is in Your Bible" were the lesson material used.

Rainbow, Hookerton

Rainbow church on the Hookerton charge has completed a vacation school, reports Rev. Allen C. Budd, director. The school was made up of an enrollment of five beginners, 11 primaries, and 17 juniors. Here again this was a two weeks' school. The suggested lesson materials were used.

Carbonton, Glendon

Rev. Leslie Hewett, pastor, and director of the vacation school held at Carbonton, has filed a report of the first school held at this church. This school continued over a two weeks' period, having enrolled three beginners, four primaries, 10 juniors and eight intermediates, with 23 of these attending for at least three days.

Herring's Chapel, Burgaw

From Herring's Chapel on the Burgaw charge comes news of a vacation school. Enrolled were 22 juniors, who studied "The Land Where Jesus Lived," and 25 intermediates and young people who had their sessions at night and studied "O, Come Let Us Worship." A special activity of the junior boys was a floor map of Palestine while the junior girls worked on a book on "Jesus."

Rocky Point, Burgaw

The vacation school of the Rocky Point church on the Burgaw charge has been reported. Enrolled were 22 primaries, 24 juniors, and 45 intermediates and young people who held their session in the evening. One of the splendid activities of the group was the worship program which they worked out on "Worshipping God Through Music." This program was given at the Church of the Covenant in Wilmington. The pastor interpreted the stained window and the organist rendered two beautfiul organ selections. Mrs. W. F. Walters and Mr. Powell Richardson were directors in this school.

Ledbetters, Roberdel

A one week school has been completed at Ledbetters church on the Roberdel charge. Miss Bertha Baxley, who directed the school, made the report of the school in which the beginners and primaries, juniors and intermediates were grouped together, having eight in the first group, 13 in the second and five young people.

Woodland, Rich Square

Rev. E. C. Crawford has filed a report of the vacation school held at Woodland church on the Rich Square charge. Enrolled here were 12 beginners, 14 primaries, 19 juniors and 17 intermediates; 29 of these were Methodist pupils. The suggested lesson material was studied by the students.

White Oak, Spring Hope

White Oak church on the Spring Hope charge has completed a vacation school, states Mr. Lester A. Tilley, director and teacher. At this school beginners, primaries, juniors and intermediates were enrolled. Materials offered for study were: "Our Daily Bread," for both beginners and primaries; "The Land Where Jesus Lived," and "What Is in Your Bible."

.. Gibson Memorial, Spring Hope ..

A report of the Gibson Memorial vacation school on the Spring Hope charge has been filed. This was a one week school. Two preparatory meetings were held before the school began and three while the school was in session. There was a total enrollment of 30 children who attended for at least three days.

Front Street Church, Burlington

Front Street church, Burlington, has completed a two weeks' school. Miss Harriet Atkinson, church secretary and director of the school, reports an enrollment of 17 beginners, 35 primaries, 45 juniors and 21 intermediates. A total of 118 children attended for at least three days. During the school there was a varied program of activities planned for the children to participate in.

Churches of Pittsboro

Rev. J. D. Young, pastor of the church in Pittsboro, has filed the report of a one week school in which all the churches in Pittsboro participated. There was an enrollment of 61 children who attended for at least three days. The Methodist materials for lessons were used, which included: "Let's Go Out of Doors," "Children of One Father," "What Is in Your Bible," and "O, Come Let Us Worship."

Pleasant Hill, Pittsboro

News has come concerning the vacation school held at Pleasant Hill church on the Pittsboro charge. There was a combined group of beginners with primaries, and juniors with intermediates. A total enrollment of 22 children were registered as having been in attendance for three days. The suggested lesson materials were used.

Trinity, South Mills

A one week vacation school has been completed at Trinity church on the South Mills charge. Of the seven workers in the school all of them were regular church school workers. A total of 22 children attended the school for at least three days. Materials used were: "Our Happy World," "God's Friendly World," and "What Is in Your Bible." The latter was used for both juniors and intermediates.

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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHURCH SCHOOL DAY OFFERING

Church School Day programs have been requested by 293 schools in the conference. Up to July 31 Mr. Dunham had received a total offering of $1475.67 from 180 of these schools. This amount is approximately $500 less than the total for last year. When reports are received from the other 113 churches the record ought to be equal to or better than that for 1937. Another summary will be given early in September. By that time it is hoped that the majority of these special contributions will be in hand.

Later Reports

The following churches remitted their offerings during the first week in August:

Asheville District

Bethesda ..... $ 2.40

Statesville District

West View 3.00

Marion District

Pleasant Grove 4.00

Winston-Salem District

Burkhead 12.84

VACATION CHURCH SCHOOLS

Gibsonville

Again Lester Furr reports a successful vacation church school on the Gibsonville charge. Using the words of this pastor, he says: "I am sure the school was better than last year. We used new materials and the teachers were more interested in their courses. We had a good time working with the Methodist Protestants in our community."

Bryson City

William E. Andrews sends the following interesting comments about the school in Bryson City: "It took boys and girls off the street for two weeks and gave them something interesting to do. It also did much more than this for it gave them respect for the Bible. They were so interested in the work that they wanted it to continue for a much longer period of time. I advocate trained instructors and longer periods of time for our vacation schools." This report indicates excellent progress in this activity. Brother Andrews and other fellow workers are to be congratulated on this school.

Ansonville

The report on a good two weeks' school from Ansonville was furnished by Miss Pearl Little. "Our school was small but the attendance was good. We feel that the vacation school will be a great help in the life of the church. The children said they would love to come to 'school' all summer. The parents co-operated in a fine way and our pastor, Brother L. F. Strader, was helpful in the school." Congratulations are always in order for any group that conducts a school for two full weeks.

Mount Zion

Under the leadership of Brother H. C. Sprinkle the good people of Mount Zion continued their practice of several years standing by having a good vacation school which lasted two full weeks. Sixty-six pupils attended. We are indebted to Miss Louise Atwell for this report.

Other Schools

Numerous other schools have been reported and will be reviewed briefly on this page later. Almost every mail brings information about how some group of teachers and children have had a happy time together. Regular report blanks may be secured for your school by writing the conference office.

FOURTH QUARTERLY CONFERENCE

Brother M. F. Moores of Glen Alpine is the first pastor to submit his fourth quarterly conference report. It came to the office on August 9. From now until the annual conference in Charlotte this information will be constantly coming to our office. If the forms have been misplaced, others may be secured by writing us a post card. Thanks to Brother Moores for his good example with a prompt remittance.

INCREASE IN CHURCH SCHOOL MEMBERSHIP

From the very beginning of the Bishops' Crusade one of the main objectives has been a substantial increase in church school membership. Bishop Purcell and others are giving encouragement to this emphasis.

Bishop Clare Purcell

"I think you are dealing with one of the most important matters in our church. I am greatly interested in the reports which come from the conferences of my area and note that each of them has a very good increase. I have already given encouragement to the executive secretaries in my area. I am also giving my heartiest approval to this campaign in addresses which I am delivering before district meetings. If I can be of further service I hope you will command me."

Bishop A. Frank Smith

"You are driving right down the middle of the road that leads to constructive and fruitful results. I shall give you every co-operation possible in your aims, in so far as my own conferences are concerned, and in so far as I am able to help in any other way."

Bishop U. V. W. Darlington

"In my round of conferences this fall I shall give much time to the consideration of this most important matter. Important? Certainly, for if we fail to recruit the army and keep the recruits with the marching company then the army will die out; and certainly so in an army which fights with the powers of darkness and with spiritual wickedness in high places. Every preacher who is in charge of a church in the Illinois, Kentucky and Louisville conferences will be given a very urgent opportunity to tell me why his church school enrollment is below his church membership. Count me in, brother, on anything I can do to stop the leakage."

Bishop Ivan Lee Holt

"The church school has furnished for years a large per cent of our additions to the church. The future of the church is at stake when the church school enrollment decreases, and the leaders of the Protestant churches in America are concerned about the situation. No greater service to the church can be rendered than the increase of the numbers in our church schools. I support with all that is in me the effort to build up the membership of the church schools."

THE HOME AND FOREIGN MISSIONARY ENTERPRISE

August 28 brings another opportunity for missionary education and missionary giving in the 837 church schools in our conference. About one-third of our schools are supporting this Home and Foreign Missionary Enterprise in a fine way. Suggested program materials are mailed from the conference office each month. Any person desiring HERE AND THERE may secure it by request.

LEADERSHIP SCHOOL

Sixty-four persons from the Western North Carolina conference attended the Leadership School at Lake Junaluska, July 25 to August 5. This was the largest delegation from any conference represented. Twelve additional persons attended the missionary conference, August 1-7. The following item appeared in The Junaluska Journal of August 4:

Record Attendance

The enrollment in the 1938 Leadership School is the largest in the history of Lake Junaluska. The completed records yesterday showed a total enrollment of 605; the Western North Carolina conference led with 64 enrolled. Enrollment from eastern conferences is as follows:

Louisiana	7
Kentucky	11
West Virginia	12
Alabama	17
Baltimore	18
Memphis	19
Mississippi	20
Louisville	20
Tennessee	25
Virginia	30
North Alabama	30
South Georgia	34
Holston	36
North Carolina	38
South Carolina	39
Upper South Carolina	43
North Georgia	54
Florida	59
Western North Carolina	64

NOTICE

This page will be released to Greensboro College next week and to Brevard College the following week for announcements concerning the opening of colleges in September.

C. H. King.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

VALUABLE VACATIONS

Most of this Monday has been used in getting back to normalcy. Nearly 400 of our children came back from vacations Saturday and Sunday. Most of our house mothers also returned from their vacations over the week end. So today has been spent in checking clothing and helping the boys and girls get back to their work assignments. Our vacations this year have been more valuable than in any previous year. Instead of scattering them out through the month of July and August we concentrated on the first two weeks in August. This enabled the boys and girls to leave at practically the same time and return at the same time. It also enabled our directors to have their vacations while the family was away. Only a few of the older boys and girls were here during the past two weeks, those who had had their vacations earlier in order to take care of things while the others were away. Every youngster at the Children's Home has had a vacation except Peggy Billings, an 11-year-old girl, and Bill Edwards, a 16-year-old boy, and ten little youngsters at the baby cottage. Peggy and Bill had hospital experiences which prevented their going and the ten little youngsters at the baby cottage were just too young to go visiting.

CAMP FELLOWSHIP

One hundred and fourteen of our boys and girls enjoyed a very fine week of freedom, fun, frolic and fullness of joy over at Camp Fellowship on the Catawba river. These youngsters went over early Monday morning and returned late Saturday afternoon of last week. They thoroughly enjoyed the outdoor freedom, the dips into the water and the trips over to the little nearby store. Each youngtser was given a small amount to be placed in the camp bank. Drafts on this bank were made day by day and the business over at the little store increased accordingly. Most of those in this camp were enjoying their first camping experience, several not having been away from the Children's Home during their entire stay here, from eight to eleven years. Judging from general observations, one is led to believe that those who went to camp have come back with a finer physical trend than those who visited about over the country.

EVERYBODY IS BUSY

Our operative enterprises are going at full tilt today. The indoor workers at the laundry, mending room, sewing room, kitchens and dining rooms, housekeepers, printshop and woodshop are working away to the tunes of song and whistle. The big boys are getting in fine soy bean hay on this hot day. The truck farm boys are busy gathering tomatoes to be used in making choice tomato juice. Over 2,500 gallons of tomatoes have already been canned and stored away. For the next three weeks we will be busy trying to take care of what good seasons and careful cultivation have produced.

A CHOICE VISITOR

We were ever so glad to have Bishop Clare Purcell with us one day last week. Learning that he was going to be in Winston-Salem in attendance upon the third Winston-Salem district quarterly check-up meeting, we invited him to spend the day before the meeting with us here at the Children's Home. We were glad to show him our grounds,our buildings and to give him a running account of the unfolding of



They asked for a ride and got it

the Children's Home. We regretted that he could not see our children, since they were away on vacation. However, the good bishop promised to visit us again. Bishop Purcell impresses us as being a man easy to approach, thoughtful in conversation and careful in coming to conclusions. We predict for him a profitable quadrennium of leadership in the two Carolinas.

CHECKING ON A FELLOW

The picture being run this week has previously appeared on this page. It is reproduced for the reason that it looks good and also because of the fact that these two little youngsters led the baby cottage delegation up to the superintendent this morning to remind him that he had not taken them for a ride in the blue bus for a long time and that they thought the time had come for them to have a promise fulfilled so that they could go some place. They were promised that after they had their nap in the afternoon, partaken of a full cup of milk and had gotten good and clean they would have their desired ride in the bus in going places. So Pat and Tony Ballew are herewith presented as being the chief ride go-getters.

MISCHIEVOUS ORPHAN

Many of our boys and girls wrote us while away, some sending cards and a number even forwarding letters. All reported that they were having a delightful time. The following from Richard Kerr, an 11-year-old boy, is typical of the messages received: "Am having a fine time on vacation. Will try to get back Saturday. Your devoted but mischievous orphan."

HONOR SOCIETY

We have three new honor roll society members this week. These new members have paid their initiation fee in full, the ten per cent apportionment for their church, assured us that they want to have a part in the raising of our children and have said that they are not going to grow weary in seeing that Methodist orphan boys and girls have a chance at making good in life. Therefore they are entitled to be good members of our honor society. Kindly note them and join us in grateful thanks:

Rockford Street, Mount, Airy, Rev. H. G. Hardin, Jr.

New London, Badin-New London, Rev. W. L. Lanier.

Mt. Hebron, Gilkey circuit, Rev. B. A. Sisk.

FRIEND TO FRIEND

Thomas Horney ,a nine-year-old boy living at the Norfleet cottage, has just brought in the following letter which he wishes to have sent to Supt. Joseph B. Johnston of the Presbyterian Orphans' Home at Barium Springs. Thomas was one of those who enjoyed a week's camping at Camp Fellowship, the property of the Presbyterian Orphans' Home: "Dear Friend: We call you our friend because you are our friend. You let us use your camp. I had a good time out there. The rest of the boys had a good time out there, too. I like it over there just as much as on vacation. I hope you like my letter as much as I do your camp. I liked to go boat riding. I hope I get to go to your camp next year."

GOOD GIVERS

One of the most noteworthy July fifth Sunday contributions has arrived from our Wadesboro Methodist friends, where Rev. Paul Hardin, Jr., is pastor and T. M. Little is superintendent. For our Wadesboro church school to give $68.87 in the middle of the summer when the cotton crop, which is really the king of agriculture in Anson county, is not too promising means that our friends there bestirred themselves in a real honest-to-goodness way. We certainly do appreciate their help.

Also we would call attention to the fine fifth Sunday contribution from First church, Charlotte, which amounted to $195.92. These good givers are our good friends and we shall want to use their money in a good way.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

I have learned from good authority that there are young men going throughout our conference canvassing for magazines. These young men claim to have been reared in the Methodist Orphanage, and that they have my endorsement to solicit subscriptions for various magazines. I want to notify the Methodist constituency of the North Carolina conference that the Methodist Orphanage has not authorized any boy or young man to solicit subscriptions. Those who do so should be prosecuted.

* * * *

We are now in the midst of the vacation period for our boys and girls. As a whole these vacation visits do our childrhen a world of good. Occasionally some of the children return a little homesick, but that is of short duration. Once in a while some of them have contacts with the outside world that are not wholesome, but that cannot be prevented. By the 20th of this month all the children will be back refreshed and invigorated for work and the new school year.

* * * *

At this writing I am glad to state that I have heard from more Sunday schools than usual in reference to their fifth Sunday offering. It is highly gratifying to know that the superintendents of the church schools are becoming more interested in presenting the needs of the Orphanage on every fifth Sunday during the year. I am hopeful that our efforts to secure fifth Sunday offerings from every church school in the conference will gather momentum every fifth Sunday. The next fifth Sunday will be October 31, and I sincerely trust that we can secure 100 per cent co-operation from every church school in the conference.

* * * *

On the first Sunday morning it was my happy privilege to worship with Brother H. B. Baum and his people at Sander's Chapel on the Four Oaks charge. It was the occasion of the third quarterly conference. Dr. J. H. Barnhardt, presiding elder of the Raleigh district, preached a most timely and helpful sermon to a large and attentive congregation. Following the sermon, the quarterly conference was called to order and Brother Baum made splendid reports. At the close of the quarterly conference a sumptuous dinner was served by the good people of Sanders' Chapel. While I was pastor of the Methodist church in Smithfield, Sander's Chapel was connected with the Selma charge and I assisted Rev. J. M. Daniel in two revivals at Sander's. Having lived in Smithfield four years, I knew most of the people in the community at that time. I was happy to greet many of them on this happy occasion. Brother Baum has enjoyed a successful pastorate on the Four Oaks charge and he and his good wife are held in the highest esteem by all the churches that compose the work.

* * * *

Dear Friends:

Ten years ago I was seven years old, when I entered a place known as an Orphanage, and now it's time for me to depart from an entirely different place. Yes, I'm departing from the best spot on earth, our Christian home.

It would be needless to attempt to thank each person who has contributed to my happiness. However, to every person of our North Carolina conference, I wish to express my sincere appreciation for everything you have done for me and my 300 brothers and sisters during the past ten years.

To all of "my ladies" of the missionary society of Memorial church in Currituck, may I just say a great big thanks. I have learned to love you as mothers and I shall never forget you and your generosity. I can truthfully say that I have never been disappointed with a single garment.

For the past four months I have had the pleasure and privilege of living in one of the most beautiful and best furnished homes in the state. This home is our new Burwell cottage and its donor was Mrs. G. G. Allen. Mrs. Allen, I'm sure your generosity will always be remembered in our home.

Next, to the most father-like, the most Christian-like, and the best daddy anywhere, I want to promise that in order to show that I appreciate your advice and your leadership, that I shall attempt to live a life that you have taught us to live, and that you have always lived yourself. Mr. Barnes, we think you are wonderful! Also to each of your workers I wish to leave the hope that those whom I leave behind may derive as much aid from your leadership as I have.

As I entered my home I had never dreamed of such happiness and contentment as I have found through the fellowship with the girls and boys of the Methodist Orphanage. I appreciate your companionship so very much, and I think you are the best brothers and sisters imaginable.

Now I'm stopping, but—

"Farewell is a lonely sound—
It always brings a sigh.
Give to me a better word that comes
from the heart—
GOOD-BYE."

Virginia Louise Carney.

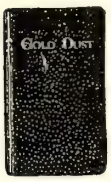
Rev. Maurice Daily, who went to Cuba as a missionary about a year ago, finds the people much interested in the cottage prayer meetings he has been holding, and he declares it is a high light when persons 50 or 60 years of age come to him and say: "This is the first sermon we have ever heard."

The man who discovers he is great ceases to be great.—Supreme Council Bulletin.

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NORTH CAROLINA CHRISTIAN ADVOCATE

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

HIGH RESOLVE

I'll hold my candle high, and then,
Perhaps, I'll see the hearts of men
Above the sordidness of life—
Beyond misunderstandings, strife.
Though many deeds that others do
Seem foolishness, and sinful, too,
Were I to take another's place
I could not fill it with such grace.
And who am I to criticise
What I perceive with my dull eyes?
I'll hold my candle high, and then,
Perhaps, I'll see the hearts of men.

—Grace Noll Crowell.

THE MISSIONARY CONFERENCE AT LAKE JUNALUSKA

With 115 conference officers and 65 district secretaries representing 21 conferences, the mission school at Lake Junaluska was held July 25-August 8. Attending from our conference were: Mrs. E. L. Hillman, president; Mrs. B. F. Boone, superintendent of study; Miss Florine Robertson and Mrs. Fred Johnson, secretaries of the Durham and Rocky Mount districts, respectively. Also present were: Miss Mary Freeman of Burlington, who is deaconess at Wesley House, Columbia, S. C., and Miss Zoa Anna Davis, deaconess at E. C. T. C., Greenville, N. C. Our Council workers, always so ready and willing to give their aid, were represented by Mrs. J. W. Perry, president; Mrs. J. W. Downs, home mission work; Mrs. Helen Bourne, education and promotion; Mrs. W. A. Newell, member-at-large; Miss Thelma Stevens, Christian social relations, and Dr. H. P. Meyers of the board of missions. Among the missionaries and deaconesses were: Rev. S. A. Stewart, Japan; Dr. H. B. Bardwell, Cuba; Miss Evelyn Dacus, Korea; Mrs. Campus, Brazil; and Deaconess Mozelle Eubanks, Columbus, Ga.

There were interesting and helpful addresses by eminent speakers, including Miss Sallie Lou McKinnon, who will be a delegate to the International Missionary Council which meets in Madras, India, in December; Bishop W. W. Peele; Bishop W. T. Watkins; Dr. E. DeWitt Jones, president Federal Council of Churches in America; Dr. Georgia Harkness, Mt. Holyoke College, Mass.; Dr. W. G. Cram, general secretary board of missions, and Mrs. Grace Sloan Overton, Columbus, Ga. Some of the leaders of the daily devotionals, which were a vital part of each day's program, were: Bishop Kern, Bishop A. Frank Smith, Bishop Selecman, Mr. Walter Towner, and Miss Georgia Harkness and Dr. C. A. Bowen.

Mrs. W. M. Alexander taught a class on "The American City and Its Church," which is to be the topic for study in our auxiliaries this fall; Dr. A. W. Wasson, secretary of the foreign department of the board of missions, taught "A Survey of Methodist Missions" and Bishop Watkins taught a course on "Outlook for Missions." In addition to the periods of study, lectures, reading and fellowship there were varied forms of wholesome and enjoyable recreation. Truly those who were privileged to attend the school of missions and the missionary conference and to revel in the invigorating ai rand marvelous beauties of nature in our beloved summer capital of Methodism were thrice blessed, and air and marvelous beauties of nature inspiration which they gained there will be reflected upon those of us who were not so fortunate as they.

Editor's note: We are indebted to Mrs. E. L. Hillman and Miss Florine Robertson for this interesting news.

During the years of 1935 and 1936 Mildred Hudgens, a native of Portsmouth, Va., and a graduate of Scarritt college, was director of religious education at Edenton Street church in Raleigh. Miss Hudgens had prepared herself for the mission field and had a burning desire to go to China. However, a call came to her for work in Japan and almost two years ago she sailed for that country. She is now serving as missionary teacher in Palmore Woman's Institute in Kobe. A letter to friends in Raleigh will be of interest to the women of our conference because it gives an insight into some of the work which she and others are doing and bears proof of the fruitfulness of that work in which we, too, have a part. Miss Hudgens writes:

My dear Friends:

Since the program of the missionary society calls for a meeting on Japan in June, I thought I would like to send a personal word and message from Palmore.

Every day about 250 Palmore girls hear the Christian message through the medium of chapel services, Bible classes, and Y. W. C. A. meetings. But from time to time we have special services and I'm sure you will be interested to know that we are joining with the home church in celebrating Aldersgate. On May 23, 24, and 25 we are giving a special half hour for messages on the "heart warming experience." Dr. Wainright, our senior missionary, will speak the first morning. He is most capable of bringing a stirring message to our girls. The two other days Japanese pastors will speak. We are praying that the hearts of these girls may be warmed and that they might have a vital experience of God during these days.

While I am writing along this line, I would like to tell you that our missionary family, as many as can, are going to meet here on Sunday afternoon, May 22, for our own Aldersgate meeting. In the afternoon we will have talks by Dr. Wainright and by Sam Hilburn, who has just returned from America. Sam is going to tell us about what the home church has been doing for this commemoration. We will have supper together and a time of fellowship and then we will meet again for a sharing of experiences. We are praying that this will mean a great deal in our own lives and thus to our mission work in Japan.

One of our loveliest graduates of this year was married the other day and the Sunday before she was married she received baptism. We were very happy about that. One more of this year's class will be baptized very soon. I think our girls are all quite Christian in spirit when they leave us on graduation but many of them are not allowed to join the church. Most of them come from Buddhist and Shinto families.

On our faculty now we have two of our own graduates and they are both very earnest Christian young women. I wish you could be present some morning when they are leading chapel. They are making a fine contribution to the religious life of our students.

I have just had a visit from two of our girls, one a graduate of this year's class. I asked her if any of her people were Christians and she said that she was the only Christian in her family. She said, "I never heard of Christianity until I came to Palmore." Two weeks ago I happened to tell her that I had an English Bible class on Sunday mornings with the boys of the boys' Palmore and she is coming regularly to that class now in spite of the fact that there are only two girls in the class.

This Bible class has been a real joy to me. Last Sunday after class one of the finest looking boys in the class came to me and said, "I am very much interested in Christianity." I asked him how long he had been interested and he said for about six months. He said, "When I first came to Palmore I was not interested in Christianity at all. I would not even go to the chapel hours. I believed in humanism but there came some trouble in my family and I found that didn't work. So I started coming to this class and I haven't missed a Sunday." I think he can be definitely won for Christ and I have been praying for him all week.

Please remember me and our school especially in your prayers. These are most difficult times in which we are working. It is not easy to be a Christian in this country. We are grateful for your support and loyalty.

Cordially,

Mildred Hudgins.

"IF"

IF—by my having lived today
someone has smiled or laughed joyously;
IF—I have done my work and my duty as I, in my small way have seen it;
IF—I have kindled a spark of warmth in the hearts of my fellowman and
IF—I can heave a sigh of satisfaction, knowing that no matter how small the accomplishment I have done my best;
THEN—No matter how drab my surroundings, today has not been wasted, and I have not lived in vain.

"The missionary spirit is a willingness to share with others the finest which we have—Christ and the new life which Christ gives. Is it possible to be a Christian and not share with others?"—Mrs. A. M. Gates.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PRAYER

O Thou who dost the vision send
And givest to each his task,
And with the task sufficient strength—
Show us thy will, we ask;
Give us a confidence bold and good,
Give us purpose true,
That it may be our highest joy
Our Father's work to do. Amen.

COMMITTEE MEETING IN ASHEVILLE

Methodists of Asheville considered it an honor to have the first committee meeting on Methodist union in our city on August 2, at the Asheville-Biltmore Hotel, with two of the sessions being held at Central church.

This committee on education was made up of seven representatives from the Methodist Episcopal Church; seven from the Methodist Episcopal Church, South, and four from the Methodist Protestant Church.

Especially are the women of the M. E. Church, South, pleased that one of the outstanding members of our Woman's Missionary Council, Miss Mabel Howell, of the faculty of Scarritt College in Nashville, Tenn., was a member of that committee, being the only woman represenative on the committee.

THE WORLD OUTLOOK

From Mrs. A. L. Thompson, conference superintendent of literature and publicity, we have the following as to the World Outlook:

"The following account," says Mrs. Thompson, "of an interesting and profitable contest for the World Outlook was sent to me by our energetic district secretary for the Winston-Salem district, and I am sending it to our Advocate page that many of our auxiliaries may put on a similar contest for our great missionary magazine. The wide-awake superintendent of World Outlook for the Centenary auxiliary in Winston-Salem put on a poster contest and 35 posters were entered. The pastor, Rev. G. Ray Jordan, was the judge of the contest and emphasized the following notice which appeared in their church bulletin:

" 'Subscribe to the World Outlook. The World Outlook is the official missionary organ for our church. Surely every member of the auxiliary and every official should have a copy available for the home. The price is seasonable, $1 per year. Fill in this blank and drop in the collection plate or send to the superintendnet of Outlook, Mrs. E. N. Z. Ellis, Winston Apartments.

Name .....

Address .....

Amount $.....'

"During these vacation summer months renewals are sometimes overlooked, or a superintendent may be on a vacation and her work may drag along to the end of the quarter, resulting in a decrease in our subscription list. This happened last year in some of our districts. Let us profit by past experience and remember there should not be any let up in this work of our Lord. Keep renewals in mind and stress increase of subscriptions in your auxiliary."

INTERESTING MEETING AT WALNUT COVE

Mrs. Annie K. Lambe

The woman's missionary auxiliary at Stokesburg Methodist church at Walnut Cove had as its honor guests at a recent meeting Mr. and Mrs. Anderson Weaver of Rio de Janeiro, Brazil. The meeting was at the home of Mrs. A. G. Jones, with Miss Nannie Jones and Mrs. C. J. Lambe as joint hostesses.

Twenty-five members were present. A brief business session was held and plans were made to send a contribution of canned fruits and vegetables to the Bethlehem House in Winston-Salem, and announcement was made of a rummage sale to be given by one of the circles.

The speakers of the afternoon were introduced. Mr. and Mrs. Weaver, missionaries at home on furlough, are stationed with the People's Institute in Rio de Janeiro. This institution is partly supported by the Woman's Work of our Council.

Mrs. Weaver told of the social service work there. A native of Brazil, she spoke in an interesting manner of providing homes for the children of leprous parents, and of leper colonies in Brazil. She conducted a round table discussion on this work and pictures were shown illustrating her talk.

The hostesses, assisted by Misses Frances Smith and Nancy Lambe, served refreshments. Mrs. Rierson was a visitor at the meeting.

MRS. PLYLER RETIRES FROM EDITORSHIP

We regreted to note in last week's Advocate that Mrs. M. T. Plyler, who has served so successfully as editor of the Woman's Page for the North Carolina conference, has resigned. We realize what 12 years of faithful service, as editor, means and we congratulate her on the fine work she has done and wish for her the greatest success as she goes into other fields of service in her conference.

We extend our greetings and very best wishes to her successor, Miss Mary E. Gardner of Raleigh, as she takes up her new work.

ONE TOUCH OF GOD

A group of men were attempting to raise a granite obelisk in Egypt to its base, and the work was under a very exact and careful engineer. They had raised the mass of granite to within a few inches of the level base and then were unable to lift it further. They could not get it to the level of the pedestal, even by their utmost efforts. But there was a secret of nature which they did not know. There was a common sailor present who knew the secret. "Wet the ropes," he shouted. As this order was obeyed the ropes began to groan and strain and shorten, and the great mass rose slowly and steadily until it came to the level of the base and they could push it over and establish it firmly upon its pedestal. This was a very small secret, but a most effectual one. Without it all their efforts would have been in vain.

Just so is the secret of God's power in our lives. Let the cords of our hearts be saturated with the Holy Spirit and that one touch of God will do all that our tugging and struggling can never avail to do.—From Guide Book, Woman's Missionary Society, M. P. Church.

FROM THE RELIGIOUS DIGEST:

"There is a vine-like plant in Palestine called by the natives tzelaff. A legend connected with the flower says that the Jews believe that when this plant is to be found growing in Palestine, then the Messiah is due to come. A description of it is interesting and we quote the words of Dr. Mary Stone who, while visiting the Hebrew University in Jerusalem, was shown this flower. 'It springs up in the night, bears leaves, and then a bud in the forenoon, a full crimson flower blossoming at noon. In the afternoon a berry forms, and by night the flower is full grown.' Today all over Palestine this plant is to be found."

THE INDIANS' TWENTY-THIRD PSALM

The great Father is a Shepherd Chief.

I am His and with Him I want not.

He throws out to me a rope, and the name of the rope is love. And he draws me to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometimes—it may very soon, it may be longer, or it may be a long time—He will draw me into a place between the mountains. It is dark there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon.

He spreads a table before me with all kinds of food. He puts His hand on my head and all the tired is gone. My cup He fills until it runs over.

What I tell is true. I lie not. These roads that are away ahead will stay with me through life, and afterwards I will go to live in the Big Tipi and sit down with the Shepherd Chief forever."

A western magazine offered a prize for the best recipe for making beautiful hands. The following answer won: "Soak the hands three times daily in dish water while mother rests."

Sunday School Lesson

AUGUST 21

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Hannah: Godly Motherhood

Scripture—1 Samuel 1; 2:1-10

The story of Hannah, Samuel's mother, is another of those fragrant lilies coming up out of the ill-smelling swamp of an evil time. All through history we find shooting up amid ignorance and superstition and cruelity fair flowers that often excel both in beauty and fragrance the flowers that bloom in the cultivated gardens of our more advanced civilization.

Our story starts with a polygamous household, and that means heartache. The Old Testament does not forbid polygamy, but it always portrays the wretchedness that comes from it (Gensis 21:8-14; 29, 31; 30-1).

Elkanah, the father of Samuel, had two wives. Peninnah had children, and Hannah had none. So Peninnah taunted Hannah, and all the more because she saw that her husband loved Hannah more. Even the yearly sacrifice, which was meant to be the glad time of the whole year, was rendered unendurable to Hannah because of the taunts of her rival. So she left the sacrificial meal, went to the sanctuary and poured out her heart before the Lord.

Hannah's Prayer

Her prayer was so long and so fervent that old Eli, the chief priest, thought her drunk and harshly rebuked her. It argues a bad state of religion when religious fervor is labeled drunkenness. The godless crowds at Pentecost said, "These men are full of new wine." Today the mockers would call it a disgusting orgy of emotion.

But Hannah told Eli, "I am not a drunken woman, but a woman of a sorrowful spirit; I am pouring out my heart before the Lord." So the old priest blessed her with a prayer that her petition might be answered.

Something happened to Hannah as she prayed, for when she arose there was a shine on her face, and she went back and ate of the sacrifice with the rest. Often in the Psalms we find such sudden transitions. One Psalm begins, "How long wilt thou forget me, O Lord? Forever?" But at the end he says, "But I have trusted in thy lovingkindness, my heart shall rejoice in thy salvation" (Psalm 13).

Answered Prayer

In due time Hannah's prayer was answered, and she bore a son. She had promised in the temple that if God would give her a man child she would devote him to the Lord's work all the days of his life. Accordingly she kept her vow.

Just as she had prayed fervently that God would give her a son, now she began to pray continually that the son would give himself to God, and from the early dawn of his intellect she taught him that he was to be a priest and a prophet to the Lord. How many of the great preachers of the race have been offered to God as a sacrifice from their birth! The importance of this attitude of devoting an infant utterly to God, and training him as a sacred trust, not for ourselves but for the people, is borne out by the results.

Samuel became a great and molding influence in the life of his people. John the Baptist, who was likewise devoted from birth to the prophetic office, became one of the greatest preachers of all time. Monica's prayers were answered for her son, Augustine. Susannah Wesley had a prophetic intuition of her special responsibility in the training of her son John. And endless other examples are scattered all through Christian history.

Modern mothers who have devoted their sons to God are often called upon to make the same sacrifice of separation as was Hannah. Just as Samuel, as soon as he was old enough, was left at the temple under Eli's care, so the son or the daughter who is to be devoted to the work of God must be sent away to school for long years of preparation.

The mother of Samuel in a measure satisfied her heart by making him a new robe every year, and the modern mother skimps herself for the child's expenses and, as an extra, sends a box now and then to remind him of mother's love. But more than all this is her ministry of intercession, passionate, unceasing intercession for her child.

Song of Thankfulness

The writer puts into the mouth of Hannah a song which resembles the song of Mary, the mother of Jesus, and the song of Zacharias celebrating the birth of John the Baptist (Luke 1). It seems to be national in its outlook, and might have been spoken after some victory when the children of Israel were delivered from oppression. They conceived of the deliverance that came to them as illustrating a universal law of God's dealing with men and nations.

The theme of Hannah's song is God's care for the oppressed. Jehovah is mindful of the desolate, he hears the prayer of the mourner, but he casts down the proud, and the wicked he putteth to silence in darkness.

It is the same truth that Jesus announced in the Sermon on the Mount. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted." But woe unto them that laugh now in arrogant pride, and thoughtless indifference to the sufferings of the poor, for they shall mourn and weep.

These verses might be called the central theme of the whole Bible. God is on the side of the oppressed if they only trust him. He is not on the side of the oppressed if they are full of class hatred, for if the spiteful poor come into power they will be as cruel as those that have trodden them down. But when men have the Spirit of God, and look to him in faith, then they will find that with slow but irresistible power the laws of God are working for their salvation.—Northern Advs.

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NĔB-U-CHĂD-NĔZ'ZAR king, [a] unto all people, nati

North Carolina Christian Advocate

Children's Storyland



THE HAND IN THE DARK CLOSET

By Frederick Hall

Once upon a time there was a little girl who had two hands. One was a good hand, it never misbehaved, and the other was sometimes a bad hand. It looked exactly like the good one. It had four fingers and a thumb. (Both belonged to a little girl named Junie Weston). It was nearly always clean. It was strong and brown. It had four dimples on the back and, if you had seen it, you would have thought, "What a nice little hand that is!" But one day, if you will believe it, that hand slapped Sadie Meadows and she cried and went home.

That week Junie was visiting Aunt Edith and, when she went into the house, her Aunt Edith said:

"What made Sadie go home?"

"I guess she didn't want to play any more," Junie said.

"Was that all?" Aunt Edith asked.

Then Junie told the truth, as she had been taught to, and Aunt Edith took the hot little hand between her two cool hands.

"This little hand struck her!" she said sadly.

Junie nodded her head gravely.

"And yesterday it threw stones?"

Once more Junie nodded.

"And the day before that it pinched."

"Yes, and one day it pulled hair."

"I can hardly believe it. What does your mother do for it?"

"Sometimes she shuts me up in a dark closet."

"Shut up a whole girl for what just one hand does! That doesn't seem quite right. The feet haven't done anything bad, the other hand is a good hand, the mouth—"

"No," said Junie, "I didn't call Sadie bad names. I just hit her."

"I see. Just that one hand! It does not seem to know how to behave itself. We must certainly do something for it."

"I think that until it learns better, it ought not to play with good hands and feet."

"But Aunt Edith—" Funny lights were beginning to dance in Junie's eyes. "We couldn't take it off!"

"No, but I think we should put it in some kind of dark closet, a traveling closet. Do you remember when Uncle Will broke his arm? The black scarf around his neck? Just this way; I'll show you."

Out of a black silk handkerchief Aunt Edith made a sling and put Junie's hand into it.

"Now," she said, "you can go out and play but the hand must stay right here where I've put it. And the eyes, and the arm, and the head must all help the hand—"

She explained how and Junie went out again. At first it was fun, just because it was different, but afterward it was not so much fun and finally it was no fun at all. Sadie came back through the opening in the hedge and they started to laying big green walnuts in rows along the grass, to show where the walls of a house should be and Junie could use only one hand and that made the work slow and tedious. But she remembered and she had told Sadie of course and Sadie helped her remember.

"She made me mad, telling me every time," Junie explained to Aunt Edith. "My arm was helping; and my eyes—they would not look at things to make the bad hand bad; and my head wouldn't think about such things. But finally my feet had to help, too."

"I see," said Aunt Edith. "They had to bring the hands and the dark closet inside. Well, perhaps the hand has learned by this time and won't need to be shut up any longer."

Junie said she felt sure of it. Aunt Edith untied the sling, which she called opening the door of the dark closet. The hand seemed glad to be free. Junie ran back to Sadie and, the next time Aunt Edith looked out, four hands all perfectly well behaved were at work on the house of green walnuts. —The Story Hour.

JOYFUL DAYS

By M. de Cantillon Stillman

I'll never stop or lose my hope—
My Father gives the strength I need,
He helps to make my plans succeed,
While up or down the paths may slope.

With buoyant step I start the race,
My daily work is bright with fun.
I still am strong when day is done
Because my Father gives me grace.

His Son has walked the narrow ways,
He knows the weight of every care
And helps with all the loads I bear—
So trust and faith make joyful days.

POLLY'S TANGLES

"I wish my hair wasn't curly," complained Polly.

Mother made no answer but went on brushing Polly's locks.

"I wish there wasn't such a lot of it," fretted Polly. "I'd like to have it all cut off. It's a terrible bother!"

Still mother said nothing. She was trying very hard to straighten out a tangle without hurting her cross little girl.

"And I do wish it wasn't red!" snapped Polly. "I hate red hair!"

"So do I," exclaimed Brother Jimmy. "If your hair wasn't red, maybe you wouldn't have such a terrible temper." And Jimmy hurried from the room before mother could reprove him for teasing Polly.

"O mother," cried Polly, with a sudden jerk, "that hurts! I wish you'd stop pulling so!"

Mother laid down the comb and brush. Polly had fretted and cried all through the brushing and curling. It was not the tangles that hurt her, for mother was very careful, but the foolish fear of being hurt. Polly made a great deal of trouble in this way every morning. This morning she had been unusually trying.

"Very well, Polly," answered mother. "I won't bother you any more. We'll leave your hair just as it is." Then she left the room.

Polly went to the mirror. She saw there a little girl with one side of her hair in smooth, shining curls and the other side a bright, tangled mass. How queer and one-sided she looked!

Then Johnny came into the room.

"Hello!" he cried. "What's the matter? You make me think of 'Diddle, dumpling, my son John.'"

Polly's lip began to quiver. There were worse things, it seemed, than having your hair brushed and curled. Polly never could take teasing good-naturedly.

It was very trying to appear before people with her hair only half curled. And, oh, how ashamed she was when a neighbor came in! She went to her room and tried to curl her own hair, but her little fingers were so short and her hair so long that she failed entirely.

Pretty soon auntie drove up and called her to come out for a ride. Then Polly's head went down on the window sill and she began to sob.

Mother came into the room. "Is my little girl ready to stand still and have her hair curled?" she asked.

Polly jumped up and ran eagerly to her. She kept very quiet while mother gently brushed and curled the neglected hair.

"Why, there wasn't a single tangle!" she cried when mother had finished.

"Of course not," answered mother. "It isn't the tangle in the hair that hurt you, Polly. It is the tangles in a little temper. They are the serious matter. The tangles in the hair come out very easily. I'll attend to them and see that they do not hurt you. Do you think you can straighten out the tangles in the temper?"

Polly felt very much ashamed and told her mother that she certainly meant to try.

Rodney (after being to Sunday school)—"Say, dad, our lesson told about evil spirits entering the swine."

Father—"Yes, my son. What do you wish to know?"

Rodney—"Was that the way they got the first deviled ham?"—Pathfinder.

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September 7-20—Brownsville, Tennessee.
Sept. 20-25—Annual Conference, Lawrenceville, Ill.
October 2-16—Winder, Georgia.

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Box 1383, High Point, N. C.

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Randleman ..... Sept. 4-11
Lenoir ..... Sept. 12-24
Gray's Chapel, Randolph Co. ..... Sept. 25-Oct. 9

SLATE OF GEORGE R. HAWKS
Evangelistic Singer, Cornelius, N. C.

Pleasant Grove camp meeting ..... August 14-21

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

August
Path, Wares, 3 21

September
Chowan, Center Hill, 11 4
Hertford, night 4
Williamston, Holly Springs, 11 and 2 8
Gates, Zion, 11 11
Edenton, night 11
Stumpy Point-Dare, Stumpy Point, 11 18
Wanchese, night 18
Manteo, night 23
Kinnakeet, Avon, 11 25
Hatteras, night 25

October
South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 7
Aboskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

November
South Mills, Trinity, 11 and 1 5
Kitty Hawk, 11 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, 7:30 7
Atlantic, Cedar Island, 11 10
Straits-Harlowe, Harlowe, 11 11
Newport, Newport, 3 11
Beaufort, Beaufort, 7:30 11
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October
Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November
Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August
Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

August
Kenly, Buck Horn, 11 21
Stantonsburg, 8 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September
Maysville, Tabernacle (home coming), 11 4
Swansboro, Swansboro, night 4
Jacksonville-Richlands, Jacksonville, night 11
District conference at Carver's Creek church on highway 28, midway between Elizabethtown and Wilmington, 9:30 a. m.) Bishop Clare Purcell will be present) 16
Garland, Garland, 11 18
Bladen, Windsor, night 18
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October
Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night ..17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November
Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August
Central, Asheville, 8 14
West Asheville, 11 21
Micaville, Celo, 3 21
Oakley, Asheville, 8 21
Burnsville, Burnsville, 11 28
Weaverville Station, 8 28
Asbury Memorial, Asheville, 8 31

September
Spruce Pine, Spruce Pine, 11 4
Bald Creek, Elk Shoals, 3 4
Hillside Street, Asheville, 8 7
Sandy, Western Chapel, 11 11
Leicester, Grace, 2:30 11
Flat Rock, Flat Rock, 5 11
Candler, Laurel Hill (Qr. Conf.), 11 17
Candler, Pleasant Hill, 11 18
Fletcher Mills River, Avery's Creek, 3 18
Hendersonville, 8 18
Haywood Street, Asheville, 8 21
Asheville Ct., Elk Mountain, 11 25
Acton, Oak Hill, 3 25
Saluda-Tryon, Tryon, 8 25
Biltmore, 8 28

October
Marshall, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

August
Myers Park, 11 21
Monroe Central, 8 21
Prospect, Carmel, 8 22
Hickory Grove, 8 24
Rural Trinity, 8 26
Weddington, Union, 11 28
Monroe Ct., Unionville, 6:30 28

September
Peachland, Hopewell, 11 4
Marshville, Gilboa, 3 4
Morven, Morven, 8 4
Big Springs, 8 5
Wesley Heights, 8 6
Belmont Park, 8 7
Dorita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October
Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9
Felkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August
Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Boger City, night 28

September
Shelby, Lafayette St., 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October
Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

August
Pleasant Garden, Bethlehem, 11 28

September
Stokesdale, Mt. Zion, 11 4
Madison, 3 4
Summerfield-Morehead, 7:30 4
Battle Ground Road, Bethel, 7:30 7
Calvary, 7:30 8
Draper, 11 11
Leaksville, 3 11
Spray, 7:30 11
Jamestown-Oakdale, Jamestown, 7:30 12
Highlands, 7:30 13
Centenary, 7:30 15
Ruffin, Ruffin, 11 18
Reidsville, Main St., 7:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
Oak View, 7:30 21
West Greensboro, Muirs Chapel, 7:30 22
Reidsville Ct., Salem, 11 24
Coleridge, Concord, 11 25
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Bessemer, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29

October
Main St., High Point, 11 2
Randolph, Mt. Vernon, 3 2
Trinity, Trinity, 7:30 2
Glenwood, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Asheboro, First Church, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

Freddie—Who did Oliver Twist?
Father — Dickens only knows.—Pearson's Weekly.

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Gastonia, Bradley Memorial, 11 21
Cherryville, First Church, night 21
Lincolnton, First Church, 11 28
Roger City, night 28

September

Shelby, Lafayette Street, 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

August

Morganton, First, 11 21
Morganton Ct., Bethlehem, 3 21
Valdese, night 21
Dudley Shoals-Hudson, Colliers, 11 28
Watauga Ct., Mabel, 3 28
Boone, night 28

September

Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

August

Mt. Pleasant, Cold Springs, 11 21
Tabernacle, 7:30 21
Mocksville, 11 28
Cooleemee, 7:30 28

September

Rocky Ridge, 11 4
China Grove, 3 4
Woodleaf, Gays Chapel, 7:30 4
Norwood Ct., 11 10
Mt. Olivet, 11 11
Advance, 3 11
Farmington, Bethlehem, 7:30 11
East Spencer, 7:30 14
Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August

Sparta, Sparta, 11 21
Laurel Springs, Laurel Springs, 3 21
Elkin Ct., Ronda, night 21
Todd, Pine Swamp, 11 27
Bald Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September

Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Maiden, Maiden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

August

Murphy, 11 21
Murphy Ct., Rogers, 2:30 21
Bethel, Bethel, night 21
Waynesville, 11 28
Highlands, Highlands, night 28

September

Robbinsville, Robbinsville, 11 4
Bryson City, night 4
Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Pines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

August

Lexington, First Church, 11 28
Thomasville, Trinity-Bethel, Trinity, 7:30 28

September

Centenary, 11 4
Mt. Airy, Rockford St., 7:30 4

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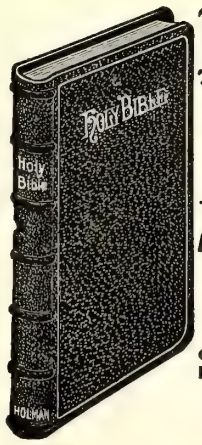
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In Memoriam

TEMPLE—Darwin Temple, twelve year son of Mr. and Mrs. J. E. Temple, of Newland, was accidently killed on the highway in front of his home on July the 28th. Services were held at Newland Methodist church Friday at four o'clock before a large gathering of sympathetic friends.

E. W. Downum, P. C.

MALLARD—William Joseph Mallard passed on to be with his Saviour on June 3, 1938, at the age of 72. He is survived by his widow, Mrs. Louisiana Craig Mallard; three sons—Kenneth, Julian, and Charles Mallard, of Wilmington; two brothers—F. R. Mallard and Richard Mallard, of Wilmington; and one sister—Mrs. Rachel Howard, of Hampstead. His funeral service was held in Fifth Avenue Methodist church, of which he was a faithful member, by his pastor, John Cline, assisted by Rev. J. H. Frizzelle, on Sunday afternoon, June 5, 1938. He was a kind husband and father, a good citizen, and a believer in the Lord. May we all meet him beyond the veil! John Cline.

IRVING—Mrs. M. A. Irving, a faithful member of Centenary church on the Stoneville-Mayodan charge, died July 4, 1938. Having joined the Methodist church at an early age, she belonged in time to the following churches, giving exemplary service in each: Salem, Carmel, Wentworth, Wesley's Chapel, Leaksville, Stoneville, and Centenary. She was instrumental in the organization and building of Centenary church and remained active in its work until confined to her home in recent years. The memory of her fine spirit, her noble character, and her unselfish service will long remain to inspire and bless the communities where she lived.

Philip L. Shore, Jr., Pastor.

FERGUS—Mrs. Eugenia Flake Fergus, widow of the late D. J. Fergus, passed to her eternal reward on July 11, 1938, at the age of sixty-five. She is survived by one son, Henry C. Sneeden, of Wilmington; one brother, W. E. Flake, of Council; and nine stepchildren—R. C. Fergus, F. T. Fergus, and Mrs. E. W. Hollis, of Wilmington; H. W. Fergus, of Tennessee; Mrs. W. C. Lasalle and Mrs. L. S. Ballance, of Washington, D. C.; Mrs. J. V. Vail, of Augusta, Ga.; Mrs. J. G. Long, of Chadbourn; Mrs. F. L. Tate, of Lenoir. The funeral service was held at the home by her pastor, John Cline, and interment was made at Carver's Creek cemetery. She was a good woman and an humble Christian. She is waiting for us! John Cline.

COVERT—On May 14, 1937, Pleasant Hill M. E. church lost one of her most loyal members, Mrs. Mary B. Covert, wife of C. M. Covert.

Born August 6, 1875. Became a member of this church in early childhood, remaining a faithful member until the end.

Mrs. Covert was unswerving in her stand against wrong principles of living, wrong standards, false estimates of values, and persistent in her fight for the worth while things of life. She was a leader in church and Sunday school, a teacher from early life till her death.

Being a consistent Christian in her everyday life, she left a lasting impression on both family and friends. She was generous and charitable: a friend to all. She was the soul of honor and true to every trust. Her example was one of courage and clean citizenship. She loved her family, church, friends, and class, and shared with them her best.

Her passing is a distinct loss to us. She will ever be missed in our midst.

May her good deeds live after her, and may we emulate her Christian virtues.

May God's richest blessings abide with her beloved family and friends.

Her Sunday School Class.

RESOLUTIONS OF RESPECT

In the early morning hours of Sunday, May 29, 1938, the gentle spirit of Mrs. Sarah Judd Yarborough quietly slipped away to its eternal home. The passing of Mrs. Yarborough leaves a place in the home, the church, the community that cannot be filled. She was a life long member of Cary Methodist church and gave herself unselfishly to the work of her church as teacher in the Sunday school, steward, and trustee. Heeding the divine command that the gospel be preached to everyone, she was an ardent worker in the missionary society of her church, now named in her honor. Likewise she gave herself courageously to the cause of temperance. Mrs. Yarborough was always found with the forces of righteousness, fighting for every great moral cause. Her Christian life and character is reflected in the lives of her sons, daughters and grandsons, whom she reared to become loyal members of the church she loved. She was loved and respected by those of every race and station of life.

Realizing the great loss to our church and community, the board of stewards herewith resolve:

First, That in the death of Mrs. Yarborough, Cary Methodist church has sustained a deeply felt loss and the Cary community loses one of its outstanding citizens.

Second, That while we deplore our loss, yet we bow in humble submission to the will of our heavenly Father.

Third, That we extend our heartfelt sympathy to each member of the bereaved family and commend them to the consolation of our Holy Comforter.

Fourth, That a copy of these resolutions be presented to the bereaved family, a copy be sent to the N. C. Christian Advocate for publication, and a copy be spread on the minutes of Cary Methodist church.

A. S. Cline,
Mrs. Julia Rand Woodard,
Miss Minnie Murray.

RESOLUTIONS OF RESPECT

It has pleased our heavenly Father to call Mrs. Berta Sechler, one of our faithful and beloved members of China Grove woman's missionary society, to a higher office in his kingdom. Therefore be it resolved:

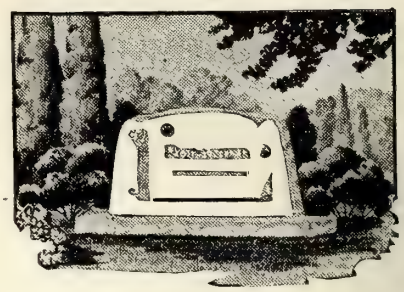
That though we are saddened by her going away, we bow in submission to His will who doeth all things well.

That her beautiful Christian character will remain with our memories to urge us on to greater endeavors in the work of His kingdom.

That we extend to her bereaved family our deepest sympathy and point them to God and his church which she so much loved for comfort.

That a copy of these resolutions be sent to her brother and sister, a copy to the North Carolina Christian Advocate, and a copy be written into the minutes of our society.

Mrs. R. E. Hinshaw,
Mrs. J. N. Dayvault,
Mrs. C. N. Trexler,
Mrs. Lamont Stirewalt.



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that it is the firstfruits of A-chā'ja, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit your- | the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, AUGUST 25, 1938 Number 34

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Faith That Changes Not

YOU ask me whether in the years that have gone the faith I received from my fathers has been modified in any essential particular. You ask me this, and I can look you in the face and look my Lord in the face, and say, The faith of my fathers is still to me the most believable that there is in all this world. I have tested its power in my own experience; I tested it over thirty years with practical application to the lives of others; I have tested it in my wanderings as secretary and bishop; I have known its value when the crown of life seemed to come to me in unsought honors, and I have known it in the verities and difficulties of life as a support that could give me cheer. And now, with the shadow of age upon me, and knowing that my history of fifty years is behind me, I look out into the future with an eye bright with the light of God's Spirit and with my hopes strong, yea with my faith strong that when God lets me die he will let me enter eternal rest. This faith I have. Nothing has disturbed it. I have read about new interpretations, and in my soul I have today the truth of God's Word confirmed to me by my own experience. I appreciate the ethical value of Christianity. I appreciate the philosophical forces which may come to attest it, but I appreciate more and more as things go on the great "If ye do the will of God ye shall know." And, just as I know that there is a supporting power to my body when in deep water I spread the palms of my hands out and use them as fins, not only supporting myself, but propelling myself, so I know that, leaving my heart to God and being helped by his death, I can do the things which by nature I cannot do, and that God helps me to love what I once did not love, and say what once I did not say, and I bless his name forevermore for the joys of the Christian family, for the fellowship of the Christian church, for the blessed brotherhood of this conference, and for the coming brotherhood of the eternal life.—Words spoken by Bishop Goodsell before his conference—the New York East—at the completion of fifty years in the ministry.

HOW CAN LAYMEN GET BETTER PREACHERS?

Who is to blame that in our time there are so few great preachers? The laymen themselves are not entirely free of responsibility. They have applied "go-getter" ideals to the ministry. They have sought for preachers who could "thrill" them and stir their emotions, men of the hail-fellow-well-met type who were "good mixers." They have set up the standards of the efficiency experts for leaders who, of all men, should be allowed time enough and freedom enough to develop their powers in the art of gospel proclamation.

What is the layman who wants better preaching to do? His first thought is to "seek a change," to try to get the present incumbent of his pulpit "well placed," and to find another and a better preacher. The average layman almost invariably overlooks the possibility of helping to improve his own minister by conference with him, by the frequent expression of appreciation for his good points, by practical suggestions and real co-operative helpfulness. And yet in the conduct of his own everyday business affairs the layman is familiar with the process of "making over" men who have latent possibilities. In some organizations, training schools for employees are maintained. A system of bonuses for good work is often used as a stimulus. Wise employers tactfully point out to their workers serious shortcomings in their method and approach, and indicate ways of increasing their usefulness. We recently heard the head of a business institution declare that for years he had plowed his profits back into the business in salaries and improvements to make it stronger for the future. Physicians often, as a first step toward a cure, build up a patient or give him a blood transfusion.

There are lessons here for laymen. Faced with the problem of better preaching, let them sound this slogan: "Back to the study." For no man can preach, really preach, who fails to get a firm grip both spiritually and intellectually upon the profound truths of the Bible. The late Bishop Charles H. Fowler, in discussing with young ministers the high importance of learning to preach, said, in substance: "Spend all of Monday morning in your study, all of Tuesday morning, all of Wednesday morning, all of Thursday morning, all of Friday morning, all of Saturday morning, working every day on the sermon for Sunday morning." And then he added, "On Sunday evening, holler."

"Back to the study." Let the call be sounded everywhere throughout Methodism. Preachers must return to theology in the broadest and deepest sense of the word. For unless they master their science they are sure to fail. What would laymen think of an architect who declared that no blue prints were needed for the construction of a building, and advocated that the carpenter and bricklayer "just go ahead" and build the building; of a doctor who held as useless the study of medical science and depended on his own intuitions in the treatment of disease; of a lawyer who dismissed with contempt the study of cases and "just used his own judgment"?—Zions Herald.

GROWTH OF THE LIQUOR HABIT

With unprecedented rapidity the alcohol habit is being fastened on to the lives of American people. For the first time in history public revenues from alcoholic beverages exceeded one billion dollars last year. Outside of income taxes the government receives more from liquor than from any other source. Do our American people stop to think of the tremendous waste of life, morals and economic purchasing power there is in this national debauch? It is one of the causes of the present business decline. It is responsible for thousands of deaths and injuries on the highways. It means the degradation of youth, the despair of poverty, shadows of ill-health, and millions devoted to irreligious living. Brewers and politicians are holding high carnival piling up profits and campaign funds while children starve, domestic happiness is blasted, terror and folly ride through the land. Where is the force that can restore the lost American conscience?—Watchman-Examiner.

EDUCATIONAL BOARDS AND SOCIETIES OF UNITED METHODISM

The committee appointed to "provide for the unification, co-ordination, and correlation of the educational board and societies of the three churches" met in Asheville, North Carolina, for three days. There was widespread public interest in the deliberations of the committee, and because of inaccurate statements in the press the impression went out that various matters had been settled.

It should be understood that while progress has been made with regard to many important questions no final decisions have been reached. In fact, the committee cannot make final decisions; it can only make recommendations to the Uniting Commission that meets in January.

The committee that met in Asheville is a committee for exploration and discussion and finally for recommendation. It will have a later meeting in Chicago in December. Then the various opinions within the committee with regard to all the issues involved will be reviewed, and action will be taken in accord with the matured judgments of the members. The conclusions then reached for transmission to the Uniting Commission may or may not be the same as the tentative conclusions which have emerged from the meeting in Asheville.

John L. Seaton, Secretary.

TO THE MINISTERS OF ORANGE COUNTY

I understand from the Advocate that before long you will be having an election in Orange county and the question is whether or not to have liquor stores. May I offer myself and my car to any of you in your fight against this evil. I will be glad to volunteer services at any time except Sundays between now and then to help you win this fight. I can bring a car full of good speakers for any dry rally you have. Set the date and let me know.

Robert M. Hardee, Greensboro, N. C.

The success of a conservative party seems to me to depend on its acceptance of an unalterable, though possibly deplorable, change in American life. No back to anything movement will get anywhere.—D. W. Brogan, Oxford University.

"There is enough light for those who wish earnestly to see, and enough obscurity for those of a contrary mind."—Pascal.

"It is vain to be always looking toward the future and never acting toward it."—Author Unknown.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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In most sections of this state the farmers should be grateful for the yield of the fields this present year. The harvests do not come up to the expectation of all, but starvation "stares no one in the face."

x x x

Activities in the churches of the country places have been much in evidence. Of late years more variety appears in the churches and communities of the countryside. In addition to the usual revivals are the home comings, the family reunions and the vacation Bible schools. Then, too, the youngsters carry on their athletic games.

x x x

The one great need is leaders. How many times have we all heard that in every enterprise? Just now we Methodists are in the business of selecting leaders. All else that is done in the fourth quarterly conference does not compare with the one work of selecting the leaders for the new year. Think how carelessly this work is done. Are we doing better this year?

x x x

The meeting held in the court house at Hillsboro opposing liquor stores in Orange county was of more than ordinary significance. The representatives assembled from all parts of the county indicated a determined opposition to the liquor interests in every form. If one is to rely on the reports and to judge from the spirit of that crowd, liquor stores are doomed to suffer defeat on September 7. Their peril is over-confidence and failure to press the issue.

x x x

Much noise and no little confusion exists in the effort to spend the billions that are being expended by the national government. Sometimes one is led to conclude that the world is going to be made new almost over night. But be not deceived. The work of the thousands of teachers and the interest of parent and teachers' associations that are soon to be active will count for more in future years than the millions spent for material improvement.

Only those of our citizens who go over the state with open eyes and alert minds can know how varied our interests and how vast our possibilities. Just now we hear much of the Southern desert, with its neglect and poverty. In the same daily paper one suggested that the city be abolished; another bewailed the desert south and glorified the metropolis. One thing certain, the children of the open fields, acquainted with birds and flowers and trees and all else that goes with these are far better favored than the children of the city slums—or even children apart from the slums.

x x x

Shall the Holy Rollers win the farmers? This is the latest discovery made by a church secretary with his offices in New York and it is discussed at length in the current issue of The Christian Century. This Mr. Thomas Alferd Tripp is associate director of the town and country department of the church extension division of the board of home missions of the Congregational and Christian churches, with headquarters at 287 Fourth Avenue, New York. This gentleman of the big city has found that the Holy Rollers are about to take over the farmers, especially the share-croppers of the cotton belt. Even this tenant malady of the Old South with its Holy Roller perils is spreading across the nation. We are free to admit that here and there are some of these "little sects" operating, but they are negligible. If this secretary of New York knew what the Baptists and Methodists are doing for the farmers in North Carolina and elsewhere he would not have been guilty of any such generalization as that made about the country churches of the South. Such is on a par with any like inference regarding all the negroes because of Father Divine and his "angels" in his new "heaven" up on the Hudson. Worse than any Holy Rollers are these "angels" on the five hundred acre estate across the river from the President's Hyde Park home. Surely the valley of the Hudson has not become "vulnerable economically" for any such invasion.

A Plea for the Broader View

MANY limit the incarnation to the narrow bounds marked by the life of Jesus of Nazareth. In him God walked the earth and lived with men. But is there not a broader view? Does he not in a genuine way live in men today? What means the promise, "Lo I am with you unto the end"? This view makes religion a personal, vital relation between the individual and God. The incarnation becomes real in a broader and more universal sense. In a most real way, to live is Christ and to die is gain. Though one is very lonely and has not where to lay his head, he is not alone; though weary and faint with the world's crosses, he has the power of the resurrection and goes forth living the truth with the assurance that he is greater than a miracle-worker, for he and the Father are one.

There are many points from which to view religion. One makes it chiefly a matter of knowledge. A clear apprehension of truth and formulation of doctrines in creeds and confessions becomes essential. Truly, this has a place, but not the principal place. Sin is more than ignorance; education is not sufficient for salvation; knowledge is not all of religion. Religion is deeper than intellectual processes. Another lays stress on the historic process. The institution becomes essential. In the church is salvation; out of the church is damnation. Historic continuity by means of morals, orders and impositions of hands is exalted. Did man's life move in the tangible and religion not go below the senses, historic continuity would do. But man's soul-life is too deep for this; religion is essentially different from such order. Still another will make religion a round of duties. Holding aloof from some things, and holding firmly to others, is the very essence of the matter. But this becomes a burden too heavy to be borne. Two great spirits—Saul of Tarsus and John Wesley—tried this and failed. In their zeal they journeyed afar, but in agony of soul, until a power divine touched the real sources of religious life. Certainly religion has the element of knowledge and touches the intellect; it has the element of the institution, and calls for the church; it has the element of correct conduct, and demands morals; but it is more than these. It is, and must be deep as life. Since nothing but God is as deep as life, God only can satisfy by coming into this life.

What is this but incarnation? Herein comes a personal consciousness of God. This makes men holy, rather than lofty thinking, rubbing against religious forms, or a punctilious round of duties. Men need a sense of deity, real, abiding and inspiring, until their hearts burn within them. They ought to make the incarnation a reality. Then, whether Jew or Gentile, immersed or sprinkled, higher-critic or no critic, in the succession or out of the succession, each will have that which will sustain, from the wilderness to Calvary, and will enable one to stand in the clear white light of the last great day. "I in them, and thou in me," is the divine order for making perfect, imperfect men and women.

The foregoing view makes Jesus, the divine Christ, the center of our Christian religion and Christianity is what God does in history through him. Jesus of Nazareth is the head and front and the dynamic center of all that we know as the Christian religion. Christianity is primarily a personal religion.

But when we come to a union of the churches on this basis the trouble begins. They insist Christian unity is not church unity. The Roman Catholics hold that they are the one and only true church. The High Anglicans, and all others who hold to sacramentalism as a vital mark of the Visible Church, are about as bad off as the Roman Catholics. All those churches bound by the sacramental philosophy are tied to the traditions. Do not expect too much of Oxford and Edinburgh. The ecclesiastics are already straying off from pan-Protestantism.

We Methodists are far more fortunate than we know. Our plea is as deep as human experience and as wide as the world for which Jesus died. Our religion is so essentially personal that we have an open way to every man for whom Christ died and we are able to extend the warm hand of fellowship to all who gather about his cross in any and every church. We would catch step with all, the cross of Jesus going on before.

A union of the Methodist family of churches ought to be a most simple matter or a union of the Presbyterian family should be easy compared to an effort to cross family or denominational lines. In the abstract the idealists see little difference in church union, but all who have to deal with a practical proposition know better. We are yet a long way from union with the sacramentarian group such as Roman Catholic or High Anglican.

Not How Much But How Well

THE fisher folk among whom Jesus lived and moved must have been good fishermen. Some of them had staying qualities and were devoted to their work. They could toil all night though they caught no fish. Even when they were tired and discouraged, they could pick up and go at it again. Only such as these could Jesus use. The lazy and slothful had no standing with him. The faithful in the few things counted with him. And all such are worthy of honor everywhere. The man who tills his little mountain farm through long weary days, eager to do it well, is far more worthy of honor than is the man in the governor's chair at Raleigh or wearing a senatorial toga at Washington who is unfaithful to his task. Why not strive to be a good fisherman, a good farmer, a good anything? The world honors the artist who has done a perfect piece of work. The act of giving a glass of water or other small deed had high standing with Jesus.

In these last days the stress is on the much we have and the amount we spend. The government hands out billions as the citizens stand with open palm. Too many are eager to see how much they can get rather than what they can do. They stress the penny a day rather than a place to act well their part. Fidelity in handling the little as the preparation for being put in charge of the much is an outmoded doctrine. Having rather than being and doing holds sway in too many minds. The lowly tasks faithfully performed makes slight appeal to those who make life to consist in the amount of stuff a man has. These social reformers who write tracts and books to set the world in order and these preachers who prate about the social gospel would command more respect were they to get out among the unfortunate poor and do faithfully the lowly deeds essential to relieve the poor. To organize social movements and to talk about rural reform is a "clean, easy job" compared with doing the real work day by day in changing men and women now in the grime and dirt or in getting out and doing the work of the country church. Jesus wants good fishermen, good farmers, good mechanics, good teachers, good preachers, good in everything, rather than vast masses who make life to consist in the abundance of a nation's holdings. Not how much but how well is the Christian doctrine. How well can I do my job and how faithful can I be to my task is the standard set for the Christian. He that is faithful in the little will be faithful in the much.

Man or Sheep, Which?

THE age old question put by Jesus still holds. Its implication that a man is worth more than a sheep abides. Even those who hold to the doctrine that man is entirely physical, and that death ends all with him as with the sheep, make slight headway in putting man on a par with a sheep—the wool and mutton of a sheep on a par with the blood and bones of a man. The conviction remains that a man or a group of men count far more than a sheep or a gang of sheep. It is not a question of the relative value of chemical elements weighed in the balances of earth.

Even in this day of mass values and of mass conquest there is something about man that puts him in the mass above that of sheep in the gang. A few men in the mass are expected to assert themselves and save the crowd by exercising thought and effort, while a gang of sheep rush on to self-destruction. About the man is something that lifts him at all times and everywhere above the animal and enables the individual by his superior qualities to help save the unthinking crowd. Jesus always dealt with the individual rather than with the mass and he relied on the soul in estimating the values that outweigh a world. So a man, amid all the changing philosophies of the race, continues to be esteemed of more value than a sheep.

The silly sheep and the foolish and helpless gang that rushes on to destruction have often been used to illustrate the folly of man and the helplessness of the mob. But all such as this gets away from the deeper implications of that which makes a man of more value than a sheep. This simply leaves man and the sheep on the level of animal impulses in a natural universe. Such estimate leaves no place for a spiritual universe which enables us to sing:

"What is the thing of greatest price
The whole creation round?
That which was lost in Paradise,
That which in Christ is found:

The soul of man, Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life."

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

You are cordially invited to attend the home coming day services at Parker's Methodist church on August 28. Services will begin at 10 o'clock with preaching both morning and afternoon. Dinner will be served on the grounds.

Rev. and Mrs. J. V. Early and son are spending three weeks vacationing in Jacksonville, Fla., and western North Carolina. Rev. H. T. Coley is filling the pulpits of the Hillsboro charge in the pastor's absence.

A beautiful wedding in Crews church last Friday evening was that of Miss Margaret Bramlett and Kenneth Whicker. They were married by Rev. R. G. McClamroch in the presence of a large congregation of friends and relatives on Friday, August 12.

Ministers who stand before the public and urge the police to make more arrests for moral delinquencies for which the night stick is no salvation, are only complicating the problems of American youth.—Anna M. Kross, city magistrate, New York City.

"Home coming day at Epworth church, Mt. Airy circuit, September 4. All church members, friends, former pastors and any others who are interested are invited. We will be glad for you to be with us. A picnic dinner will be enjoyed at the noon hour."—S. M. Westmoreland, S. S. Supt.

"Mr. R. L. Freeman, a student from Duke, has been on the Highlands circuit for ten weeks. Members have been added, money has been raised, and the pastor has been helped. As long as Duke's students are as religiously zealous as Mr. Freeman there is hope for us who strive and serve seven point circuits."—W. F. Beadle, Pastor.

"Home coming services will be held on the Dobson charge at the following places and times: Rockford, September 21, and Pleasant Ridge, October 2. Services will begin at 11 a. m. Dinner on the grounds and another service at 1 p. m. All who have gone out from these communities have a welcome to meet again with us at the old home church." —Pastor.

"New Hope church on the Doubs circuit just recently experienced one of the most successful revivals in years. Rev. Odell Brown of the Duke school of religion did the preaching. He is a sincere, hard working, prayerful worker. Thirty-one have been taken into New Hope this year with others yet to join. We praise God for his faithfulness to us and for answering prayer."—C. E. Williams, P. C.

"Home coming day at Mt. Zion church, Garner charge, will be Sunday, September 4. We are extending a cordial invitation to all former members of the church to worship with us that day. We also invite all former pastors and presiding elders to come and help make the day complete. Dr. G. T. Rowe of the school of religion, Duke University, has accepted the invitation to preach for us at 11 a. m. Of course it is a privilege to hear him preach. Dinner on the church yard." —B. H. Black.

The religion of Jesus is a pretty high explosive. Are laymen really willing to be exposed to it? Before they answer let them remember Halford E. Luccock's penetrating warning at the dinner of The Churchman Associates in New York City last year: "Jesus was not crucified for saying, 'Consider the lilies of the field, how they grow'; what got him into trouble was saying, 'Consider the thieves of the temple, how they steal.' "—Guy Emory Shipler.

If Mrs. Elizabeth Dilling tells the "plain unvarnished truth" then Benedict Arnold is an American hero, and Judas Iscariot is greater than Jesus Christ. No person of intelligence and good will has been taken in by the hysterics of Mrs. Dilling.—George Seldes.

"I wrote a piece some time ago about people getting on their knees to pray. I firmly believe the church as a whole will have to get on its knees before we will ever get the power that we need to build the kingdom of God here on earth. The Saviour knelt to pray and we are to follow him all the way. I read with interest the piece in the Advocate, 'Kneel and Pray.' Start a fire. That is what we need; a fire that will catch from one to another till all will feel and know there is a reality in our religion."—Mrs. W. H. Gaither.

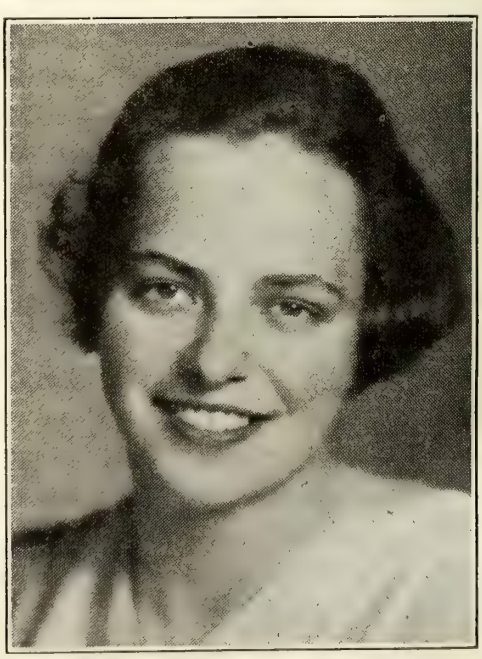
PLEASANT GROVE CAMP MEETING

This meeting closed Sunday night, August 21, after running eight days with three services daily, not counting the morning watch each morning at 7:15, directed by Mrs. Hampton Price of Monroe. This was in some respects the greatest meeting at this camp for some years. The attendance was the largest, all the tents being in use, with a population of between four and five hundred on the grounds all the time. Then many hundreds who did not tent attended.

Rev. A. C. Gibbs of Broad Street, Statesville, was our guest preacher, and the following preached one or more sermons: Rev. L. D. Thompson of Dilworth, Charlotte, Rev. P. T. Dixon of Prospect, Rev. Claude Moser of Gastonia district, Rev. G. T. Bond of Charlotte district, Rev. G. N. Dulin of Morven, Rev. S. J. Starnes of Aberdeen, Rev. S. A. Stewart of Japan, and Rev. T. R. Wolfe of Kernersville. Also Rev. H. C. Byrum of Old Fort assisted in a number of services. All the preaching was of a high order, but the visit and sermon of Bishop Clare Purcell was the "great day of the feast." Other great days were memorial day on the opening Sunday, and closing day, August 21.

The singing was in charge of Mr. Geo. R. Hawks of Cornelius, who directed it in a fine way. The efficient pianist was Mrs. Pearson of Charlotte, who before marriage was Miss Vivian Winchester of Pleasant Grove. All in all it was a great meeting, for which we are thankful to God and to all who helped to make it a success.

W. T. Albright, Pastor.



MISS MARJORY LEONARD
Campus leader and president of Athletic Association, Woman's College, U. N. C., Greensboro. Miss Leonard is also president of the Wesley Foundation at College Place Church

DR. J. M. ROWLAND'S TRAGIC DEATH

Dead in an automobile crash near Amelia, Va., August, 17, 1938, was the startling announcement of the fate of Dr. J. M. Rowland, 58, editor of the Richmond Christian Advocate. He and Mrs. Rowland were en route home to Richmond from a vacation at Lake Junaluska. Mrs. Rowland and her mother, Mrs. Diza T. Lewis of Asheboro, N. C., were seriously, if not critically, injured.

The sudden passing of this widely known editor, writer, traveler and minister of the gospel brought sorrow



Dr. J. M. Rowland

to many who have known him in his own country, in Europe and in Palestine. For the past twenty-five years J. M. Rowland had traveled much. His friendly and democratic ways, along with his fine sense of humor and fund of incident, made friends for him everywhere he went. He enjoyed travel, the lecture platform and also writing letters of travel and observation. Among the Methodists of the North this Southerner was a great favorite. His eagerness for Methodist union was manifest wherever he went in America.

Born at Rowland and educated chiefly in North Carolina where he spent his early ministry, this genuine Tar Heel became fully acquainted with the people of western North Carolina of whom he wrote most interestingly, but for nearly three decades his life had been spent in Virginia as pastor in Richmond, Norfolk and Lynchburg until November 1, 1921, when he became editor of the Richmond Christian Advocate. Those years afforded J. M. Rowland a fine opportunity for him to travel afar and to come to know Virginia and the Virginians.

To tell of the books by Rowland, of his travels in the Old World, of his lectures north and south, of the honors that came to him from his church would go beyond the limit of this editorial notice. My last opportunity to hear this good friend of many years was last May on Sunday night of the General Conference in Birmingham in a negro Methodist church to which he had been assigned to preach. How wonderfully well did he meet the opportunities of that hour! His theme was The Church. No one could have met the needs of that situation in a more charming way than did this Virginia editor.

Brother Rowland on his way from Richmond to Junaluska two weeks before his untimely death paid this Advocate office a call, bringing his usual good cheer. Then he was looking forward to the work of the Organizing Conference in the union of Methodism and rejoicing in the prospects ahead. Well might he look with expectancy to the future. We had every reason to expect good service from him for two decades. As it is to many of us with Joe Rowland gone that former zest of fellowship will be no more. His keen appreciation of human nature disclosed by that facile pen will be sorely missed. Perhaps he will live longest as writer by his stories that depicted the citizens of the Land of the Sky.

Dr. Rowland is survived by his widow; a daughter, Mrs. Elizabeth Rowland Little; and two sons, Joseph Steward Rowland and Claude Rowland, both of New York City.

NOTES FROM DOBSON CHARGE

We don't write to our church paper as often as we should, but we are still alive. With beautiful mountains of blue in the background and with our good people around us we could not help but be happy.

Revivals have recently been held by the following ministers: Rev. W. J. Miller at Siloam, Rev. T. G. Williams at Rockford, and Rev. F. E. Howard at Stony Knoll. These men brought splendid messages, which attracted large crowds. Each church experienced great spiritual blessings and many souls were saved. Twenty persons were received into the churches. Two other revivals are to be held before the annual conference.

The good people of the charge sent their pastor to district conference with a financial report that was only fifth from the top. Just two charges stood above us. Of course we honor our folks!

During our short stay here many improvements have been made on the parsonage property. The yard has been graded and sodded, shrubbery has been planted, sidewalk laid in front of the parsonage, each room reworked, a number of pieces of furniture purchased, and best of all, water has been put in.

Today we hear much about the "problem of the country church." We often ask ourselves what is the problem. We realize it is harder for the country church to carry out the entire program than it is in the city churches. But we still wonder what the great problem is. It is true that many of our people caught the "go to the city" fever a few years ago, but numbers are finding their way back to the great open country. We see our church services well attended, our church schools growing, our young people enthusiastic about their Epworth League work, and good revivals that give us food for our souls. We meet our financial obligations with pleasure. If our people are convinced that our whole desire is to serve them, they will follow us in any reasonable undertaking.

We see much room for improvement in our great church, but we still wonder what the great problem of the country church can be. Are those who write about it really acquainted with the subject?

We are headed for annual conference with a good report in our Master's great work. C. W. Russell.

BOASTING OF A HIGH ORDER

I wish to boast a bit about my people at Rockingham in regard to what they have done for our parsonage. In the last two years this home has been transformed into the finest parsonage I have ever lived in, and I was born in one and have never known else. From cellar to garret these folks have gone to renovate and beautify, but to cap the climax this past winter there was installed a heating and ventilation system that is the best to be found. Automatic heat control, automatic stoker make for a comfortable home in the winter that answers every wish and whim. The removal of the dirt and labor of firing a furnace threatens to spoil any mere Methodist preacher. The summer too is not forgotten, for the system provides summer ventilation for the home that makes a preacher afraid he'll wake up and find it is all a dream. We are grateful for these things of course.

We face the fall happily. The year in the textile area has not been the easiest, but the mills are running again about us and there is improvement. Nearly 80 per cent of our benevolences are paid, lightening the November load no little. Four years here are passing too quickly.

J. F. Herbert, Pastor.

BROTHERHOOD NOTICE

On account of the death of Rev. J. H. Frizzelle we are issuing call number 65. Beneficiaries will please send $3 and non-beneficiaries $1.

Several of the brethren have not yet sent the money for call number 64 on account of the death of Rev. J. E. Blalock. Let all who are in arrears please catch up.

R. L. Jerome, Treas.

Is It a Crime to Have a Dollar

By DR. JOHN J. WICKER
President Fork Union Military Academy, Virginia

There are four classes of people in the United States —(1) Capitalists; (2) Evenists; (3) Thieves; (4) Unfortunates.

A capitalist is one who lives on less than his income, whether he be a bootblack or a banker.

An evenist is one who succeeds in paying all his debts and may accumulate enough to have a home or a little farm and stops just there.

A thief is one who insists on spending more than his income whether he is the president of a corporation or a hold-up man.

An unfortunate is one who for some reason is incapable of taking care of himself.

The first class you do not need to think about—they always take care of themselves. The second class ought to furnish a lot of recruits for the first class. The third class ought to be near a jail. And the fourth class you cannot do too much for.

The only thing that can keep a man's face clean is his own sweat, but there are a lot of people who want to clean up this country on the other fellow's sweat. So far as I am concerned they can go to bed without a bath and stay there; that is, if they will furnish the bed.

School Versus Biology

No kind of legalized sociological legislation can succeed in overthrowing the constitutional laws written in biology of man and everything else that has life. Yet this is exactly what is being attempted in the United States. You cannot legislate a man rich or poor, sick or well, educated or ignorant, strong or weak, good or bad. These things depend upon biology. Everything that has life has to fight for it or die. Darwin did not create the struggle for existence, nor yet the survival of the fittest. He discovered these laws in the universe. And these laws are as invincible as God himself. A good book says, "If a man will not work neither let him eat." This is another way of saying, "Root hog or die." A hog that is unwilling to root ought to die, for no matter what his shape, he is a hog.

The greatest lawgiver said, "Six days shalt thou labor," but a lot of people in this country think they are smarter than Moses. Why did Moses say "Six days shalt thou labor?" To keep us out of devilment. Every man or woman everywhere, under all conditions, needs an honest day's work if they are to live moral lives. A man who is not tired at bed time is always a moral liability. Work is essential to character.

If you arbitrarily give men short days and big pay you will create a far bigger problem than the one you are trying to solve.

There is a nation-wide effort to put swallow-tail coats where overalls belong, and the amazing thing is the political tailor blames the misfit on the manufacturer of the cloth.

If you put a stovepipe hat on one end, a pair of spats on the ether and a swallow-tail coat half way between, and set it up behind a steering wheel, when it never earned the price of a tire, it is in grave danger of driving down the wrong road and ending in an expensive disaster. You cannot fit a ten dollar hat on a ten cent head, and the trouble is not with the hat. The most skillful magician in all the world cannot make the fit.

A socialist is a man who wants you to divide until he gets the biggest end. That always cures him. A communist is a man who is determined to take both ends, and is willing to blow up the whole structure of civilization to get it. There are a lot of these fellows lying around disobeying the eighth commandment, "Thou shalt not steal," and defying the tenth commandment, "Thou shalt not covet thy neighbor's house or anything that is thy neighbor's."

It is not the size of the check that passes between employer and employee that decides what the check will do, but the size of the man receiving it. If you give a little man a big check, you have the story of the prodigal son. If you give a big man a small check—well, Jesus took five loaves and two fishes and fed five thousand and had twelve baskets full left—all because of the size of the man. It was a sorry day for all concerned when the father divided his living with the prodigal—it brought disaster to all, even though it brought a kind of apparent prosperity while the prodigal was sowing his wild oats. This is the kind of prosperity we have now. For the first time in the history of the world millions of men are being invited to ride down the avenue of destruction in order to enter the palace of prosperity. Production, not destruction, is the only highway to prosperity.

Men are made through their brains, cattle are made through their bellies, and it is tragic to deal with men as we would with cattle.

The measure of a man's success depends on what he does beyond what is required of him. "Folks who never do more than they get paid for never get paid for more than they do."

The Poor Get It All

Some people seem to think that men of money, capitalists, the "royalist class," if you please, are consumers of what they make.

Rockefeller gave away more in one year than he could spend in a hundred, yet he gave every year, and finally to the tune of seven hundred and fifty million dollars. Look at the libraries of Carnegie all over the country. Even a tightwad like Russell Sage left a fortune that has blessed many—look at the beautiful hundred thousand dollar chapel where girls with little money worship every day in the East Northfield Seminary, built with Sage money.

What the Rich Get

People forget that the rich man gets nerve-health-breaking responsibilities of the great load on him, food that he often is physically ill prepared to digest, and many sleepless nights, with not infrequent suicide. About all the rich man gets out of his wealth is what he can eat, what he can wear, a house in which to live and something to travel in. On the other hand, by his genius he is furnishing labor for thousands and hundreds of thousands

who otherwise could not organize themselves into such a system with such rewards.

The rich man may have fifty rooms elegantly furnished, but he can occupy but one at a time, and he cannot consume more than three good meals a day. He can wear but one suit of clothes at a time, and he cannot have as big a library as is free in the average city to everybody, so where does the kick come in? Thousands of these rich men are looking for a fishing pole, a cabin away from everybody down on some river bank, where they can seek a little peace and rest.

Would You Be Rich?

If this is what you want, go out and get it, and after you get it you will find that you haven't got what you thought you would have. How to get it? Just begin today to save a dollar out of your work's earnings and keep adding a little to it every day. You can do it, no matter what your income is, for John D. Rockefeller started out on $4.50 per week. Theodore Roosevelt once said, "Extravagance rots character; train your youth away from it. On the other hand, the habit of saving money, while it stiffens the will, also brightens the energies. If you would be sure that you are beginning right, begin to save."

Be your own man, do your own thinking, stand on your own feet, make yourself invaluable to your employer (if you are any account you can) and in a little while your salary will be increased, your income will be enlarged, your saving account will grow, and one fine day an investment worth while will drop right down in your lap and bring you big returns. Your rich employer will be glad to advise you; he will not charge you a cent; he will work overtime to help you get rich. He had rather do it than work for himself.

What our young men need and our young women need is to stop envying the man who has gone out and accumulated what we call a fortune, and remember that they can do the same thing if they are willing to pay the same price. It is eternally true that the man who hides his talent buries himself, and the man who invests his talent gains twice as many more. Talents grow or go, multiply or die.

The Country's Need

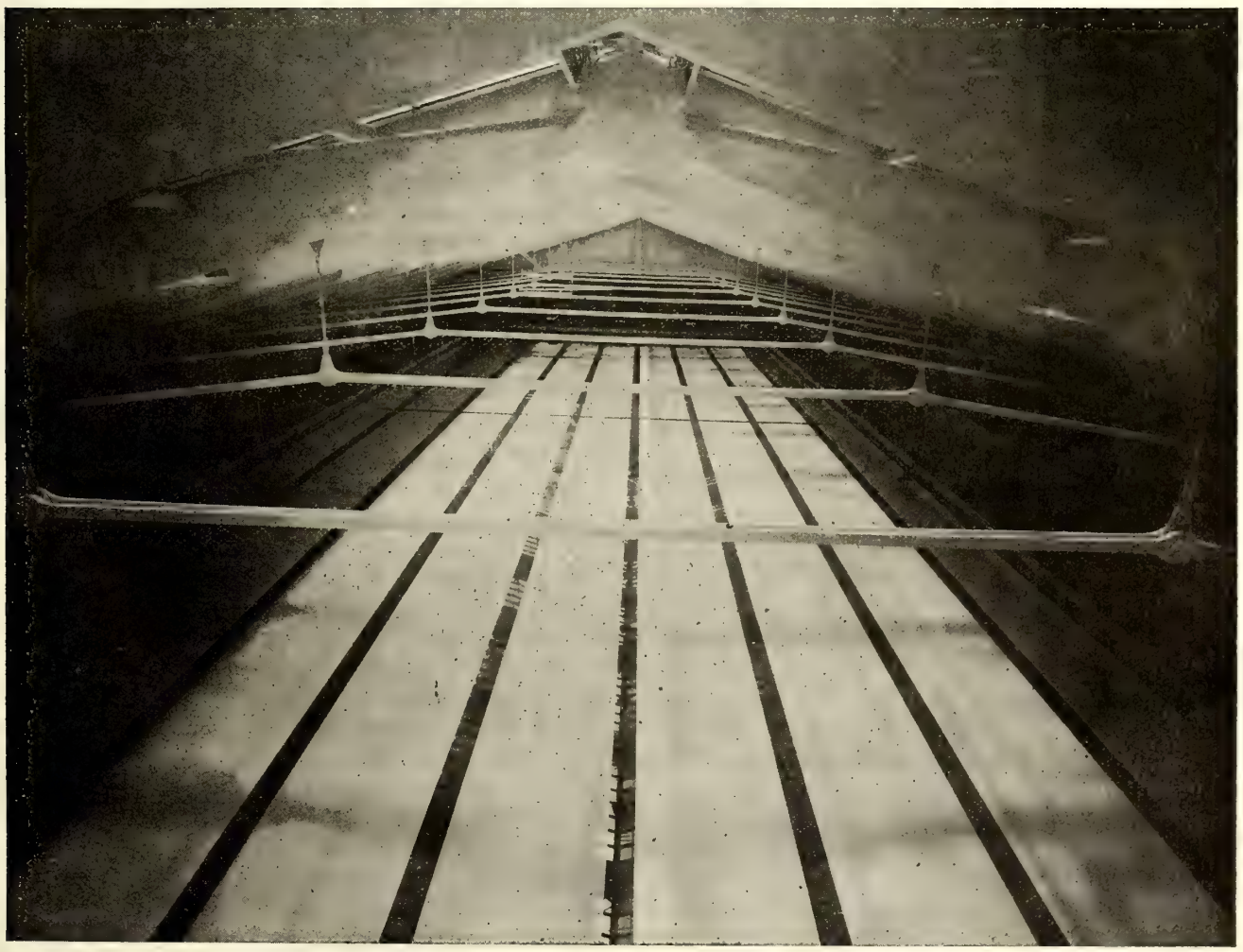
What we need in this country is not less load but more horse, not more money but more man. Character will produce the cash if you have it, but if you take it from the other man by some arbitrary method or some wildcat legislation, it will only help to ruin you that much faster. If there is any good in money, the fun comes in the making of it.

Class Against Class

Labor may destroy the rich, but if it does, it will destroy its best friend and in the end ruin itself.

The worst enemy of man is the man who would put class against class. From all such, good Lord deliver us!

ONE OF THE BEAUTIFUL AND COOLS SPOTS IN CHAPEL HILL



View of the Bowman Gray Memorial Swimming Pool

Inside the front entrance of the Bowman Gray Memorial Pool one gets this view of the University's newest addition. The photographers have had a hard time portraying the pool's beauty. Skylights above admit sunlight to give the pool an open-air effect. Eight Olympic swimming lanes, each 165 feet long, stretch away to the back. On any day other than Sunday one could not get this picture. Week days the pool is filled literally from morning to night with enthusiastic and would-be swimmers.

The Place of Methodism in the Modern World

THE REV. J. SCOTT LIDGETT, CH., M.A., D.D.

The ethos and objective of Methodism are as relevant to the modern world as they were to the eighteenth century—nay, more so.

I venture to affirm that no other communion so readily lends itself to, or so powerfully impels its members to, catholic wholeness of range, human interest, and comprehensive concern. "The world is my parish," while expressing the divine calling of Wesley, utters the abiding urge of Methodism. By its very nature, if true to itself, it reaches out to the whole world in seeking to win all mankind to the obedience of the faith and to the enjoyment of full salvation in Christ.

Methodism by its very nature transcends ecclesiasticism, nationalism and sectarianism. It cannot tolerate the sharp distinction between the spiritual and the secular, as is the case with narrow Pietism.

Its comprehensiveness, while deeply founded in Christian faith and spiritual experience, reaches out to embrace all the moral and educational, all the social and even the political concerns, of mankind. Its message, while addressed to the individual, is not individualist. Its aim, just because it is so deeply spiritual and personal, is of necessity social. Its preaching of redemption in Christ impels it to seek the reconstruction of human society as the fulfillment of redemption, the preparation for, and the consequences of, new-born spiritual life. While its center is fixed in God as revealed to us in Christ Jesus, the very fact of his creative Fatherhood makes its circumference mankind. It was by no mere accident that, as Methodism prevailed, philanthropy took its effective rise; nor is it by accident that the palliative measures of the past have led on by the force of evangelical faith to the constructive efforts of the present. The doctrinal content of Methodism is at once equally primitive and modern.

Wesley's theology, as can easily be seen by the study of his hymns and writings, was based from the start upon the Fatherhood of God rather than upon his sovereignty, as emphasized—and, indeed, distorted—by St. Augustine and Calvin. The universalism of Wesley's interpretation of the gospel offer was held by him from the first, though it was confirmed by his evangelical conversion. This dominant note of modern theology was effectively struck by John and Charles Wesley. Yet any sense of the universal Fatherhood of God, which leads to ignoring or belittling the gravity of sin, is misleading and disastrous. The outcome of the universal love of God is to be seen in his mercy and in the full atonement made by the cross of Christ, applied and made effectual by the work of the Holy Spirit.

Wesley entered upon his new experience through the instrumentality of Martin Luther; yet both the starting point and the consequences of this experience were so seriously different from Luther's that, subsequently, Wesley went far towards repudiating the reformer. For Luther, justification by faith was the gospel, for Wesley it was the starting point of a gracious process, leading on through reformation and strictness of conduct towards the eventual fulfillment of perfect love. Indeed the fulfilment of faith for Wesley lay in the perfecting of love. Hence, while Luther enlarged upon the freedom of those who are justified by faith, Wesley emphasized rather their adoption as sons, with all the spiritual and moral consequences by which this adoption should be followed.

Thus, for Methodism, the doctrine of the Holy Spirit came to occupy a foremost place. It was by this prominence that Methodism was most clearly distinguished from ordinary English religion in the eighteenth century. This difference was of epoch-making importance. The Anglican abhorrence of "enthusiasm" in religion was largely due to the belief that, while the Holy Spirit had created the church as a divine institution, yet any sense of his direct and continuous activity in spiritual experience was not only excluded but denied, as the celebrated interview of John Wesley with Bishop Butler sufficiently shows. On the other hand, Calvinistic Nonconformity concentrated such attention upon the electing decrees of God as to throw the experience of fellowship in and with the Holy Spirit into the background of at least their formal theology.

Methodism laid continual stress upon "the spirit of adoption by which we cry, Abba, Father." Hence its teaching of the "direct witness" of the Holy Spirit to our adoption as sons. The living Spirit was for Wesley in immanent and active contact with the heart of men from first to last. What can be more vital to the modern world than all this? It was fortunate that Wesley thought lightly of philosophy, and, indeed, depreciated it. Hence his witness to all these elements of the living experience of salvation in Christ was unencumbered by philosophical explanations, which by this time would have become out of date.

The experimental appeal of Methodism is equally modern. Of course it evokes the sympathy of the plain man; but equally it is in touch with the new psychology. The grave fault of Christian doctrine in the eighteenth century was its intellectualism. We have by this time come to see, as Wesley saw and proclaimed, that faith is something larger and deeper than any assent to propositions, however true. It is the forth-going of the whole personality towards its divine object—a forth-going in which intellect, emotion, aspiration and will are combined in the living venture of a personal trust.

Here again, however, Wesley strikes a distinctive note. For him faith was the direct and intimate response of the believer to the immediate presence and activity of the Holy Spirit. Yet he abhorred and denounced mysticism as it was professed in his day, for mysticism discarded the Scriptures, and with them the highway laid down by Christ and trodden by the saints. For Wesley, the subjective experience was based on Scripture and therefore to be informed by the objective faith and tradition of the church. Fellowship with God was conditioned by these objective realities, which were vivified and verified in the inmost life of the spirit. What can be more valuable for the modern world than the recognition and enforcement of this unity of the objective and subjective in true faith?

Methodism stands vitally inter-related to the other Christian communions.

Its spirit and influence are more pervasive than its organization. Anglicans and Nonconformists are nowa-

days of one mind in acknowledging the debt that all denominations owe to the Methodist Revival. Their theology has become more gracious and generous, and their evangelism, both at home and abroad, more active, as the result of the Methodist Revival.

All these qualities which have been assimilated from Methodism might, by the blessing of God, be perpetuated even if Methodism passed away. Surely, however, if Methodism be true to its essential genius, the spring of all these influences should continue mightily to strengthen them in those who have gratefully received them from the Methodist Revival. If Methodism fails, it will be because all these influences tend to lose their force, not only within its limits but beyond.

In conclusion, mention must be made of the vital problem that concerns Methodism in regard to the reunion of the churches. Reunion, if it be truly evangelical as well as catholic, must needs be congenial to Methodism. Intercommunion and reunion in some satisfactory form will be for Methodists the modern sequence of John Wesley's famous declaration that Methodists "are the friends of all, the enemies of none." Yet in this great matter Methodism has to face a distinctive issue. With the Episcopal, Presbyterian and Independent churches the problem is largely constitutional. Methodism, however, can live in any ecclesiastical organization which, on the basis of evangelical faith, promotes spiritual fellowship and fully recognizes the lay ministries to which all members of the church may be duly called.

For Methodism, the crux of the situation lies in the question whether, in any amalgamation, it can preserve its distinctive plan of ceaseless, collective and organized advance to win the world for Christ. Methodism is essentially forth-going in its effort and free in its adventure. It can only fulfill its mission as this spirit prevails, and its service to the other churches has been by rousing in them a spirit of like-minded emulation.

Hence the disappearance of Methodism as an organic unity in any united church would be a disaster, not only to the work which Methodism has been called to undertake on its own account, but also to the influence which it has been enabled to exert upon the church of Christ as a whole. It would seem, therefore, that its continuity in the catholic whole must be organic, in order that it may continue to be prophetic and evangelistic.

In answer, therefore, to the question "Has Methodism a Place in the Modern World?" I would reply, Yes, if it be Methodism indeed. By this I mean—if it be in accordance with its own authoritative declaration.

If, to begin with, Methodism avoids sectarianism and cherishes its place in the Holy Catholic Church with deep and devout recognition that it the Body of Christ.

If, again, it remains true to the inheritance of the Apostolic Faith as set forth in Holy Scripture, accepting the fundamental principles of the historic creeds which emphasize the Lordship of Christ, and such teaching of the Protestant Reformation as sets forth the freedom and fullness of salvation in Him.

Methodism will hold its place so long as, maintaining all these, it remains true to its world-wide evangelistic mission and if its pursuance of this mission is inspired by its steadfast pursuit of perfect love. Only the pursuit of perfect love, at once the most distinctive and perhaps the greatest of Methodist doctrines, the most vital end of Methodist experience, can secure the survival of Methodism in the modern world.

There will be no place for Methodism if it should "have left its first love." May God save Methodism, as he alone can, from this shipwreck of faith!—Methodist Recorder (London).

TWO DIRECTIONS

By Ernest C. Durham

I have just been listening to an old woman as she sat on the porch of the home where she is now living, while she was singing "Home, Sweet Home."

Which direction, I wonder, were her thoughts leading—back to the old home in the country, where she and her husband lived for so long, working hard, training children, going with tired bodies to church on Sunday and back for fellowship around the dinner table and for an afternoon of joy with all the family and neighbors gathering in?

Or was it the home "over yonder" about which she was thinking as she sang the well known hymn?

Well, all the children are married off and gone. And only recently did her husband depart this life, after saying, "I'll be looking for you all to come along after a while."

It was raining while she was singing, and it was dark. Night had come along and it was almost time for her to go to her room and to bed—all alone. She could have been thinking of the times when she was not by any means alone—times when, after supper, she would sit with her husband and read from papers and books to him, while he faced the end with almost no physical vision; and when, after the reading was over, they would talk together of the experiences of the past, and of every child out yonder somewhere, and of the grandchildren, and of Chrisitmas time coming, or Thanksgiving, or vacation tion time, when the scattered ones would gather in.

But I think she must have been thinking of the home the joys of which cannot be disturbed, and where the circle will never be broken. For it was too late in her life to be thinking of going back to the old home, even if she could; and she would not call her husband back, even if that were possible. And he had so recently given her so much hope concerning the home that is everlasting.

From his bed he had looked up, as if into heaven itself, and had said: "There they are; don't you see them? They are coming."

Yes, it was a Christian seeing God's angels of mercy and of love coming to take him home. It was a Christian disproving every statement of doubt from the skeptic. And there was a beautiful light about his face. It was like the face of a glorified one.

And there in the darkness she sat, singing; and I think the night was not so dark for her, after all—for she saw again that face with light upon it, and she heard again his words as he talked of the home on high. And thus she really had something to make her sing, and to cause her to go to her room to experience a Presence greater than all—the Presence that makes the eternal home possible.

There is a difference. The Christian home points to something everlasting, while the home where Christ is not known points only to the grave and the end.

And the old man or woman, with a grip on God, smiles and sings as if eternal youth were about to be experienced again—as the last night has been reached and the dawn of an eternal day is certain, and in sight.

PLANS COMPLETED FOR THE OPENING OF BREVARD COLLEGE SEPTEMBER 5

Brevard College will be opened for its fifth year of operation Tuesday, September 6. Freshmen are expected to arrive on the campus Monday, September 5. A program of orientation has been arranged by Mr. C. E. Buckner, dean of the college. Classification of all students should be completed by Thursday, September 8, with the expectation that classes will begin Friday, September 9.

The first faculty meeting has been arranged for Thursday afternoon, September 1. A new feature of the opening is a retreat which has been planned by Dean Buckner. Members of the student council and a selected group of students and faculty members will meet at Camp Transylvania Saturday and Sunday, September 3 and 4, for a special study of college problems. A definite program of discussions and recreation has been arranged for.

President Coltrane has just made announcement of the complete faculty for next year. Mr. Jack S. Dendy, who has been instructor in biology since the opening of the college in 1934, has been granted a leave of absence for one year for study in the University of Michigan. Mr. Dendy expects to complete the larger part of the residence requirements for his doctorate before he returns to the college in September, 1939. Mrs. Dendy will continue as the head of the department of music for the coming year. Upon the recommendation of Mr. Dendy, Mr. Charles Schoenknecht, a special student in biology in the University of Michigan, has been appointed as instructor in biology for the year. Mr. Schoenknecht has had good training and successful experience in schools and colleges in Michigan.

Miss Irene Clay, who was granted a year's leave of absence to teach in a private school in Ram Allah, Palestine, will return to the college before the opening in September. During Miss Clay's absence the position was acceptably filled by Miss Alma Cade, who is now connected with the Board of Christian Education of the North Carolina conference. In addition to teaching in Palestine, Miss Clay has traveled extensively in Egypt and on the continent of Europe.

Miss Ethel Kerr, a graduate of Brevard College in 1936 and a recent graduate from Scarritt College, will become secretary and assistant registrar of the college, succeeding Mrs. John B. Bennett, who will become instructor in foreign language. Dr. Erna Trammell, who has acceptably filled the position in the langauge department, resigned from the college faculty several months ago. It is the policy of the administration to bring to the family young people who have had experience in the type of institution now being conducted at Brevard. In line with this policy, Mr. Jack Reid of Charlotte, a graduate of the college in January of this year, has been added to the staff as assistant bursar. As a student Mr. Reid assisted in the bursar's office under the direction of Mr. James O. Rogers, a graduate of the college in 1937. Mr. Harry C. Northrop, a certified public accountant of Charlotte, has recently audited the records of the bursar's office and has given his approval of the manner in which the financial matters of the college are being conducted. Both Mr. Rogers and Mr. Reid command the respect of faculty, students, and patrons of the college.

CHURCH-WIDE PASTORS' CONFERENCE NOTABLE

The Church-wide Pastors' Conference held at Lake Junaluska, August 9-14, was the most significant in attendance and interest which has been held. Bishop Ralph S. Cushman, Dr. E. G. Homrighausen of Princeton University, Dr. Hazen G. Kerner of Dayton, Ohio, and Bishop Clare Purcell brought stimulating and inspiring messages. Ministers and laymen heard with pleasure and profit these servants of the church.

The service Sunday morning brought together six hundred young people from the conference in session at the Educational building and a large number of laymen. This service marked the close of the pastors' conference and the beginning of the laymen's conference. It is estimated that 4,000 people were present for the morning worship. Junaluska is rendering a great service in promoting all of the high interests of the kingdom of God.

THE SUDDEN PASSING OF A GENIAL SPIRIT

North Carolina Methodism was greatly shocked by the announcement of the tragic death of Dr. J. M. Rowland near Amelia, Va., Wednesday, August 17. He and Mrs. Rowland were returning to their home in Richmond following a two weeks' rest at Lake Junaluska. Dr. Rowland did not drive, and it fell to me to drive them from the Lake to Salisbury, where they spent Tuesday with old friends. During the day they visited the church of his childhood in Anson county and Wednesday they headed out for Richmond, Mrs. Rowland driving. Within 40 miles of home the fearful collision occurred which cost Dr. Rowland his life and sent his wife and her mother to the hospital with serious injuries.

Dr. Rowland was a general favorite in the Western North Carolina conference, from which he was transferred to Virginia a good many years ago. None of us will forget in a long time to come his Sunday night message to the conference at Asheville, his text being, "Other men have labored and we have entered into their labors." It is saying a good deal, but he held the rapt attention of that vast concourse of Methodists just before the bishop read the appointments. His message had just about everything—wit, humor, pathos and a fine Christian philosophy. I heard him preach his last sermon, as it turned out, in Waynesville on Sunday night, August 14. This, too, was a strong, impressive deliverance.

He had a deep and abiding love for western North Carolina—her hills, her people, her preachers. On our trip from the Lake he must see old friends in Weaverville, Asheville, Shelby and Salisbury. Though he went out and enjoyed the lands beyond the seas, his heart clung to the Blue Ridge and her sturdy mountain people—some of whom he describes in his "Hill Billies" and "Blue Ridge Breezes." C. S. Kirkpatrick.

WHEN GOD SPEAKS THROUGH THE DOGWOOD

In our concentration upon the Japanese cherry blossoms of Washington and the famous magnolia gardens of Charleston, some of us have forgotten a floral exhibition of as great significance and beauty—the famous dogwood trees of Valley Forge.

On the slopes and in the hollows of the historic place where Washington and his men lived through the most terrible winter of the American Revolution, overshadowing in importance the many monuments to the officers and men of the Continental armies, each springtime there comes the exhibition of blossoms which, because of their remarkable beauty and skillful landscaping, make an impression which does not quickly fade away. It is said that a million and a quarter persons visited Valley Forge last year to see the dogwood. Both pink and white are there, the largest dogwood blossoms known to man, on trees of extraordinary sturdiness and loveliness. God has painted there one of his largest and greatest canvasses, but, as always, he has leaned upon the intelligence and toil of his children. This year the Valley Forge dogwood was at its best in the last week of April and the first week of May.—Christian Leader.

Gracious Words of Appreciation

By JAMES S. BLAINE

We are asking for space in your splendid messenger to give expression of our appreciation to the Western North Carolina and the North Carolina conferences for the support they gave to the North Carolina School for Christian Workers and Youth Conference, held at the Hanes Memorial Institutional Colored Methodist Episcopal church, Winston-Salem, July 18-23, under the direction of the department of religious education of the Colored Methodist Episcopal Church. The contributions of the two conferences were contributions in financial support of $50 for each conference, and in teaching personnel.

Mrs. H. B. Baum of Four Oaks and Mrs. L. V. Scott, president of the Bethlehem Center of Winston-Salem, were the two representatives from the two conferences. Mrs. Scott served as counselor and rendered invaluable support in making our school a great success. Mrs. Baum ,assisted by Miss Viola Nethery, conducted the classes in handicraft. Unusual interest was manifested in the classes in home making and art, as was evidenced by a regular attendance of forty out of a total registration of 72. Our total regular attendance was 100, including those who audited the various classes.

This means that this work as taught by Mrs. Baum and Miss Nethery was sent into forty communities. The ladies of the North Carolina conference contributed $50 to this work, and what an investment it proved to be! Forty communities! Forty persons given a knowledge of the simple things that can transform ugliness into beauty! And isn't that just what the program of Jesus has for its aim, to transform ugliness into beauty? To plant a rose where once a thorn grew. To transform an humble hovel into a blooming paradise. No, we cannot estimate the far-reaching results of the many things those forty persons learned to do. The ladies of that conference who made this work possible will never know how many persons who have been helped by that contribution of $50. No, not until all that is mortal has come back to life again and your souls shall stand enraptured in the sun-daled splendors of immortal glory. If that course in handifcraft did as much for the other 39 communities as it did for our church community, and I am sure it did, then I know many souls were blessed by it. We were able to teach it to 150 in our vacation Bible school that was held the following week.

The Western conference contributed an equal amount; that made it possible to meet the expenses of holding the school. Aside from the $50 for each conference, the ladies of the various missionary societies made it possible for 32 persons to attend this school.

There were also those larger contributions of personal service rendered by those who served as members of the faculty. We think of the fine, unselfish service that was rendered by Miss Dora Zimmerman; Dr. S. M. Needham of Greensboro, who left a busy pastorate to serve in the place of Dr. Kirkpatrick, who was suffering from an infected tooth; Mrs. Scott, who as stated before served as counselor; Mrs. Baum and Miss Nethery, all of whom made rich and lasting contributions to the success of the school.

Fifty-nine certificates of credit were given out of a total registration of 72. Thirteen did not receive credits for one reason or another. We had 32 more registrations this year than the year before when the total was 40.

It was the sentiment of the body to make Hanes Memorial the permanent location of the school because of the facilities the church offers for private rooms for class work, and because of the present plans of the church to build additional rooms for classes that are now being conducted by the church in music and domestic science. The church in view of the sentiment registered in favor of it is planning in its program of expansion to build the additional rooms so that they can serve both purposes.

We believe Winston-Salem is the logical place because of its centrality, and because a fixed location is better than moving the school from place to place. The Presbyterians hold their school annually at Teachers College, Winston-Salem. We feel Winston-Salem is the logical place because the attendance almost doubled that of last year. We firmly believe that with the continued interest as manifested by the ladies of the M. E. church of the Southern wing, and the conference leaders who are standing so loyally behind these women, that we shall have a registration of at least 150. We trust that part of the united church that represents the Southern branch will not forget those of us who follow in the footsteps of the lamented Bishop Walter R. Lambuth and John Wesley Gilbert of fond and revered memory. The missionary tour into the wilds of Africa of these two great heroes of faith, representatives of two branches of God's church; yea of two races, a white man, a bishop of the church, the other a black man and Greek scholar, but both of them somehow sensing a common mission, lose consciousness of racial difference in the supreme obsession of a common purpose, the carrying of light to a darkened and benighted people. To me somehow that is a legacy that should ever be hallowed and held in fondest memory. It somehow is a picture in minature that points the membership of these two churches toward a new pathway of service. And who cannot say that the program of religious education as adopted by these two churches may not be but the spirits of Bishop Walter R. Lambuth and John Wesley Gilbert, a white man and a black man, still walking and working hand in hand to carry light to a people who need the light. Yes, the light of a knowledge that shall cover the earth as the waters cover the sea—a light that shall reveal to all men their spiritual identity with the spiritual universe and the spiritual laws of that universe by which men truly and really live. This knowledge they must have. And they who give shall truly live!

SIGNIFICANT MESSAGES FROM CHINA

The following messages, sent to the Foreign Missions Conference of North America, direct from China, express the attitude of the people toward the Christian church and show the trend of thought in that country today:

From the President of China: "We are most grateful for what all the churches have done for us in the past and now especially. You are expressing the love of Jesus."

From Generalissimo Chiang Kai Shek: "I have come to the conviction that if we wish to revive the Chinese people and reform scciety, we must adopt as our own the universal love and sacrificial spirit of Jesus."

From a missionary: "We need funds —not for ourselves but for the feeding of these poor people who are with us."

From two missionaries: "We are heartsick when we note the trucks and passenger cars of a dozen American makes in use by the Japanese military, and the supplies of oil, etc., that come from the United States."

TEACHERS WHO KNOW BOYS

"I am going to excuse you boys for five minutes. Go out in the cold air. When you come in you may take your shoes off. That will give you relief." It did. For several days she helped us that way. The trouble was that other boys found out what we were doing and the worst epidemic of chilblains that school ever had broke out in that room!

Thank God for teachers who understand boys, like Sadie McNeill. You, friend reader, may have read an old-time book called "The Evolution of Dodd." For a long time no teacher could handle that boy. He was continually stirring up trouble in the schoolroom. And then Irish Maggie came as teacher of that country school. The first day of school Dodd did pretty well for an hour or two, and then he became restless. The teacher went back to the open door—it was early in the fall—and called him to her. Dodd expected that his hands would be paddled, but instead she took out her watch, pointed to a tree a quarter of a mile distant and said, "Dodd, do you see that tree?" "Yes." "I've been wondering row fast you can run. I want you to run there and back. I'm going to time you." Dodd, with face aglow, made the run. When he came panting to the door, she cried, "Bravo! You did it in splendid time." Proudly Dodd went to his seat and there was no more trouble with him that day. His surplus energy, which was responsible for his mischief in the schoolroom, had been used. Maggie continued that type of treatment with him and handled him like modeling clay. Blessed be God for common sense teachers like Maggie and Sadie McNeill!—Benedict, in The United Presbyterian.

God has promised forgiveness to your repentance; but he has not promised tomorrow to your procrastination. —Augustine.

N. C. Board of Christian Education

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AUGUST 28—FOURTH SUNDAY

We would call to the attention of all pastors and church school leaders the fact that this coming Sunday, August 28, is another fourth Sunday. Under the discipline of our church this Sunday in each month is designated as Missionary Sunday in our church schools and a program dealing with the missionary work of our church is expected to be given in each school. In addition an offering is to be taken to be used in the mission work of our church at home and abroad.

In the first two quarters of this year 146 out of the 684 church schools have reported contributions to the Home and Foreign Missionary Enterprise through the fourth Sunday offering. We do not have complete figures on the third quarter, although we are sure there would be some additions to the number in the first two quarters. We are anxious that many churches that have not yet observed fourth Sunday as Missionary Sunday will do so on August 28—and on each fourth Sunday in the future.

YOUNG PEOPLE'S MISSION SPECIAL

The young people of our church have a special part in the Home and Foreign Missionary Enterprise through their Young People's Mission Special. Our young people pledge to this special at the assembly each year and make their payments through the year to their own Young People's Organization treasurer. We are urging our young people to do two things: First, begin at once to make payments on their mission special pledge; second, help to enlist their church in the observance of fourth Sunday as Missionary Sunday if this is not already done. Payments to the Young People's Mission Special should be sent to Miss Flora Thompson, Treasurer, Edenton Street Church, Raleigh, N. C.

If there are young people's divisions which have not yet made a pledge to the mission special, they should send a statement of their pledge to Miss Thompson.

CHURCH SCHOOL DAY OFFERINGS

Some time ago a list of Church School Day offerings received through May 20 was published. Since that time a number of churches have sent in offerings, which are listed below:

Durham District

Durham, Duke Memorial	$ 25.00
Leasburg, Leasburg	3.25
Mebane	5.00
Moncure, Mount Zion	2.81
Mt. Tirzah, Mt. Zion	4.13
Person Ct., Concord	4.06
Pittsboro, Brown Chapel	10.66
Pittsboro, Hickory Mountain	3.39
Roxboro, Long Memorial	11.73
Previously reported	.50
Total	70.53

Elizabeth City District

Aulander, Aulander	2.85
Chowan, Bethany	2.21
Elizabeth City, First Church	20.80
Roper-Creswell, Creswell	2.15
South Mills, Trinity	2.77
Williamston	3.65
Previously reported	5.00
Total	39.43

Fayetteville District

Caledonia	1.01
Fayetteville, Hay Street	17.85
Rockingham	5.53
Previously reported	30.98
Total	55.37

New Bern District

Dover, Asbury	4.40
Dover, Dover	2.73
Goldsboro Ct., Daniels Chapel	3.75
Goldsboro Ct., Ebenezer	2.50
Goldsboro Ct., Pine Forest	4.56
Goldsboro Ct., Salem	3.00
Grimesland, Salem	7.70
Hookerton, Rainbow	1.27
Previously reported	19.50
Total	49.41

Raleigh District

Franklinton	4.35
Previously reported	6.33
Total	10.68

Rocky Mount District

Conway, Bethany	2.00
Conway, Conway	6.97
Conway, Severn	5.42
Rocky Mount, Clark Street	5.22
Seaboard, Pleasant Grove	3.10
Warren, Providence	4.00
Warrenton, Macon	7.49
Warrenton, Hebron	8.00
Wilson, First Church	10.00
Previously reported	17.15
Total	69.35

Wilmington District

Bladen, Live Oak	1.60
Burgaw, Herings	3.00
Faison, Kings	1.06
Faison, Goshen	4.25
Garland, Antioch	1.80
Wallace-Rose Hill, Rose Hill	3.00
Warsaw-Magnolia, Magnolia	2.00
Wilmington, Trinity	10.70
Previously reported	14.08
Total	41.49

Summary

The summary given below shows the total amount of offering received this year from each district, and the number of church schools which have reported:

	No. Schls.	Amount
Durham	10	$ 70.53
Elizabeth City	8	39.43
Fayetteville	6	55.37
New Bern	12	49.41
Raleigh	2	10.68
Rocky Mount	13	69.35
Wilmington	9	41.49
Totals	60	$336.26

PROMOTION DAY

Do we as leaders and teachers in the church school feel that in this year which is coming to a close we have created in our children a consciousness of growth in Christian living? Did we set up goals at the beginning and fol low through? Were our programs carefully worked out with something definite in mind? Did we have worth while workers' meetings, and conferences with the pastor? Was there a keener fellowship with the parents bringing about a consequent understanding and co-operation of the family with the church?

Perhaps we are not entirely satisfied and it is only right that we should feel that we could have done more. May we be eager to begin the new year with a brighter and more earnest outlook!

The last Sunday in September is known as Promotion Day. In the church schools of our conference let us make this day a rich experience for those who are being promoted, one that will be outstanding in the Christian experience of the child.

In the August issue of the Elementary Teacher there is an article by Ione Calton entitled, "How Shall We Observe Promotion Day?" It gives helpful suggestions in planning for Promotion Day.

NEW PRIMARY LESSONS

So many splendid reports have come to us about the new Primary Closely Graded Course which will be available for use in October, 1938. In the Elementary Teacher for September the announcement is made that Part One in the course is ready and should be ordered at once. Every church school primary department using the closely graded material will want this completely new material which makes the following available:

1. Teacher's Textbook—40c a part.
   a. Notes on Bible references giving background and interpretation.
   b. Arranged in units accompanied by chart which gives Purpose, Problems, Bible Material. Other material (stories, songs, prayers, poems) and activities.
   c. Expanded addition session.
2. New four-page Primary Folder for the child—12 1-2c a part.
3. Picture Sets largely new and largely in color. These are to be used in class and will illustrate the Bible and other stories in the lesson.
5. New Folder covers—2 1-2c each.

Each teacher should have a textbook and a set of children's folders for the grade she is to teach. Order these immediately so that your primary workers will have time to have a meeting to study materials before they begin using them the first of October.

The Aldersgate Commemoration in Czechoslovakia was marked by eight simultaneous street meetings in the city of Prague, followed by evangelistic services—well advertised—in the Central Methodist church of the city. The quartette from Asbury College, Wilmore, Ky., was present during a part of the services and assisted greatly by their singing. The revival services lasted 16 days.

W. N. C. Board of Christian Education

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THANKS TO MR. KING

Greensboro College is grateful to Rev. Carl H. King for the privilege of using his page this week to give Advocate readers news concerning its activities and plans. This is another evidence of co-operation in the church's unified program of Christian education.

G. C. AT JUNALUSKA

Greensboro College, faculty and students have been actively identified with the Methodist Church's summer program at Lake Junaluska this summer.

Walter Vassar, head of the college's voice department, assisted by Miss Helen Maddock, Greensboro College voice instructor, Mrs. Vassar, and a group of several students, has been responsible for the assembly's musical program. In addition to chorus and choir work, the Greensboro College group have provided numerous features. Mark Hoffman, director of the school of music, gave a piano concert on the evening of July 12 at the Lake. The Greensboro College music student group included Misses Helen Ownbey, Ellen Singleton, Mary Warner, Pauline McGee, Martha Moores, Nellie Alexander, Henrietta Hines, Virginia Smith, Margarette Godwin, Virginia Schrock, and Jane Giersch.

Nine students represented Greensboro College at the Young People's Leadership Conference at Junaluska August 8-19, including Amy Holland, Mount Holly; Ann Worth, Jefferson; Jewel Clifton, Faison; Barbara Allen Moss, Greensboro; Jane Hess, Greensboro; Lucile Horne, Washington, D. C.; Eloise Carter, Taylorsville; Jessie Vestal, Taylorsville; and Weleska Pegram, Winston-Salem, N. C. These nine campus leaders were sent by the Greensboro College Campus-Church Relations committee and the Y. W. C. A. cooperating.

Miss Edith Long of Lake Junaluska and Miss Thelma Albright of Charlotte, Greensboro College alumnae, directed the playground and dramatic programs, respectively, at Lake Junaluska this summer.

Dr. Gobbel spoke briefly at an assembly of the Junaluska young people August 18.

President Gobbel, who is district lay leader of the Greensboro district, attended the church-wide laymen's conference held at the Lake August 14-19 in connection with the annual summer meeting of the General Board of Lay Activities. Mrs. Gobbel and Mr. Thos. C. Hoyle, Sr., a member of the college board of trustees, were also in attendance.

Dr. Raymond A. Smith, head of the department of religious education, spent two weeks at Junaluska in attendance upon the Leadership School, July 25-August 5.

Dr. R. T. Dunstan, head of the department of romance languages, who has served in the faculty of the Junaluska summer school for a number of years, taught there again this year.

A NEW NAME

"The Summer Capital of Southern Methodism" is destined to become the southern capital of summer Methodism. Anticipating the uniting of the three bodies of American Methodism, numbers of Methodists from various states not southern already are finding their way to Lake Junaluska.

G. C. GROUP AT BLUE RIDGE

Four Greensboro College student leaders represented the college at the Blue Ridge student conference July 9-18 as follows: Mary Ruth Bruton, president of the student body, Siler City; Sara King, Y.W.C.A. president, Winston-Salem; Virginia Patrick, Y.W.C.A. vice president, Bahama; and Carey Atkins, Y.W.C.A. secretary, High Point.

AT CHARLOTTE AND JEFFERSON

Dr. Luther L. Gobbel, president of Greensboro College, spoke at Hawthorne Lane church, Charlotte, at 11 o'clock Sunday, August 14, and at the Sunday school at Jefferson August 21.

GREENSBORO COLLEGE LAUNCHES EXTENSIVE IMPROVEMENT PROGRAM

By Frances Griffin

Its first hundred years safely past and the occasion of its birthday adequately celebrated, Greensboro College turns toward its second century with the launching of an extensive improvement program.

For several weeks the smell of fresh paint has scented the halls and the sounds of saws and hammers have echoed through the buildings as men work furiously to get everything in readiness for the opening of the fall term September 6. College administrative oifficers have held many a "brain session" to find ways to meet the tremendous problem of providing space for the old students and the rapidly mounting waiting list of new.

Transformation of Chapel

But economy and practicality found a way, and five weeks ago workmen began the task of transforming the old chapel in Main building into dormitory space and additional rooms. In several weeks returning alumnae seeking to visit once more the old chapel with its rows of bronze-plated seats, its old organ, and its slanting stage, will find instead 16 new dormitory rooms, each complete with two closets, hardwood floors, running water, and new furniture. Closer examination of the rooms will reveal baseboard recepticles, luxuries to old students who are accustomed to receiving electricity for lights, lamps and radios through one "triple socket."

Eight-foot corridors lead from the main halls of second and third floors into the new wing, and to the fire escape.

Modern bathrooms with tubs and showers and four other large rooms complete the layout of the transformed chapel. This added space will provide room for 32 new stdents.

Three years ago alumnae of the college started the ball of improvement rolling when they had the old chapel repainted. But according to reports received they are pleased at the wise economy of space.

President Luther L. Gobbel stated that the transformation will not seriously hinder the activities of the college, as Odell Memorial building with a seating capacity of 1100 or 1200 can be used for large assemblies and a number of small parlors and the society halls are available for small gatherings.

Library Enlarged

The library with its overflow of books, a great many of which were gained during the centennial year, will find itself less crowded with the use of two of the rooms in the new wing for stack rooms. The old stack room which occupied a great deal of space at the back of the library is being completely redecorated and furnished as a section of the reading room. New chairs and tables are also replacing the old in the main reading room. With these additions the completed reading room can seat at one time at least 20 per cent of the entire student boy.

This library program, however, Dr. Gobbel stated, is regarded as temporary since the college is still working toward a new library building.

Main Building Improvements

The old ivy-covered Main building, erected after the fire of 1904, is taking on a modern look as in addition to the above changes a great deal of other redecoration is being done.

The art studio located on the third floor of the front rotunda has had its falling plaster repaired and the entire room has been redone in readiness for its new mistress, Mrs. Mary-Braeme Seasholtz, who recently accepted the position of head of the art department. Mrs. Seasholtz, a native of Wilmington, North Carolina, comes to Greensboro College from Seaford, Delaware. She has had wide experience with modern trends in art, especially as related to public schools.

The redecorated art department, Dr. Gobbel pointed out, is a part of the program of renewed interest in art, which since 1946 has occupied a place of importance in the college curriculum.

An improvement welcome to the young ladies who receive callers in Main parlors is the alterations in the chemistry and physics laboratories located in the basement of the building. The stairs and entrance have been closed to eliminate the possibility of obnoxious gases coming to the parlors.

New students who will occupy the dormitory rooms in Main will be greeted by freshly painted walls.

The studio used by Miss Frances Willard, assistant in the department of speech and dramatic art, has been

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

FILLED TO THE LIMIT

Thirty-seven boys and girls have left the Children's Home this summer to live in new situations. Every one of these boys and girls either has the satisfaction of security and stability or the challenge to make good under new surroundings. This going out process has given us much to think about and a good deal to do about. In the places of these 37 youngsters have come other boys and girls until our capacity is now full, completely full. We have gone through our waiting list with very careful consideration. We have refused to be hurried into any decision, taking the position that the last thing to do following full investigation is to come to a conclusion. Not every applicant has received what was asked for but, in our opinion, every applicant investigation so far this summer has had done for him or her what appeared wise in the light of all circumstances. Since A.D.C. grants are available, even though the grants are in many cases all too small, we are not making it a practice to accept children from good mothers. We help them secure aid for dependent children from county and state sources. Many applicants want their children placed with us when, in our opinion, they ought to continue to assume the responsibility involved. We cannot complain at people for wanting to place their children at the Children's Home. At the same time we can only take those who ought to come here. Now that our capacity is completely filled we can admit applicants only as vacancies occur.

CHIEF CONCERN

We hope our friends throughout the conference will be patient with us as we repeatedly have to turn down invitations to bring our singing class to their congregations or to come to them to fill an appointment in the absence of their pastor. We feel that our chief responsibility is that of properly raising our children. It is no small undertaking to try to help along 400 boys and girls ranging in age from two to 20 years. We think our family is becoming more dependable and more assuring as the years go by. We also think the same thing of our friends. We are in a co-operative enterprise and each is helping the other. As time rolls on we will get together at intervals to extend thanks for the challenges that have been presented and the efforts that have been put forth in trying to solve them.

BACK ON THE JOB

Practically all of our workers have returned from their vacations and are back on the job. They have returned refreshed and revived, and with the feeling that the Children's Home is a mighty good place to live and to work. Only the superintendent, the cows and the mules have stayed here throughout the entire summer.

SWEET GOODS

In response to a letter enclosing several notes of thanks from our children for being privileged to enjoy a week's stay at Camp Fellowship, over on the Catawba river, Supt. Joseph B. Johnston of the Presbyterian Orphans' Home at Barium Springs, our good friend, writes as follows: "I can well understand why your insitution is so popular in the minds of Methodists and everybody else. Your children are such a fine, appreciative bunch that a person just wants to keep on doing more and more things for them. I am not handing you out taffy when I say that having your children as our guests at the camp was a distinct pleasure to us,



Miss Moores, like music, has charms

and all of us who got to know them even a little bit are most enthusiastic in our admiration and friendship. I wish you would extend to each one of these youngsters—Hazel Billings, Bobby Kinch, Mary Frances McGalliard, Guy Williams, Thomas Horney and Annie Blackwell—my very sincere appreciation for their nice letters. I prize them more than I can begin to tell you. You are all invited for next summer and I'll just let you choose the week that suits you best."

FROM GLASGOW

Rev. L. B. Hayes, pastor of Hawthorne Lane, Charlotte, writes from the St. Enoch Hotel, Glasgow, enclosing an attractive appeal for giving underprivileged children an outing at a nearby beach with the following explanation: "This clipping from the British Weekly reminds me of you and you will see that you are in line with the best English methods of keeping your cause before the people. I have trotted through seven countries and after a week's rest and inspiration in Edinburgh I leave, the Lord willing." We will feel a little better when Lon Hayes gets back on this side of the Atlantic.

OUR NEW MUSIC TEACHER

We are presenting this week the likeness of Miss Martha Moores, our new music teacher, the talented daughter of Rev. and Mrs. M. F. Moores of Glen Alpine. Graduating with highest honors from the Richard J. Reynolds high school, the Moores family then living in Winston-Salem, Miss Moores entered Greensboro College, where she completed four years' work in a most outstanding way. She has a Summa Cum Laude bachelor of music degree, with a major in voice and a minor in public school music. Dr. Gobbel, Dr. Smith and other Greensboro College leaders recommend Miss Moores most highly. For the past two summers this talented young lady has been one of Professor Vassar's soloists on the musical programs at Lake Junaluska. Miss Moores will have charge of our instrumental and public school music as well as the training and direction of our singing class. We are mighty glad to have Miss Moores with us.

HONOR SOCIETY

We feel like celebrating every time a congregation becomes eligible for joining our honor society. We are glad to have the money, their ten per cent apportionment, and we are glad to have the assurance that they are mindful of the needs of our boys and girls. We trust that every congregation in our conference will be a member of this society by the convening of our annual conference in Charlotte on the 20th of October. It is mighty good company to join and the money invested serves a mighty good purpose. Kindly note our new members for this week:

Piney Grove, Avery circuit, Rev. C. L. Fisher.

Moore's Grove, Flat Rock circuit, Rev. R. M. Varner.

ANOTHER FEAST

When 120 of our boys and girls were at Camp Fellowship, near Statesville, the men's Bible class of Broad Street, Stateville, gave them a big watermelon feast and also brought along a talented string band. Our youngsters thoroughly enjoyed the melons and kept the string band encouraged to go along until late bedtime. A number of the fine men of this class came out and we greatly enjoyed their fellowship and their contribution to the happiness of our party.

A BIG TIME

For the twenty-seventh consecutive time the members of the present senior Wesley class of Centenary, formerly known as the Rawley Bible class in old Centenary, provided a watermelon feast for the entire Children's Home family. Members of this class and our boys and girls assembled in the grove near the school building last Sunday afternoon for a big watermelon cutting. M. K. Holjes was

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THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

In spite of the excessive heat during the past week our older boys and girls carried on the activities of the Orphanage in a fine way. It would be a revelation to most of our people if they knew the amount of work that has to be done in an orphanage the size of ours. These boys and girls are being trained in a practical way as well as along vocational lines. All normal children who are trained in our orphanage, with a few exceptions, experience little difficulty in getting jobs after leaving the orphanage. This fact is due to the training they receive in the many activities of our institution.

* * * *

Sunday a week ago I heard Bishop Purcell preach a very practical and helpful sermon at Lake Junaluska. On Monday I had a short interview with the bishop in company with Dr. W. D. Roberts, superintendent of the Epworth Orphanage, Columbia, South Carolina. I found the bishop very approachable and intensely interested in the orphanage work of our church. There are more than a thousand children being trained in the three Methodist orphanages in the two Carolinas, over which Bishop Purcell presides. The bishop has already visited the Children's Home in Winston-Salem and the Columbia Orphanage in South Carolina and has promised to visit the Methodist Orphanage in Raleigh in October. In carrying out the whole program of the church the good bishop will give his hearty endorsement to the three orphanages in his Episcopal district, which is appreciated very much, not only by the orphanages but by all the pastors and churches.

* * * *

Some time ago I had a short piece on the Orphanage page calling the attention of my readers to the fact that the Methodist Orphanage needs a gymnasium. I know of nothing that would add more to the physical well-being of our children than a gymnasium. I have long since realized that one of the surest ways to have good discipline among children is to give them ample opportunity for recreation of various kinds. In the summer our boys play baseball and soft ball, while our girls play soft ball. During the fall we have two football squads, and during the winter we have basket ball for our girls, and this year we expect to have basket ball for our boys. We have nowhere to practice except as we can get a gymnasium here and there. Anyone who wants to have his or her name perpetuated at the Methodist Orphanage, he or she could do so by giving us necessary funds for the erection of a modern gymnasium.

Mrs. Nellie B. Rives writes very interestingly about the visit of the singing class to charges in the eastern part of the state last week: "Our concert class has just enjoyed a most delightful ten-day stay in the Elizabeth City district, where we gave three concerts on Sunday and one on each evening during the week. I should like to mention each place visited and also the many friends who did such beautiful things for us. These deeds of kindness truly added much to our pleasure and happiness.

Rev. R. R. Grant secured a nice boat and carried our group out fishing; this was indeed a treat. Our group enjoyed also several delightful swimming parties.

We are greatly indebted to Mr. M. R. Daniels, register of deeds of Dare county, who made it possible for us to enjoy the pageant, "The Lost Colony." Crowds of people from all parts of the country gather by the thousands to enjoy this intensely interesting pageant in which history and folk-lore are made to live again. We are glad to be numbered in this group.

Again let me thank each person who helped to make our visit such a delightful one.

As we were returning from our work in this district, we gave our program on Sunday morning in the Weldon Methodist church. Same afternoon at Calvary church on Littleton charge and Sunday evening at Littleton. These churches in the Rocky Mount district are rendering a great service and we enjoyed our visit with them."

* * * *

I wish to express my sincere appreciation to each and every one who has contributed to the upkeep of the Methodist Orphanage. God only knows what would have become of many of us if it had not been for the many friends who have made this home possible.

I was only a small boy when I came to this home and did not realize what a wonderful home I had come to, but as the years have come and gone I now realize how fortunate I was to have had the opportunity to come to this most wonderful home. It is not every boy and girl who gets the opportunity to live in such a home as ours. On the average the boys and girls are much happier here than boys and girls on the outside. We have a right to be so because of our many recreations and teachings that we get what other boys and girls do not.

Now as I look back over the many years that I have lived here I realize how good Mr. Barnes and his workers have been to me. They have taught me discipline, helped me over the many obstacles and above all have made it a great pleasure for me to live here.

Mr. Barnes has been more than a superintendent to this home. He has been a father and a pal to every one of us. We think that he is the finest man in all the state and that his workers are the finest to be found anywhere. I now take great pleasure in thanking them most heartily for the many things they have done for us.

To the men's Wesley class of Farmville I wish to express my most sincere appreciation and gratitude for all they have done for me. It has been a pleasure to have known them in the time of my helpfulness. I know our Father above will repay them many times for their great kindness to me and the home. Once again let me thank them most heartily for all that they have done for me.

Now as I am about to leave this home, I wish to say sincerely that it has been a pleasure to have lived here with so many fine boys and girls, and I will never forget the many pleasant years we have spent together.

To every friend of the Methodist Orphanage who has helped to make this home possible, I wish to thank most sincerely, and may God bless each and every one of them.

Roger Garner.

KOCKTAIL KICKS

Bishop A. J. Moore of the Methodist Episcopal Church, South, says: "Let no one imagine that what is morally wrong can ever be made right by political action.

"Liquor has not changed its essential nature. It still consumes the substance, rots the brain and damns the souls of men and women. We expect to preach against it, and vote against it, until at last it is driven out of modern society."

Hon. Harry H. Porter, chief justice of the municipal court of Evanston, Ill., says: "I predict that when accurate and complete figures become available upon a national scale, you will find that 60 per cent or more of your highway accidents are traceable to the use of alcohol at the wrong time and place."

Legal or illegal, the drink traffic is a burden upon legitimate business. A dollar spent for booze cannot be spent for shoes. We can not forget the character of this "business." It paralyzes productive energy, retards the creation of real wealth, impairs credit and perverts desire. It is the greatest enemy of thrift, misuses capital, wastes labor, menaces the public health and order, and degrades the public morals.—The Challenge, D. Carl Yoder.

MY PRAYER

I close my eyes and try to see
If I am any good to humanity.
I tremble when I look and see
The few days I have lived for Thee.

I close my eyes and try to see
If there is really any good in me—
If there is any kind word or thought
For some sad soul I may have wrought.

I close my eyes and try to find
A way to make my children blind
To all my faults; and, can in me
Some good traits worth while see.

I close my eyes and see the end draw near
When I must leave those I love most dear.
Will I leave a sweet aroma when I pass out
To linger on and spread about?

I close my eyes and try to pray
For courage to go the rest of the way.
Forgive, dear Saviour, hold my hand,
Lest I fall ere I reach the promised land.

B. B. A.

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

In our busy lives when the many and varied tasks and experiences are taking our time and attention, we are sometimes prone to lose consciousness of the fact that some of our greatest privileges and blessings are bound up in the smaller things and that some of the most valued services which we may render in the Master's name require little effort and result in widespread and lasting good.

It is with these thoughts in mind that I would that each member of the woman's missionary societies of the North Carolina conference should ask herself these questions: (1) Do I fully realize the high privilege that is ours in having at our disposal and for our use a page in our church paper? (2) Am I contributing to the success of our woman's page by reading it and by seeing to it that any news of the great missionary enterprise which is of sufficient interest and powers of influence which may come my way shall be sent to the editor of the page?

Working together we shall be able to merit the honor and privilege which is ours in being a part of our mighty church publication and shall continue to make our page a dynamic force for good in promoting the work of bringing Christ to the world. We cannot afford to give less than our best in carrying on the work which has been so ably and so influentially led by our beloved Mrs. Plyler for so many years. I beg your co-operation and your prayers. M. E. G.

A LOVE GIFT TO THE W. M. S. N. C. CONFERENCE

A manifestation of the fruits of a major project which was undertaken by the woman's missionary society N. C. conference some years ago came recently in the form of a letter and check to Mrs. A. M. Gates.

Within the heart of Vance Thompson of Hamlet, N. C., was a burning desire to give her life to the Master's service as a medical missionary. When she set about to prepare herself for this work our women gladly and willingly gave her financial aid. When she had finished Scarritt College and medical school she met Dr. Alexander, and this meeting was destined to change the entire course of her plans and life.

Dr. Vance Thompson is now happily married to Dr. Alexander and they with their two small children are living in El Paso, Texas. She refunded the full amount of money which the women of the N. C. conference had invested in her and that her gratitude for what their interest, love and prayers have meant to her has never waned is evidenced by her recent gifts of $50 each to the conference and to Scarritt college. The money which she has given the former with the request that it be used in any way that is preferred is done so in memory of her mother, who passed away in March, 1914, and in appreciation of the kindness and courtesies shown her by our women while at Scarritt and at medical school. The amount which she has donated to Scarritt is given in memory of her mother's only brother, who was burned to death in February, 1935.

Is it ever possible to estimate the full value of the investments which we make in lives of others? This action on the part of Dr. Vance Thompson Alexander is proof of the fact that we cannot place too great an estimate upon the opportunities which are ours in giving our time, our talents and our prayers to aid others who give themselves wholly to the cause of Christ. Surely the seeds of love which have been sown in her life by the missionary minded women of the N. C. conference will have a more far-reaching effect than will ever be full known.

TRINITY AUXILIARY

The auxiliary at Trinity church on Tar River circuit has had splendid attendence at the monthly meetings since it was organized in May. We would like to pass on our ideas of how to make the programs interesting and still use the idea given in the Handbook of having them divided into three parts: Worship program, business, and missionary topics.

1. Make singing an outstanding item on each program.
2. Have a special feature each month, such as a vocal solo, a reading, or an instrumental solo.
3. Have an outside person to be on the program at least once a quarter to read a paper, or give an address. This can be a woman from another society, the pastor, or any interesting person.
4. Use an appropriate poem when possible.
5. Use the young people on the program occasionally for singing or to give a play. A missionary play should be given each quarter if possible.
6. Put as many as possible on each program not to make them over one and one-half hours long.
7. Try to get every member on some program so a few won't have all the work to do.
8. Supplement program material with current events, meditations, etc.
9. A few minutes at the end of some programs to learn new songs.
10. Get the parts distributed as soon as possible so the preparations will be thorough.

Mrs. Perry Perdue, President.

"WHAT ABOUT THE FUTURE?"

Excerpts from an address by Bishop Kern, Lake Junaluska, August, 1933:

"Faith in the missionary enterprise is tied up with an unwavering belief that the missionary enterprise is inseparably bound up with the Christian enterprise. No church is worthy who is not bound up with the missionary enterprise. The heart of Methodism is not wavering in that belief. The early church shook the world. I will not believe that this church of ours will forget that Jesus stood one day and said: 'Go ye into all the world'; that John Wesley stood one day and said, 'The world is my parish.' We in America are products of a far flung missionary line. Francis Asbury, flaming, tireless, fearless, going about on his horse preaching; Young Emory set sail for China; Young J. Young, and others. The church today has in it the same element of sacrifice. We dare not turn away from it. The people for whom Christ died and for whom he yearns."

A MODERN MACEDONIAN CITY

"Come over to Split Log and talk to my teacher," said a young rural school girl two years ago after listening to workers from Scarritt College, who spoke in a little church half a dozen miles from her home community.

"Come over to Split Log and help us. That modern Macedonian cry brought the church to Split Log, a farming section out in the hills about 20 miles from Nashville, Tenn.

The workers found here a rural community of about 20 families, numbering 100 or more souls, with a sprinkling of several denominations and no church activities of any kind. The school teacher and a few others occasionally attended church in a neighboring community, but most of the people of Split Log were as unchurched as though they lived in the interior of China.

Today, after two years, an enthusiastic interdenominational church school with 60 members meets each Sunday afternoon in the Split Log schoolhouse with the school teacher as superintendent; young people's work is thriving; preaching services are held by visiting ministers of different denominations; and a vacation Bible school is the big community event of the summer season.

And Split Log is typical of many communities in Southern Methodist territory, where statistics show 16,000,000 people unrelated to any church! To reach these multitudes of the unreached the General Conference of 1938 created a department of evangelism as a new department of the Board of Missions, with Mr. Harry Denman, lay leader of the North Alabama conference, as secretary. The department plans to devise ways and means to bring the gospel to the hundreds of Split Log communities in rural areas throughout the church.

Bishop Arthur J. Moore says: "We must not forget our history. It was the evangelistic passion that gave birth to our church and justified our existence."

Religion, you say, is "old fashioned."
How true. So is food. So is drink.
So are mothers and fathers and neighbors,
And—all things of value, I think.
True faith, understanding and kindness.
Well, these are old fashioned, too.
So thank God for old fashioned religion
In a world where so much is new.

—Bess Ayres.

"The missionary program is men and women carrying forward the unfinished work of Jesus."—Mrs. A. M. Gates.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"HITHERTO"

When our souls are much discouraged
By the roughness of the way;
And the cross we have to carry
Grows still heavier, day by day;
When some cloud that overshadows
Hides our Father's face from view,
Oh, 'tis then to remember
He has blessed us "hitherto."

Looking back the long year over,
What a varied path—and yet
All the way His hand hath led us
Past each hindrance we have met;
Given to us the pleasant places,
Cheered us all the journey through
Passing through the deepest waters,
He has blessed us "hitherto."

Surely then our souls should trust Him,
Tho' the clouds be dark o'erhead;
We've a friend that draweth closer
When our other friends have fled;
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision
How He's blessed us "hitherto."

—Selected.

NEW ORGANIZATIONS

Three new auxiliaries are reported for the Statesville district by Mrs. T. V. Goode, district secrtary. These organizations are at Creston on the Creston charge; Jones Memorial (South Iredell charge), and McKendree (South Iredell charge). We are sorry that we do not have the officers of these new societies to whom we extend our greetings and best wishes.

NEW AUXILIARY ON MARION DISTRICT

The woman's missionary society at Cedar Valley church on the Dudley Shoals circuit has been recently organized with Mrs. C. W. Mickman as president. This organization was effected on June 25 by Mrs. A. N. Todd, Mrs. H. W. Courtney, Mrs. W. H. Myers and Mrs. W. E. Pitts of First church, Lenoir, and adopted as "the little sister" of the woman's missionary society of First church. We congratulate these interested women and extend to them our best wishes for a live, wide-awake organization and feel sure the spirit of fellowship existing between the two organizations will mean much to both.

TWO MARRIAGES OF INTEREST

A marriage of much interest to friends in the state, is that of Miss Kate Dunn of Scotland Neck and James Harvey Weaver of Wake Forest, which took place on Tuesday, August 16, at 5 o'clock in the Baptist church of Scotland Neck, with Dr. C. C. Weaver, father of the groom, officiating. Another marriage in the family of Dr. and Mrs. Weaver recently solemnized was that of Miss Jane Grey Irby of Blackstone, Va., and Charles Clinton Weaver of Winston-Salem, in the Episcopal church of Blackstone, June 25, with the bride's pastor and Dr. C. C. Weaver as officiants. Our congratulations and best wishes are extended to each of these couples.

MESSAGE FROM CONFERENCE SUPERINTENDENT OF STUDY

Mrs. J. W. Payne of Waxhaw, conference superintendent of study, writes us that plans are being perfected for the coaching days for study leaders to be held within the near future, possibly in September, dates to be announced later. These gatherings for the district's representatives will be held in Asheville, Charlotte and Winston-Salem, and realizing the value and the importance of these meetings to those interested in the study of missions, we are urging our district women to be ready to avail themselves of the opportunity to attend the meeting in which their district will have a part. Mrs. Payne states that the book for Council credit for the fall study of home missions is "The American City and Its Church" by Kincheloe, with the following books as supplementary material; "City Man" by Charles Hatch Sears; "Urban Scene" by Marguerite Harmon Bro; "My Community, My Church and Me" by Wilbur Hallenbeck, and "City, Shadows" by Robert W. Searle.

Adequate supplementary materials must be used with the book "The American City and Its Church" by classes applying for special Council recognition is a Council requirement for this study.

We hope that these meetings may be well attended, for we are sure that much that is inspiring and helpful as well as informing will be available.

There is no joy in the human heart that equals the knowledge that one is helping God in his work of winning the world for himself. The following lines from a column in the Charlotte Observer give expression to this thought:

"If I have planted hope today in any
hopeless heart,
If someone's load has lighter grown
because I did my part,
If haply I have caused a laugh that
chased tears away,
And if tonight my name be named
where someone kneels to pray—
I claim my day has been well spent—
Not lived in vain, and am content.

If cup or crust or covering has been
dispensed by me,
If I have helped the weak to stand
Or warmly clasped some angry hand
In friendship it may be,
Or if some lonely little child
Has known my comradeship and
smiled;
Then, humble though I be, I know
I have been helping God, and so
Serene I claim my nightly rest
Just glad that I have done my best."

JEHOVAH RULES THE NATIONS

Jehovah rules the nations! What a challenging thought in these dark days for the nations of the world! In every land there is greed and crime, in many lands there is aggression and war. How far we seem from Jehovah's message on that night when his Son was born, "Peace on earth and good will toward men." In spite of all these deplorable conditions Jehovah does rule the nations; the balance of power is in his hands. There is another aspect in which Jehovah rules the nations. All the created of the world are his children. It is his plan that all shall come to a knowledge of him and be ruled according to his word.

The task to take his word has been committed to the church and "thousands at his bidding speed and post o'er land and ocean without rest." In the message that these thousands carry is our confidence that Jehovah will rule the nations as he planned and purposed before the foundation of the world.

"This is my Father's world;
O let me ne'er forget
That though the wrong seems oft so
strong,
God is Ruler yet."
—From Guide Book of W. M. Society
of M. P. Church.

GOD'S CARE

"I need oil," said a monk, and planted an olive tree. "Lord," he prayed, "this tree needs rain that its roots and branches may drink and spread out. Send a shower." And the Lord did so.

"Lord," continued the monk, "my tree needs sunshine." And the sun shone, gilding the dripping clouds.

"Now, Lord, frost that its wood may become harder." And behold, soon the tree was glittering with hoar frost. But at the hour of the Angelus the little tree died.

Then the monk went to the cell of another to whom he told his strange experience. The latter said: "I also have planted a tree and it is doing very well. But I gave over my tree to the care of God. He who made it knows better than I what it needs. I prayed, 'Lord, send what the tree needs of storm and sunshine, of rain and frost. Thou hast made it and can take best care of it.'"

BIBLE STUDY IN ASHEVILLE CHURCH

The woman's missionary society of Central church, Asheville, has recently enjoyed a study of "Songs in the Night," a series of studies from Isaiah, by Miss Mary DeBardeleben. Mrs. Katherine Mann of the business woman's circle of the church was the teacher and the lessons proved of exceptional interest and value. Two studies were given each week for three weeks and were enjoyed by those who were present.

Religion is neither morality nor worship; it is the relation which binds a soul to God ,of which morality is a symptom, and worship is an exercise. —Liddon.

Argument makes three enemies to one friend.—Proverb.

Sunday School Lesson

AUGUST 28

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Eli: Responsibility for Others

Scripture—1 Sam. 2:12 to 4:18

Religion was at a low ebb in the time of Eli, for, while he was a kind, well-meaning old man, his vile sons, Hophni and Phineas, were in practical control of the sanctuary of Israel, and he did not have enough religious passion to restrain them. It was the old story repeated a thousand times through the ages, of a father allowing his natural affection for his own offspring to blind him to the fact that they are utterly unfit to inherit his responsibilities. To go to the temple in Eli's day was to go into temptation.

Prophetic Warning

Eli was not without warning of what would happen if things went on as they were, just as this age and our country are not without repeated warnings from their prophets. First the unnamed man of God was sent with a stern message from the Most High, and then little Samuel was commissioned by God to utter the same warning.

But old Eli had reached that stage where men hear the word of God and piously admit its truth, but do nothing about it. He was in the condition of thousands of church members who next Sunday will listen to the sermon and approve it, but go on during the coming week in exactly the same old fashion.

But God has two kinds of messengers to proclaim his word: his prophets and the Philistines. First come the prophets; and then, if they are not heeded, come the Philistines (1 Kings 19:15-18; Isaiah 10:5-6). People who have never heard and rejected the truth are more vigorous than a people whose ideals have evaporated. If the salt have lost its savor, it is thenceforth good for nothing.

So the Philistines came up against Israel, and the Philistines prevailed. Then, as is so often the case, there was a turning to religion, and Israel sent for the ark of the covenant to come among them and act as a kind of mascot.

Guardianship of Relics

When the ark arrived in the camp the people shouted with a great shout. It was a regular revival meeting, but God was not at all impressed. And so when the Philistines attacked again, Israel was not delivered, the ark was captured, and its guardians slain. When shall we ever learn that the Lord is not particularly interested in sacred relics or institutions when they have ceased to be sacraments challenging the people to hold bravely to the noble ideals of their ancestors?

We can but pity the old priest sitting by the roadside with fluttering heart waiting for the news from the battle. He first heard the cry of lamentation in the village, and then was told by the messengers that Israel had been defeated, his two sons slain, and the ark of the Lord taken.

When he heard of the capture of the ark of the Lord it was too much for him, and he fell over and broke his neck. To Eli the taking of the ark was the supreme calamity, but in reality it was not. He had been putting the emphasis in the wrong place. The supreme calamity was that the men who had been guardians of the ark knew not the Lord. Spiritual religion had no meaning to them whatever.

When Eli's daughter-in-law, the wife of Phineas, heard that the ark of the Lord was taken, and her father-in-law and her husband were dead, she gave birth to her child, and as she died she called him Icabod, which means "No glory," for, said she, "The glory is departed from Israel." That is the worst result of national sin. It inflicts its penalty upon the next generation, and brings little children into the world to face the tragic results of the sins of the fathers.

What is the application of this story to our own day? The first thing that needs to be said is that this is, beyond all doubt, an age of parental Elis. We have so reacted from the somewhat stern method of a former generation with youth that now, while deprecating the excesses of our young people, we mildly reprove them and do nothing about it. Parents do not love their offspring enough to come to any decided issues with them.

Anyone who has spent his life in the teaching profession knows what a tragis problem young people present who have come from homes where they have been allowed to do as they please from childhood up. We have a habit of condemning the rising generation, not realizing that to do so is the sternest condemnation upon ourselves.

Strenuous righteousness must take the place of sentimentality, and real love must be substituted for immoral good humor. But it is not merely in the home that kindly good humor may be at all times the worst kind of immortality. It is also true in the church and the state.

Jesus was the supreme incarnation of tenderness and sympathy, but he made a whip of cords and, white with holy anger, drove out the money changers who were playing the same old game as Hophni and Phineas in the temple of his day. "Let love be without hypocrisy," said Paul; and then he proceeded to characterize love without hypocrisy by adding, "Abhor that which is evil, cleave to that which is good."

Love that is not sacrificial enough to use at times the surgeon's knife is sentimentality, the devil's counterfeit for love. To put a poultice on the cancer that needs an immediate operation spares the feelings of the patient, but leaves him to die.

What startling illustrations we have had in our own day that God cannot be counted on to protect sacred relics and institutions which have lost loyalty to truth and righteousness. The glorious sanctuaries of Russia have been defiled, and the Russian church as an institution has been largely destroyed.

Continued on page 23

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Children's Storyland



FLOWER GUESTS

By Anne Murry Movius

"Don't forget to come to my party tomorrow," smiled the Red Rose, nodding her beautiful head at the flowers in the garden, who all look at her as their queen.

"Why, Queen Rose, do you intend to invite all the common flowers, too?" asked the Hollyhock sisters, craning their long necks over the fence.

"I don't know any common flowers, and they are all my friends, dear Hollyhocks, and you be sure to come early, too," answered Queen Rose.

"But Sunflower is such a common flower, and we saw her nodding her head as if she too would attend the party. Now, of course, our family came from Jerusalem and was introduced into Europe by knights of the crusade who carried the tiny black seeds to plant, very carefully, for they were precious." And the Hollyhock sisters preened themselves and tossed their gay bonnets proudly.

"Sunflower has a family history also," said Queen Rose. "They are natives of Peru, South America, and there it was the name of 'sunflower' was given them because of their bright color, like the golden rays of the sun."

"A flower party will be so lovely," spoke up the Iris, "and we are happy that we too have a family history and Japan claims us among some of its blooms, although ancient knights are said to have borne an engraved iris on their scepters. It was told that the three petals signified wisdom, freedom, and valor. The flowers alone mean 'power,' and we have been called the 'flower of the Sphinx.'"

"How many wonderful things about all the flowers that I never heard before!" cried the Daffodil. "And now I will tell that we came from Peru, and were very popular there, too."

"And we," spoke up the Narcissus, "are called the 'good luck flower' by the Chinese, for China was our first home. There is a beautiful legend in the family. Narcissus was loved by Echo, who ran away. Narcissus fell into the water, and only a flower was found afterward; and Echo mourned for him."

"This is so delightful," smiled the Rose. "And now I must tell you how the rose became red, because once we were all white."

Queen Rose told of the student who longed for a red rose for his sweetheart, and of the nightingale who offered to help him, bringing its tender breast against the thorn of a white rose and staining it with its life-blood. "Ever after there have been red roses," said the Rose, "although the lady for whom the sacrifice was made did not wear the student's gift because it did not quite suit her, and the poor nightingale died—would you say in vain?"

"That was very sad, of course, but what should we do without red roses?" all the flowers cried.

Low in the grass, Pink Clover had been listening. Now very modestly she told that her great-grandmothers, the peas and beans, had said that many lovely relatives were theirs—sweet peas, and locust blossoms, too.

"My family was very popular in Scotland," said little Bluebell, softly ringing her bells, "and then we were brought over the seas and planted in many gardens of memory for those people who came from Scotland."

Not a word had been heard from Lily, who stood so proud and tall. The Hollyhock sisters craned their necks more than ever to ask her about the kith and kin.

Lily was well-mannered, so she answered them very sweetly. "I know that the hyacinths and tulips are cousins of mine," she said, "and it may surprise you to hear that another member of the family is the onion."

Some of the flowers seemed to rustle in the wind, and the Hollyhock sisters forgot to say a word.

Red Rose thanked Lily and praised her for being both brave and beautiful.

The curious Hollyhock sisters now asked Honeysuckle to say something too. Honeysuckle blew a sweet breath over the fence at them and shook her pretty bells or cups. "The trailing arbutus is one of our family, as are also the cranberry and the huckleberry. There are more, but I do not recall them all," and Honeysuckle turned her attention to the bees who had come to gather honey from her store.

"Now it is time the Poppy told us about her family," cried the flowers.

Little gay Poppy responded to the request with "Perhaps you know that the bleeding heart is a relative of mine and Dutchman's-breeches too, and of course we Poppies have been made famous in poem and song."

Every flower bowed its head, remembering "In Flanders Fields."

"We are called the 'Frenchman's darling,'" said the Mignonette. "At first we came from North Africa, but it is such a long story I will tell it another time."

"Violets have more than one common name." It was a tiny blue flower speaking. "Our very technical name is 'viola tricolor,' and this flower is the great-grandmother of the pansies we have today. Then there are heartsease and johnny-jump-ups, too; forget-me-nots are also cousins of mine, and they too have a very lengthy name. I once heard that Shakespeare called pansies the 'western flower' and credited them with having virtue as a love potion," added the Violet.

Nasturtium had not spoken until now, when she said, "Our name means 'nose-twisting' flower because of the odor, and we are quite popular."

"Rosemary is for remembrance and means 'dew of the sea,'" said that sweet little plant.

"Sweet Marjoram means "joy of the mountain,' and that is all I know about us."

"Snow-on-the-Mountain is of the spurge family. The poinsetta is a very near relative of ours. As you may know, that plant received its name from a Greek physician."

"I think that is all we have in the garden just now," said Queen Rose, "and it is all very interesting. I feel better acquainted with every one now."

The next day all the distinguished guests came to the party so well acquainted with each other that it was a joy to associate together.

The Hollyhock sisters were still talking down by the fence long after the moon came up and all the other flowers had closed their eyes.

"It was a happy party, after all," they told each other. "Queen Rose does not like us to say there are any common flowers," continued one of the sisters, "yet I do think that our family"—but here her gay bonnet dropped lower and lower, and soon both sisters were fast asleep and dreaming about the lovely hours they had spent with the other flowers in the garden.

The frogs croaked and night birds sang softly, while the young moon looked down and spread a silver robe over the flowers and the night wind hushed them all to rest with its lullaby.—Zions Herald.

THE NEVER-FAILING FRIEND

Our God is an eternal Christ,
  Unchangeable, unchanged;
His love is still as warm and true
  As when life common ways he ranged
Beneath the Syrian blue.

Our God is an eternal Christ,
  And Christ is God's own Love;
He suffered death upon the tree,
  Love's immortality to prove
To every man and me.

Our God is an eternal Christ,
  All tender, wise and true;
As once he was to those of old,
  So is he now to me and you
Till all the tale is told.

As Christ was then, so God is now,
  The never-failing friend:
Put all your trust in him, and he
  Will bear you safe till Time shall end
In Love's eternity.

—John Oxenham.

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Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Chowan, Center Hill, 11 4
Hertford, night 4
Williamston, Holly Springs, 11 and 2 8
Gates, Zion, 11 11
Edenton, night 11
Stumpy Point-Dare, Stumpy Point, 11 18
Wanchese, night 18
Manteo, night 23
Kinnakeet, Avon, 11 25
Hatteras, night 25

October

South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 5
Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September

Ocracoke-Portsmouth, Ocracoke, 7:30 7
Atlantic, Cedar Island, 11 10
Straits-Harlowe, Harlowe, 11 11
Newport, Newport, 3 11
Beaufort, Beaufort, 7:30 11
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Oxford Ct., Gray Rock, 11 27
Princeton, Fellowship, 11 28
Lillington, Pleasant Plains, 3:30 28
Louisburg, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Wilson, 8 6
Bethel, 8 11
Rocky Mount, First Church, 8 13
Rocky Mount, Marvin, 8 14
Weldon, 11 18
Farmville, 8 18

October

Robersonville, Stokes, 11 2
Tarboro, 8 2
Clark Street, 8 3
Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTyeire, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Maysville, Tabernacle (home coming), 11 4
Swansboro, Swansboro, night 4
Jacksonville-Richlands, Jacksonville, night 11
District conference at Carver's Creek church on highway 28, midway between Elizabethtown and Wilmington, 9:30 a. m.) Bishop Clare Purcell will be present) 16
Garland, Garland, 11 18
Bladen, Windsor, night 18
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October

Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night...17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August

Burnsville, Burnsville, 11 28
Weaverville Station, 8 28
Asbury Memorial, Asheville, 8 31

September

Spruce Pine, Spruce Pine, 11 4
Bald Creek, Elk Shoals, 3 4
Hillside Street, Asheville, 8 7
Sandy, Western Chapel, 11 11
Leicester, Grace, 2:30 11
Flat Rock, Flat Rock, 5 11
Candler, Laurel Hill (Qr. Conf.), 11 17
Candler, Pleasant Hill, 11 18
Fletcher-Mills River, Avery's Creek, 3 18
Hendersonville, 8 18
Haywood Street, Asheville, 8 21
Asheville Ct., Elk Mountain, 11 25
Acton, Oak Hill, 3 25
Saluda-Tryon, Tryon, 8 25
Biltmore, 8 28

October

Marshall, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

August

Rural Trinity, 8 26
Weddington, Union, 11 28
Monroe Ct., Unionville, 6:30 28

September

Peachland, Hopewell, 11 4
Marshville, Gilboa, 3 4
Morven, Morven, 8 4
Big Springs, 8 5
Wesley Heights, 8 6
Belmont Park, 8 7
Dorita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9
Felkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Lincolnton, First Church, 11 28
Roger City, night 28

September

Shelby, Lafayette St., 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

August

Pleasant Garden, Bethlehem, 11 28

September

Stokesdale, Mt. Zion, 11 4
Madison, 3 4
Summerfield-Morehead, 7:30 4
Battle Ground Road, Bethel, 7:30 7
Calvary, 7:30 8
Draper, 11 11
Leaksville, 3 11
Spray, 7:30 11
Jamestown-Oakdale, Jamestown, 7:30 12
Highlands, 7:30 13
Centenary, 7:30 15
Ruffin, Ruffin, 11 18
Reidsville, Main St., 7:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
Oak View, 7:30 21
West Greensboro, Muirs Chapel, 7:30 22
Reidsville Ct., Salem, 11 24
Coleridge, Concord, 11 25
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Bessemer, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29

October

Main St., High Point, 11 2
Randolph, Mt. Vernon, 3 2
Trinity, Trinity, 7:30 2
Glenwood, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Asheboro, First Church, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Lincolnton, First Church, 11 28
Roger City, night 28

September

Shelby, Lafayette Street, 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4

Lowell, Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord; 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

August

Dudley Shoals-Hudson, Colliers, 11 28
Watauga Ct., Mabel, 3 28
Boone, night 28

September

Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

August

Mocksville, 11 28
Cooleemee, 7:30 28

September

Rocky Ridge, 11 4
China Grove, 3 4
Woodleaf, Gays Chapel, 7:30 4
Norwood Ct., 11 10
Mt. Olivet, 11 11
Advance, 3 11
Farmington, Bethlehem, 7:30 11
East Spencer, 7:30 14
Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August

Todd, Pine Swamp, 11 27
Bald Creek Camp Meeting, 11 28
Jonesville, Jonesville, 3 28
Elkin, night 28

September

Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Maiden, Maiden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

August

Waynesville, 11 28
Highlands, Highlands, night 28

September

Robbinsville, Robbinsville, 11 4
Bryson City, night 4
Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Fines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

August

Lexington, First Church, 11 28
Thomasville, Trinity-Bethel, Trinity, 7:30 28

September

Centenary, 11 4
Mt. Airy, Rockford St., 7:30 4

W. N. C. BOARD OF EDUCATION
Continued from page 15

moved from the second floor to the room formerly called "the day students' room."

Changes in Odell

Showing no favoritism to the liberal arts department, the college is also making great headway with improvements in Odell Memorial music building. A new electric organ is replacing the old one that was in the chapel, thus giving the college three practice organs. Two new pianos have also been added to the equipment.

Town students this year will find more commodious quarters in their new rooms in Odell. The large room adjacent to the Emerson society hall on the ground floor and formerly used as a costume laboratory is being redecorated for a day students' living room. A cloak room and bath room adjoining the large room are also being made available for day student use.

A portion of the building west of the Emerson hall which has never been finished is being completed for various uses.

Clean-Up Started

Miss Margaret Scarborough, supervisor of buildings, has had her staff of maids and janitors hustling for several days washing windows and waxing floors to have everything spick and span to receive the students whose advance reservation of rooms shows a 15 per cent gain over the number registered at the opening of school last year.

CHILDRDEN'S HOME
(Continued from page 16)

master of ceremonies, G. W. Yokeley secured the melons and J. E. Kenerly, with his hand-saw, directed the cutting. R. E. Carmichael, for fifty-eight years a Winston-Salem newspaper writer, and a number of other visitors were present. While our family continues to grow larger the senior Wesley class grows smaller, the men's Bible class of Centenary having enrolled most of the men of our congregation. However, the senior Wesley class gave us assurance that as long as any of them live there would be an annual watermelon slicing at the Children's Home. Long live these fine fellows and may their shadow never grow less.

SUNDAY SCHOOL LESSON
(Continued from page 20)

Its priests have been sent begging for a chance to earn a morsel of bread, just as the old prophet predicted concerning the descendants of Eli.

The reason, of course, is that the Russian priesthood failed to convince the masses that they were the brave defenders of the pure worship of God and the rights of the people.—Northern Advocates.

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In Memoriam

McPHERSON—William Wiley McPherson, son of the late Wiley and Lydia McPherson, was born near South Mills, September 11, 1871, and passed to his eternal reward July 12th.

Uncle Wiley never married. For the past several years he had made his home with his sister, Mrs. Clara Jacobs.

He was very interested and active in the church he loved so much, being a trustee for many years, and had taught the same Sunday school class for thirty-seven years.

One brother and one sister, C. C. McPherson and Mrs. Clara Jacobs, are left.

From the number of people who gathered for the service, and the fine tribute to him by Rev. J. M. Whitson in a brief remark, we feel sure that truly a good man has gone from us.

E. W. Downum, P. C.

MOTTE—Leon Louis Motte, a prominent attorney of Wilmington, passed to his reward after a short illness, on December 17, 1937, at the age of fifty-eight. He is survived by his widow, who was formerly Miss Lucy May Pierce; three brothers—C. E. Motte, of Charlotte; R. S. Motte, of Louisville, Ky.; and C. W. Motte, of Columbia, S. C., and many other relatives and friends. He had been a member of Fifth Avenue Methodist church most of his life, and for ten years was the very efficient teacher of the Men's Bible class. His funeral service was conducted at the home by his pastor, John Cline, assisted by Reverend Edwin Keever, and was attended by a large group of friends who feel his temporary absence from their midst. He was a kind-hearted friend of humanity and a believer in God.

John Cline.

ELLIS—Louis Oscar Ellis passed from earth to his Father in Heaven on May 3, 1938, at the age of sixty. He is survived by his widow, who was formerly Miss Mamie Batson; two daughters—Mrs. Lolita Webb, of Maxton, and Mrs. Edith Wyrick, of Charlotte; two sons—L. O. Ellis, Jr., and Jack Hutaff Ellis, of Wilmington; also one brother—A. G. Ellis, of Norfolk, Va. One son, Kenneth Gray Ellis, preceded him to the eternal world eight years ago. Mr. Ellis had been a member of Fifth Avenue Methodist church for many years. He was a kind man who stood for righteousness and sobriety. He held strong principles of living, and lived a clean life. His funeral service was conducted at the home by his pastor, John Cline, assisted by his presiding elder, W. A. Cade. He had many friends, and was true to them.

John Cline.

LANDEN—Mrs. Annie Marshburn Landen passed to her heavenly home on August 11, 1938, at the age of 86. Her husband, T. G. Landen, passed on several years ago. She leaves two children, Mrs. Porter Wagstaff and L. T. Landen, both of Wilmington, and three grandchildren. She was the last member of a family of seven, children of the late James Marshburn and Anne Padrick Marshburn. She had been a member of Fifth Avenue Methodist church more than 40 years. She loved her church, her Saviour, and all humanity. She was one of the gentlest, most faithful and most beloved Christian women the pastor ever knew. She attended all the services, including the mid-week prayer service, which she dearly enjoyed. Her influence will never die. A large congregation of friends and loved ones attended the funeral service, held in the church, and followed her body to the cemetery with reverent worshipful spirit. It will be wonderful to see her again in the eternal morning! John Cline.

RESOLUTIONS OF RESPECT

Whereas, we, the members of the Lydia Yates Bible class, honor the memory of our beloved Aunt Carrie Hodges, whose life has been so full of service to humanity; and

Whereas, when the old die, after a long life of usefulness and when the harvest has been gathered and the mellowed fruitage garnered and with them all is well, we bow in humble submission to the Father's will. Be it resolved:

That these thoughts have been suggested by the passing of our beloved "Aunt Carrie," as she was best known by all that knew her.

For 87 years her life sweetened the bitter waters of earth, but on April 20, 1938, she slipped away to be forever with her Lord. Her influence will not die, but will live on in the hearts of those with whom she was associated. Practically her life was spent in doing work for the Master. She loved her church and was a consecrated member of the Lydia Yates Bible class and the missionary society of Grace Methodist church. Generous to a fault, giving liberally of her meager allowance whenever she could benefit the work of the church or help some one less fortunate than herslf. All that life can leave to the world when death smooths the eyelids in dreamless sleep is the record made.

The worth of humanity is measured in terms of sympathy and thoughtfulness, of deeds of mercy and pure benevolence. It is in this spirit that we love to remember our departed "Aunt Carrie." We believe that—

Like weary and worn out children
That sigh for the daylight's close,
He knows that they often are longing
For home and its sweet repose;
So He calls them in from their labors
As the shadows around them creep.
And silently watching over them
He giveth His loved ones sleep.

Be it resolved, that a copy of these resolutions be spread upon the pages of our record book, and a copy each sent to her two nieces, Mrs. Lucy Simpson and Mrs. Emma Jones and her two sons, Sonny and Dick Jones.

Isabel R. Bailey,
Mrs. Lillie Clowe.
Mrs. R. N. Thompson,

RESOLUTIONS OF RESPECT

The members of the missionary society of Broadway Methodist church wish to pay tribute to the memory of Mrs. J. A. Ragland, who passed to her reward July 5, 1938. Her beautiful life, spent in unselfish service to her home, her friends, and her church will ever be a benediction to those who remember her. Therefore be it resolved:

First, That we bow in humble submission to the will of an all-wise and loving Father.

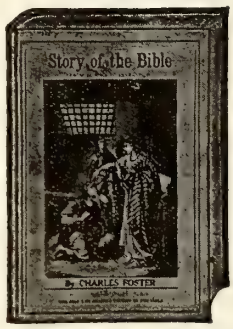
Second, That we extend our deepest sympathy to her loved ones and commend to the care and comfort of a loving heavenly Father.

Third, That a copy of these resolutions be placed in the minutes of the auxiliary, a copy sent to the local papers and the North Carolina Christian Advocate, and a copy be sent to the husband.

Mrs. Winfred Shaw,
Mrs. S. H. Rosser.

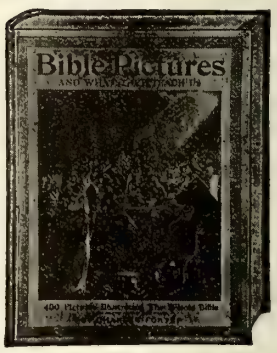
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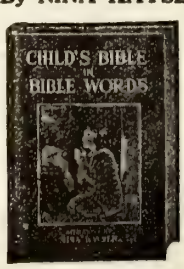


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Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 1, 1 Number 35

Is This a Good World?

By BISHOP EDWIN D. MOUZON

THE doctrine of Divine providence does not mean that whatever is, is best. It does not mean that whatever circumstances a man may find himself in are the best possible for that man. God has made us free agents and through our own sins and the sins of others many things come upon us that God never intended—sorrows and afflictions from which God would have spared us, if only we had not stood in God's way. Many things happen that are not only not the best possible, but, one might almost say, the very worst possible. It is conceivable that God might have made a world without sin and sorrow. Bright stars, mountains and valleys, oceans and rivers, flowers and birds: God might have made them all without any moral evil in the world. This is at least conceivable. But there are things fairer by far than these, and infinitely more precious—namely things which have to do with moral character—self-control, patience, gentleness, pity, self-sacrifice, aspiration, faith, hope, love. And for these to exist at all, God had to make the world as it is. Unless sin and sorrow be possible, moral character is forever impossible. In a mechanical universe there can be no moral character; in a world of fixed fate there can never be any such thing as virtue. Men must be freely broken away from goodness. Sorrow is the black shadow of sin; and if sin were not possible in this world, righteousness would be forever impossible. Only in a free world can character grow. Of one thing, however, we may be sure: When God assumed the responsibility of making such a world he knew that in the long run it was infinitely better to make it than not to make it, and that in the end he would be able to say, as he said at the beginning, It is good.

A CROSS-SECTION OF THE DEVOTIONAL THOUGHT OF THE WORLD

The Upper Room

OCTOBER
NOVEMBER
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WHY I WANT TO SEE AN INCREASE IN CHURCH SCHOOL ENROLLMENT AND ATTENDANCE IN MY ANNUAL CONFERENCES

By Bishop W. W. Peele

It is well nigh impossible to over estimate the importance of an increased attendance upon the church school. It is necessary to the carrying out of the mission and to the growth of the church. The church has something to offer people—something that is essential to life. This can best be given to those who become identified with some group within the church and show enough interest to attend upon the services of the church. This is usually the first step toward church loyalty. For the good of those who are not now reached, it is most important that we put forth every legitimate effort to reach them and thus to increase the attendance upon our church school.

A large attendance also helps the school itself. We are inclined at times to deny the fact, but it is true, nevertheless, that a helpful school depends to no small extent upon a large attendance rather than a few people scattered here and there over the building. In our hearts we know this is true. Nothing buoys up a teacher's spirit and the spirit of a class more than a good attendance. We all like to be one of many in our work and activities. When the attendance upon the church school is such as to give the impression that the entire community is interested and that this is something that has the support of the entire community, it makes a tremendously greater effect. As others seek to know the truth, it becomes easier to enter into the search ourselves. The whole effect is cumulative. The church school then becomes something in which the entire community is interested.

On the other hand, when the attendance upon the church school is low, and we find very few there, our purpose in coming is frustrated to begin with. Instead of others being present to strengthen and encourage our faith, they are denying our faith by their absence. This makes it more difficult to sustain the faith which we now have. Everything moves with effort. The impression finds its way into our lives that it would not have mattered much had we stayed at home. Everything that is done and said is without the feeling of a community attitude toward life. It seems to represent only the attitude of a few. The teacher is a lone man talking only to a few representatives of the community. The effort is not that of buoyancy but of a burden. The very lack of a community interest tends to defeat the very purpose of the school. So, for the sake of those who are faithful in their attendance upon the church school, the number present should be sufficient to strengthen their faith by a feeling that the hopes and ideals of the community are represented there. A large attendance enriches the total impact of our work upon the community.

HOME COMING AND DEDICATION FAIRVIEW METHODIST CHURCH

Friday, September 9, the congregation of the Methodist church at Mount Mourne will celebrate home coming with a picnic supper to be served on the church lawn at 6 p. m. Bishop Clare Purcell will be present along with many former pastors and friends of the church. After the picnic supper has been served Bishop Purcell will deliver the dedicatory sermon, at which time the new brick veneered church will be dedicated.

Rev. Ralph B. Shumaker, the present pastor, has been on the work for three years. He has served both Fairview and the Davidson church. Rev. John W. Hoyle, the presiding elder of the Statesville district, will have an important part in the service.

"If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere."—Beecher.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 1, 1938 Number 35

Citizens of Orange, Ponder the Plea of Gov. Clyde R. Hoey



Governor Clyde R. Hoey

I AM vitally interested as a citizen in the elections to be held in various counties of the state on the question of opening liquor stores, and especially the one to be held in Durham county, the home of Duke University and in such close proximity to the University of North Carolina. Certainly no citizen of the state will feel that the opening of these stores will be helpful to the student body of these great institutions, and the parents of the students will be more apprehensive for the security and well-being of their sons and daughters.

I do not believe that the liquor problem can be solved by legalizing the sale of alcoholic beverages. If liquor is an evil, as is freely admitted on every hand, then any effort to clothe it with respectability and set it up as a county agency, must result in greatly increasing its consumption and multiplying the ill effects flowing from its use.

The revenue or profit argument is not impressive. Nearly ten dollars is sent out of the state to buy liquor for every dollar net in revenue received from its sale. It is bad economics as well as bad morals. If raising revenue is the chief concern of government the licensing of other vices would be just as defensible and would produce more profit. If we are to submerge our moral conscience much m o n e y could be raised by legalizing lotteries and gambling devices generally, and surely we would not countenance such a policy.

Neither the state of North Carolina nor any of its counties are so poor that profits from the sale of liquor are essential for the operation of its governmental agencies. The danger is that the desire for revenue will obscure our vision so that we shall not see clearly the destructive effect of these liquor stores. In my judgment any county legalizing the sale of liquor for ten years will suffer such deterioration in its citizenship and such wreckage in the character of its young men that the profits derived will pale into insignificance in comparison with the havoc wrought.

The people of North Carolina can stem the tide of liquor sentiment by a sane and aggressive fight for temperance and the opportunity is now afforded for vigorous educational work.

The defeat of liquor stores in the elections soon to be held would be most wholesome and beneficial to the whole state.

Clyde R. Hoey,
Governor of North Carolina.

Defeat of liquor stores in Orange is the issue on September 7.—Ed.

The Outstanding Need of Methodism

IN the coming of the long looked for union of our American Methodism, the outstanding need is stress upon two of the distinctive doctrines of Methodism from the first, namely: assurance and holiness. That God saves every man and saves man from every sin enabled the Wesleyans to stir England. To make effective Methodism in our day we must have more certainty and more holiness of heart and life. This testimony will make for unity and enable us to win over sin and unrighteousness. As we proclaim the direct witness of the spirit and also the power of God to save man from all sin something unusual will happen. This Methodist testimony was back of the Wesleyan revival and it will continue the Methodist revival in America with the union of our three Methodisms. Humanism, rationalism, social morality and all such will sink us, but an evangelical revival will save us.

Evangelical theology can be lived and preached and sung. It roots itself in experience and works itself out in personal relationships. In the golden days of camp meeting glories in America the old circuit rider had preached one of his great evangelical sermons; this was followed by prayers and songs and exhortations and shoutings. The waves of religious fervor rolled out over the multitudes until "Uncle Joe," the good old colored man who kept the camp, joined in the general rejoicing. Whereupon the old preacher cried aloud, "That's right, Uncle Joe, when you get to heaven you will be just as white as any of us." This added to the exultation, as the old colored brother shouted, "Bless de Lord, I feels de white a-comin' now."

This plain man of simple faith in the forests of America was dreadfully conscious of God as a power in his own life. He had come into fellowship with Abraham building his altar under the stars, and with Jacob having naught but a stone for a pillow as the angels ran up and down the ladder of the skies. Moses walking with unsandaled feet as the bush flamed and burned on the desert horizon, or Isaiah awed amid the glories of the temple, were not more sure of God. To him God was a presence, God was a power, God was an experience.

Experience brings us to the core of personality and has to do with the whole field of personal relationships. This is the very essence of our Christianity. Dogmas and creeds gain a place whenever men begin to think about religion; forms of worship develop whenever religious life externalizes itself; and institutions take shape with the years; but these are not the inner core of religious life. Place and time and externals count for little. It is not in this mountain or in that. The living fountain within counts. Though marred and broken was the life touched by the weary Messenger who sat on the curb of the wayside well, she knew the potency of the personal touch, and went away saying, "He told me all that ever I did." The past lived again; her soul was stirred to its deepest depths. With the personal touch a new life began.

A theology that roots itself in experience and works itself out in personal relationships is of universal appeal. It is sufficiently individualistic to touch the inmost core of every life and universal enough to sweep the limits of all personal being. It is the flower in the crannied wall over and over again.

Future of the Conference Organ

THE adjustments to come with Methodist union occasion no little apprehension in all of our church in these southern parallels as to the fate of the conference papers, some of which have been in existence for a century. Ten of these have been issued for fifty years or more. The average life of these papers is close on to seventy-five years. They have done a much needed work and thousands have become wonderfully devoted to those names familiar from childhood. Some await with apprehension the action of the Organizing Conference.

The North has few such traditions. For the papers in the Methodist Episcopal Church have been confined to regions or areas much larger than one or two annual conferences. So the fear of many in the land of the conference organ is that these cherished enterprises will be wiped out or else be left to perish for want of support. They insist that these journals be not disturbed. Of course, certain adjustments will come. We trust all of them will be to fine advantage.

We would like to say once more that no action has been taken by any of the committees that are at work in preparation for the Organizing Conference. Sub-committees have been appointed to make report later and suggestions

made, but all this work is wholly tentative. Rumors many get afloat, but let no one conclude that these count for anything more than rumors. In most cases, doubtless, there are certain suggestions back of these but no final action.

This apprehension about the conference papers is one close to us of the South though of little concern in the North. But we are quite sure that every consideration will be given to the future of all our papers by the committees to whom this is committed.

For the information of some who have not given attention to the publishing interests of Methodism we are giving on another page a brief account of the origin and development of our church papers, especially of the conference organ. The development of our church press should be both interesting and informing as we approach Methodist union. The readers of the church papers certainly should know something of this interesting story.

A Perfect Young Fool

THE story of the young man in a far land in want at the end of the trail exhibits the fate of a young fool who has walked in fine abandon the road to the far country. This story never loses its interest because it is the tale of the soul's flight from God. First, there is a temporizing with the resources of life, this to be followed by the consequences sure to follow. He sets off from home with nothing of his own making, ready to scatter with a lavish hand the bequest of the years. He could use nothing of his own making for all was a gift from a loving father. Just so we all start with nothing of our own making and often with little concern as to what use we are going to make of it.

This boy was in want and desperately homesick, so he began to take counsel with his better self as he thought in terms of his father. He returned home not to get but to give. As a hired servant he returned with a homesick soul. No temporizing now with the possessions which come as a gift from his loving father.

Broken, homesick, willing to serve, make clear the change that had come to the young fool on his way to his father's house. Too many out of their own experience know how the homesickness of the soul have turned their feet towards the house of their heavenly Father.

The Peril of Blindness and Timidity

JUSTICE W. A. DEVIN, a member of the Supreme Court of North Carolina, speaking to the Brogden Bible class of the First Baptist church, Durham, drew attention to the sins of Hophni and Phinehas, the wicked sons of Eli. Striking was his reference to juvenile delinquency, one of the greatest modern problems. "The saddest part of the picture," observed the judge, "is that delinquents so often do not come from homes of the underprivileged, where crime might be expected to thrive more easily, but from homes of those high in society or even prominent in community affairs. How often must a judge sentence a youth, but say to the court that the fault lay in his parents."

These men went into sin themselves and they also set the example for all Israel. As a result, in the end came that saddest day in Israel. The army was defeated, the ark of God gone, and their spiritual life in ruins. Truly, sin when it is finished ends in death.

What are we going to do about the individual and national sins so manifest in America at the present time? Blind to the perils that threaten us, we show a timidity that is truly startling. We fail to take a firm stand against the corruption and evils that crowd upon us. With laxity do the people view the alarming situation of modern life. We are blind to it all.

We certainly would do well to give heed to the wise words of this eminent justice of our chief court. Judge Devin, in closing, said:

"It is often said that the sins of omission are as great as those of commission. It is not enough for one to be merely good. It is the responsibility of good people to take a stand against corruption and evil, to be an active force for righteousness. Today, there are too many supine Eli's, while the brazen Hophni's and Phinehas' stalk about the land. The great majority of the people of the state and community are good at heart, but they need to overcome timidity and blindness.

"Today we condone immoral literature, gambling, and the sale of liquor; and wickedness seems to prevail in many places. Without reason a so-called Christian nation goes into Africa and kills thousands to take another nation, and the silence of some great Christian leaders is heard around the world. Japan invades and fights China for greed. Christians today truly need more of the militant spirit of the Great Leader who drove the money changers from the temple. They need to carry religion not only into the church, but also into the homes, and to the work, and even to the ballot boxes. It is the religious duty and responsibility of every Christian above all other earthly matters to be a good citizen, and I commend to you that kind of religion."

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

Rev. M. C. Ellerbe is preaching in the revival at Sardis church, Mt. Gilead circuit, this week. On September 11 he preaches the home coming sermon at Zion, Rockingham circuit, and then in the revival there the following week.

"September 4 is home coming day at Gilboa church on the Gilkey charge. Brother Moore, our presiding elder, will speak in the morning. Lunch in the grove. Visiting ministers will be heard in the afternoon. Everyone is invited, former pastors especailly."—B. A. Sisk, P. C.

Rev. Wilson O. Weldon, associate minister of Centenary Methodist church in Winston-Salem, is the author of a series of church school lessons on "Beliefs That Matter," appearing in the current number of the Intermediate Quarterly. He has also been requested to prepare meditations for use in the Upper Room.

Rev. R. M. Laughlin, now in his second year at Madison, has wrought impressive changes in the church property. He has built a log hut that is artistic to a degree that would delight lovers of antiques. He has made the parsonage as if new and with his mother is delightfully fixed in his parsonage home. The church has been painted without, papered and painted within and is now spick and span. The pastor and people are happy and beg not to be molested by the appointing power.

"Rev. O. L. Brown did the preaching in our revival at Grace, Monroe, last week. He delivered gospel messages in the spirit of love and the visible results were very encouraging. Nine were received on profession of faith and two by certificate. Brother Brown and his good wife have been considered true soldiers of the cross of Christ by the people of Grace community who knew them when they were here 12 years ago, and our lives have been blessed because they were here in the service of our Lord again last week."—W. C. Dutton, Pastor.

"The annual check-up meeting and all-day picnic for the pastors and their families of the Marion district will be enjoyed at Clear Water Beach, 12 miles north of Morganton on highway 181, next Tuesday, September 6, beginning at 10 o'clock. This word to officials: Please enable your pastor to render a report on all benevolent interests second to none. Some pastors will report all items, except salaries, paid in full for the year. In making your charge's record as good as the best you will not only be completing your year's work, but you will inspire others."—John W. Moore.

"We have just closed one of the most successful meetings of recent years at Old Union church on the Randleman charge. Rev. L. R. Akers, Jr., of Polkton, N. C., who was the visiting preacher for the second week, gave tirelessly of his time and efforts. More than a dozen seekers found their way into fellowship with Jesus Christ. This young minister brought out his experience as an evangelist-pastor a deep understanding of human needs and a profound appreciation of God's plan in effecting the transformation of character. Our church has been spiritually revived under his able ministry. A word of appreciation is due the following ministers who contributed much to the success of the meeting through their ministry during the first week: Rev. E. E. Snow of Pleasant Garden, Rev. P. F. Snider of Asheboro circuit, Rev. H. L. Robinson of Trinity, and Rev. G. K. Ford of Asheboro. Mr. Joseph Beaman, a student at Pfeiffer Junior College, capably conducted the children's services each evening."—J. L. Stokes, II, Pastor.

Christianity grows quickly in India. This is because the gospel is first preached to the poor. When Christianity is given first to the poor, it rises and permeates the rich. Very quickly it grows. When Christianity is preached first to the rich and powerful, the reverse is true: it takes centuries, instead of a few years, for it to reach the poor. We obey our Lord's command, and preach the gospel to the poor.—Bishop Azariah of Dornakal.

"Mr. H. C. Turner, a faithful member and steward of the Elizabeth Chapel Methodist church, near Waynesville, was taken in death on the morning of August 5, leaving to mourn his departure a wife, a young son, and a host of friends and relatives. While he did not make a profession of faith nor unite with the church until after reaching manhood, yet he was always noted for his uprightness of conduct and nobility of character. From the time of his admission into the church he rendered yoeman's service as one of the main support of the Christian cause. He departed this life with a steadfast faith in Christ, but his spirit yet remains with us."—James C. Stokes, P. C.

YOUNG PEOPLE'S UNION OF ROCKINGHAM COUNTY MEET IN MADISON

Thursday evening of last week a great company of the young Methodists of Rockingham county assembled in the Madison Methodist church for their monthly meeting. The church and annex were filled and chairs were carried into the aisles of the church to seat the congregation.

In the vote as to which union had won the banner for the month 207 delegates voted and a large number who attended were not delegates. Spray with forty-seven present won the banner, but other unions ran Spray a close race.

The program was entirely by the young people themselves, as well as the management of the evening's exercises, with the single exception that A. W. Plyler, presiding elder of the Greensboro district, upon invitation of the program committtee delivered a brief address. Refreshments at the close were served in the church hut.

The Methodists of Rockingham county with part of the churches of this county in the east end of the Mt. Airy district and the others in the north end of the Greensboro district were unable to mobilize the forces of the whole county at one place. But now with all the county in the Greensboro district representatives of all the churches can be assembled at one place, as was the case on the evening of August 25. And it was a remarkably fine body of young people. We have seen none finer anywhere.

MINISTERS' WIVES OF ASHEVILLE DISTRICT

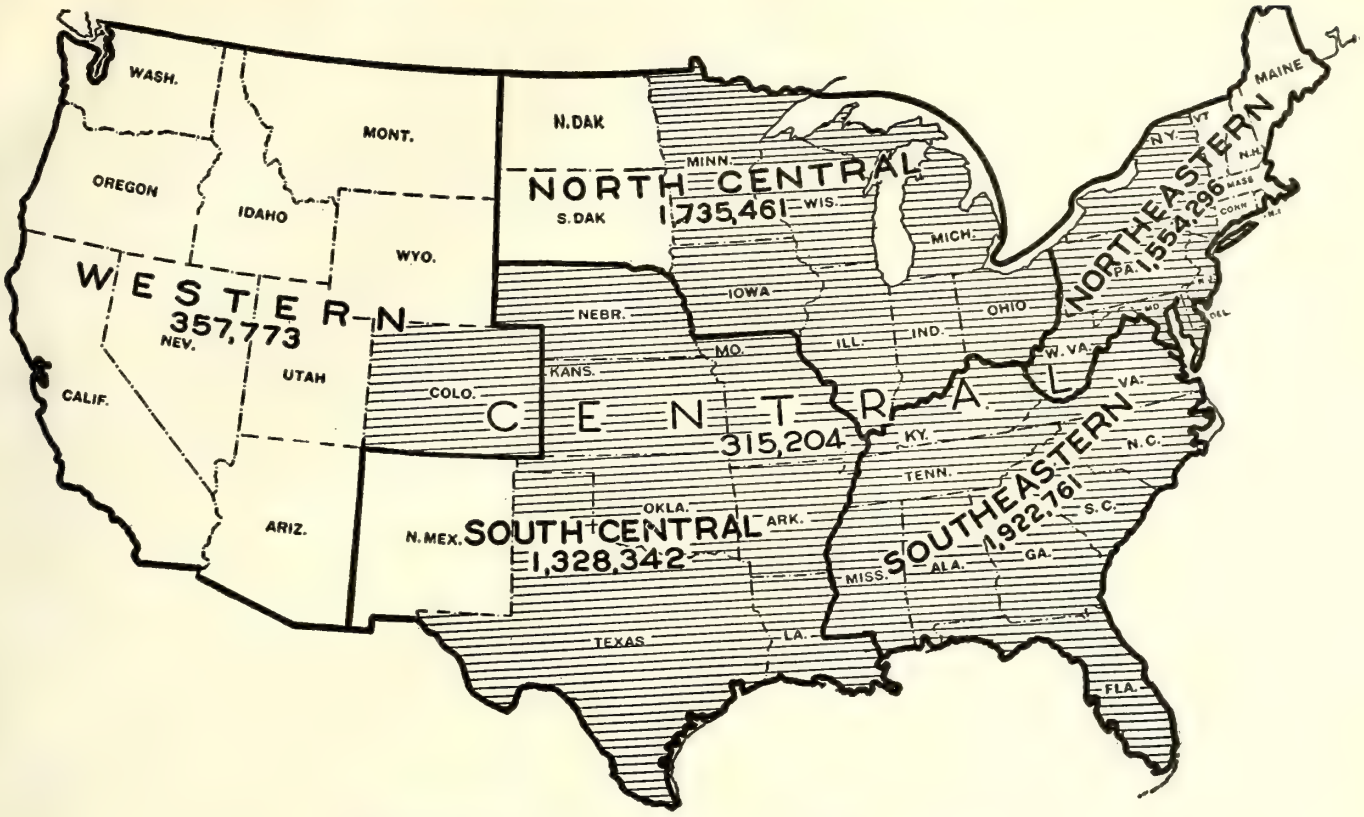
The Ministers' Wives' Association of the Asheville district met on August 9 at the Asheville district picnic near Barnardsville. There were 21 members present. Mrs. J. Max Brandon of Morganton was a visitor.

Mrs. M. T. Smathers, president, presided at the meeting. Reports were made from several committees, after which the two new brides in our district were introduced. They are Mrs. M. C. Reese of Leicester and Mrs. J. Max Brandon, Jr., of Fairview.

An informal discussion on various subjects of interest was then held, after which Mrs. J. A. B. Holderby, a superannuate, made a little talk which was greatly enjoyed.

There were 76 present at our annual picnic and they all report that they had a fine time.

Mars. H. E. Bolick, Sec.-Treas.



AN INTERESTING MAP WORTHY OF STUDY

Boundaries of Jurisdictions of the Methodist Church. The dark lines on the map indicate the five Jurisdictions of the white conferences, indicating the number of Methodists in each Jurisdiction as well as initial letters indicating the annual conferences in each. The Central Jurisdiction (Negro members) is indicated by the black parallel lines on the map which is confined to the central eastern section of the map.

DR. GOBBEL ON COMMITTEE FOR RELIGION AND WELFARE

Dr. Luther L. Gobbel, president of Greensboro College, has been invited to membership in the National Committee for Religion and Welfare Recovery, and has accepted the appointment, according to Dr. Charles V. Vickrey, executive chairman of the committee, with headquarters in the Lincoln building, New York City. Dr. Gobbel will attend meetings of the National Committee and of the educational section in Chicago November 1-3.

The National Committee for Religion and Welfare Recovery is enlisting the co-operation of more than 400 Catholics, Protestants, and Jews, including 61 bishops, 52 pastors, priests, and rabbis, 25 college presidents or other educators, 143 officers of the church and benevolent boards, and more than 100 leading laymen for the purpose of meeting "the present day sweep of secularism, materialism, and racial and religious prejudice" and, among other things, to enlist the more adequate financial support of religious, educational, medical, scientific, character-building institutions and agencies. One of the immediate projects is the preparation of a preliminary survey of the needs and problems of privately supported educational and character-building institutions.

Among those on the advisory council of the National Committee are Bishop W. N. Ainsworth, Dr. Stanley High, Dr. Mary E. Wooley, Dr. Ray Lyman Wilbur, Dr. Daniel J. Walsh, Charles P. Taft, Theodore Roosevelt, Dr. Daniel A. Poling, Bishop F. J. McConnell, Bishop Ivan Lee Holt, Col. Robert R. Moton, and others.

HOME COMING IN ONSLOW

The annual home coming day with Tabernacle Methodist church is announced for Sunday, September 4. All of our host of friends and acquaintances of this congregation are invited to join us.

Tabernacle is one of the oldest churches in Onslow county. In 1929 the church celebrated the one hundredth anniversary of the present deed. It is known that the church antedated the deed by several years; its organization probably dates back to the early post Revolutionary War days when an extensive revival was known to have been held near by.

The program for the day includes the regular worship service at the 11 o'clock hour, featured by special music and a sermon by the presiding elder of the Wilmington district, Rev. W. A. Cade. This will be followed by the fourth quarterly conference.

As has been the custom in the past, dinner will be served on the grounds. An afternoon session will have special interest for the older members, as a historical sketch of the church will be given and the roll call of members will be made.

H. L. Harris, Pastor.

REPORT OF LOUISBURG COLLEGE DEBT SETTLEMENT TO SEPTEMBER 1, 1938

Open accounts donated	$ 548.85
Open accounts settled	4,107.83
Notes and judgments settled	15,653.38
Paid on mortgage of S. S. Toler & Son	59,091.56
Amount of bonds settled	21,541.00
Amount of debt settled	$100,942.62

Balance to Pay

Mortgage of S. S. Toler & Son	$ 5,000
Balance of bonds to settle	31,750
Balance of money necessary	$36,750
Reliable subscriptions	16,000
Balance to underwrite	20,750
	$36,750

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference will be held at Carver's Creek church Friday, September 16. The first session will begin at 9:30 a. m. Bishop Clare Purcell will be present. All pastors and delegates who desire entertainment for the night, September 15, write me at once. Visitors welcome.

G. C. Wood.

Down Memory Lane

Take a little journey down memory lane. Close an iron door over the feverish present with all its distractions of crime, of war, of political debate, of social unrest, of financial depression. Shut it all out. Live for a while in the past. Explore once more the dream world of other days and ramble among its lights and shadows until the magic of the years brings a blessed peace to your tired soul. The journey requires little or no preparation. There are no purchases to be made, no trunks to be packed, no tickets to be bought. The traveler need only find a quiet spot in the seclusion of his own room, or, in this summer season, on the grass under the shade of an old elm tree far away from the din and traffic of men. Then let him close his eyes, relax the muscles of his body, and give free reign to memory and imagination.

We are walking now down memory lane and growing younger with every step. There is the old church, the old school, the old home. Familiar faces of men, women, and children come smiling out of the long ago. Never-to-be-forgotten scenes grow vivid again as we re-live the high occasions of our childhood and youth. The wedding bells are ringing. John and Mary, so young and happy, come half running down the steps of the old church, while the boys and girls crowd around laughing and shouting as they shower the couple with rice. Where are John and Mary now? Listen again! The bell in that same church is tolling this time, and a little company of men with bared heads are carrying a black something down those same steps and over into the little church-yard with its crumbling tombstones. Three score years and ten of "labor and sorrow" and that dear friend is at last gathered with his ancestors and finds a resting place under a little "green mound" in "God's acre." Was it yesterday or was it fifty years ago?

How the memories crowd each other as we walk down memory lane! It is graduation day. The six boys are dressed in their "Sunday best," the eight girls are resplendent in white, each carrying a bouquet of garden flowers. Fathers, mothers, and friends crowd the old hall. It is a hot evening, and the speaker makes a long address. Then the diplomas. Life, life is just ahead. But what have the years done? Only three are left in the class. One died within a twelvemonth after his graduation; another married unhappily and soon passed on to another world. Only three remained in the village; the rest were scattered far and wide, and most of these have gone the way of all flesh. "So sad, so sweet the days that are no more."

There is another little lane that branches off memory lane. It is rose-covered, and there is a scent of hyacinth in the air. Lover's lane. What a glorious moon! How beautiful are the faces of the youth and maiden who walk under the pink canopy and talk of the glorious days that are to be! Heaven has come down to earth. There are no sorrows, no burdens, no troubles to be seen anywhere through lovers' eyes.

How noble are the men and women who people the past! There is a spell about memory lane that makes one both remember and forget—remember the love, the kindliness, the patience, the faithfulness, the courage of the friends of the long ago, and forget their narrowness, their sins, and their shortcomings. The passing of the years casts a glow over them which seems to cover their frailties like a mantle of forgiving charity. We understand now, as we see their lives in the long perspective of the years, the difficulties and obstacles that they were called upon to face and overcome. Thus the decades bring us nearer to the mind of the heavenly Father himself. There is something glorious about humanity, after all.

What is life? What are past, present, future! Here we are—all of us—caught in the stream of time, living our sixty or seventy years and then passing out of sight. What is the meaning of it all? As we travel back through the years down memory lane, the whole mighty pageant of humanity is re-enacted in minature before our eyes. The joys and sorrows, the trials and triumphs, the struggles and achievements, as they are personalized in living men and women who rejoice and weep, hope and fear, try and fail, and try again, seem to tell a story that reaches far beyond the bounds of time for its final meaning.

In our journey down memory lane we take the role of an observer of the drama of human life. We withdraw for the time being from all participation in it and become simply onlookers. We even see ourselves objectively as actors in the unfolding of the play, act by act, scene by scene. Strange "I"! Inexplicable—this complex personality which through memory and imagination is able at one and the same time to hold tightly to the present moment, reach back across the stretch of a half-century or more, and on the wings of hope project itself into the future!

Who wrote the play now being enacted on the stage of time? Who is directing it as it is repeated year after year, century after century, in the life of the world? The actors of our youth have had "their exists and their entrances," but we remember them, and yearn to greet them once more somewhere, somehow. Possibly this very longing is a prophecy of its own fulfilment.

The solitary figure walking with measured step down memory lane is haunted by the thought that, if only he could travel far enough on the road back, it might lead him into another, a wider memory lane opening finally upon the land of eternal meanings.—Zions Herald.

NO POLICEMAN CAN BE JUDGE OF YOUR RELIGION

To permit public officers to determine whether the views of individuals sincerely held and their acts sincerely undertaken on religious grounds are in fact based on convictions religious in character would be to sound the death knell of religious liberty. To such a pernicious and alien doctrine this court cannot subscribe. It is obvious that the individual concerned must be the judge of the validity of his own religious beliefs. Liberty of conscience means liberty for each individual to decide for himself what is to him religious. If any individual bases his acts, or refusal to act, on religious grounds, they must be accepted as such and may only be interfered with if it becomes necessary to do so in connection with the exercise of the police power, that is if it appears that the public safety, health, morals, or personal rights will be prejudiced by them.—Federal Judge Albert B. Maris.

FUTURE OF OUR CHURCH PAPERS

Fewer papers and better papers is the remedy urged again and again by those who would improve the plight of the church press. These doctrinaries still live and speak with assurance as we await the coming of Methodist union. From the first and all along we have been warned of this peril before and since the division in 1845; but with slight success.

There are thirteen "Conference Advocates" published in the Methodist Episcopal Church, South. There is one church-wide publication, the Christian Advocate, Nashville, Tenn.

The Alabama Christian Advocate serves the Alabama and North Alabama conferences; the Arkansas Methodist the Little Rock and North Arkansas conferences; the Baltimore Southern Methodist the Baltimore conference; the Florida Christian Advocate the Florida conference; the Kentucky Methodist the Kentucky conference; the Methodist News the Louisville conference; the Missouri Methodist (semi-monthly) the St. Louis, Missouri and Southwest Missouri conferences; the New Orleans Christian Advocate the Louisiana, Mississippi, and North Mississippi conferences; the North Carolina Christian Advocate the North Carolina and Western North Carolina conferences; the Richmond Christian Advocate the Virginia conference; the Southern Christian Advocate the South Carolina and Upper South Carolina conferences; the Southwestern Christian Advocate the five Texas conferences, and the Oklahoma and New Mexico conferences; the Wesleyan Christian Advocate the North Georgia and South Georgia conferences.

Of these named, the Alabama, the Florida, the North Carolina, the Richmond, the Southern, the Wesleyan, and the Nashville are within the Southeastern Jurisdiction. All of these have been in existence from fifty to one hundred years. With the coming of the Jurisdiction in our American Methodism the function of the annual conference in each Jurisdictional Conference raises new issues in connection with the church press. The situation in the Southeastern illustrates the problems that we face.

Especially notable has been the development of the Methodist Book Concern and the church press which had its beginning in New York. Then it spread to the "western country" at Cincinnati and to the south with the growth of Methodism. Only by due appreciation of the history of our papers can we deal intelligently with the present situation.

The Discipline of the Methodist Episcopal Church, 1836, Section VIII, Par. 6, 7, 8, has this provision:

6. There shall be an establishment of the Book Concern in the city of Cincinnati, under the superintendence of an agent and an assistant, who shall so manage the business in the western country, as to co-operate with the agents at New York. They shall have authority to publish any book in our catalogue, when in their judgment and that of the book committee, it shall be advantageous to the interests of the church, provided, that they shall not publish type editions of such books as are stereotyped in New York. And there shall be an editor and an assistant, who shall have charge of the Western Christain Advocate, and all the editorial business of this establishment; and who, together with the agent and assistant agent, shall be chosen from among the traveling preachers, and by virtue of their appointment, shall be members of the Ohio annual conference. The book committee for this establishment shall consist of seven members, including the editors, to be chosen annually by the Ohio annual conference; and whose duties shall be the same as those of the book committee at New York. And the proceeds of this establishment, with the exception of what may be necessary to conduct the business, shall be paid annually to the agents at New York, to be added to the profits arising from that concern, and appropriated for the same purposes. In cases of removal, by death, resignation, or otherwise, of the agents, or editor, or any one of them, the Ohio annual conference shall have authority to appoint a successor until the ensuing General Conference.

The agents at Cincinnati shall be authorized, with the advice and consent of the book committee, to procure ground, and erect a suitable building for a printing office, book room, and bindery; and for this end, they shall be allowed to appropriate such moneys in their hands as can be spared, together with any donations that may be made to the Concern in the west for that purpose.

7. In addition to the Christian Advocate and Journal, and the Western Christian Advocate, there shall be a similar paper established in the following places, namely, Charleston, S. C., Richmond, Va., and Nashville, Tenn., to be conducted under the direction and patronage of this conference; provided, that before any such paper shall be commenced, three thousand subscribers shall be obtained, or subscriptions amounting to six thousand dollars. And the annual conference within whose bounds such paper shall be established, shall appoint from their own members a publishing committee, consisting of three, whose duties shall be similar to those of the book committees of New York and Cincinnati, so far as they may be applicable to those establishments.

8. The editors for the papers at Charleston and Nashville shall be elected by this conference, and the Virginia conference is authorized to elect an editor for the paper at Richmond, until next General Conference. And in case of vacancy by death, resignation, or otherwise, in either of the other establishments, the annual conference, where it is located, shall have authority to fill such vacancy as above provided.

Ten years later with the division of the Methodist Episcopal Church, the first Discipline of the Methodist Episcopal Church, South, 1846, Section VIII, Par. 6, 7, 8, has the following enactments:

6. There shall be a weekly paper published in Nashville, Tenn., styled the "Nashville Christian Advocate"; a similar paper in Charleston, South Carolina, styled the "Southern Christian Advocate"; and also, a similar paper in Richmond, Va., styled the "Richmond Christian Advocate."

7. For the paper at Nashville, and also for the paper at Charleston, there shall be an editor and an assistant editor; and for the paper at Richmond, there shall be an editor; all of whom shall be elected by the General Coference, from among the traveling preachers, and shall be members of such annual conferences as they may select, with the approbation of the presiding bishop, and whose salaries shall be fixed by the respective publishing committees, and paid out of the proceeds of the papers.

8. The annual conferences in whose bounds our church papers may be located, shall appoint publishing committees, consisting of three members of their own body, to superintend all matters pertaining to those papers, and report to the annual conferences, and also to the General Conference. The papers shall be published at the former terms, viz: $2.00 a year, in advance; $2.50 if not paid in six months; and $3.00 at the end of the year.

So it is clearly evident that our conference papers are among the inheritances of the past. Before the division of our Methodism and after, with others added, as the church grew have these papers continued to the present day. The traditions and achievements of a century can not be brushed aside without due consideration for all the elements involved. How to have national papers with equal regard for the local demands remains a problem for all of us. Our fathers before the division of Methodism and also after made this eager request:

The annual conferences are affectionately and earnestly requested not to establish any more conference papers; and where such papers exist, they may be discontinued when it can be done consistently with existing obligations.

With the conference organ and the general organ at Nashville deeply rooted in the life of the Methodist Episcopal Church, South, placed alongside of the national weekly, Zions Herald, and the Michigan Christian Advocate in the Methodist Episcopal Church, the intricacy of our paper situation becomes fully evident in the light of our history. Doubtless all will agree that with Methodist union national unity must be conserved while due regard must be had for local autonomy. Primarily a newspaper is a local institution and must rely on local support.

M. T. P.

Suicide—A Direful Harvest

By CHRISTIAN F. REISNER

Seventy-one policemen, some of the highest rank, have committed suicide in New York in the last four years. An average of one hundred suicides a week are known to New York dailies with fully as many more cases of people who have "disappeared" or been found dead. Nearly 25,000 take their own lives annually in the United States or nearly eighteen men in every thousand and five women in every thousand. All classes furnish their quota. We need to warn others and safeguard ourselves; no one is immune. The suggestion to self kill springs up quickly and must be checked promptly.

Drs. Pfeiffer and Stern, after many autopsies, conclude that insanity is usually the immediate cause, but not always. But worry, despair and sin have often caused insanity. In fact it can hardly be averted by poise and mental peace. We must prepare in sunny weather for the storm clouds. Avoid a too serious view of life. The Germanic group inhabiting such lands as Germany, Switzerland, Hungary, Poland, have a large suicide record. Great Britain is not far behind. Life is a heavy task to them and they plan and work and feel defeat very keenly. The Italians have a better record, but they are prone to take life too lightly, both in character and achievement.

Recently a negro explained the difference in "worry" between the "white and black." He said the white "sits and thinks and thinks until frenzied, while the black sits and thinks and pretty soon goes to sleep." There are about 11,000,000 negroes in the United States and yet only 500 of them commit suicide in a year.

The Japanese count hara-kiri, or self destruction with a sword or a knife, as honorable in most cases. They have six times as many suicides as the Spanish.

A mere philosophy will not save us. Two widely noted New York psychiatrists boasted that in that city science would solve practically every problem, and hence announced themselves atheists. But both of them saw their only sons commit suicide, in despair. A celebrated Glasgow nerve specialist was visited by a depressed, nerve-shattered man. After examining him the doctor advised, "There is nothing the matter with you. Life is too solemn and you must seek mirth. Go tonight to hear the celebrated clown, Grimaldi, and laugh with him." His patient shattered this advice with the announcement, "I am Grimaldi." Mark Twain, the noted humorist, had such fits of depression that his friends had to shield him. One of the most renowned fun-makers in America on stage, screen and radio said to me, "Every night, after making others laugh, I get into my auto and ride until four in the morning in the effort to throw off a desolating depression."

Habits practiced by some eat out moral stamina and the kernel of a fine personality as tubercles do the life fiber of the lungs. Mankind requires inward strength rooted in a noble character if the strain and suffering of today is to be victoriously endured. Imagine the vitality state of one who "recreates" with low-toned jazz, lewd night clubs, drinking debauches and gambling orgies. Is it any wonder that life is cheap and moral courage is undermined and suicide is an easy outlet? Even the current spirit of ready willingness to be supported by the government instead of combating the mastering difficulties is eating out the grit that made American pioneers. An overabundance of riches in many cases creates such a dependence on material comforts that, with those gone, life seems worthless and suicide natural.

The neglect of religion is manifest in practically every case of self murder. When God is taken out of the horizon, there is no judgment ahead where we reap what we have sown and no heavenly Father who does not allow a sparrow to fall without his notice. There is no guiding wisdom, no visioned faith, no inwardly sustained courage, and no peace that rests and mends the nerves. The young man who stood on a ledge over Fifth Avenue in New York recently while thousands of laughing, gaping, shallow people watched him, was the product of an exaggerated ego, seeking the spectacular. Life was an empty show. He did not have the courage to face the shame of defeat before the crowd and so finally jumped. He knew much of what he was doing. A New York state senator, who, threatened with exposure, recently killed himself, lacked the courage to face the purge of confession. A police inspector who was demoted could not stand the humiliation of an assignment to a less responsible position. Faith in God, who daily works beneficial discipline, would have saved all of them.

A young man recently wrote me a very concise defense of his purpose to commit suicide. I was able to interview him. He was a college graduate, twenty-three years old. He explained that his parents gave him no religious training, but declared that he could choose his own when of age. He admitted, "I have never prayed, have never attended church except when my parents were buried, and I do not know what the word 'God' means." He presented a lonely, starving, desolate picture. It was hard to help him. Many similar cases arise, usually through lack of religion.

Youth must build against such cheap defeat as self extinction. Four million seven hundred thousand young people are idle in America today. The clergyman uncle of Douglas Corrigan, the flier who started in his old "crate" for California and landed in Ireland, spoke for me recently. He recalled how this boy "saved" by refusing "movies," "sodas," and every pleasure to buy a second-hand plane. Then, while out of work, he studied flying, rebuilt the plane, and, refusing to loaf, made himself an expert in the field. A close friend explained Corrigan's choice of destination. Before lifting his plane that morning he received weather reports. He was told that flying conditions were bad towards California but splendid over the Atlantic. He was "ready" and so saw his opportunity and decided to fly the ocean. But Corrigan also, according to his uncle's word to me, never used liquor or tobacco and prayed while he flew his plane. We may all be ready to enter open doors or wait patiently without despair.

Terrible degeneration can come from idleness. The educated see creatures of the imagination in images of direful dress. Idle hands get into mischief that brings disgrace; many, unable to meet the results, destroy themselves.

Youth must also anticipate a self-sufficient and winsome old age; one half of all suicides are over forty-five. The most deadly age is from sixty-five to seventy-five. That group is prone to be weary, bereft and ambitionless. In the evening time of life the days of high idealism and "glad belief in everything" are past. Experience has brought sad disillusionment and an end to most of our fond ambitions. We grow weary as we live out the years and frequently have to battle with disease or downright invalidism. But right forethought will bring a happy and contented old age.

William Allen White said recently, "I am not afraid of tomorrow, for I have seen yesterday and I love today." "Worry," says Dr. George Crile, the great surgeon of Cleveland, "causes seventy-five per cent of all sickness." It is the root of most suicides. New England has a very low suicide rate; the white steeples, with loyal church membership, indicate the explanation. Southern folk have a good record; we have no more devout, God-fearing people anywhere. While Austria's suicide rate is 34 per 100,000, Ireland's is 3.3. In that little country the Roman Catholic Church in the South and the Protesant in the North turn out uniform believers.

Only faith in God can give us the steady patience and the nourished courage to endure as good soldiers of righteousness. A bee makes 80,000 trips and visits 3,300,000 blossoms to make one pound of honey. Careful laborers gather 50,000 roses from the valley of Bulgaria to make one ounce of the nectar of roses. If we sow steadily and patiently, we, too, will reap "in due season."—Zions Herald.

MR. BABSON'S QUESTION; HE PAUSES FOR AN ANSWER

The trouble from which our churches are suffering are due to the fact that the Protestant young people are "getting their eyes open," and are beginning to think for themselves. Furthermore, the day is coming when Catholic young people will reach the same stage. In fact, the Catholic Church probably has its troubles ahead so that they need do no bragging.

Young people insist that for the church to interest them, we laymen must be better men, better employers and workmen, better parents and neighbors than those who do not go to church. In short, we must take our religion seriously and pay the price.

My answer to these criticisms was that we laymen are living and doing business in a competitive world. We can be a little more generous than the non-churchman; but if we really followed Jesus we would be poor and helpless disciples like the follower of his day.

To this these students almost unanimously retorted: "Then why not try to change the prevailing economic system? If you cannot worship both God and Mammon under the present system of industrialism, capitalism, and nationalism, you can at least take sides with those who are trying to change the system." Now gentlemen—how shall I answer this?—Roger Babson.

"There are two freedoms—the false, where a man is free to do as he likes; the true, where a man is free to do what he ought."—Charles Kingsley.

"Nothing is so pleasing to you when you have obtained it, as it was when you merely desired it."—Pliny.

LISTEN TO THIS OLD FOGY!

"Old fashioned" is a good stick to beat a dog with, maybe. And dogs may be afraid of it, but I'm not.

I think I know the difference between old fashioned and antiquated. Stage coaches are antiquated—they belong to a past age. But the human cargo they used to carry is still with us; old fashioned, yet not out of date.

As I see it, a thing becomes antiquated when men devise something else which better serves the same purpose. A thing can become old fashioned when it is temporarily displaced by something less useful. "Old fashioned" has nothing to do with real value, except, in some cases, to increase it.

Take education, now; it is a subject astonishingly affected by fashion. For many years one sort of education has been dubbed old fashioned, and many teachers have deserted it for a new and shining thing called "efficiency."

It is old fashioned to memorize "Thanatopsis," or the ninteenth Psalm, or the Gettysburgh Address, or Hamlet's Soliloquy, or Bible verses. What's the use of them? We must be utilitarian—what a word!

But some great educators are lamenting that today's schools turn out so many illiterate graduates. They know a lot of tricks with chemicals and short cuts in arithmetic, and they can play funny instruments, but they can't spell, or punctuate, or speak grammatically, or get interested in any conversation or writing above the level of a picture paper or a comic strip.

My pastor told me once that even the young preachers have been "bitten by this utilitarian bug," as he phrased it. He told me how he put a class of theological students through a Bible quiz, and two thirds of them didn't make a passing grade.

Then he tried 'em on the great literature of the world. He says he'd hate to have me tell in public how many more than half the class had never read any of it, except what was required in their high school courses of six or seven years before the day he quizzed 'em.

I don't want men and women of today to bother with really antiquated devices. I don't ask my friends to read Will Carleton or Mary J. Holmes or T. DeWitt Talmage. And I don't insist that we'd be better off by going back to homespun and the old oaken bucket and the spring roads of my farm memories.

But I know some things that are so old fashioned they're coming back, like the women's hats of this spring; only with a deal better excuse.

And among these are a few of the old fashioned virtues, for lack of which this present world is in a terrible way.

Like making a promise and sticking to it when it hurts. Like finding more satisfaction in powers than in power; in ability than in authority. Like preferring music to jungle yowls and janglings. Like thinking of home as something besides a transfer point between dates. Like being at home in the world instead of being a tourist in it.

All of which proves me something or other, I know. But though I'll not be here to enjoy it, the laugh will one day be on those who now laugh at me and my kind.

A "hot" song of last fall is by this time as alluring as a last Sunday's pancake. But the old fashioned "Messiah" is going to be sung this Easter, for the millionth time or so; and our church will be jammed with up-to-date people to hear it.—Justus Timberline.

REFUGEE CAMPS IN SHANGHAI

By S. Fraser Langford, B.D.

The conviction grows upon one that a great war machine cannot go lumbering through a populous country like China without leaving in its wake a staggering accumulation of human misery. The war lords who are driving the machine are too busy in the front end of this engine of destruction to look back and see what lies in its path. Millions of innocent civilians are violently uprooted from old established settlements, are now huddled together in refugee camps and are dependent upon the precarious pity of the world.

When I read the letter describing those scenes, everything that I possessed seemed a strong rebuke; to hoard anything in the face of such appaling misery and poverty seemed a shame. One of my young friends, separated from her missionary husband by the exigencies of the war, recently paid a five-hour visit to some of the refugee camps of Shanghai. The ineffaceable horror of what this young mother saw has made an indelible impress on her mind. She writes:

"It is a pretty sad sight, especially the babies. In a three-story building I saw 500 people huddled together. Each family had its quilt spread out on the floor—some of the floors were of wood, others of rough stone, or of concrete; and the quilts touched on every side, except a narrow foot path in between. The refugees sat on their quilts, men, women and babies. Some of the children play on the foot-paths but there is not much room for movement, so for the most part they just sit or lie there. Nothing to do, nothing to look forward to in the future, and nothing but horror and tragedy in the past.

"I saw one little family of three small children, all under ten I suppose. There is a sister of thirteen who was out. There they sat, not a soul responsible for them. Never as long as I live will I forget that day.

"One camp had two long tables set up where paper and sticks were provided and those who were able were making fans. A life saver. A huge wooden bucket goes by twice daily, and each person is given a bowlful of whatever there is. Yesterday it was new potatoes in potato water or thin soup. One little fellow spilled his bowl and asked for more, but there was no more for him. Some of the little things were so emaciated it was evident they would not live through the summer. I saw one baby, about two, that was picked up by the police yesterday—cute little person. No one has any notion who she is or where she came from. I saw children going blind from malnutrition and lack of vitamins such as are contained in carrots, etc. I saw a little deaf and dumb girl who cried to be held and cried when I put her down to leave her. She needed some one just to love her a bit and to comfort her. I saw ten familes living in one small room, size perhaps 15 by 20 feet."

This is a close up of only one area in China. We are reliably informed that "there are 50,000,000 civilians who are either sick, injured, wounded or homeless; many of whom are wandering in the hills of the back country seeking the only available shelter such as the shell holes, debris and trees."

I was informed by the Red Cross that Southern California's quota for China's relief had not been raised; this is true of other areas. Perhaps the distressful scene is too far away to produce a response of pity in Southern California. Perhaps the very magnitude of this mass misery so stuns us that a feeling of futility numbs any effective action. The man "who eats his morsel alone in these days" must be strangely insensitive to conditions in the world about him.

This young mother who visited the refugee camps was not benumbed by what she saw. She proposes to do something about it. She is planning to get permission from the Red Cross to go into four refugee camps in her neighborhood and see how many babies are in dire need. One of the pastors of California, Rev. Cecil Axworthy, a University of Redlands graduate, has sent her $121 from his church. With a part of this, she, with her oldest daughter, Jean, and her Camp Fire girls, are planning to feed ten babies through the summer. A young Chinese girl from the Methodist church in Shanghai is locating the most needy cases of undernourished babies and the service group from the church is using every afternoon, washing and sterilizing bottles, mixing milk powder and sending supplementary milk to needy children every day. They are taking care of forty each day. The wives and children of all the missionaries who were called to Shanghai for safety some months ago are all doing refugee work in the camps.—The Watchman-Examiner.

LET JUDGMENT BEGIN AT THE HOUSE OF GOD

Peter, the man of rugged character and bitter memories, wrote to the church of his day: "For the time is come that judgment must begin at the house of God." Whatever else he may have intended, he was no apologist for the sins of the church. In this heroic declaration one can feel the atmosphere and problem of our own time. But how many of us are taking the matter as seriously as did this battle-scarred veteran of the first Christian century? How many of us dare to locate responsibility for the corruption and wickedness of our day at the very altars of our own church? It is much easier to denounce Congress and to pillory public officials than it is to build a fire under the crowd to whom we minister. We make no plea for wrongdoers in public life. After all ninety-nine per cent of them belong to our churches, and if they ride down the moral ideals of the church, it is because they have sensed the true situation. They reflect what they know to be the disloyalties and the weaknesses of the church.

Many years ago we received a letter from an able and outstanding preacher who painted a gloomy picture of some of his official family. It is not necessary to recount the facts as he delineated them. Many times and in many places pastors are confronted with wretched situations which are made possible and perpetual by influences which center in the official life of some Christian church, sometimes even among those who participate in the paid service of the church. It does not have to be argued that the sum of their influence is against all that the church stands for and the gospel proclaims. The plain and unvarnished truth is that the plague spots of our civilization could not continue for a day without the influence of those who wash their hands and not their hearts at our altars. If Peter came to the pulpit of our day, we wonder if he might be inclined to temporize with the responsibilities of his place, or if he might soften the chastening rebuke with which he resisted the sins of disciples in the first century. He would encounter opposition, but we do not think that it would be for soft-pedaling sin either at the altar or outside the gate.—Ed. New Orleans Advocate.

Overcoming the World—The Victory of Beliel

By HAROLD S. DARBY

"Ah!" said an old fisherman, on a day when sea and sky were one calm haze of warm loveliness, "you can never trust the sea." As if to give point to his words, not very far away a world-famous sailing ship that had sailed the seven seas in swift beauty was lying with her back broken, fast in the grip of the rocks.

So it is when a saint speaks of the world. He does not trust it. And that is why, for many centuries, between Easter and Whitsun the devotions of the church lead us to the consequences of belief, namely a life that is triumphant over its dark enmity. There still lurks near us the power that put our Lord to death, and if ever the world seems to smile approval it is only the smile on the face of a tiger.

If, in the compartively recent past, some of us had persuasive arguments concerning the gradual march of progress and the evolution of the good from the less good, we have no illusions now. Every news reel, every newspaper shows the world at enmity with Christ. The sea may have slumbered; but the rage and fury of dark immensities of power are muttering their intentions. Not is it just wild impetuosity or sudden passion: it is deliberate, implacably hostile, and it arms men with clear knowledge of what they oppose.

Why do we revolt against such a statement as that? Because we have seen something better, no matter on how small a scale; and there is something unquenchable in us that, having seen the better, can never bow the knee to the worse. However much we may compromise and adjust our values to the emergencies of a period, having seen Christ and his way among men nothing can eradicate the entire splendor of our vision. There is a life, selfless, patient, humorous, kindly, and when we trace its origin, as a man may trace the course of a river from its estuary to its mountain springs, we come to Christ.

The name of Fletcher of Madeley is associated with such a victory. What that little town perched on the hills of Shropshire, must have been in the eighteenth century beggars the imagination. There is sufficient of rough hard-headedness left even now for one to be able to understand the swift resentment and anger of that brutal mob against their parson. Yet when he was dying no Catholic saint was ever venerated with more love than Fletcher received from those iron workers and miners, and to this day Madeley has not lacked men and women in its midst who have shown the same selfless service and gained the victory over the spirit of the world.

No one will say that confidence and certainty are the conspicuous features of life in the churches. We hear more of ineffectiveness than efficiency; we listen every day to complaint concerning people not true to their profession and comfort ourselves on Sunday evenings by remembering "the scanty triumphs grace hath won." I read recently of a little old lady seen violently pawing at glass shop window. Her panic was due to the fact that she was blind and had been jostled a few yards out of her daily path, away from her familiar signposts. One meets Christians in as desperate a plight who have been running along a beaten path for years; they have been jostled by events and fear that their liberty has been taken from them. Such a mood leaves them the easy prey to religious dictatorship, but it does not give them the victory that overcomes the world. For the real basis of the church still consists in the spiritual experience which God is ready to give all men who obey the words of his Son. It is this, and this alone, which is "the Rock on which I will build my church and the gates of hell shall not prevail against it."

"What, then, are we to do? Two things. First, we must get our minds and hearts thoroughly convinced regarding the value of the Christian life as seen in others. To have one's sight restored is a much better thing than to be back on the rails and run along by habit. Take up a great Christian biography like C. F. Andrews' "What I Owe to Christ." Let its sincerity and thoroughness speak for themselves. Strip away all unfair prejudice and selfish criticism. It will not be long before the questioning thought will come: "If this is what he owes to Christ, may I not owe as much?

The second and much the harder part is with ourselves. It involves intimate self-knowledge and long-lasting struggle, for the world is not outside us; it is within us, not like a speck of dust which irritates the eyes until removed, but like a parasite that feeds upon the life-blood. Desire of the flesh and eyes, deceitfulness of riches, are in us. Yet the victory is ours if we sufficiently want it and will have it on Christ's terms and not our own. Insufficiency and the burden of need are no obstacles to Christ because they lead quickly to unconditional acceptance of his way. Estimates of one's advantages are more likely to impede discipleship, for Christ knows better than we do what is our worth, actual or potential. We can make an effort with our will and we can be ready with our affection for him; and out of these comes God's gift of certainty. The recapture of this magnificent assurance, the pride of our fathers, can bring in the tide of the Spirit.—Methodist Recorder (London).

IN THE CONGO MISSION

In the Girls' Home at Wembo Nyama station in the Congo Mission there are 59 girls enrolled and only one missionary to give part time to the work of training these girls for Christian home makers. "Don't ask us to decrease our enrollment," says Miss Dorothy Rees, "but send us more missionaries. In Miss Shaw's school for girls in Northern Rhodesia there are 160 girls with a staff of six missionaries. These girls in our Southern Methodist territory are just as bright and the possibilities just as great. But where is the personnel to train them?"

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HOME AND FOREIGN MISSIONARY ENTERPRISE

We are giving below the report of the Home and Foreign Missionary Enterprise offerings for May, June and July, this being the third quarter of the conference year. In one column are listed the fourth Sunday offerings, and in another payments to the Young People's Mission Special.

Durham District

	4th Sun.	Y.P.M.S.
Bahama, Mt. Bethel	$	$ 4.00
Brooksdale, Br'ksdale		15.00
Burlington, Front, St.		30.00
Burlington Ct., Camp Springs		5.00
Carrboro		5.00
Cedar Grv, Cedar G.		10.00
Chapel Hill	16.24	5.32
Duke Ct., Duke Chp.		1.00
Durham, Branson		20.00
Calvary		15.00
Carr		15.00
Duke Memorial	135.78	26.00
Lakewood	1.73	15.00
Trinity	35.95	6.85
West Durham	7.71	5.00
Durham Ct., Bethany		4.50
Graham		4.00
Hillsboro, Hillsboro		10.00
Lebanon	1.35	
New Sharon		5.00
Lasburg, Leasburg	8.20	3.35
Leasburg, Bethel		9.00
Mebane	15.81	10.00
Milton, New Hope		5.00
Purley		5.00
Moncure	3.17	
Mt. Tirzah, Mt. Zion	2.29	
Person Ct., Concord	7.38	7.40
Lea's Chapel		5.00
Oak Grove	3.25	6.00
Warren's Grove		3.00
Roxboro, Long Mem.	30.64	25.00
Siler City	3.65	
S. Alamance, Swpv		6.15
Yanceyville, Locut H.		2.50
Prospect	13.33	6.13
Yanceyville		7.50
Total	286.48	302.70

Elizabeth City District

Bath, Bethany	3.55	
Belhaven, Pantego	2.69	
Chowan, Anderson	4.54	2.40
Center Hill	1.20	5.00
Currituck, Ebenezer	6.30	
Mount Zion	3.40	
Edenton	5.30	5.00
Eliz. City, City Road	14.55	10.00
First Church	42.70	31.40
Gates, Harrell's	2.00	
Kitty Hawk, Boaz		5.00
Grace		3.00
Mattam'keet, Watson's	9.23	5.00
Moyock Mem., Mem.	1.54	
Pasquotank—		
Mt. Hermon	3.00	
Perquimans, Epworth	4.89	
Oak Grove	1.73	
S. Camden, Perkins	5.23	
Sign Pine		6.00
Wesley's		4.00
S. Mills, Trinity	7.42	
Swanquarter-Fairfield—		
Fairfield	.66	
Providence	7.36	
Soule	.92	
Wanchese	15.00	
Total	143.21	76.80

Fayetteville District

Aberdeen		10.00
Biscoe, Biscoe		5.00
Star		5.00
Broadway, Broadway	7.15	
Morris Chapel		2.50
Caledonia	4.00	
Johns		5.00
Fayetteville, Hay St.	53.99	48.10
Fayetteville Ct.—		
Camp Ground		13.00
Hamlet	12.46	.25
Jonesboro, Jonesboro	8.00	2.70
Lemon Springs	2.00	5.00
Poplar Springs		5.00
Laurinburg	13.37	10.00
Maxton		6.00
Mt. Gilead		2.50
Piedmont, Zion		6.00
Raeford, Parker's Gr.	6.70	
Red Springs		5.00
Rockingham	33.73	
Rowland	1.00	7.50
Sanford, Steele St.	39.52	
St. John-Gibson, Gib.	7.46	
Stedman, Stedman		3.00
West End		5.00
Total	189.38	146.55

New Bern District

Aurora	6.90	5.00
Bayboro, Pamlico		10.00
Beaufort, Ann St.	18.00	10.00
Dover, Asbury	18.00	
Dover	26.37	
Fremont, Black Ck.	.65	5.00
Fremont		25.00
Goldsboro, St. Paul	29.71	16.50
Goldsboro Ct., Daniels	7.00	
Pine Forest		12.00
Salem	2.00	7.50
Greenville	7.00	26.01
Grimesland, Salem	3.04	
Wharton	1.00	8.50
Hookerton	7.57	
Rainbow	3.60	5.00
Kinston, Queen St.		32.18
Oriental	4.45	
Morehead City		25.00
Mt. Olive Ct.—		
Providence		5.00
Pamlico, Alliance	1.68	
Bayboro	1.80	
Pikeville, Mt. Carmel		3.00
Pikeville	1.50	6.00
Riverside-Bridgeton—		
Riverside		10.00
Seven Spgs., Beston	1.85	
Snow Hill, Calvary	16.00	
Vanceboro	5.41	
Total	163.53	211.69

Raleigh District

Cary-Apex, Apex	5.77	
Cary		25.52
Creedmoor, Banks	10.50	
Bullocks	4.20	
Creedmoor	6.00	
Erwin		10.00
Four Oaks, Sanders		5.00
Franklinton		20.00
Fuquay		3.00
Henderson, First Ch.		10.00
White Memorial		5.00
Louisburg		15.00
Oxford		15.00
Princeton		5.00
Raleigh, Central		40.00
Raleigh, Edenton St.	100.50	89.26
Epworth		5.88
Fairmont	22.69	
Hayes-Barton		7.50
Jenkins Memorial		5.00
Selma, Edgerton M'l.	3.89	5.00
Tar River, Trinity		3.00
Total	153.55	269.16

Rocky Mount District

Conway, Bethany	9.12	12.73
Conway	4.90	
Elm City, Mt. Zion	3.60	
Enfield-Whitakers—		
Whitakers	6.17	
Farmville		5.00
Halifax	5.80	
Littleton, Calvary		10.00
McKendree, Pinetops	5.25	
Norlina, Zion	1.00	
Norlina	13.93	
North'pton, Rehobeth.		10.00
Rich Sq., Pinners		2.25
Roanoke Rapids		3.00
Rocky Mt., First	52.30	55.50
Clark St.		17.00
Rosemary		10.00
Smith's		5.00
Scotland Neck	9.38	
Hobgood		3.00
Seaboard, Pleas. Gr.		11.00
Sharon		10.00
Stantonsburg	10.81	
Tarboro		10.00
Walstonburg	8.86	
Warren, Providence	2.20	
Warrenton, Macon	8.87	5.16
Warren Plains	4.19	5.00
Warrenton	6.25	
Weldon	79.27	
Wilson	23.15	9.29
Total	255.05	183.93

Wilmington District

Bladen, Bethel		1.00
Bethlehem		5.00
Center		2.04
Deems Chapel		1.00
Live Oak		1.00
Windsor		5.00
Chadbourn—		
Cerro Gordo		3.00
Chadbourn		5.00
Evergreen	3.00	
Fairbluff		5.00
Clinton, Keener		2.00
Elizabeth, Purdie		1.00
Singletary's	1.45	1.50
Wesley		6.00
Fairmont, Trinity	13.00	2.70
Faison, Goshen	.68	2.50
King's	2.86	1.00
Kenansville		1.00
Faison, Friendship		1.00
Wesley		.50
Garland, Antioch	2.40	
Johnson's Chapel	3.25	
Centenary		5.00
Garland	11.30	
Jacksonville-Richlands, Jacksonville		10.00
Lumberton—		
Chestnut St.	15.00	7.16
Lumberton Ct., Buie.		5.00
Pembroke		7.00
Roseboro, Bethel	1.07	
Roseboro		5.00
Shallotte, Dixon's		1.00
Southport, Trinity	6.00	

(Continued on Page 23)

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On September 6 Brevard College will begin its fifth year of operation. At the time of writing of this article there are more applicants for admission than can be accommodated. Another dormitory for young men could be filled without special effort. Arrangements are being made to accommodate a few more students than in any previous year.

Territory Represented

As in previous years a large proportion of the students come from the territory east of the Blue Ridge. In the 1937-38 enrollment 53 counties were represented. Mecklenburg, Forsyth, and Davidson counties sent 25, 20 and 22 students respectively. Other counties, like Cleveland, Gaston, and Cabarrus, were well represented. The remaining 38 counties sent 215. A few students came from South Carolina, Georgia and five other states.

A Christian College

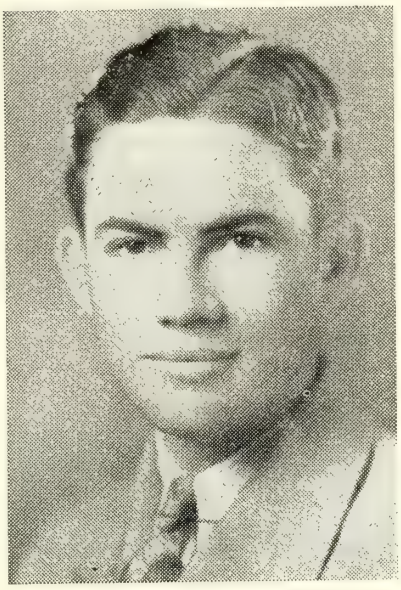
Brevard College is making a determined effort to be the kind of institution which the Methodist Church expected it to become when provision was made for it to be established. The church has thought in terms of the Christian service which such a college could render. The faculty, from the very beginning, have zealously guarded this principle in every endeavor which has been made. Attention has been given not only to the program at the college but more particularly an effort has been made to bring to the college those young people who are definitely in need of the service which the college can render. If the college is to be Christian it must meet the needs of young people who should have its services.

Service to the Church

Records indicate that about 70 per cent of the students are members of the Methodist Church. Colleges attempting to train young people so that they will render active service in the local churches of which they are members must do so through real processes. The religious activities of the students center around a Young People's Division organized according to the specifications of the Methodist Church. Opportunity is given to a limited number of students to participate in active services on the Brevard circuit, for which five faculty members perform duties. This work on the Brevard circuit really affords a laboratory experience for members of the Ministerial-Missions Club who expect to enter full time work for the church.

Recognition of the College

Brevard was accredited by the North Carolina College Conference and the State Department of Education after a thorough investigation made by two specialists in the field of college education. Within the past three years its graduates have been accepted for junior class standing in 32 different institutions. These include such universities as Duke, Carolina, Washington, Emory, Florida, Minnesota, and colleges like Wofford, Davidson, Greensboro, Scarritt, Emory and Henry, Winthrop, Catawba, and other institutions of similar rank. Students who make creditable records at Brevard have no difficulty in transferring their credits to other colleges and universities. In the recent graduating classes at Wofford, Davidson, Carolina, Scarritt, Greensboro, and the Woman's College of the University of North Carolina were many students who were graduated from Brevard two years ago.



Rev. Earl D. C. Brewer

Practical Training

An effort has been made from the beginning to provide a suitable type of education of a large number of young men and young women who entered with the expectation of spending only two years in college. Courses have been developed for this particular group of students. An outstanding feature of the college is the course in Business Education, which has as its head the daughter of a Methodist minister. She receeived her M. A. degree in English at Duke University and later took special training in the field of Business Education. Graduates of this department are now located in clerical positions in such cities as Asheville, Charlotte, High Point, Statesville, and Winston-Salem. Both young men and young women who have spent only two years in Brevard College now hold suitable positions in other business enterprises. Many of them have homes of their own and are beginning to rear families.

Physical Education

In the effort to provide a wholesome type of education for students, Brevard College is making adequate provision for the physical needs of its students. Two men and one woman, all of whom have been specially trained for their work, will direct the program of physical education during the coming year. The college places proper emphasis on major athletics, such as football, basket ball, baseball and track, and provides a regular daily program of hygiene and suitable corrective exercises for its entire student body. By an arrangement with the staff of the Lyday Memorial Hospital in the town of Brevard physical examinations will be conducted and a regular health service maintained. One of the greatest needs of the college is a modern infirmary. The new gymnasium ,now in process of construction, will be an important unit in the program of health education.

Financial Records

The college was opened four years ago without any funds in its treasury. In this period of four years the institution has been operated on the regular conference appropriation, fees paid by students and gifts from its friends. The total donations to date have been only slightly in excess of $10,000. Salaries have been paid, operating expenses provided ,and the physical plant increased by an actual expenditure of more than $80,000. The only outstanding obligation of any size is covered by a note of $5,000 in a local bank. A careful appraisal indicates that the physical plant is worth $125,000 more than it was at the time the college was opened. It is the purpose of the administration to pay all obligations and to close the books June 30 of next year without a deficit.

Conference and Public Relations

Rev. Earl D. C. Brewer, a graduate of Rutherford College in 1933, and a recent graduate of Emory University, will become associated with the collegt on September 1, as director of public and conference relations. At the recent session of the Charlotte district conference Mr. Brewer was recommended to the annual conference for admission on trial. He expects to join the conference at the forthcoming session. For the past several months Mr. Brewer has acted as pastor of a church at Port Sulphur, Louisiana. He is now completing his thesis in preparation for receiving the B. D. degree from Emory University.

Mr. Brewer will give his entire time to problems connected with both public and conference relations. He will be available for teaching in training schools, special work with young people's divisions, and for such services as pastors may request of him. A considerable part of the time will be devoted to the location of young people in the Methodist Church who should attend college, and to securing assistance and making the necessary arrangements with the college which they may decide to enter. Mr. Brewer will devote a part of his time to the solicitation of funds for the college.

Needs

Brevard College has many needs. Its greatest need right now is for endowment. The college ought to have an endowment of at least $500,000. Some other junior colleges in the mountains of North Carolina and Georgia have endowments of this amount.

(Continued on Page 23)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

YESTERDAY

Yesterday was Sunday. We all went to Sunday school, except the high school boys and girls who go over to Centenary. They went to church school, since their sessions were held in a church and does more than meet on Sunday. After the teaching services most of us went to the preaching service, where we heard Rev. Wilson O. Weldon, our associate pastor, deliver the last of a series of Sunday morning sermons. Our boys and girls love Mr. Weldon very devotedly. It was mighty hot coming home from church. In fact, it was hot all the afternoon. Late in the afternoon the young people had their services while the younger members of our family romped and played on the campus. From seven till nine our older youngsters had their dating parties. Yesterday was another Sunday filled with impressions and expressions.

TODAY

We are all at work this morning. The weather is more invigorating and our family is more determined. Whistles and calls can be heard on the othside while on the inside of our buildings there is much chatter and song as things go humming along. Among other things one is continually reminded of how much our family can get done when it is well directed and how much it can get undone when poorly directed. Today is another busy Monday.

TOMORROW

What will we do tomorrow? The Lord only knows. Some of us have more outlined than we can do in many tomorrows, but others will take no thought of tomorrow until tomorrow comes. One thing happening tomorrow different from other days will be that the boys will be earnestly engaged in the late afternoon with their football practice, Coach Murray having issued the suits and other equipment on the day before.

PAYING RESPECTS

Noticing a group of our youngsters standing around the swimming pool early this morning they were asked how come and why? The reply was that they were mourning over the passing of the swimming season. For three months the swimming pool has been the center of interest of our campus. Cleaned out on Monday mornings, filled on Monday night, and used every day through Saturday evening, it rested on Sunday. Then it started functioning all over again. The swimming pool is now empty and for awhile will rest from its labors.

ARE YOU READY?

Every once in awhile a minister comes along and asks us if we are ready for conference. It is no wonder that a minister would ask such a question. It is in his mind throughout most of his waking moments. He knows that much must be done within the next six weeks in order to be ready to say, "Bishop, I have a good report." The Children's Home lacks a lot of being ready. We have got to receive $15,000 on the ten per cent apportionment before we are ready to sit in the conference sessions with assurance and security.

TWO COMPANIES

Among others we have recently had two outstanding companies of visitors. Rev. A. C. Waggoner brought well over 200 of his fine people from Coburn Memorial, Salisbury, to spend the day with us. We were glad to have them. They voted that they would come back next year.



We are thinking of you, if you want to know

Rev. C. F. Womble, W. C. Davis, J. H. Torrence and a number of other Cramerton people engineered an excursion train load of friends from Gaston county to spend last Saturday with us. Our Gaston county friends stated that they would come again and we will be glad to have them.

REFURNISHING

The wear and tear on furniture in a home like ours is quite severe. Thirty children move about, sit down and get up, twist and wiggle, slam and bang, get dirty and get clean more than most any other thirty specimens of life. So we have had to refit and refurnish a lot of our furniture this summer. A lot of painting has also been done. Several of the cottages, those coming in their turn for upkeep and repairs, have a greatly improved inside appearance. Really we think the Children's Home is a great deal more of a home than an institution. Our children join us in this thought, thank goodness.

GLENWOOD AND LIBERTY

Yes, we have some honor rollers today. Glenwood, on the Marion circuit, where H. C. Pyatt leads the activities of the congregation, has paid its ten per cent apportionment in full. The same is true at Liberty on the Gold Hill circuit, where Rev. H. L. Creech, Jr., leads the people. Our new members help us and they are welcome in our honor society.

HALE AND HAPPY

Suzanne Gillon and Doris Hartley, whose picture is herewith presented, have had a year's growth since it was taken. They are still hale and hearty. Both had a vacation this summer and they are still talking about next summer when another vacation will come along. Suzanne is sponsored by the Janie Tuttle class of Centenary, Greensboro, and Doris by the Epworth Wesley class of Hawthorne Lane, Charlotte.

OUR YOUTHS

Sometimes a fellow can get greatly disturbed about the actions of adolescents. They do so many foolish things. So many times they seem to act without having previously thought what their actions will bring forth. A long line of such actions is calcuated to get the best of a fellow. But after awhile the youngsters themselves come to their own rescue and things are not as bad as they seem. About the best way to get encouragement from the behavior of a bunch of youngsters is to compare it with the behavior of a bunch of adults.

SEVENTEEN TO GO

Seventeen of our young men and young women are going to colleges and universities. J. Hulon Cox is completing his medical course at Duke University and is entering an internship in Chicago. Leonard Darnell returns to Duke University for his second year. Sara King and Louise Robbins return to Greensboro College, Sara as a senior and Louise as sophomore. Frances Anderson and Mary Griffith are juniors at Appalachian State Teachers College and Dorothy Griffith is entering the freshman year there. Kenneth Royal and Rap Proctor are beginning their last year at Brevard College. Marie Jones will enter there as a freshman. Morris Mecum is beginning his second year at Morris Harvey, as is Agnes Freeman at Meredith. Martha Mendenhall will begin her second year at the Woman's College of the University of North Carolina. Everett Gibson, Virginia Frye and Max Davis are entering Lenoir Rhyne for the first year. Lewis Bradfield will enter the University of Alabama as a freshman.

Visitor: "What a sweet and innocent looking face your little girl has, Mrs. Brown."

Mrs. Brown: "I hadn't noticed it. Mary, what have you been doing?"

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Next week our school opens, and our boys and girls are eager to get back in school. We have an exceptionally fine corps of teachers who are well qualified for their work. We are confidently expecting the best school year in the history of the institution. Mr. Sanderson, principal of our school, has everything in good shape for the opening. All the school rooms have been renovated and present a very attractive appearance.

* * * *

The tobacco market has opened throughout eastern North Carolina and money is now being circulated more freely among our people. Since we are borrowing money to meet our operating expenses, I want to ask and urge the pastors and churches to send me a part of their Orphanage apportionment as soon as possible. Our need is urgent and our people will be glad to respond if they know about our financial embarrassment. I will thank one and all to heed this request.

* * * *

Dr. A. T. Jamison has entered upon his fortieth years as superintendent of the Connie-Maxwell Orphanage, which is the Baptist Orphanage of South Carolina, located at Greenwood. Dr. Jamison is a prince of a man and loved and honored not only by the Baptists of South Carolina, but by the state at large. At the last meeting of the board of trustees of the Connie-Maxwell Orphanage, Dr. Jamison was elected superintendent for life. This indicates the confidence that the board of trustees of the Connie-Maxwell Orphanage has in Dr. Jamison.

* * * *

It was a rare privilege I enjoyed preaching at the Methodist church in Richlands on the third Sunday morning in August. The congregation was unusually large for a mid-summer day. Brother H. L. Davis and his congregation gave me a very warm welcome to their church. Richlands is located in one of the best farming sections of eastern Carolina. The membership of the church is composed of prosperous, well-to-do people, who are devoted to the church and loyal to all the institutions of the church. Brother Davis is in his third year, and judging from the appearance he is in high favor with his people. I am sorry that I could not prolong my visit, but other matters called me from Richlands soon after the morning service. I feel that my visit to these good people will result in deepening their interest in our 300 fine boys and girls.

It is with pleasure that I accept this opportunity to thank the many friends who have helped to make my life here in the home a happy one during the seven years that I have lived here.

Coming to the home at the age of nine in 1931, I soon discovered what a wonderful home I was to live in.

I would like to thank every member of the North Carolina Methodist conference for all they have done for me and my friends.

I would also like to thank each member of the St. Pauls auxiliary of Goldsboro for the beautiful clothes they have sent me twice each year. I will always feel indebted to these kind ladies for their support and for the interest they have shown in me.

I want to thank each of the teachers and matrons for their influence and guidance in teaching me the great principles of life.

Finally, I would like to thank Mr Barnes, our beloved superintendent, for his fatherly affections and his efforts in my behalf to make life here more enjoyable.

The seven years that I have lived here will always be the highest spot in my life, and I shall always feel indebted to the many friends who helped to make this home possible for me

With gratitude in my heart to all,
Jack Smith.

CAMP MEETIN'S COMIN'
By R. A. Lester

Bring out dat olde religion,
An' air it out today;
Camp meetin' time is comin',
And it ain't far away.

Ole Satan's had you cornered,
And workin' in his fold;
An' dat is jes de reason
Dat you is been so cold.

He sho' is got de big head,
'Cause you is slidin' back,
And done got off de main line,
And quit de gospel track.

De way you used to hollah,
And shout and sing and pray,
You'd think de ole religion
Had got in you to stay.

It grieves de good Lawd, brother,
How you is gone astray,
And leavin' dat religion
In such a shameful way.

So fetch it out dis mornin';
It means so much to you;
And dust and scrub and polish,
Until it looks like new.

Den take it to de front porch,
And hang it up so high,
Dat every one will see it
When dey is passin' by.

And if de moths has gnawed it,
Jes use de gospel spray;
Camp meetin' time is comin',
An' it ain't far away.

If God were not a necessary Being of himself, he might almost seem to be made for the use and benefit of men.—Tillotson.

For prayer, at least, a God who does not care, does not count.—Fosdick.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

HER TALENT

By Marjorie Hartsfield

She never dipped a brush in paint or blended colors gay
Upon a plaque, that all might beauty see.
Her fingers never reproduced the gold of fading day,
Or sketched the soulful grandeur of a tree.
But when she found a heart where clouds within were dull and dark,
She changed the dismal shades to azure hue;
And rosy morn, that dawning comes to greet the meadow lark,
Replaced the shadows of the midnight view.

Her fingers never brought from keys or strings a symphony,
Or, even still, a quiet, timid lay;
A cradle song for sleepy heads her only melody,
As night her curtains drew on fading day.
But when her fingers clasped the hand of one whose heart was torn,
They wakened with their touch a hushed song;
And from the troubled heart there came the notes of faith reborn,
A courage that would last the ages long.

ACTIVITIES OF THE PITTSBORO AUXILIARY

The Clara Calvert missionary society of the Pittsboro Methodist church is sponsoring an effective and unique project in the form of a parsonage aid society. This organization was begun four years ago and was conceived in the mind of Mrs. H. L. Davis, who with Mr. Davis was serving the Pittsboro charge at that time.

The membership is composed of the women of the five churches on the charge, namely, Pittsboro, Brown's Chapel, Mount Zion, Pleasant Hill and Chatham.

The officers include a chairman and a treasurer only. The first president was Mrs. W. P. Horton and the present presiding officer is Mrs. W. R. Farrar, both of Pittsboro.

Once each quarter the women meet at the parsonage, where they are able to discern the needs and discuss ways and means of meeting those needs. On some occasions the stewards of the five churches are invited to the meetings in order that they, too, might ascertain what should be done to keep the home of the pastor and his family in a comfortable and livable state. The ladies of each of the churches alternate in serving refreshments at these quarterly meetings. The dues of the parsonage aid society are 10 cents monthly per member; however, the ladies contrive various other ways of earning money with which to supplement the dues. Recently lovely Duncan Fyfe dining room furniture was purchased for the parsonage by the aid society.

It is the aim and hope of the members of the Clara Calbert missionary society of the Pittsboro Methodist church that added to the already fruitful activities of the parsonage aid will be the creation of the desire on the part of every woman in each of the churches which is represented in the project to become a member of the woman's missionary society and the strengthening of the auxiliaries in these churches.

Six years ago the Methodist church in Pittsboro suffered a profound loss in the death of Mrs. E. R. Hinton. She was a faithful, devoted and most valuable worker in both the missionary society and other phases of the work of the church. In commemoration of her beautiful life of service, the Clara Calvert missionary society, of which Mrs. J. D. Young is president, has presented to the church a large silver vase engraved with an inscription bearing her name, and a committee from the society has taken the responsibility of seeing to it that flowers are always in the vase at every service in the church. This act on the part of her friends and co-workers which she has left will serve to keep alive and ever fresh the memory of what she has meant to them and will surely wield a mighty influence for good in the church and in the community in which she lived and served so nobly.

THE DEPARTMENT OF STUDY

Dear Superintendents of Study:

Plans are now being made for "study leaders' meetings" to be held in each district in September. (The regular fall coaching day has a new name). Dates and places will be announced by the district secretaries. For the past three years these special fall meetings have been well attended and have proven valuable and worth while. Don't miss this "third quarterly event," which is one of the scheduled quarterly events in our standing rules to be observed as an annual basis of cultivation. This training day for mission study leadership is of vital importance and we are urging all auxiliary superintendents of study and of Christian social relations, all presidents and those who plan to teach the fall class to attend.

The text for the fall study is "The American City and Its Church," by Kincheloe. This is a challenging study of the church's responsibility in the community, which means any community, no matter how small. This should prove one of our very best and most thought provoking studies. Does your community have problems and needs? How is the church serving the community? Is the task finished? These fall classes should help us develop a full program of Christian service as we study our own communities and churches. Plan to have the best class you have ever had, making use of the wealth of supplementary materiels which are to be had. A few of the supplementary books which you will find helpful if used with the text are: "City Shadows," Searle; "Crowded Ways," Sears; "City Man," Sears; "My Community, My Church and Me," Hollenbeck; "Urban Scene," Bro; "The City's Church," Douglass; "The Church and Society," Johnson. Order all books from the Methodist Publishing House, Richmond, Va.

We are being requested by Council to wait until spring to take the foreign mission study on India because more supplementary materials will be available after the Madras conference in December. However, if you have already made plans to study India this fall, you may do so. The text recommended by Council for spring is "The Church Takes Root in India," by Basil Matthews.

Mrs. B. F. Boone,
Conf. Supt. of Study.

JAPANESE MISSIONARY WORK IN CHINA

There is a spontaneous desire among Japanese Christians to do something for the people of China. In the larger denominations there have been proposals to undertake missionary work on the mainland in the Chinese language and for Chinese. For twenty years one group of Japanese have been carrying on work with Japanese living in China. The present trend is quite different and is a distinctly foreign missionary movement. Whatever form the present impulse may take, it is significant because "it does credit to the sense of obligation on the part of the churches of Japan for bringing to bear upon the emergency some impact of a spiritual and Christian nature."

The question has been raised as to the proper co-ordination of all the agencies for Christian work being done in China by Christian Japanese. The trends are in favor of combining all missionary work there within the East Asia Missionary Association, an interdenominational body.

The plan to send a medical unit to one of the war-stricken areas of China to minister to the Chinese refugees whose homes and farms have been devastated by the conflct is fast taking shape. The Japanese Christian women have undertaken to raise a special fund of 10,000 yen for this purpose. The unit will consist of a Christian physician and three nurses.

Give me a task so hard
That all my powers shall taxed be
To do my best
That I may stronger grow in toil
For harder service fitted be.

As Southern Methodist women, we are particularly concerned because the area which has been so largely the scene of military action in China is the very center of our mission work, and all our Chinese friends and institutions are involved. Our church members are refugees; our pastors are without salaries; our faculties are scattered; our properties are destroyed; and our regular program of activities is largely wiped out. Yet our missionaries have stayed on and in place of the regular activities have undertaken immense programs of relief, and have improvised new ways of carrying on even the educational work.—From the Council Bulletin.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"A Christian can never be satisfied with things as they are, either in his own life, or in the life of the world. There are always heights of personal devotion to God, and service to our fellowmen that beckon us on. Sin, sorrow, suffering in the world calls for a new society. As Christians we would press on to the new and significant tasks ahead of us."

Every one of us loves peace and hates war. The desires of our hearts are not different from the aspirations of men and women of all nations of the world. And yet strife, discord, war continue to keep millions in constant suspense and fear. There can be no peace until there is sympathy and understanding between the nations, until there is a bridging of national and racial barriers.—From Missionary Year Book for 1938.

ANNUAL WEEK OF PRAYER

The dates for the 1938 week of prayer are November 6-12, and our auxiliaries should begin early to plan for a proper observance of these days of special prayer and meditation. The specials for this year are for foreign work—Emergency Fund for China; for home work—The MacDonnell School in Houma, La. Additions and repairs for this institution and for others in the home field. A generous gift to these specials is desired and as we look over the past years and see the wise use to which our week of prayer gifts have been given in various places, we should feel inspired to make this a greater offering than ever before. Offering envelopes may be ordered from Literature Headquarters.

A UNION MISSIONARY MEETING

A joint meeting of the woman's missionary societies of Weaverville was held on Monday of the past week at Bethel Home near Weaverville, with the Methodist Protestant Society as hostess for the occasion.

Guests assembled in the living room and on the wide porch of the Home for the afternoon meeting, which was opened with a worship service led by Rev. E. L. Ballard, pastor of the M. P. church in Asheville. In his message the speaker urged the taking of time to listen to God's voice as he speaks to us, and spoke of the value of the daily hours of meditation and prayer.

Mrs. E. L. Ballard gave a splendid talk on missionary work in the woman's auxiliary and stressed the need of each denominational society making its group more spiritual and of giving definite tasks in the mission work program.

A musical program of several selections was given by Miss Irene Holcombe, assisted by Rev. E. L. Ballard and Mrs. Courtney, pupils of Elda Vettori. At the conclusion of the meeting the guests were invited into the flower gardens at the rear of the home, and from a table placed on the slope above the lily pond ice cream and cake were served to the 75 or more present. The meeting was presided over by Miss Blanche Potter, president of the hostess society.

Bethel Home is a tubercular home, situated close to Weaverville, and was started a number of years ago by Rev. Homer Casco, a minister of the M. P. Church. Thirty or more are there for rest and recuperation. Each year the Weaverville missionary societies give a shower to the inmates of the Home and this year was no exception, and a shower, generous and attractive, was given, with gifts of fruit, flowers and dainties.

COMPARATIVE FINANCIAL REPORT

Do you read the compartive financial report issued each quarter in the Missionary Bulletin by our Council treasurer? Do you know how our own Western North Carolina conference stands in comparison with the other conferences in Southern Methodism? Many of us watch with great interest for these reports and sometimes our hearts are made to rejoice in the record of our own conference. However, we find that as the year comes to a close we get anxious for the reports of our district secretaries and conference officers, to see if we are maintaining the record that has been ours for years—a "paid in full" report.

For many years we have rejoiced that we were occupying the third place in our Council as to largest amount of money contributed by the conferences and we are hoping that our 1938 record may be even greater than that of any preceding year. Let us "be up and doing" during the weeks that remain of 1938.

STUDY LEADERS' MEETINGS

We wish to call special attention to the following letter from the study leaders, which carries announcements of the dates for these meetings, and also to urge a 100 per cent attendance of those who are expected to be present and take advantage of the opportunity extended through these meetings.

Dear Study Leader:

Autumn is almost here and once again we are looking forward to our coaching days, now called study leaders' meetings. Using the plan of former years the districts will be grouped as follows:

Charlotte, Gastonia and Salisbury districts at Charlotte, Tuesday, Septemper 20.

Winston - Salem, Greensboro and Statesville districts at Winston-Salem, Wednesday, September 21.

Asheville, Marion and Waynesville districts at Asheville, Thursday, September 22.

At each place the meeting will be held from 9:30 to 12:30.

Your new conference superintendent of study earnestly desires to make this our banner year in mission and Bible study, and feels sure she will have your hearty co-operation. This year each auxiliary president, spiritual life leader, secretary of children's work and superintendent of Christian social relations, and superintendent of mission and Bible study will be expected to attend the meeting nearest to them. This letter is sent only to the superintendent of study, but we ask that you pass it on to the other FOUR women and do your utmost to have them come with you. The books for fall study will be on sale immediately after the close of the meetings, so come prepared to buy all that your auxiliary will need.

It is the desire of the conference chairman of the spiritual life groups to contact the spiritual life leader in every auxiliary as she urges them to be present at these meetings so she may discuss with them their problems and formulate plans by which to conserve the inspiration and consecration resulting from the great spiritual stimulus brought by the Aldersgate Celebration. The secretary of children's work is asking every children's secretary or her substitute, to be there so they may discuss together the coming units, and workand plan together for better and more far-reaching results than they have yet known.

There will also be a special session for the superintendents of Christian social relations, led by their conference superintendent. She asks that they read "The American City and Its Church" before the meeting, if possible, so they will be prepared to suggest how best they can meet those social problems arising from city life. They will especially consider the rural urban situation, the status of the family in the city and the economic stress and strain of the city dwellers. Please be there by 9:30, as we have a full three hour program planned and want to close promptly at 12:30. As the meetings will close at this hour we will not ask the hostess churches to be responsible for our lunch. Those desiring may bring their own lunch or go to one of the eating places near the churches. These days mean much to all of us and we are confidently expecting every one of you to make a special effort to be present for those hours of fellowship and planning together.

Mrs. J. W. Payne,
Supt. of Study.
Mrs. C. N. Clark,
Spiritual Life Leader.
Mrs. George Hoyle,
Sec. Children's Work.
Mrs. Reid Wall,
Supt. C. S. R.

The God who saves to the uttermost saves from the uttermost. He is the God of the God-forsaken, the Father of the Fatherless. . . . There is but one Father, yet there is a Father for each man.—Forsyth.

The divine law enjoints, "Thou shalt love God" and "Thou shalt fear God." It proposed one for the obedient man, the other for the transgressor.—Tertullian.

Sunday School Lesson

SEPTEMBER 4

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Samuel: Spiritual Revival

Scripture—I Samuel 7

Palestine was saturated with polytheism in Samuel's day. Israel was constantly taking on more and more forms of religion. Every valley was supposed to be presided over by a local divinity, and the Jews were afraid to neglect worship lest the gods might blast their gardens.

This mixture of loyalty to the local divinities with loyalty to the one supreme and moral God of the Hebrews made them hesitant, weak, and two-faced. It was as though a man today should profess to believe that God would protect the righteous, and yet at the same time would be alarmed if a black cat crossed his pathway, or if he learned from an astrologist that the sign of the zodiac under which he was born was unfavorable.

The Israelites were neither good, whole-hearted heathen, nor were they valiant worshippers of Jehovah. Hence Jehovah forsook them, and the heathen despised them and trampled them underfoot.

Out of the Depths

However, when Israel sank to the lowest depths of misery they began to lament after Jehovah, and Samuel said to them: "If ye do return unto the Lord with all your hearts, then put away the strange gods and the Ashtaroth among you and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines."

Loyalty to one God meant national unity ,and as that God was a righteous God, it meant a reformation of morals and a corresonding return of manhood and vigor. But more than that, it meant a conscious, religious experience. God became real to these people when they began to serve him wholeheartedly, and that meant new courage.

We are told that Samuel gathered Israel together, and judged them at Mizpah—that is to say, they brought their quarrels to be adjudicated by him. Before they could be delivered from the Philistines, Samuel must deliver them from one another, and rebuke the oppressors among them. (Compare Luke 3:1-14).

When the Philistines heard that the children of Israel were gathered together at Mizpah, the lords of the Philistines rose up against Israel. They always do. A united front presented by the people of God always fills the enemies of righteousness with apprehension, and they mobilize for a fight.

Jesus himself foresaw that when Christianity became a vital and aggressive force in the world it would rouse the most murderous opposition, as it actually did. "Think not," said he, "that I am come to send peace on earth: I came not to send peace, but a sword."

A Message for the Hour

The present opposition to Christianity at this particular time should be pondered, lest the church should lose heart. It is also a fact that should open our eyes and make us realize that the strategic movement of the hour must be for closer fellowship among all the churches of Christendom. This is God's prophetic word to our generation.

In face of the terrible aggressiveness of our foe, sectarianism is a wicked heresy. But alas, there are many groups of Christians today who deem it a major sin to depart from some literalistic interpretation of the Bible, but consider it a light matter to set at naught our Lord's prayer that we all may be one, and draw a line through his words, "Judge not, that ye be not judged."

The appearance of an angry Philistine army filled Israel with fear and they besought Samuel to cease not to pray for them. After he had prayed, there was a mighty thundering that frightened the superstitious Philistines. It was one of those happenings that come now and then in the history of the people of God that vividly impress upon them his presence and power. Windelband says that a miracle is any event that makes the presence and power of God vividly manifest.

We have in the New Testament the parallel occurrence of the earthquake as Paul and Silas were singing and praising God in the prison at Philippi (The Acts 16). It is idle to discuss whether the thunder and the earthquake would have happened, prayer or no prayer. Certain it is, that without the prayer and the faith it would have had no moral significance.

We note that Israel did not leave the routing of the enemy to the thunder and lightning. They themselves seized their advantage and pursued after them. (Compare Psalms 17:13-15; 37).

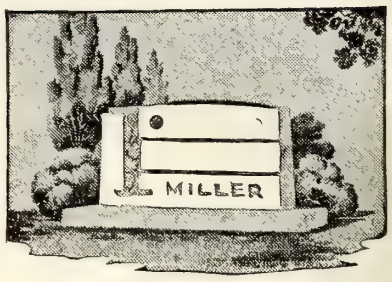
We have in the Bible the work of artists who knew how to bring out with striking vividness the point which they wished to impress upon us. But life is full of circumstances, showing that when the people of God are desperate and united, he stretches forth his hand to help them.

What happens dramatically at certain stages of history happens all the time in just as real, though not so vivid, a fashion whenever men repent, turn to God, become desperately earnest in their prayers, and follow their divinely appointed leaders. The great thing we need to learn from the Scripture is that striking events are simply symbols of the working of laws which have operated during the whole course of history.

After the victory, Samuel took a stone and called the name of it Ebenezer, stone of help, saying, "Hitherto hath the Lord helped us." As Alexander Maclaran says, he wished them to believe that "what had happened hitherto would happen henceforth."

What God has done he will do again whenever men obey and trust him. Here is the glory of our biblical faith. The mercy of the Lord is from ever-

Continued on page 23



"For A Memorial Unto the Children of Israel Forever."

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Children's Storyland



A BUTTON OF IMPORTANCE

"Aunt Helen, I'm just about ready to give up!" Marian Blackstone came into her aunt's room and dropped dejectedly into a chair by the window. "Do you remember about me telling you when Miss Mansfield talked to the Girls' Junior and Senior Assembly? She was telling us what an influence a big sister could be in a home. She made us feel as if we really had a job to do, and I wanted to do it. But Junior and Tom don't pay a speck of attention to me. I might as well be that gatepost for all the influence I have with them. And the worst of it is—I've really been trying."

"What have you been doing, for instance?" asked her aunt with interest.

"Well, for one thing, I thought I could help get the boys into more orderly habits. They're so careless. And I've scolded and talked, and I've even hid their things when they left them around. But none of it's done a bit of good. If anything, they're worse than ever. I believe now they just do it for spite. But I've done something now that they won't forget in a hurry. Tom left his hockey stick in the front hall, and Junior left his skates, and I've put them where they can't find them. And I won't get them, either, until they promise to be more careful. I guess that'll teach them a lesson."

"I see," murmured Aunt Helen thoughtfully. "What else?"

"Well, they're fighting so much, too—with themselves and me, and teasing Polly. I told them they just acted like babies. And they're always tussling with each other—wrestling and tumbling around, making all kinds of racket. I locked them in their room once when they were doing that, and I'd have kept them there all evening without supper, and that might have cured them. But mother actually laughed and said I'd better let them out, that they'd probably worked up a pretty good appetite for supper!"

"And what about Polly?" asked her aunt.

"Well, she's so little, I thought maybe I could make some impression on her. But she doesn't mind, either, and she's such a little nuisance—always after me to help her sew, or make candy, or cut paper dolls, or do something I can't possibly take time for. And when I try to tell her what to do, she mimics me, and both she and the boys say, in the most provoking way: 'Elder sister! Elder sister! Listen to Marian being the elder sister!' You see, I told them they ought to listen to me because I'm the elder sister, and then that's the way they do."

Suddenly the girl jumped up. "Oh, there goes the mailman, and I'm expecting a letter. I'll just run down and see if he left it."

She was gone so long that her aunt wondered what had happened. But presently she came in laughing and holding a letter. "The most ridiculous thing happened," she said. "You know how it's been sleeting. Well, the mail box was stuck tight and I could see this letter for me through the silt, but I could not get the box open. I tried and tried, and then I got the hammer to pry it open, but I couldn't budge it. So I heated a little water, thinking I'd pour it over the box and melt the frozen ice that seemed to be holding it shut. The ice melted all right, but still I couldn't open the box. So I got a screw-driver and pried some more in places the hammer wouldn't go. No luck. And then—" she began to laugh again.

"Yes? What then?" Aunt Helen was smiling, too.

"Well, all of a sudden I spied that button on the side that's labeled 'Push.' I pushed and it opened without a speck of trouble. After all that bother! You see, the mail box is hardly ever shut tight, and I forgot all about that button."

"That gives me an idea," said Aunt Helen, chuckling. "Maybe you've tried everything but the 'button' in dealing with your brothers and sister. Let's call the button 'co-operation' and try that."

Marian considered that suggestion and gave a brisk nod. "I'll do it," she said. I'll go right now and put the skates and hockey-sticks where they belong, and then I'll help Polly make candy and surprise the boys. And won't they be surprised!" She chuckled, too. "I believe you're right, Aunt Helen; what I've forgotten to do is to use that important button."—Alta Halverson Seymour, in Girl's World.

RAINDROPS

By Frances Graham Cookson

Pitter, patter, pitter, patter
Down the windowpane,
Hear the merry raindrops
Sing their sweet refrain.

See them slip and slide and run
On their cheerful way,
Happy little raindrops
Busy all the day.

First they dance across the lawn
To the garden fair,
Visit every little flower
That is growing there.

Next into the orchard
Skip the raindrops gay,
Teasing all the birds and bees
That they find at play.

Now the sun comes peeping out
From behind the barn,
And the little raindrops
Are filled with quick alarm.

Hurry, scurry, bustle,
Not a bit too soon.
Singing as they disappear
Their cheerful little tune.

—The Evangelical Messenger.

A COLLIE SAVES TWO LIVES

William Workman's father gave him a collie dog. William had seen John Campbell's dog swim into the creek and bring out sticks for hours at a time, but the dog would not bring out anything else. William told John that he would not permit his collie to swim into the water and fetch out anything except something useful. John laughed at him.

Day after day William took old "Lige," his dog, to the creek. He carried with him a cap, a woolen hat, a derby, a straw hat, an two dolls, one dressed as a girl, the other wore trousers. One by one william tossed all of these things into the middle of the creek until old Lige became expert in swimming in and catching them in his mouth, and then he would hurry out to the bank as quickly as possible. Sometimes old Lige would dive and get tham as they sank.

Two years after William Workman had trained his collie to do this kind of work, he was out on the river with his father fishing on the Fourth of July. As usual, there were hundreds of other people on the river, some fishing, some boating and some swimming.

Just before noon they were startled at the cry of a small boy and girl, and, on running up the bank, they saw the two children being carried down the stream. The father had no boat and he himself was such a poor swimmer that it was dangerous for him to jump into the water. Calling quickly to old Lige, William Workman threw a clod of dirt that struck the water by the side of the little boy who was all but drowned. Instantly the dog was in the water, and in less than ten minutes he had both of the children safely out on the bank.

The father of the two children hugged and kissed old Lige as he would have had the dog been a man. In a few minutes a very large crowd gathered about to learn what the faithful collie dog had done, and they all praised William Workman for his wisdom in training his dog to swim in the water and carry out something useful.—Our Dumb Animals.

"Willie," asked Mrs. Stitts, "can you tell me what the minister meant when he said it was more blessed to give than to receive?"

"Well," replied Willie, thoughtfully, "he must have been thinking of castor oil."—Ex.

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September 7-20—Brownsville, Tennessee.
Sept. 20-25—Annual Conference, Lawrenceville, Ill.
October 2-16—Winder, Georgia.

SLATE OF REV. J. W. GROCE
Box 1383, High Point, N. C.

Oak View ..... Aug. 21-Sept. 4
Randleman ..... Sept. 4-11
Lenoir ..... Sept. 12-24
Gray's Chapel, Randolph Co. ..... Sept. 25-Oct. 9

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

September

Cedar Grove, Carr, 11 11
Roxboro, Long Memorial, 7:30 11
Front Street, 7:30 14
Chapel Hill, 7:30 15
Bahama, Mt. Bethel, 11 18
Durham Ct., Fletchers, 3 18
East Roxboro-Longhurst, E. Roxboro, 7:30 18
Burlington Ct., New Salem, 11 25
Carr, 7:30 25

October

Webb Ave.-Holts, Holts, 11 2
Carrboro Ct., Carrboro, 7:30 2
Duke Memorial, 7:30 4
Brooksdale Ct., Allensville, 11 8
Milton Ct., New Hope, 3 9
Graham-W. Burlington, Graham, 7:30 9
Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Chowan, Center Hill, 11 4
Hertford, night 4
Williamston, Holly Springs, 11 and 2 8
Gates, Zion, 11 11
Edenton, night 11
Stumpy Point-Dare, Stumpy Point, 11 18
Wanchese, night 18
Manteo, night 23
Kinnakeet, Avon, 11 25
Hatteras, night 25

October

South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 5
Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper,, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

September

Maxton, 11 4
Laurinburg, 7:30 4
Raeford, 11 11
Caledonia, 3 11
Laurel Hill, 7:30 11
Rockingham, 11 18
Ellerbe, 3 18
Rockingham Ct., Pee Dee, 7:30 18
Stedman, 11 25
Fayetteville Ct., St. Andrews, 3 25
Person Street, 7:30 25

October

Goldston, Providence, 11 2
Glendon, Fair Promise, 3 2
Hay Street, 7:30 2
Carthage, 11 9
Broadway, Memphis, 3 9
Jonesboro, Lemon Springs, 7:30 9
Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September

Ocracoke-Portsmouth, Ocracoke, 7:30 7
Atlantic, Cedar Island, 11 10
Straits-Harlowe, Harlowe, 11 11
Newport, Newport, 3 11
Beaufort, Beaufort, 7:30 11
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Wilson, 8 6
Bethel, 8 11
Rocky Mount, First Church, 8 13
Rocky Mount, Marvin, 8 14
Weldon, 11 18
Farmville, 8 18

October

Robersonville, Stokes, 11 2
Tarboro, 8 2
Clark Street, 8 3
Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTyeire, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Maysville, Tabernacle (home coming), 11 4
Swansboro, Swansboro, night 4
Jacksonville-Richlands, Jacksonville, night 11
District conference at Carver's Creek church on highway 28, midway between Elizabethtown and Wilmington, 9:30 a. m.) Bishop Clare Purcell will be present) 16
Garland, Garland, 11 18
Bladen, Windsor, night 18
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October

Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night...17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September

Spruce Pine, Spruce Pine, 11 4
Bald Creek, Elk Shoals, 3 4
Hillside Street, Asheville, 8 7
Sandy, Western Chapel, 11 11
Leicester, Grace, 2:30 11
Flat Rock, Flat Rock, 5 11
Candler, Laurel Hill (Qr. Conf.), 11 17
Candler, Pleasant Hill, 11 18
Fletcher-Mills River, Avery's Creek, 3 18
Hendersonville, 8 18
Haywood Street, Asheville, 8 21
Asheville Ct., Elk Mountain, 11 25
Acton, Oak Hill, 3 25
Saluda-Tryon, Tryon, 8 25
Biltmore, 8 28

October

Marshill, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Peachland, Hopewell, 11 4
Marshville, Gilboa, 3 4
Morven, Morven, 8 4
Big Springs, 8 5
Wesley Heights, 8 6
Belmont Park, 8 7
Dorita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthews-Indian Trail, Indian Trail, 11 9
Pelkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Shelby, Lafayette St., 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

September

Stokesdale, Mt. Zion, 11 4
Madison, 3 4
Summerfield-Morehead, 7:30 4
Battle Ground Road, Bethel, 7:30 7
Calvary, 7:30 8
Draper, 11 11

Leaksville, 3 11
Spray, 7:30 11
Jamestown-Oakdale, Jamestown, 7:30 12
Highlands, 7:30 13
Courtenary, 7:30 15
Ruffin, Ruffin, 11 18
Reidsville, Main St., 7:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
Oak View, 7:30 21
West Greensboro, Muirs Chapel, 7:30 22
Reidsville Ct., Salem, 11 24
Coleridge, Concord, 11 25
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Glenwood, 7:30 27
Bessemer, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29

October

Main St., High Point, 11 2
Randolph, Mt. Vernon, 3 2
Trinity, Trinity, 7:30 2
Asheboro Station, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Ward St.-Archdale, Ward St., 7:30 14

GASTONIA DISTRICT

Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Shelby, Lafayette Street, 11 4
Shelby Ct., Sulphur Springs, 2:30 4
Shelby, Central, night 4
Lowell, Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Mayio, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT

John W. Moore, P.E., Marion N. C.
FOURTH ROUND

September

Gilkey Ct., Gilboa, 11 4
McDowell Ct., Pinacle, 3 4
Marion Mills, Clinchfield, night 4
Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT

C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

September

Rocky Ridge, 11 4
China Grove, 3 4
Woodleaf, Gays Chapel, 7:30 4
Norwood Ct., 11 10
Mt. Olivet, 11 11
Advance, 3 11
Farmington, Bethlehem, 7:30 11
East Spencer, 7:30 14
Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

STATESVILLE DISTRICT

John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

September

Balls Creek, Pisgah, 11 3
South Iredell, Williamson, 11 4
Mooresville, Centenary, 3 4
Troutman, Troutman, night 4
Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25

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SOUTHERN RAILWAY SYSTEM

Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Maiden, Maiden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

September

Robbinsville, Robbinsville, 11 4
Bryson City, night 4
Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Fines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT

W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND—IN PART

September

Centenary, 11 4
Mt. Airy, Rockford St., 7:30 4

N. C. BOARD OF EDUCATION

(Continued from page 14)

St. Paul, Regan's ...	1.26	
Swansboro	7.16	
Oak Grove		2.00
Tabor, St. Paul	4.50	
Warsaw-Magnolia—		
Warsaw	2.00	5.00
Whiteville	10.27	
Wilmington—		
Epworth-Wesley, Ep.	4.52	6.00
Wesley		6.00
Fifth Avenue ...		30.00
Grace	30.00	21.81
Trinity	31.18	20.00
Total	150.90	178.21

Summary

	4th S.	Y.P.M.S.	Total
Durham $286.48		$302.70	$589.18
Elizabeth City	143.21	76.80	220.01
Fayetteville ..	189.38	146.55	335.93
New Bern ...	163.53	211.69	375.22
Raleigh	153.55	269.16	422.71
Rocky Mount.	255.05	183.93	438.98
Wilmington ..	150.90	178.21	329.11
	1342.10	1369.04	2711.14

W. N. C. BOARD OF EDUCATION

Continued from page 15

In this way they are enabled to pay somewhat suitable salaries and to provide for more efficient operation. It has been the hope of the administration that the college endowment could be increased to at least $100,000 in the current year.

The college needs money with which to complete the construction of the gymnasium. At least $3,000 in additional funds will be required for this purpose. Friends of the college will be given an opportunity within the next few weeks to make contributions to this particular work.

A great many young people with limited financial resources need help in the form of scholarships and opportunities. A great many work scholarships are provided under the National Youth Administration, but scores of other young people will need help from friends and those interested in Christian education. Prospective donors might be interested in providing funds for a particular young person whose name could be furnished by the college.

Many other needs of the college could be enumerated. If the college is to fulfill its mission as an agency of the church, it must have the necessary support from the church which sponsors it.

SUNDAY SCHOOL LESSON

(Continued from page 20)

lasting to everlasting upon them that fear him, and his goodness to children's children, even to such as keep his covenant, and to them that remember his commandments to do them.

The modern discovery of the absolute and unvarying uniformity of law in the physical world ought to make it doubly easy for us to believe that the same uniformity pertains in the realm of God's dealing with men.—Northern Advocates.

The wounds of God are better than the salves of Satan.—Bishop Hall.

In Memoriam

MOTSINGER — Albert Motsinger was born November 14, 1853, in Forsyth county. He departed this life August 8, 1938, age 84 years, eight months and 24 days.

He was married to Lucretia Smith, also of this county, January 1, 1873. To this union were born six children, five of whom are left to mourn his loss. His wife preceded him in death in 1909. Later he was married to Minnie A. Doub, who also survives. He leaves three sons, John Henry of Winston-Salem, Linsay E. of Pfafftown, Rober Eugene of Greensboro; two daughters, Mrs. R. W. Church of the Mt. Tabor community, and Mrs. T. J. Beroth of Pfafftown. He also leaves two brothers, Grant and Charlie, both of this county, and two half sisters, Mrs. W. L. Church and Mrs. R. B. Zigler of Winston-Salem. There are 33 grandchildren and 44 great-grandchildren who still survive him.

When but a small boy he joined the Friedland Moravian church. Later he joined the Methodist church in the community in which he lived. His religion went farther than mere church membership, for he was a faithful member of the church both as to his means and his presence up until his death. His neighbors and relatives always found in him a friend and all knew him to be a big-souled, generous man.

"I cannot say, and I will not say,
That he is dead—he is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there.

And you, oh you, who the wildest yearn
For the old time step and the glad return,
Think of him faring on,
As dear in the love of There as the love of Here.
Think of him still as the same, I say:
He is not dead—he is just away."

RESOLUTIONS OF RESPECT

On Wednesday afternoon, July 20, 1938, the gentle spirit of Mrs. J. W. Futrell left her earthly home for her heavenly one.

It is with deep sorrow that we, the members of the Turner Wesley Bible class of Burkhead Methodist church, Winston-Salem, N. C., record the passing of one of our most beloved members, who was always ready to give of her best.

Until her health failed Mrs. Futrell was a faithful and regular attendant at all the services of our church. We miss her sweet smile and friendly greeting, and are conscious of a great loss in her going. Therefore be it resolved:

First, That we bow in humble submission to the will of our loving heavenly Father, who doeth all things well, and thank him for having given to our Sunday school and church one whose lovable personality, genuine Christian character, and faithfulness was an inspiration and benediction to all who knew her.

Second, That we pray God's richest blessings upon each member of her family in their sorrow and express to them our heartfelt sympathy as they face the future without her presence and help.

Third, That a copy of these resolutions be sent to the family, a copy be recorded in the minutes of our class, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. Carrie L. Swaim,
W. M. Wagoner.

Good News —FOR PRIMARY TEACHERS

PRIMARY CLOSELY GRADED COURSES

For Church Schools Having a Separate Class for Each Age in a Department, Courses I, II, and III (Ages 6, 7, and 8)

COMPLETELY RE-WRITTEN

These NEW Primary Courses aim to achieve the seven major aims in religious education as adopted for the International Council of Religious Education. They seek to realize these aims in so far as they can with Primary children.

- NEW LESSON FOLDERS
- NEW TEACHERS' HELPS
- NEW PICTURES

THE NEW MATERIALS AVAILABLE ARE:

I. A Teacher's Textbook (price, 40c) which will include:

1. Notes on the Bible references giving background and interpretation very helpful to teachers. In addition there are notes which explain the teaching values of Bible material and give a careful interpretation for the use of plans and materials.

2. The content of the book is arranged into units of work. A chart accompanies each unit, which gives in parallel columns—**Purpose, Problems, Bible Material, Other Material** (stories, songs, prayers, poems) and **Activities.** This chart will be of great value to the superintendent for study, to use in Workers' Conferences, and in planning worship services. It will also be of value to the teacher in the mastery of the material and procedure.

3. An expanded or additional session is provided to be used in an extra hour on Sunday or during the week. This is purely optional.

II. A Four-Page Folder (price, 12½c per set) for the child, called **Primary Bible Folder.**

1. In the folders of Course I there are Notes to the Parents suggesting the use of the child's folder in the home. These notes are included because many Primary first-grade children cannot read; and if the folder is to be used as a work chart in the home, the parents must understand the purpose back of it.

2. Courses II and III include special activities on the folder or work sheet. The work sheet idea is carried out in all the Courses.

III. Picture Sets. (Price, 75c per set.)

These sets of 9x12-inch pictures will be almost entirely new and largely in color. They will be for class and will illustrate the Bible and other stories in the lessons.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 8, 1938 Number 36

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On the Feet of Youth

FOR the millions on eager feet who are hastening to college halls and schoolhouse doors, the youthful visions of life lure. A few see the towers of Oxford or vision some university of less note; some dream of prowess on diamond and gridiron or track; others hope for a place in mart, or factory, or field in the vast world university where the masses go to school. Which of these will realize the dreams of youth, as they follow the visions splendid, no one can tell. But we all feel a common interest in the eager and aspiring millions in those marching throngs on their way to the schools of the land. In our best moments we cheer them on, gratefully willing to help see them through.

Those of us who have older grown know of the sad reverses and sore disappointments that await them along the way on the upward climb from the first grade to the last graduation day. Some grown weary and faint will throw up their hands and quit, railing against their sorrowful fate. Perished now are the ambitions of youth! Life's young dreams in its morning time have faded away! To every discouraged lad we would whisper words of good cheer, with the assurance that friends of education and of ambitious youth stand ready to help all of character who are determined to pay the price of success.

Fortunate are all those toiling on the upward way to school, college and university who, even though on weary feet, will follow the gleam.

M. T. P.

The University Church, Chapel Hill

In a very short time the University will be the Mecca for three thousand and more students. They will come from all over our land and many foreign countries. Every county of our state will be fully represented. There will be many students who come for the first time. These will need special attention. We are fully interested in all the students, but it is this group of students who are away from their parents, their home and their church for the first time we are especially interested in now. We want parents and pastors to write us about boys and girls who are coming here for the first time this year. Tell us about them. Do they attend church, do they sing, do they play any musical instrument, are they leaders of young people? We are anxious to get these young people linked up with the church as soon as they arrive; any advanced information will be of invaluable worth. It is our earnest plea that you will not take this appeal lightly, for remember we will have more than 3000 students here, and it will be all but impossible to contact these young people who should need our attention unless we have some one who will kindly let us know about them in advance.

Our church is here to serve your boys and girls, and we hope through your co-operation we may be able to do justice to this fine group of young people who will soon be treading the walks of the old university centre again.

The church develops and trains the spiritual life while the university develops and trains the mental life. Our aim is not only to emphasize the importance of spiritual values, it also tries to show that moral and ethical values rightly applied become the most practical factors in the development of a sane and well balanced life.

Our church stands ready to serve every student coming to the university, as well as the community in which it is located. As the student comes to the university for the first time, he lives in a completely new world. He has many new avenues of procedure. He must choose what to do and which way to go. The right way and the wrong way often lie out before him, both enticing and enchanting. Often he is completely at sea as what to do. We are here to help those students, and the church seeks a chance to lend a helping hand along that way. The one consuming passion of our ministry here is to keep the growing mind of the student well grounded and anchored in the life and teachings of the Master Teacher of all men.

Allen P. Brantley.

THREE DEDICATIONS OF CHURCHES IN HIGH POINT IN ONE DAY

Bishop Clare Purcell on Sunday, October 2, will preach at 11 o'clock in Wesley Memorial church, High Point, and dedicate the new educational building of the church which has just completed paying off the indebtedness.

At 2:30 in the afternoon Bishop Purcell will preach at Ward Street church, High Point, and dedicate that church. Calvary church which likewise has paid all its debts will be dedicated at 7:30 the same day, when Bishop Purcell will deliver the dedicatory sermon.

Dr. E. H. Blackard, pastor of Wesley Memorial, Rev. R. C. Kirk, pastor of Ward Street church, and Rev. D. V. Howell, pastor of Calvary, are all to be congratulated upon the successful payment of all debts on these churches.



Why 25,000 PASTORS USE The Upper Room

More than 25,000 pastors—in America and other lands—are using THE UPPER ROOM in their congregations and have found it immensely helpful, not only as a daily devotional guide for individual and family worship, but also for its value in encouraging such important phases of a year-round church program as

Family altars — Church attendance
Daily Bible reading — Soul winning

So effective is this devotional periodical in strengthening the religious lives of those who read it regularly, that in the brief period of three years it attained a circulation of 1,000,000 copies per issue.

If your church has not used THE UPPER ROOM, the fourth quarterly issue, now ready for distribution, is an excellent one to begin with. Decidedly one of the best yet published, it will prove a valuable aid in your fall and winter program.

You are invited to order the October-November-December issue on our liberal consignment plan. Use the order form at the right.

EL APOSENTO ALTO, the Spanish edition of THE UPPER ROOM, is available at the same price as the English.

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Doctors' Building Nashville, Tenn.

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NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
Preachers, $1

Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 8, 1938 Number 36

"Every town has a prominent citizen who gambles on the stock market and looks down on a wicked neighbor who plays poker." Is that true?

* * *

The marvelous growth of vacation Bible schools contain fine promise for the future. If these continue to grow in efficiency as they have in numbers the youth of the land should be blessed.

* * *

Thirty days hath September. What full and eager days should these be! With September closes our church school year; the financial year of the Advocate closes; the crucial days of making ready for the conferences are upon us. All this to be done in less than thirty days!

* * *

Grace Stoner Clark of Illinois writes of September in the Religious Telescope:

> To us September means dusty roadsides aflame with golden rod; cool back porches shaded with bright blue morning glories or purple-berried woodbine; gardens browned by summer heat; fragrance from hillside vineyards and rosy-cheeked apples; rippling corn bending with ripening ears; shorter days; crisp nights; katy-dids screeching in the twilight, a promise of frost soon to come. September means school again and a vague loneliness in the hearts of last June's care-free graduates; business picks up; straggling vacationists return; social activities begin; churches take on new life. Even though some days are hot, summer is a memory.

* * *

The schoolmaster is abroad in the land and thousands of faithful teachers are doing business at the same old stand. These are the builders of the nation. The politicians make a big stir and the President would have the nation believe that Washington holds the fate of the Republic. But we all know that the school room counts for more than does the White House. In these secluded places are forces silent as the forces that pull the tides and pervasive as the sunshine that gives light and life to the land. The "big noise" about Washington is the whirlwind on the mountain, rather than "the still small voice" of divine destiny.

"I am the Light of the world." How startling and what an abiding appeal does it make? That men the world around should worship the sun need cause no surprise. Light and life and love are the great words of John's Gospel.

* * *

"For the religious man history is the record of God's gladdening light," says someone. Then he goes on to rejoice over daybreak and glorious dawn. This reminds us of G. K. Chesterton, who was accustomed to picture God as being so delighted with every morning that He would say to the sun, "Get up and do it again." Have we felt the thrill of daybreak in our religion?

* * *

A big point is gained in Christian certainty —in the doctrine of Christian assurance whenever one realizes that religious experience is a unity. The experience of holy men in the Bible record, the experience in the life of the Christian church, and the personal experience that comes with the touch of Christ are one and the same in the soul's relation to God. These are valuable elements in securing satisfactory religious experience. This means that we must rely on the Bible, on the church and our own personal experience to secure satisfactory assurance in living the Christian life.

* * *

One of the hopeful trends in our church life today is the new emphasis being put on the internal and the spiritual rather than on the outward form. The Aldersgate emphasis has done something for our Methodism. We have been too largely taken up with the outward and material rather than with the spiritual gained by fellowship with the Living Christ. The letter of the Scripture rather than a living message from God out of the Book for today has been uppermost with many. The preacher as prophet is eager to speak for God a living message rather than to build sermons to be used in constructing a theology. This view, we are glad to think, is to the front with our Methodist ministry.

Believe a Few Things

THE man who is so broad and liberal as not to believe anything should not be classed with the noble band of worthies that have helped to put the world forward. They have held to a few things with the mighty grip of a firmer conviction—Athanasius contra numdum! It was the world against the mighty man in that far-off day, but now almost the entire world has come around to Athanasius' way of thinking. He believed something and held to it with all the certitude of a divine assurance. More such would mightily enrich these transitional decades when so many are adrift seeking some new anchorage.

In these last times, too, often a little reading of science, a few echoes from the contentions of the creeds, now and then a wail from the critics of the Bible are amply sufficient to hold the ears of certain wise heads, making much of great learning and ample liberty. The loud trumpetings of their attainments shame the more modest and announce the going of fundamentalists upon which our fathers stood. They believe nothing implicitly and stand for little of real moment. They are too broad to take sides on any question or to enlist in any cause, evermore forgetful that the big men of history have never dealt in such a cheap order of greatness.

As a matter of fact, it is no evidence of breadth at all to refuse to enlist in some cause and no assurance of knowledge to be unable to believe in a few of the great essentials. Most of the lesser matters involved in the jangling of the creeds—philosophic, scientific, and religious—matter little; but the profound truths that lay about us in our childhood and broke out of the simple lessons learned in the early days when God, the soul and heaven were awful realities, matter much. For, after all, our searchings and journeyings long in the weary fields of knowledge, we have to come back to the days and things of the catechism—faith in a few things.

Could those earnest souls in the pulpit who would have all to accept every minutia of dogma even to the last syllable contained in the King James Version, and those broadly liberal spirits in the pew who would cast all dogma aside, learn that a few essentials—and but few—are of much value, a new day would dawn. Then, men might cling to the fundamentals, allowing all the rubbish of intellectual efforts to go to the junk heap. For, after all, the things of heart and conscience really are potential in the life. Jesus holds the undying fealty of the race with ever-increasing sway over the nations because he grasped the heart of humanity, granting the head the utmost freedom from constraint. Not to know many things, but to believe a few things, is the all important concern. The man very sure of God, of heaven, and of the soul, need not trouble about the many things.

Autumn Not the End

WITH the touch of the autumn time on the forests, with the brown creeping slowly across the fields and with the waving plumes of golden rod on every hand, we are apt to concede that the finish is near. In a sense this is true. We are certainly in the midst of the harvest of the early sowings as we gather the yield of the fields, but in the broader sense we are in the time of beginnings.

Even though we have in mind the gathering of the crops resulting from the plantings of the spring and the toilsome labors of the hot summer time, these efforts and successes of the year are but the favorable and necessary preparation for the months ahead. A crop gathered is really the essential preparation for bigger and better crops in the years to come. For no year is lived to itself. This accounts for the failure of the one-year tenant. Before much can be done for the farm tenant, the man who moves from farm to farm every year must be anchored to some local habitation that will enable him to link up with the continuity of the years.

Autumn is really a time of beginnings. The boys and girls on nimble feet, with glee ringing in their voices on their way to and from school, are truly significant of what goes on all about us. Training, a larger outlook, enthusiasm in the efforts of the days are of the essentials in every line of life. We are all in the all comprehensive school of human endeavor.

The fine and excellent way in which we gather one crop, keeping ever before us all that centers in this as the preparation for the next, marks the autumn as a time of beginnings rather than the end of a period. Especially true is this with our Methodist church work. For both ministers and laymen, the close of the year is really the beginning of bigger and better things. No one of us can finish his work and move on, leaving this present job entirely to some one who is to come after. Life and

life's tasks are too nearly a unit to be cut into segments. A man's past has a way of going with him. "I require the past of thee" is a divine declaration of old. More than the children are in school and being put to the test. We are all moving on to the great future, forced to be judged by our past. Life does not begin anew each spring; it comes out of the achievements of the autumn, the time when some think all the past is on the way to the tomb.

Once more we need to learn that the grave is the gateway to glory—that out of the death and decay of the winter comes the freshness and glory of spring. In this sense autumn is the seed time of life—these present days the beginning rather than the end. Our daily effort should be "diligent in business, fervent in spirit, serving the Lord."

Starting the Grade

THE laxity of the summer season is gone. While children played and young folks found their fun, parents have talked it all over, making plans, doing an extra bit of good financing, buoyed up by the approach of the opening of school and the dreams of future days.

September brings a new schedule and a different order of life to most homes, for in America youth holds sway and parents and teachers unite in the gigantic effort of a vast educational enterprise that is in operation at the cross-roads, in the villages, in the cities and in the great university centers.

Eager young mothers have visited the stores in the search for the prettiest frocks for their young daughters to wear on their first day at school, for to them "starting in the first grade" is an epochal event in their own lives. When the school doors open a group of mothers with their children will be there with anxiety, wonder and bewilderment.

Love, in the mother-heart quickens the imagination and stirs the depths of the soul. She herself has started with her child to make the grade of life. She thinks back over the past six years and wonders if she has put within him the power that will hold him in meeting the test with the larger group. It is making the grade in life that she thinks of, in mingling with his fellow companions, comprehending the wisdom of men and keeping his personality fixed on a high purpose.

Putting a child in the first grade is the beginning of a new period of development for the child, but for the mother it is the time when she loosens her hold and follows through as her child discovers his place in the world of men.

Mothers have many helpers, but her life is the all absorbing concern that their children may "grow in wisdom and stature" and face the responsibilities of another day and generation.

A Noble Tribute to Motherhood

THE Aurelia Bowman Gray Memorial Student Hospital donated to Greensboro College by Mr. James A. Gray of Winston-Salem in memory of his mother is a noble tribute to motherhood, as well as a valuable contribution to the health and welfare of the daughters of many anxious mothers through the long years ahead. A devoted son pays this beautiful tribute to his beloved mother, who evidently put within him the fine qualities of soul that made James A. Gray the man and citizen that he is proving himself to be. It is mothers that stir the depths of the soul and furnish their children the power that will hold them in the midst of the stir and confusion of life.

A man cannot talk about his mother though she may have been ever so beautiful and gracious and good, but he can live worthily and build memorials to her just as Mr. Gray has done. A memorial is this in which many a languid girl will find comfort and health and healing because of this noble son's remembrance of his mother who was a school girl at Greensboro College in the tempestuous days of civil war.

The heart of the centennial celebration at commencement this year was the unveiling of the portrait of Nancy Witcher Keen Langhorne, a noble woman and gracious mother, at which time Lady Astor and her sister, Mrs. Charles Dana Gibson of New York, paid tribute to their wonderful mother, who had given to her children true values and also an appreciation of the fine things of life. Now again the old college is enriched by a worthy son who has exalted motherhood. No man, not even James A. Gray, could make a speech about his mother, but he has done that which is far finer and better. Among his many financial benefactions none is more beautiful and commendable than this $20,000 to build a memorial to his mother and thus incidentally to pay tribute to all mothers.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

D. Ward Milan, evangelistic singer, pianist and choral director, has a few open dates and will be glad to assist any pastor in revival meetings. Address, Lincolnton, N. C.

Mr. and Mrs. Fred R. Paisley of Greensboro announce the birth of a daughter at Wesley Long Hospital, September 5. Weight, 9 pounds, 5 ounces.

The check-up meeting for the Charlotte district will be held in Central church, Monroe, on Monday, September 19, at 2 p. m. All pastors and charge lay leaders are requested to attend. G. T. Bond, P. E.

"All former pastors and members are cordially invited to attend our annual home coming day at St. John's church, Troutman's, on Sunday, September 11. Dinner on the grounds."—J. M. Varner, Pastor.

Mrs. J. E. Blalock, widow of the late Rev. J. E. Blalock, is living at Red Springs with her daughter, Miss Wilson Blalock, who is teaching in the city schools. Her son John is in Louisburg College. Her married dauughter, Mrs. John G. Hughes, resides at Parkton. This announcement will be of interest to Mrs. Blalock's many friends.

Rev. C. E. Rozelle of Main Street church, Gastonia, is assisting Rev. A. L. Stanford at Lincolnton in a revival this week. Rev. Mr. Stokes is leading the young pople's meetings and D. Ward Milan is leading the singing. The church has secured the new hymnal and the song leader is using this so as to teach the congregation some of the new hymns. Good results should be secured along many lines with such varied efforts.

Dr. Paul N. Garber of Duke will deliver the historical address before both of the South Carolina conferences. The Life and Labors of Bishop John C. Kilgo will be his theme. The Upper South Carolina conference holds its session at Laurins October 21, the South Carolina at Hartsville November 10. This fine historian is much in demand for historical addresses.

"We are rounding out our fourth year on the Farmington circuit, four busy but prosperous years. Each of the three previous years we have received a favorable number on profession of faith in Christ and all finances paid in full. This year we have received 23 on profession of faith and others are to join the church later. Vacation Bible school and revival services have been conducted in each of the five churches on the circuit. Our total enrollment in the vacation Bible schools this year is 276 students; in each of the churches we gave ten days to this type of work. We are expecting to be able to say to our bishop at the annual conference that 'We had a good year.' "—H. C. Freeman, Pastor.

"Sunday, September 11, will be observed as the annual home coming at Mt. Pleasant Methodist church, located east of Greensboro. The services for the day will open with Sunday school at the usual time. The presentation of a memorial and an address by Prof. Ben Smith, superintendent of the Greensboro city schools, will be the main features of the 11 o'clock service. Lunch will be served at one o'clock. In the afternoon a history of the church will be read by some members of the church. Mr. O. A. Swaringen of Concord will speak on 'The Aggressive Layman in the Local Church.' Special music will be furnished by visiting quartettes. The pastor, Rev. B. W. Lefler, and the congregation are working to make this day a happy, profitable time for all those who will come. It is hoped that every friend of this church may come and enjoy the day together."

"Old Shallotte circuit is still on the map and going forward. We have built a new church at Dixon and have sold the old parsonage and having plans drawn for a new one adjoining the Camp church. Our people are interested in the kingdom work and we will be able to report all benevolences in full. Of course the pastor has it easy, preaches three times every Sunday, besides preaching at the state prison camp twice a month. We have held five revivals so far with several additions and have two more to hold before conference. We are also presenting the Advocate cause to our people."—C. N. Phillips.

In a personal note from Irene Bivens, acting manager of the Richmond Christian Advocate, she has this to say of the Rowland family following the fatal automobile crash: "I know you will forgive the delay in replying to your letter, which was deeply appreciated, when you understand the reason for it. Mrs. Rowland's condition has been too uncertain to allow any definite statement. She was conscious only at intervals and was not rational even then, suffering from a brain concussion and shock. However, she improved rapidly the latter part of last week and has been carried home. Her mother is better and the elder son has been dismissed from the hospital and is with his mother. Mrs. Fred Little, the only daughter, has returned to New York."

"The Ministers' Wives' Association of the Durham district held its annual picnic Friday, September 2, at Stonewall Springs, a few miles from Burlington. The members of some 20 odd ministers' families were present for the enjoyable occasion. At 12:30 the wives spread a bountiful and delicious lunch on the tables near the springs. In the afternoon Rev. H. B. Porter, presiding elder of the Durham district, held a meeting with his pastors. At the same time in the lovely and commodious club house Mrs. H. B. Porter, president of the wives' association, presided over its meeting. Mrs. Brantley, who has recently returned from the Holy Land, gave a most interesting account of her trip. Some other members shared observations of their vacations also."—Mrs. C. D. Barclift, Secretary.

"Main Street Methodist church, Belmont, in an attempt to recover the summer slump in attendance, set aside Sunday, September 4, as Loyalty Sunday. The members of the church and church school were asked to attend all services that day. A splendid response was given. Out of an enrollment in the church school of 234 there were 228 present, lacking only six of being a perfect attendance record. For the 11 o'clock preaching service it was necessary to bring extra chairs from the educational building to seat the crowd, and there were over twice the usual number for the evening service. We feel that the fall program of our church has gotten an early start and that by the beginning of the church school year things will be in full swing."—Mrs. E. L. Rhyne.

"The membership of Asbury Memorial church has much cause to rejoice over a liberal reduction of the church debt which originally was $12,000. By a special generous adjustment with creditors the debt has been reduced to $3000. Prior to the settlement the windows, pews and all local indebtedness had been paid. The adjustment was made possible by a $3000 loan from the General Board of Church Extension, a donation of $500 from a friend of the church and by individual contributions. The present total indebtedness is $3000. The church owes a debt of gratitude to Mr. Hugh C. Brown, a loyal member of the church who passed away recently, and to the presiding elder, Rev. M. T. Smathers, who assisted the pastor, Rev. W. H. Groce, in negotiating the settlement. Truly a new day is dawning for this historic church which was organized more than a century ago by Bishop Frencis Asbury."—A Friend.

"West View church of Hickory is looking forward to next Sunday (11th) for its first home coming day. We are inviting former pastors and presiding elders to be with us on the special day for the church. The Advocate editors are invited on this occasion as on any and all occasions to worship with us at West View. And all former members and friends of the church are invited to be here for next Sunday's services."—H. L. Powell, P. C.

"Home coming will be observed at Trinity church, Beatties Ford Road, Charlotte, Sunday, September 11. All former pastors, members and friends are invited to attend. Rev. O. B. Mitchell, a former pastor and now pastor at Grace church, Winston-Salem, will preach at the 11 o'clock hour. Dinner will be served on the church grounds and an informal afternoon service will be held. A large crowd is anticipated since Trinity is one of the oldest, if not the oldest, Methodist church in this entire area, its history dating back to 1813. Our revival meeting is in progress this week with splendid congregations. Rev. J. P. Hipps of the Belmont Park church, Charlotte, is doing the preaching. The services will continue each evening this week."—J. E. Yountz.

A FINE AND USEFUL CITIZEN GONE

The passing of Dr. W. C. Linville on Tuesday morning, August 30, removed from our midst one of North Carolina's finest citizens. His death will be a distinct loss to the state of North Carolina, the State Hospital at Goldsboro for the Colored Insane, of which he was the efficient and popular superintendent for many years, and the State Medical Association to which he was an honor and a credit.

He gave the best of his life for the relief and suffering of the unfortunate committed to his care in the institution he supervised so sympathetically and efficiently. He loved his state and was vitally interested in its progress, the health and happiness of its people.

He was honest through and through, loyal and true. As a member of St. Paul's Methodist church of Goldsboro and official board, I had occasion to observe his great worth and true value. He loved his church and gave freely of his time and means for its advancement. His pastor found in him a true friend, wise and loyal counselor. His life was an inspiration and benediction to those who worked with him. We shall greatly miss him but know where to find him because of a life well spent and worthy of emulation. T. C. Ethridge.

DR. C. M. HAWKINS PASSES TO HIS REWARD

In the death of Rev. C. M. Hawkins, D.D., 80, one of the prominent ministers of Missouri rests from his labors. Most of Dr. Hawkins' life was spent as pastor and presiding elder in his native state. For several years, however, he was a pastor in the Baltimore conference and in his last years he transferred to the North Carolina conference. At his death, August 31, 1938, in Laurinburg, N. C., he was a retired member of this confernece. The formal service and burial took place in Laurinburg.

Dr. Hawkins was a native of Glasgow, Mo., a son of the late Oscar D. Hawkins, who was editor and publisher of the Richmond (Mo.) Conservator and the Johnson County (Mo.) Democrat, at Warrensburg and the former Frances Martyr of Virginia.

Surviving are a daughter, Mrs. F. S. Love, wife of the pastor of Grace Methodist church, Wilmington; and three sons, Dr. Robert Martyr Hawkins of Vanderbilt University faculty, the Rev. Oscar Menefee Hawkins, Methodist minister of Laurinburg, formerly of the North Georgia conference, and Matthews Hawkins of St. Louis, Mo. His wife, a daughter of the late Rev. John Matthews, D.D., Methodist, formerly of New Orleans, died June 18.

STUDENT HOSPITAL TO BE READY BY JANUARY 15



Here is a reproduction from the architects' sketch of a side view of the Student Hospital at Greensboro College, work on which is to start this week. Money for the construction of the hospital is being donated by James A. Gray, of Winston-Salem, in memory of his mother, a former student at the college.

NOT FAR FROM THE KINGDOM OF HEAVEN

There are three possible positions in relation to the Kingdom of God. There are those who are far from the kingdom, there are those who are near to the kingdom and there are those, the Christians, who are in the kingdom.

The scribe who came to Jesus and asked him, "Which is the first commandment of all?" had the witness of Jesus himself that he was not far from the kingdom. What was there in this man that brought him near the kingdom?

First, there was his earnest religious life. He was a worshipper of the true God. He believed the revelation that God had made of himself to Israel. He went with those who kept the Holy Day. The name and worship of God were precious to this man. He was far removed from the modern, irreligious man who ignores and neglects and despises the living God.

The second evidence of his nearness to the kingdom was his spiritual understanding of the Law of God. When Jesus said, "The first commandment of all is to love the Lord thy God with all thy heart and soul," the man answered, "Well, Master, thou hast said the truth; there is one God—and to love him with all the heart . . . is more than all whole burnt offerings and sacrifices."

If these are the things that indicate the nearness of a man to the kingdom, must we not judge that a large part of our generation is far from the Kingdom of God today? What shall we say of the great multitude of men and women today who work and play, who eat and sleep, but who have no fear of God before their eyes; who are so filled with the spirit of atheistic humanism that they do not care as to whether there is a God or not; to whom God is nothing and man is everything?

What shall we say of a generation that is honeycombed with pink or red communism, which despises patriotism, law and freedom and praises either the doctrines or the works of an anti-God scheme of society; or of fascism which goes back to the brute age and sells its birthright for the wicked, ruthless doctrine of blood and soil? People that can feed on the false doctrines that know no Divine Law, no truth, no Divine Government or standard for life and morals are indeed far from the Kingdom of God.

What is the need? It is for those who are either near the kingdom or far from it to be brought into it. It is not enough for one to be near the kingdom. He must be brought in. Even Nicodemus, who was very near the kingdom, must be born again.

How are these men to be brought into the kingdom today? Primarily by the preaching of the Gospel from the pulpits of America. There must be a change in the preaching of America, if America is to be saved. The false, baneful influence of liberalism, which has fallen like a blight upon much of the preaching of our land must be put away, and the great evangelical message must be preached boldly in the Spirit of our Lord. Preachers must part company with the modern mind that assumes that all men are in the kingdom and take their stand beside Jesus Christ and tell some men on his authority that they are outside the Kingdom of God, that they must repent for the Kingdom of God is at hand, that they must be born again or they cannot see the Kingdom of God, and that except they repent they shall all likewise perish.

To enter the Kingdom of God is to come into a vital personal relationship of faith and love and obedience with Jesus Christ. He is the door of entrance. There is no other way. The preaching of the Gospel must focus on this point. The preaching to young people in the conferences, to young and old in the church and Bible school must focus here, bringing everyone into a vital, personal, permanent relation to Jesus Chrsit. To what purpose is a multitude of programs of doing and striving if the persons themselves are near the Kingdom of God, but not in it?—T. C. P., in United Presbyterian.

WEDDING OF ETHEL KERR AND EARL BREWER

Officiating in a unique wedding ceremony at Camp Dellwood near Waynesville, N. C., Rev. George B. Clemmer, pastor of First Methodist church, Albemarle, joined in holy marriage Miss Ethel Kerr of Charlotte and Rev. Earl Brewer of Port Sulphur, La., in the presence of their families and a few friends, Sunday, August 28, at four o'clock.

The lovely outdoor chapel in the Dell furnished a rare setting for the event. The overhead oak and hemlock trees almost meet to make a growing ceiling for this natural place of worship, and an aisle made by two rows of split-log pews leads to a rock altar from which arises a birch-wood cross. For the wedding this altar held a rich offering of hemlock and wild mountain flowers. Light of tall white tapers, flickering in the gentle breeze, met streamlets of sunlight from the overhanging trees to furnish an enchanting light effect.

Music for the occasion floated through the forest from the council ring. Before the ceremony Miss Stringfield, violinist, of Waynesville played "Traumerei" and "All for You" was sung by Charles Kerr of Charlotte, brother of the bride. From Locksley Hall on the hill Mrs. Matney, organist of First Methodist church, Waynesville, played Lohengrin's Wedding March. During the ceremony Gounod's "Ave Maria" was played. The recessional was "Finlandia."

Mr. Clemmer read the ritual, which had been written by the bride and groom, from a rustic wood scroll. The ceremony was completed by the couple receiving holy communion, the elements being taken from a small oak cross.

The bride wore a tailored outfit of light navy, boy blue and rosewood, with navy accessories. Her shoulder bouquet was of talisman roses and lily of the valley.

After the ceremony the guests were invited to Lockeley Hall, where the wedding cake was cut. Tea was served by Miss Edith Moorhouse, camp hostess.

Mrs. Brewer is the daughter of Mrs. J. B. Kerr of Charlotte. She is a graduate of Scarritt College in Nashville, Tenn.

Mr. Brewer is the son of Mr. and Mrs. J. C. Brewer, Ansonville, N. C. He graduated from Emory University, Atlanta, Ga., and until recently has been pastor of the Community church, Port Sulphur, Louisiana.

Following a brief trip through the mountains of western North Carolina, Mr. and Mrs. Brewer will make their home at Brevard, N. C., where Mr. Brewer is director of public relations for Brevard College.

A RABBI PLEADS FOR RECOGNITION OF JESUS

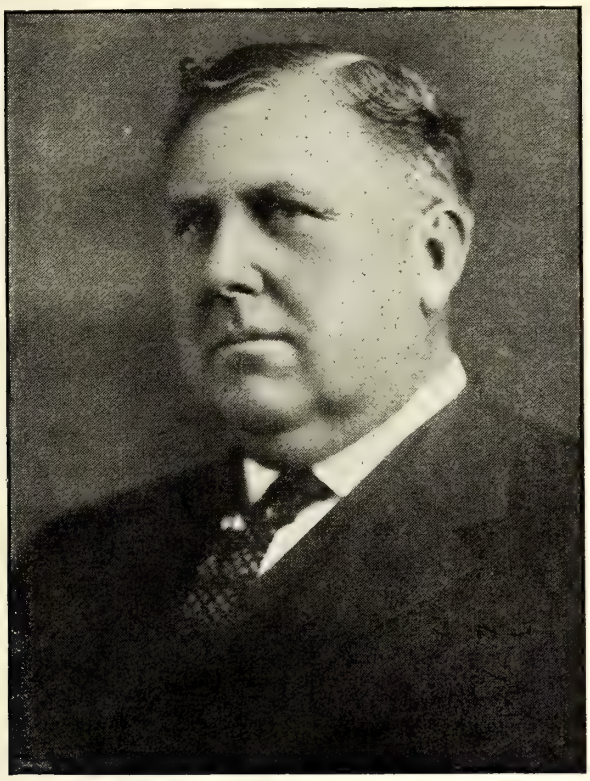
Great progress has been made in the field of good will between Christian and Jew on the economic, social, and civic fronts, and not a single activity which brings Christians and Jews together should be discounted or disturbed. But it is not enough to bring them together; something must be done to keep them from drifting apart.

There should be a place for Jesus in the synagogue comparable to that which Moses and the prophets occupy in the church. Christianity does not deify them, but it recognizes the strength and the truth of their doctrine. Judaism, in a world that may be reactionary for the moment, but is destined to regain its sense of progress in the future, need not place Christ on its altar of worship, but can find place for his teachings and wisdom in its literature and perhaps in its liturgy.—Rabbi F. Rosenblum, Temple Israel, New York City.

"The life of the Christian is the ultimate Court of Appeal for the reality of Christ."—Eusebius.

REV. A. J. PARKER RESTS FROM LABOR

Forty-four years in the North Carolina conference made Rev. A. J. Parker a familiar figure in the state. Gifted in song, effective as a revivalist, one of the best in circulating the Advocate and devoted to the cause of education he had many calls for service in the midst of his pastoral duties. This good brother will be sorely missed at our annual gatherings. God bless all relatives and friends who sorrow because of broken ties.



Rev. A. J. Parker

Reverend Asa Joseph Parker, superannuated Methodist minister, died at Rex Hospital, Raleigh, N. C., Wednesday morning, August 31 at four o'clock. He had been in declining health for several years preceding his death. He was 72 years of age.

Brother Parker entered the Methodist ministry in the year 1889 at Greensboro, before the division of the North Carolina conference and was assigned to the Magnolia charge in Duplin county. He was ordained to deacons' orders in 1891 and to elders' orders in 1895. For the 44 years he was in the active ministry of the Methodist church he served a number of charges in the North Carolina conference in eastern Carolina.

A native of Hertford county, North Carolina, the son of Benjamin J. Parker and Sarah Elizabeth Jane Parker, he attended school in Dublin, Indiana, and at Randolph Macon College in Ashland, Virginia.

He was actively associated with Louisburg College for a number of years, serving as its financial agent in 1910; and later as chairman of its board of trustees, which place he held until declining health made it necessary for him to retire.

Surviving are his wife, Mrs. Mattie Barrow Parker, 515 Polk street, Raleigh; a daughter, Mrs. R. G. L. Edwards of Durham; two sons, I. B. Parker of Raleigh and Rev. A. S. Parker, pastor of Queen Street Methodist church, Kinston; three grandchildren, Frances and Ben Parker of Raleigh and Roberta Clyde Edwards of Durham; two sisters, Mrs. Naomi Overton of Ahoskie and Mrs. S. T. Brittle of Woodland.

Dr. J. H. Barnhardt, his presiding elder, sends this tribute and notice:

"Rev. A. J. Parker ,one of the honored members of the North Carolina conference, passed to his reward from his home in Raleigh last Wednesday, August 31. He retired from the active service of the ministry several years ago, since which time he has resided in Raleigh, being for the most of the time confined to his home by illness. His condition became serious only a few days before his passing. He was removed to the Rex Hospital, where every attention was given him, but in spite of all efforts in his behalf he fell asleep peacefully in the early morning of the day mentioned above.

"His years of service in the ministry were happy and useful years. The details of his service and labors will be reviewed by another. Suffice it to say here, in this brief announcement, that he was held in the highest esteem and affection by all who knew him.

"Funeral services were conducted from the Central Methodist church, Raleigh, on Thursday afternoon, conducted by the writer, assisted by Revs. E. C. Few, E. G. Overton, and Leon Russell, and his body was laid to rest in this city. A large company of people, including many of his brethren in the ministry, gathered to honor his memory.

"Rev. H. C. Smith of Durham has been designated to prepare the official memoir which will be presented at the annual conference session in Elizabeth City."

THE PRESIDENT'S FORGOTTEN ACHIEVEMENT

Strangely enough until recently no one seemed to notice a curious omission in the catalogue of the President's achievements. A keynote speech, a nominating speech, fifty-three seconding speeches, and a speech of acceptance gave opportunity, one might think, to remind the country of every performance, and cite every fulfillment to platform promises of 1932. And yet not one of these speakers, all rehearsing the record of the administration, mentioned the repeal of the Eighteenth Amendment. There was a platform promise fulfilled. There was an achievement which means the end of bootlegging, budget-balancing, and the end of lawlessness in general. It cannot have been forgotten that repeal was an important issue in the election. Immediately upon the change of administration steps were taken to bring about repeal, and by December of that year the administration's promise had been fulfilled. When the record of his administration is made up for history this achievement cannot be ignored. Why should it be ignored today?—The Christian Century.

A CALL TO RENEWED SELF-DEDICATION BY METHODIST CONFERENCE, ENGLAND

With the church it is always sunrise somewhere in the world. There is sunrise now in Hyderabad. There is sunrise in the Trichinopoly district. There is sunrise in certain parts of Africa. The gospel which changed men in eighteenth-century England changes men now in southwest China. The question forces itself upon us: If there, why not here? If in Hyderabad, why not at home? It is surely God's will that here in Great Britain the number of those who are winning others to personal faith in Christ should be indefinitely multiplied, and that all who know the open secret of forgiveness of sins and communion with God should, "following their triumphant Head, to further conquests go."

Christian Civilization

There is hardly any word which is more frequently on men's lips today than "civilization." During the Great War the Allies said that they were fighting for the very existence of civilization. The Germans said that they were fighting for Kultur, by which they meant civilization in their sense of the word. And today, no remark is more common than that another war would mean the downfall of civilization. In these circumstances, it may be well for us to ask, What is civilization? What is that we are anxious to guard?

In the literal meaning of the word, to civilize is to make citizens; it is to pass from social disorder and chaos to social order and organization. The civilized man is the good citizen; the most civilized state is that which realizes the highest ideal of citizenship. These definitions are, however, open to the charge of vagueness, unless two further questions be answered: What is good citizenship? and Does it relate merely to one's own country or to the world? So the word "civilization" has come to be used in a sense which brings out some of the implications of citizenship. As the late Benjamin Kidd said, "It has come to imply all that progress in arts, government, social equipment, social co-operation and culture, which separates man as a member of the higher societies from a condition of barbarism, and of one civilization with another. The cynic reminds us that one civilization has arisen after another and that each in turn has fallen. He reminds up of Egypt, Babylon, Persia, Greece, Rome, and of the great states of the Middle Ages. He asks, Where are they now? and implies that the civilizations of today are going the same way, hastening to the same inevitable doom. It is being realized today more clearly than in the days of our grandfathers, that civilizations are of different types. Those of the East differ fundamentally from those of the West; and when Westerners speak of civilization, it is of that of the West that they are thinking. Slowly but surely it has asserted its supremacy; and the East, while still professing to cherish many elements in its own inheritance, appears to be setting itself to learn from the West, and unhappily is assimilating only too readily that which is least desirable.

The quest of man is threefold—for the True, the Beautiful, and the Good. Those three are ultimately one, but man has not yet fully discerned their unity. Certain types of civilization can be explained by the pursuit of one or other of these three ends in isolation from the other two. The Greeks, for example, sought after wisdom and beauty. Their philosophy and art reached a high pitch of development; their philosophy and their sculpture are still the wonder of the world. But they failed in their pursuit of the Good, and their civilization came to naught.

It is very difficult to apprehend, but very necessary to learn, that a civilization may fail through a one-sided pursuit of even the good. The outstanding historical illustration of this is Judaism, which on the moral side outstripped all its rivals. Judaism gave itself to the pursuit of the Good, as embodied in the Law; but it forgot to follow Truth and Beauty. Although we owe to Judaism the expression "the beauty of holiness," this is a quality which was, in the main, lacking in its character. Nor was Judaism loyal to Truth. Its conception of Truth was static. Especially in its later phases it failed to realize that "they must upward still and onward who would keep abreast of Truth." Had it been zealous for truth, it would not have crucified the Lord of Glory. Judaism failed, largely because of its blindness to Truth and Beauty.

There is no more fascinating study than that which seeks to trace the causes of the fall of the great civilizations of the past. The forces which operate are very complex, and it is difficult to disentangle them and to say that this or that was the cause of the fall of a particular civilization. But usually moral causes prove to have been an important factor in producing the result. History justifies the great generalization of the author of Ecclesiasticus: "Sovereignty is transferred from nation to nation because of iniquities and deeds of violence and greed of money." The civilization of the West is largely the product of Christianity; but not wholly. It is rather the resultant of the conflict of Christianity with other and alien forces. Whether Western civilization is destined to survive depends on whether the Christian elements in it triumph over antagonistic forces. The real battle that has come to a head in the West is that between Christian and anti-Christian ideals of society.

There is no better description of the essential element in Christian civilization than the words of the Apostle Paul: "For in one Spirit were ye all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink in one Spirit." The apostle is doubtless thinking of the church, but the discription is equally true of a civilization. The secret of this is not organization from without, but from within—baptism into one body through drinking of one spirit. The best efforts of statesmen and diplomatists are successful only in so far as men and nations are baptized into one body by drinking of one spirit—the spirit of love. An eminent ethical teacher of the nineteenth century wrote: "During the ethical development of man, the sense of social duty involved in the command 'Thou shalt love thy neighbor as thyself' has never varied. What has varied is only the answer to the question, 'Who is my neighbor?'" Varying answers are being given today, and for this very reason Christian civilization is at the cross roads. The traditional Christian answer to the question, "Who is my neighbor?" is well expressed in the words of the catechism: "Every man of every nation is my neighbor and if any be in distress, I am bound to help and relieve him."

Now, however, the totalitarian states are developing principles and methods of racial discrimination which are definitely anti-Christian, and are applying them with a harshness which is an even graver departure from the Christian spirit. They contend that this is a matter of purely domestic concern, and that their treatment of the people within their borders is nobody's business but their own. It is undeniable, of course, that each nation has the right to shape its own life and to make its own laws, without interference by any other nation. But it is equally true that laws and decrees which involve racial discrimination raise wider issues than such as are purely domestic. Indeed, they strike at the basal principles of Christian civilization, and therefore are the concern of all of us who care for the preservation and development of our common Christian in heritance. For this, as well as for purely humanitarian reasons, we cannot view with de-

tachment events which are taking place in Germany and Austria today.

There has recently been published a volume of essays entitled Germany Speaks. The contributors are all officials who have a right to speak with authority on behalf of the Nazi state. The aim of the volume is to foster Anglo-German "understanding and friendship." We are confident that the great majority of our people have no other feelings than those of good will towards the German nation. We believe that patience and good will could overcome all political and economic differences. But friendship involves more than the removal of political and diplomatic friction. It has been defined as "attachment from mutual esteem." Are there not bound to be certain reserves in the "attachment" of those who value the Christian tradition to those who set it at naught? This volume is discreetly silent as to the persecution of the Confessional Christians. The Nazis regard foreign criticism as unfriendly. None the less, silence is a price which we cannot pay for friendship. Christians of all races and nations are bound together in a super-national fellowship, and if one member suffers all the members suffer with it.—Methodist Recorder, London.

THE FORGOTTEN FACT IN LABOR

Intense labor agitation has held the stake for seven years. We have passed from one panacea to another. We are impressed with the latest experiment which is about to be undertaken. Hours of labor are to be reduced to 40 a week. This will not apply to editors or to other professional people, most of whom will have to continue on a public service basis of 60 to 80 hours, with mothers still having family work for at least 100 hours a week. We are not social economists and so we hope for the best.

There is one thing, however, which cannot be legislated, and that is the quality of work done by the worker. Whether a man works one or 12 hours a day is immaterial when we consider the quality of his work. We have seen some work done by men whose quality of service was so poor that to pay for it seemed a positive shame; we felt it would have been just as well if the worker had not worked at all. Then again we have seen work done that was worth far more than the worker was paid to do it.

Our civilization demands quality as well as quantity. Some workers built an apartment house in New York City and it collapsed on the workers, some of whom were killed. A man driving a new auto, with faulty mechanism which buckled and overturned the car, was killed. Thousands of home owners know the tragedy and disappointment of broken-down furnaces, windows that no longer fit, doors and fittings warped and roofs that leak, although they paid for good workmanship.

Quality is far more important than quantity. We would much rather employ a workman with a good conscience than one without a conscience at all. They are likely to be the best workers who follow the injunction, "Servants be obedient to them that are your masters . . . with good will doing service as unto the Lord and not unto men . . . knowing that whatsoever good thing that any man doeth, the same shall he receive of the Lord . . ." In these days of easy relief, when dilatory and slipshod labor is condoned and compensated we would like to inspire the faithful American working man to prove his quality, his efficiency and service ability with a good conscience.—Watchman-Examiner.

JANE ADDAMS

Jane Addams' name lives as one of the greatest women of America, and indeed of the world. She has influenced the whole course of social theory and Hull House, which she founded, has been the model for neighborhood settlements established in the last four decades.

Her lineage was entirely American; her ancestry, Quaker. As a child Abraham Lincoln was her ideal; he was a friend of her father and used to address him as "My dear Double-D Addams."

When she was 29 she went into the slum district of Chicago and opened the first neighborhood house in the country to a polyglot collection of foreigners. Through her hospitality and friendliness a group of exiles became a community of Americans who realized for the first time how the principles of American democracy might be applied to their everyday life.

Miss Addams accomplished this because she knew that people however unlike in habits and traditions could live in peace, harmony and social intercourse. But Hull House was only the working out on a small scale of what she hoped to bring about in a world community.

In 1915 when Europe was torn with war, she headed the delegation from The Hague Peace Conference of Women to eight of the warring nations. They were received in London, Berlin, Budapest, Paris and Havre (then the Belgian seat of the government) Switzerland, Rome and the Vatican. Heads of these governments met the delegation within five weeks. A high official of one nation told Miss Addams and her colleagues that they were the only sane people who had entered his office since the war began.

The women's resolutions were embodied in Miss Addams' statement to premiers and foreign ministers: "Without abandoning your causes and whatever it is you feel you ought to have in honor, why in the world can't you submit your case to a tribunal of fair-minded men? If your case is as good as you are sure it is, certainly those men will find the righteousness which adheres within it."

Later the 11 points of the women's platform were presented to President Wilson, and some of them were embodied in his famous 14 points. The platform included limitation of arms, democratic control of foreign policy, "a concert of nations to supercede balance of power" and a gradual reorganization of the world to substitute law for war.

Miss Addams was never a romantic dreamer, but a practical humanitarian who knew exactly the size and the strength of her enemy and who won her battles as much by her tolerance and her humor as by her courage and her far-sighted vision.

Through all the years when she pioneered in social work, when she received the abuses of so-called patriots and when she reaped during the last two decades of her life immeasurable honors, degrees, and finally the Nobel Prize, Jane Addams never lost her head or convictions.

"We may not be able to change human nature," she said in her last public speech, "but we do hope to modify human behavior . . . we need education of ourselves, of others; development of public opinion, moral enterprise . . . it would be a great glory if the United States could lead in this new type of statesmanship."

"None are so deeply forgiven as they who never forgive themselves."—Forsyth.

BETHLEHEM CAMP MEETING REVIVAL

By May Fields

No! the statement, "The days of the old time, real revival of religion are over," is not true, we are glad to say. And if the many people who in recent years have been trying to make themselves believe that statement could have been with us at the camp meeting at Bethlehem near Climax from 11 o'clock Sunday, August 28, until 10:30 Sunday night, September 4, they, too, would realize the fallacy of such a statement. We thank and praise our heavenly Father for giving us this great revival. We are also grateful to our much loved pastor, Rev. E. E. Snow, who began praying for this revival the first service he held in our church, for his earnest efforts during the year as well as during this meeting, in his work with us helping us to meet the conditions whereby a great revival could come.

Beginning with the ten persons finding their peace with God as they knelt in the straw around the mourners' bench Monday night, souls were saved daily until the closing service Sunday night, when 38 persons confessed Christ. This made a total of 152 people who during these services took Christ as their Saviour for the first time or rededicated their lives to him. Among this number were 23 married couples, most of whom have one or more children and some have grandchildren in their family. In addition to winning the lost we feel that these services have been a great blessing to us as Christians.

Forty-six were received into the church Sunday on profession of faith and six by letter. Two hundred and two have now been received into the three churches of the Pleasant Garden circuit during this year.

SOME LAZY PREACHERS

My disinclination to work today is due to the splendor of the weather outside. Summer time often inclines folk to shirking their daily drudgery, and it so operated with a clergyman of whom Mr. R. D. Blackmore told in one of his tales, who once began a sermon by saying: "Owing to the sultry weather of last week I have been unable to prepare a sermon for you today; and as, for the same reason, you must have forgotten what I said to you last Sunday, I purpose repeating what I said to you then!" I have cherished that story for many years now, with a companion tale, which tells of another indolent preacher who began his discourse by saying: "I am going to preach to you the same sermon that I gave last Sunday night. If you remember it, it will prove that it is worth repeating. If you have forgotten it, it will come to you as new!" A still lazier preacher, in the bad old days when hunting the fox and other outdoor pursuits were more to some parsons' tastes than the cure of souls, after entering his pulpit said: "I suppose you know what I am going to talk to you about tonight?" None indicated that he was right in his supposition, so, saying: "Then, if you don't know what I am going to talk to you about, I am not going to stay and speak to a lot of ignorant folk like you," he left them. The following Sunday they felt it wise to be ready for a similar question, and when it was asked answered: "Yes, we do." "Then," said the preacher, "if you know, there is no need for me to stay and tell you," and again he left them sermonless. The folk were better prepared for the next Sunday, when once again he began by stating that he supposed they knew what he was going to talk about. "Some of us do, and some of us don't," they answered, feeling that at last they were a match for their parson, only to find themselves wrong in that, for immediately he replied: "Then let those who do tell those who don't." Possibly before the fourth Sunday the weather had broken and enabled the parson to stay indoors and prepare a sermon, but history does not say so.—"Ezra" in Methodist Recorder (London).

PREACHING TO SINNERS

The grace of God has a melodious sound to a sinner's ears. It is the only theme that gives him hope. His restless, feverish, guilty spirit finds peace that passes understanding as he casts his burden down before the cross of Christ. Small wonder then that it is written of the preacher, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." The Lord Jesus came preaching and he continues to send his disciples forth to preach the message which has never changed.

How do you preach? What is your message? What objective have you in mind when you preach? No matter what is the answer can there be a better example than the Lord himself and the apostles who were taught by him? He preached to sinners—souls that were lost to God and dwelt in the world without hope. Self-concious sinners never gave the Lord Jesus any trouble. His tormentors were the self-righteous. It will be so today. But sinners will be as reachable as ever. The content of the New Testament message presupposes a sinful state from which we need to be saved. Human hearts respond to this. Remember therefore that there can be no more occupying theme than the grace of God, and the souls of men are hungering to hear it. It is said that Daniel Webster was in the habit of attending quite regularly a little country church in New England where he spent his vacation, but that he rarely went to church when he was in Washington. One day a young woman said to him, "Why is it that you go to church when you are in the country but do not go to church often in the city?" He said: "In the great city church they preach to Daniel Webster the statesman. In the country church they preach to Daniel Webster the sinner."

The preacher should assume this fundamental state in mankind. No one is fit to meet a holy God, as he is in his natural state. It is just this ministry of reconciliation which the preacher is to proclaim that is so fundamentally necessary. Men and women of honest, humble nature know the need of a mediator. To rebuke their sinning is necessary but to point them to the Lamb of God who taketh away the sin of the world is essential. When that is done a new start on a higher plane is possible. Preachers who lift up the cross before the people and lead them through its efficacious cleansing into the resurrection life of Christ convey inestimable helpfulness to sinners in their messages. May the power of God rest on all such preachers.—Watchman-Examiner.

BROTHERHOOD NOTICE

On account of the death of Rev. C. M. Hawkins and Rev. A. J. Parker we are issuing calls numbers 66 and 67. Beneficiaries will please send a check for $6 and non-beneficiaries for $2. Some banks make a charge of 10 cents on checks for $5 or more. Please investigate and if necessary include that amount in the check. Send checks as soon as possible to Rev. R. L. Jerome, Treas., 1908 Princess Street, Wilmington, N. C.

ON MAKING HASTE

By making haste I do not mean a reasonable regard for speed, or the mere avoidance of loitering, but racing against facts and time; the frenzy which never allows one to be at ease. It will be admitted that all life worth living must have its seasons of reflection and of rest, otherwise the rhythm is destroyed and harmony, which is the real music of life, is made impossible.

Of course, we always have slothful people with us, and were this my thesis it would be easy to say some wholesome words about this form of human weakness; but it is the very opposite of cloth which I want my readers to consider in this column today. It is a much more common frailty than one may suppose.

Where there is one person who has lost heart and hope through indolence within the church there are at least two who have become "extinct volcanoes" through having tried to force the pace. They have not been able to wait for the Lord as well as on him. His mills "grind slowly"; and that is what some excellent people can never tolerate.

But making haste may be a weakness of the best people in the world. We have them in our churches. They cannot refrain from an impatience which resorts to desperate methods. They are painfully aware of the vices which afflict society and the evils which pervade the land. They feel that the chariot wheels move far too slowly. They are determined to hurry up the church and take the Kingdom of Heaven by storm. Have we not all known such brave souls? They have recognized how slow is our movement and how apparently unavailing our methods. They devise something new, and they are resolved to take a short cut to the millennium.

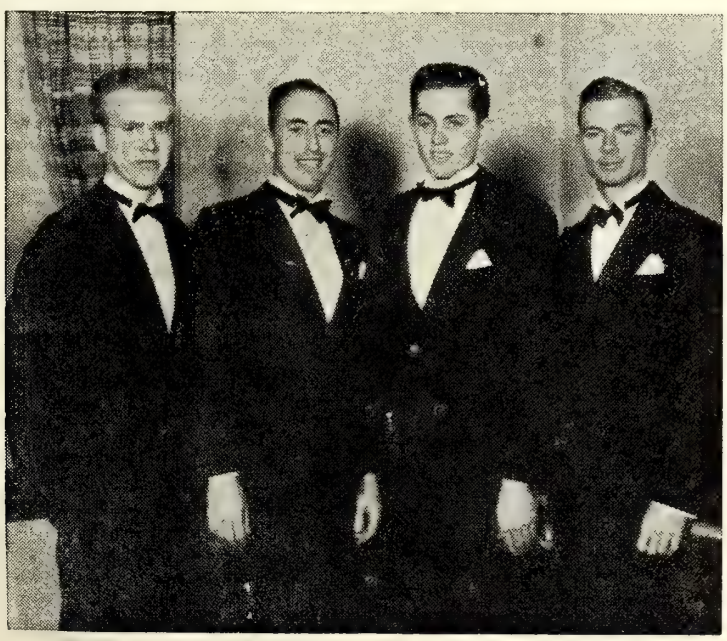
But it often happens that what was first a prayerful concern becomes a fretful impatience, and when once we lose our patience with God or man the frontiers are exposed. These earnest souls suggest another way of doing things; they do not see that it is a doubtful expedient which they recommend. They are not aware that there are implications which are the very negation of a pure Christianity. They are ready to adopt a quack gospel: they are resolved to make haste.

The consequence is inevitable. Their methods are discredited and their gospel is dismissed. Then they become disgruntled and fall out of the ranks altogether. Some of our "extinct volcanoes have died through negligence or willful sin, but the "palid crests," which are most pathetic, are those whose fires have died through a frenzied haste, which could wait neither for man nor God.—Methodist Times and Leader.

TENTATIVE ITINERARY OF REV. WALTER PATTEN

Public relations representative of Louisburg College to present a lecture on education to the churches herewith listed:

Sept. 4, a.m., Troy; p.m., Mt. Gilead.
Sept. 6, p.m., Star.
Sept. 7, p.m., West End.
Sept. 8, p.m., Ellerbe.
Sept. 9, p.m., Rockingham.
Sept. 11, a.m., Hamlet; p.m., Laurinburg.
Sept. 13, p.m., Gibson.
Sept. 14, p.m., Laurel Hill.
Sept. 15, p.m., Maxton.
Sept. 16, a.m., Wilmington district conference.
Sept. 18, a.m., Lumberton; p.m., Fairmont.
Sept. 20, p.m., Rowland.
Sept. 21, p.m., Fair Bluff.
Sept. 22, p.m., Tabor City.
Sept. 25, a.m., Whiteville; p.m., Chadbourn.
Sept. 27, p.m., Hallsboro.
Sept. 28, p.m., Elizabethtown.
Sept. 29, p.m., Clarkton.
Oct. 2, a.m., Pittsboro; p.m., Siler City.
Oct. 4, p.m., Durham, Calvary.
Oct. 5, p.m., Durham, West Durham.
Oct. 6, p.m., Durham, Branson.
Oct. 9, a.m., Durham, Duke Memorial; p.m., Durham, Trinity.
Oct. 11, p.m., Rougemont.
Oct. 12, p.m., Person.
Oct. 13, p.m., Brooksdale.
Oct. 16, a.m., Henderson; p.m., Oxford.
Oct. 18, p.m., Middleburg.
Oct. 19, p.m., Norlina.
Oct. 20, p.m., Littleton.
Oct. 23, a.m., Warrenton; p.m., Roanoke Rapids.
Oct. 25, p.m., Garysburg.
Oct. 26, p.m., Weldon.
Oct. 27, p.m., Enfield.
Oct. 30, a.m., Wilson; p.m., Rocky Mount.



ASBURY AMBASSADORS OF THE AIR QUARTETTE
Left to right—William Gillam, 1st tenor; Boyd Macrory, 2nd tenor; Joseph Crouse, 1st bass; John Seawards, 2nd bass.

DR. G. RAY JORDAN



Author of "Adventures in Radiant Living," just off the press

ADVENTURES IN RADIANT LIVING

Dr. G. Ray Jordan, minister of Centenary Methodist church in Winston-Salem, N. C., has written a new book, "Adventures in Radiant Living," which was published on September 6 by the Round Table Press of New York. It contains 16 chapters and is designed as a popular interpretation of the Christian religion, "A guide to the richer life."

The book has been selected by the Religious Book of the Month Club as one of its recommendations for the month of September, which gives it a high rating among the new religious books.

ENGAGEMENTS OF ASBURY COLLEGE QUARTETTE

Below is a list of the engagements of the Asbury College Quartette for this state:

Burkhead Methodist church, Winston-Salem, Friday, Sept. 9.

Brookstown, Methodist church, Winston-Salem, Saturday, Sept. 10.

Archdale Methodist church, High Point, Sunday morning. Sept. 11.

Main Street Methodist church, High Point, Sunday evening, Sept. 11.

First Methodist church, Asheboro, Wednesday, Sept. 14.

Hear them sing their beautiful quartette arrangements of your favorite old gospel hymns and negro spirituals.

The Ambassadors recently returned from a world tour of evangelism, visiting England, South Africa, India, China, Korea and Japan.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

NEW LEAFLETS

You will be able to secure from the conference office upon request and without cost, pamphlets relating to children entitled, "Using the Bible with Children," "Reaching and Keeping Children," by Miss Mary Skinner, and "Bible Story Books for Children." Each of these is exceptionally helpful on the theme which it follows.

The leaflet by Miss Skinner "Using the Bible with Children" was written because of the numerous requests for advice on right materials of the Bible to be used with children. Topics discussed are: Associate Bible Passages with Present Experiences, Reading the Bible Together, Learning to Use the Bible, Remembering Verses We Know and Some Basic Viewpoints and Practices.

The leaflet on "Bible Story Books for Children" gives a list of suitable books for younger children, and for older children and "Enrichment and Reference Material for Parents and Teachers."

TRAINING SCHOOL AT SHADY GROVE, WARRENTON

During the week of August 7-12 a training course on "The Educational Work of the Small Church" was held at Shady Grove church on the Warren circuit. A vacation church school was held during the two-week period, August 7-19. There were six workers in the vacation school with 48 children attending. In both the training school and the vacation school much interest was shown by the whole community.

TRAINING WORK ON COLUMBIA CHARGE

A representative group of the members of the Wesley Memorial church, Columbia, met with the extension secretary during the week of August 21-27 and held a training school on "The Educational Work of the Small Church." Plans were made for more intensive work in the church school which is now meeting in the new educational building. Literature problems were discussed and other problems were considered with a view to better work being done in the future.

Three mornings during the week the extension secretary met with the teachers in the church school at Gum Neck church on the Columbia charge. A two-story frame annex is being built there to house the church school, and plans for making the best use of the new building were made.

NEW UNION

A union has been organized by the young people of the Oriental, Pamlico, and Aurora charges. Three meetings have been held this summer, including the organization meeting on June 17. The presiding elder of the New Bern district, Dr. E. L. Hillman, gave a talk at the first meeting on "The Purpose of the Young People's Union."

The following officers are responsible for the good work that is being done by this group:

President, Ruth Willie Bell, Oriental.

Vice president, Mary Martha Thompson, Aurora.

Secretary - treasurer, Jane Dunn, Stonewall.

Publicity Supt., Betsy Lane, Vandemere.

Committee chairmen: H. B. Ives, Vandemere, Rodman Spruill, Oriental, and Robert Dimmettee, Aurora.

The pastors of the three charges have been very much interested in the work of the union. They are: Dr. C. E. Hix, Oriental; Rev. J. W. Dimmette, Aurora; and Rev. W. A. Tew, Pamlico, who is also director of young people's work in New Bern district.

FRONT STREET YOUNG PEOPLE HAVE PARTY

The following clipping from the Burlington Daily Times-News tells of a party given for the young people's department at Front Street, Burlington:

"The young people's department of the Front Street Methodist church took a delightful imgainary trip to Hawaii last evening when the members met at the home of Mr. and Mrs. C. G. Somers for a lawn party.

The party, directed by Miss Harriet Atkinson, young people's leader, got under way at 8 o'clock when the group trouped up the 'gang plank' to the front lawn which represented the lower deck. Shuffleboard, coffee beans, quoits, and other deck games were enjoyed during the voyage, with an intermission during which punch was served.

As the 'boat' docked and the guests prepared to land in Hawaii, Miss Nora Lee Cook, in native costume, welcomed the visitors with Hawaiian guitar selections. Flower leis were presented each arrival by 'natives.'

In Hawaii Mrs. W. G. Cox entertained the young people with a travelogue of the island, after which pineapple and cocoanut sticks were served.

About 40 guests were in attendance."

VACATION SCHOOLS

Milton, Milton

Rev. A. M. Williams reported a one week school at Milton on the Milton charge. Beginners were grouped with the primaries while juniors were grouped with the intermediates. In the first group there were 14 and in the second there were 12. The suggested lesson material was used.

Semora, Milton

The vacation school at Semora church on the Milton charge enrolled a total of 38 children who attended for at least three days. "Bible Homes and Homes Today" was used for the group made up of beginners and primaries, and "The Land Where Jesus Lived" was studied by the group made up of juniors and intermediates.

New Hope, Milton

New Hope on the Milton charge has completed a vacation school which extended over a period of one week. The beginners and primaries who were grouped together enrolled 20, while the junior and intermediate group enrolled 15. Thirty attended for at least three days.

Connally, Milton

A one-week school is credited to Connally church on the Milton charge. Beginners and primaries studied "Our Daily Bread," and juniors and intermediates studied "The Land Where Jesus Lived." A total of 25 Methodist pupils was enrolled.

Purley, Milton

We have on hand the report from the vacation school held at Purley church on the Milton charge. At this school there were enrolled for at least three days 48 children. Of these, 25 were Methodists. The suggested lesson material was used.

Mt. Olivet, Manteo

There were 30 children enrolled in the vacation school directed by Rev. Marvin Vick at Mt. Olivet church on the Manteo charge. The four beginners studied "Sharing With Others"; the ten primaries studied "Our Daily Bread" and the intermediates studied "O Come, Let Us Worship."

Colerain, Aulander

From Colerain church on the Aulander charge comes news of a vacation school. Mrs. John R. Poe, who directed the school and reports it, makes the following statement: "We feel much good has been accomplished in this school. Colerain has not heretofore had a school, and the attendance and co-operation were good. We are planning a longer and better school next year. We note a deeper interest in the program of the church and we attribute much of this to the vacation church schools."

Fair Promise, Glendon

Rev. Leslie W. Hewitt has reported a school of two weeks' term for the Fair Promise church on the Glendon charge. He states that of the 19 children attending for at least three days, all of theme were Methodists. Materials used were "Let's Go Out of Doors," "What Is in Your Bible," "Bible Homes and Homes Today."

Highfalls, Glendon

Highfalls church on the Glendon charge has completed a vacation school. Enrolled were eight primaries, five juniors and 17 intermediates. Before the opening of the school three meetings were held preparatory to it and ten while it was in session. The suggested materials were used.

ALAMANCE UNION MEETING

The Alamance county young people's union met at Shiloh church, Burlington circuit, on August 26. The attendance was 112, the largest at any meeting this year. A picnic supper preceded the business session.

The president, R. T. Taylor, Jr., was re-elected and the following new officers were elected: Vice president, Page Thompson; secretary, Elise Robbins; treasurer, Robert Troxler; publicity chairman, Nadine Whitesell.

The September meeting will be at Front Street church, Burlington, in the form of a candle-light installation service.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

COLLEGE DAYS ARE HERE AGAIN

Almost every day there is a news item about increased enrollment in our schools and colleges. It is both interesting and encouraging to see many of our boys and girls continuing their education in the face of difficulties. We rejoice with the students and faculties of our state as they turn definitely to the year ahead. We note with special interest the improvements that are under way at Brevard, Duke, and Greensboro as they prepare for larger enrollments.

Brevard College

At the beginning of its fifth year of operation Brevard College faces to the future with confidence. Few of our people are aware of the problems and achievements at Brevard during the past quadrennium. Dr. E. J. Coltrane and his faculty have wrought heroically and sacrificially during these years. They have achieved the impossible! The Methodist of western North Carolina may well look to Brevard with a sense of pride and also with a larger sense of responsibility for the urgent needs of this worthy institution.

Greensboro College

With the one hundredth birthday well celebrated, this historic new institution enters upon its second century of progress with much to be encouraged about. Dr. L. L. Gobbel, with fine training and experience in Christian education and with his natural executive ability, has made an excellent record during his administration of the college. With a carefully selected faculty and with a constantly increasing number of students, Greensboro College faces the new year with a desire and a willingness to be of service in the field of Christian education.

The Duke Centennial

For the past two or three years we have been prepared for the centennial year at Duke. Under the guiding hand of Dr. W .P. Few and many others associated with him, far-reaching plans have been developed for this significant occasion in the growth of Duke University. Many of us owe a far greater debt to Duke than we will ever pay. We are debtors! "Dear old Duke, thy name we'll sing."

PUBLIC SCHOOL AND CHURCH SCHOOL DAYS ARE HERE AGAIN

Our public school teachers are returning to their places of service. Hundreds and thousands of our children are finding their way to the school house. With the return to public school there is always an increase in attendance and in the effectiveness of our church schools. The next quarter should be the most significant of the year in our Sunday schools. What has Aldersgate done for us? Have we increased our enrollment, attendance and effectiveness?

GOOD NEWS FOR PRIMARY TEACHERS

The primary closely graded courses have been completely re-written. Beginning the first Sunday in October the teachers of primary children will have new pictures, new teachers' helps and new lesson folders. It will be interesting for parents of primary boys and girls to explore these new materials with their children.

Part One is available for use in October. Old material cannot be used, so in your new order be sure to include textbooks and picture sets for teachers.

OPEN SEASON

September is also open season for fourth quarterly conferences. Throughout the nine districts of our conference our presiding elders are traveling—yes, they are traveling elders—day and night for this most important meeting of the year. It is important in checking up in closing the current year. It is also important because it is the time for electing officials of the church for the year ahead. Be sure to have your fourth quarterly conference blanks in hand and completely filled out for your elder. This will save time for both the pastor and the elder and will make for efficiency all through the year. If report forms have been misplaced others will be sent by return mail if requested. Hearty thanks to the following ministers who have responded up to Labor Day:

J. M. Barber .....Hickory Grove
P. T. Dixon ..... Prospect
M. F. Moores .....Glen Alpine
Geo. W. Clay ..... Mount Pleasant
P. L. Smith ..... Jonesville
W. F. Beadle .....Highlands
H. L. LaFevers ..... Jonathan
T. J. Huggins ..... Weddington

CHILDREN'S DIVISION

Vacation school reports are coming in every day—good ones, too! But there are still many which have not been sent.

Won't you check up and see if yours has been reported, and if it has not, then won't you see that we get a report? If you do not have the necessary blanks, please send a request to Elizabeth Oliver, Box 828, Salisbury. A postal card will do.

This matter of reporting schools is most important, because in the first place we like to know of the good work you are doing. In the second place, the reports are necessary if our conference reports are to be complete. So please get yours in as soon as you can. Watch this page for your school—it will appear as soon as possible after your report is received. Thank you!

Elizabeth Oliver.

Main Street, Belmont

Mrs. Charles P. Bowles reports an excellent school at Belmont. There were 45 children enrolled, with 15 workers. Mrs. Bowles says of the school: "We feel that our vacation school was very definitely worth while and that those who attended had a very enjoyable as well as profitable week."

Waynesville

Fifty-three children and 12 workers at Waynesville had a happy and profitable time together in vacation school. The report says that "one little boy wanted to go all summer."

Wesley Chapel

Rev. H. C. Freeman, pastor, reports this school. It is the second for this church and was quite successful. There were 51 children enrolled with ten adults working with them.

Smith Grove

Again Rev. H. C. Freeman comes forward with a vacation school report. In the Smith Grove school there were 49 children, with four workers, all of whom were regular workers in the church school.

Huntsville

Now comes number three for Mr. Freeman! At Huntsville there were 27 children enrolled, with three adults as workers.

Farmington

Good work is being done on the Farmington charge! The fourth vacation school report says that there were 54 children enrolled at Farmington. All of the four workers were regular church school workers. This is vacation school number four for Mr. Freeman. Incidentally, Mr. Freeman is a good four-year man, for any interested presiding elders!

Cullowhee

Rev. Cecil Hefner reports a fine school at Cullowhee. There were 55 children and six workers. Mr. Hefner sent us a picture of the school. Thank you!

Speedwell

Bad weather did not keep this school from going forward. Mr. Hefner writes that the weather was a handicap, but that teachers and children enjoyed the work. There were 40 children enrolled, with five workers.

Ebenezer

Forty-six children and six workers enjoyed the school at Ebenezer. Mr. James E. Rink, director, says: "Next year it might be well to have a two weeks' school since one week obviously is not enough time to do an effective piece of work. It is recommended that a special effort be made to get as many as possbile of the regular workers of the church school to take part in the vacation school, in order to tie up with the regular program of the church as closely as possible."

Park Street

Even though attendance was cut by measles, whooping cough and rain, there were 85 children enrolled in this school with nine workers. Mr. Rink, director, says that it was very much worth while.

Coburn Memorial

Rev. A. C. Waggoner, pastor, reports a very successful school at Coburn Memorial. Eighteen workers, all of whom were regular church school workers, had a happy week with the 108 children enrolled. These workers feel that a two weeks' school would have been most valuable. Now is the time to plan for two weeks next summer.

Continued on page 23

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

SHOP EARLY

Only six Sundays separate us from the meeting of our next annual conference in Charlotte. Only six Sundays are left to do our conference shopping. And there's a lot of shopping to do. Clear heads, warm hearts and willing hands will be called into play before things are made ready for the conference scenes. The Children's Home's cause, like other benevolent causes, is in the hands of those whose clear heads, warm hearts and willing hands will see that it is not overlooked.

THE ENDED SUMMER

In our thinking the summer is ended. To be sure we will have some more hot weather, some dust and some flies, but no more hot nights. The evenings will be bracing and invigorating and the autumn ingatherings will be encouraging. Since summer brings to the Children's Home more diversified endeavor, more opportunity for let-down and a greater variety of scenes of activity, our challenges are thus intensified at a time when our vitality is lowest. We are therefore always glad to head in towards the fall schedule. Our outgoing members of the family have been placed and our incoming children have been received. We are now ready to start to school, yell for the football teams, enjoy hearty meals, study hard and sleep soundly. The summer is ended.

HARVEST YIELDS

The boys filled our big silos last week, the hay is in the barns and the corn is ripening. Hundreds of pumpkins are yellowing for fall and winter use. The sweet potatoes are maturing and the turnips and collards are beginning to grow. The late beans are putting on heavy fruitage and tomatoes and roasting ears still come plentifully to our tables. Our harvest yields have been mighty good this year. So in the midst of our anxieties we take time to thank our heavenly Father for the sunshine and the rain, for the health and happiness of our family and for their willingness to work with their hand and mind in the growing of crops.

OFF TO SCHOOL

About 240 of our boys and girls enrolled in school today. They have secured their books, pencils and tablets and have had their lessons assigned. Tomorrow will be a real school day. School days, dear old rule days, have come again and our boys and girls are celebrating. They are glad to meet their teachers and to gather in chattering groups, talking about their new classes and their new courses into which they will go. Even an old fellow perks up a bit as he gets in the company of thrilled young life.

WORK SCHEDULE

Now that school has begun the boys and girls are clamoring for some information as to what their new work will be, when it will begin and when it will end. Children have a mania for immediacy. To them delay is foolish, annoying and ought to be done away with. Tonight we will have a family meeting and distribute our youngsters in companies, those working at different occupational tasks being gathered together under the given headings of endeavor. We will hear their requests, pay some attention to their preferences and then go through the process of selecting honest-to-goodness boys and girls to do honest-to-goodness work. The picture this week is that of a



Work is our middle name

bunch of girls who will serve as table waitresses. Since our older girls will be away at high school during most of the day these and other younger girls will serve at the central dining room. Other set-ups will be arranged for the five cottage dining rooms. The vegetable boys, the house boys, the clean-up boys, the printshop and woodshop boys, the laundry, sewing room and mending room girls, the kitchen and dining room girls, the baby cottage and infirmary girls and a lot of other boys and girls will fit their work into such schedules as will enable them to go to school, do some work and be happy as the days come and go.

TO SUE BENNETT

In listing the 17 Children's Home young men and women in colleges and universities this fall we overlooked the fact that Juanita Peebles will return to Sue Bennett College at London, Ky. Juanita entered Sue Bennett at the beginning of the spring term last January and did well with her work. She was enabled to go to college because of the interest of Mrs. C. C. Weaver and other members of the woman's missionary societies of our conference. It is the purpose of these good women to aid in enabling Juanita to go through Sue Bennett Junior College and thus prepare herself for such other education or work as indications would direct. Juanita, after having spent the summer with a relative in Buncombe county, is this week enthusiastically returning to her studies at college.

TERRACING THE FIELDS

Our farm force cultivates about 200 acres. Our truck farm force cultivates aboue 75 acres. This acreage is on rolling land and it is therefore necessary to terrace it in order to keep down erosion. This week our boys are busy terracing certain fields not having yet been reached. It is thought that within two weeks all remaining lands will have been terraced. About the poorest farm business we can think of is to pulverize and improve the soil and then let it wash away. Our boys and their leaders are seeing to it that our improved fields do not slide down hill.

THE LATE SPRING WALK

It is never safe to promise a youngster, or a bunch of youngsters, any thing and not deliver it. Early last spring this scribe promised the boys in the Tise building that he would take a walk with them out through the fields and around the airport. So far this walk has never been negotiated. One reason and another has been given, most often that the weather was too hot, until the boys have decided that the weather talk won't go any more. So the delayed spring walk is going to come in the fall. There's just no way of getting out of it. Sunday afternoon is our walking time.

CHILDREN'S HOME HISTORY

James E. Rink, following his graduation from the Children's Home, has spent seven years at Duke University, where he received his B.D. degree last June. Following this graduation and ten weeks of services during the summer for the Duke school of religion James is now at the Children's Home, pending the convening of our next annual conference into which he hopes to be admitted, where he is writing a history of the Home. So far he has spent a month in collecting information. While the Children's Home is only 29 years old, much of its early history has not been well kept. Records of various consequence are being reinforced with personal interviews with those who had much to do with the beginning of our Home's history. Mr. Rink is rendering a distinct service to the Children's Home and its friends.

"Brother Jones," said the Deacon, "can't you all donate some small contribution to de funds for fencing in de cullud cemetery?"

"I dunno as I can,' 'replied Brother Jones. "I don't see no use in a fence around a cemetery. You see, dem what's in there can't get out, and dem what's out sho' doan wanna get in."

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

During the last two weeks our farmer has saved a large amount of hay for our stock. The boys have worked early and late saving the hay. We were very fortunate in having no rain to damage any of the hay we have saved during the latter part of the summer. We are endeavoring to make a sufficient amount of hay, corn and ensilage for our mules, hogs and cows, as well as to furnish meal for our dining room. We have been very successful this summer with our vegetables, and we have had the largest supply of fresh milk that we have ever had.

* * * *

Every gift that comes to the Methodist Orphanage from our many friends is sincerely appreciated. Most of the money we receive comes to us in small amounts from a large number of contributors, and I shall continue to look to the small contributors to help us finance our home. In order to give the majority of these small contributors have to make great sacrifices. For us to do things on a larger scale we need some contributors who have large financial resources. There are several objectives we would like to reach, but our hands are tied, due to our limited resources. If some of the well-to-do Methodists throughout the conference would give us their financial backing, we could make things "hum" at the Methodist Orphanage. I want to appeal to all such to deal more generously with us in the future than they have in the past. With an unbalanced budget for our operating expenses, we shall continue to be handicapped in reaching some of the goals for which we are working and praying, unless the well-to-do come to our relief. I sincerely trust that this suggestion will enlist the co-operation of those who are in a position to do something for us on a big scale.

* * * *

Mrs. Nellie B. Rives writes very interestingly concerning the visit of the singing class to Aberdeen-Vass charge last Sunday:

"The day spent on the Aberdeen-Vass charge was indeed pleasant. We missed the pastor, Rev. S. J. Starnes, but he left an efficient one, Mr. J. C. Robbins, who is superintendent of the Sunday school, to hold the opening devotional. Mr. Starnes' young son served nicely at the pipe organ for the congregational singing.

We feel very keenly the long and loyal friendship of this church.

For the noon meal I was delighted to be in the home of my friend of several years, Mrs. T. B. Wilder, who was Miss Fannie Page. I enjoyed her family and her sister, Miss Emma Page, who is in her home. Miss Page has given much of her life to Bible teaching in college and church.

We left in the afternoon for Vass, where many of the leading ladies of the church were there to welcome us.

I was pleasantly entertained in the home of Mr. and Mrs. W. Graham. In the absence of the pastor, Mr. Graham had charge of the opening service. Our congregation was large, using extra chairs in the available spaces. Both churches on this charge are giving much help to our home. We thank you."

* * * *

With the opening of school renewed interest is being manifested in football by our boys. Several days ago they began their fall practice with the hope and expectation of putting out a good team. The interest boys have in football is so absorbing they think about it by day and dream about it by night. As a rule, those who are the most enthusiastic players are our best students, and hardest working boys. When athletics is in full swing we have but very few discipline problems to handle. The pricipal of our school, who is our football, baseball and basket ball coach, informed me last week that the whole football equipment, which they have been using for the past three or four years, is entirely worn out. In order for our boys to play they will have to have new equipment from head to foot. In the past Duke University and State College have furnished us with most of the equipment which our boys have used, but they have none on hand now that is available for our team. If friends who read this paragraph will send us five or ten dollars each to thoroughly equip our boys for the football season, they would confer a great favor on the team. I shall be in a receptive mood to receive any contributions for this purpose. I wish to assure one and all who send five or ten dollars for this purpose, that their contributions will be sincerely appreciated both by the team and me. I do not feel that we can take borrowed money on which we are now operating to buy the necessary equipment for the team. I have instructed our coach to buy all that is absolutely necessary, and charge it to my personal account, believing that there are enough friends who are sufficiently interested in our boys to reimburse me for this outlay of funds. Who will be the first to send me five or ten dollars, or who will agree to furnish an outfit for one individual player? This appeal applies to the Orphanage alumni as well as to friends in general.

* * * *

As my departure from a marvelous home, the Methodist Orphanage, draws near I realize how fortunate I have been in being able to live in such a beautiful home and how much it has meant to me. Some may think we rejoice in going out into the world to make our way. Of course we are glad in a way, but as we leave we know that we are leaving a home compared with not other and some of the best friends of life.

I wish to thank every friend of the Orphanage and each person who is making it possible for there to be such a home. Since it is impossible to thank each person individually I shall thank a few individual groups.

First, I wish to express my sincere appreciation and thanks to the people of the North Carolina conference who made the beautiful home in which I have lived for the past nine years possible. I give my whole-hearted thanks to the kind people of Maxton who sent me clothes twice each year during my stay here. My heart goes out to these kind people and their thoughtfulness toward me.

It is needless to say that the cottage mothers, teachers and the superintendent have my gratitude for all they have done for me. May I live up to their teachings.

Many thanks to the doctors of Raleigh who have rendered their services to the Orphanage. The children have enjoyed unusually good health due to their co-operation.

Now as I say farewell I wish to thank again every friend of the Methodist Orphanage. I will always consider this my home and I will never forget the many friends I have had during my stay here. I will always keep in mind the many things that I have learned from the staff.

Virginia Southerland.

TURNING AWAY PATIENTS FOR LACK OF ROOM

Wonsan Christian Hospital, Wonsan, Korea, is full to overflowing and patients are being urned away daily for lack of room. The wards are so filled with extra beds that it is almost impossible for the doctor and the nurses to move around, and even the beautiful little hospital chapel, designed and built especially for religious services for the staff members and the patients, has been filled with patients for many months. It was only at Christmas eve that the chapel has been free of patients, and then the patients were moved out into the hall so that the special Christmas services might be held. Even the storage room was pressed into service to take care of a child dangerously ill with pneumonia. —Board of Missions Bulletin.

SERMONGRAMS

By D. Carl Yoder

Suspicion is the poison of friendship.

What we think others are makes us largely what we are.

Reverence is the chief joy and power of life,—John Ruskin.

Worry and the grave-digger get on well together. When we go out to meet trouble we never have a long walk.—Ram's Horn.

If it is wrong to borrow trouble it is a worse wrong to lend it to others.

Little is much if God is in it.

A man's judgment is as good as his information.

Men may take away our reputations, but our characters are ours forever.

Even the ripest fruit does not drop into one's mouth.

Wounds from a knife are healed but not those from the tongue.

Faults are thick when love is thin.

Friends are known in adversity.

He that does ill never wants for an excuse.

He that eateth the kernel must crack the nut.

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

CHANGE IN ADDRESS

Mrs. Gurney P. Hood, Raleigh district secretary, has moved her residence from 2210 Ridgecrest Road to her new home at 911 W. Johnson St., Raleigh, N. C.

The Fayetteville district missionary conference will convene on Tuesday, September 20, beginning at 10 o'clock in the morning in Steele Street church, Sanford. We expect to have our new president, Mrs. E. L. Hillman, and Mrs. Chadwick of New Bern, Mrs. Boone, Mrs. McKinne and Miss Lamb, and perhaps Mesdames Rivers and Wooten. Every society in the district is urged to send a large delegation. All who come will bring a light luncheon. We shall close at 3:30.

Mrs. D. C. Lawrence, Dis. Sec.

DURHAM DISTRICT STUDY TRAINING DAY

The annual study institute for Durham district will be held in Hillsboro church Thursday, September 15, beginning at 10 a. m.

This is designed for presidents, study leaders and teachers and Christian Social Relations leaders. Zone leaders are invited, as are any others who may care to attend. All are asked to bring a light lunch. The meeting will close by 2:30.

Mrs. B. F. Boone, conference study superintendent, will be present and have the major part of the program. Several others will take part from various parts of the district. The district secretary will have some brief plans to announce.

The fall study book, "The American City and Its Church," will be on hand for those who wish to buy, and there will be helps and supplementary books for sale also.

It is hoped that many will attend and become familiar with the program of study for the fall meetings.

Florine Robertson.

ROSEBORO AUXILIARY

The Roseboro missionary society presented a program on the fourth Sunday evening in July, with Mrs. N. P. Edens, president, as leader and Mrs. F. B. McKinne, conference treasurer, as guest speaker. Mrs. McKinne spoke on the work of the missionary society and pinned life membership pines on Mrs. Rose Martin and Mrs. D. C. Herring. She also presented, as a gift from the auxiliary, a life membership certificate to Anne Marie Edens, eight-months-old daughter of Rev. and Mrs. N. P. Edens. A feature of the program which added much in the way of a soul stirring experience for those present was the vested choir of 30 young people who, with all lights turned off, marched down the aisle of the church singing "Heralds of Christ." It is planned that this public missionary service shall become an annual affair in the Roseboro church.

With a large percentage of members present the Roseboro auxiliary recently held an all day mission study class in the home of Mrs. E. W. Cain. The book "Rebuilding America" was presented by Mrs. C. K. Savage, superintendent of study. The young women of the society presented in playlet form a portion of Dr. Ormond's book, "By the Waters of Bethesda." At the noon hour a period of fellowship was enjoyed around a bountiful luncheon table. Adding much to the success of the class was Mrs. B. Whiteside of the Clinton auxiliary.

Each officer of the society is faithful and interested, co-operating fully in the work. The average attendance at the monthly meetings has increased from eight last year to 23 this year. The president is offering a year's subscription to the World Outlook to the hostess who has the largest number of women present. Little Alice Vivian Savage has recently been presented with a life membership, bringing the amount raised for life membership this year to $60. Each evening between the hours of 8 and 10 the members of the Roseboro society join the spiritual life groups in a period of silent prayer, and it is hoped that from this and other blessings which have come thus far in the year's work of the society will be a great spiritual uplift in the church.

THE NEW YOUNG WOMEN'S GROUPS

A booklet under the title, Weaving Friendship Around the World, for the use of newly organized groups of young women, is off the press. Much of the contents of the 1938 program material has been included, hence if this has already been used by a group the booklet will not be of interest. All groups organized after June or July may secure one copy free. If others are needed, there will be a charge of 10 cents each. Order from Literature Headquarters, 712 Church Street, Nashville, Tenn.

THE BIBLE IN CHINA

One of the most encouraging features of the present crisis in China is the new value that is being put upon the Bible. Frequent reference has already been made to the recent repeal of the restrictions which had been placed on the teaching of the Bible in mission schools. Last year five million copies of the Scriptures and Scripture portions were distributed in China, 99 per cent of which were sold. It is significant that the refugees who, in the stress and strain of getting away, left their Bibles behind, are now purchasing new ones, saying that they cannot get along without their Bibles. And again we recall the fact that Generalissimo Chaing Kai-Shek, when he was held prisoner previous to the Christmas time in 1936 and had been deprived of all belongings, asked to be allowed his Bible. Bibles are being made possible not only for retreating Chinese armies but also for the invading Japanese soldiers. The famous "Dare to Die" batallion in the final seige of Shanghai were provided with pocket New Testaments. Furthermore many substantial gifts have come practically unsolicited from men of means in the commercial world. All of which impresses on us the fact that China is aroused, the doors open, and matchless opportunities before us.—From Biblical Recorder.

SPREADING THE SCRIPTURES

The American Bible Society at Dallas, Texas, is trying to help Protestant churches spread the Scriptures among the Mexicans at cost or less. In 1937 some 27,000 volumes of the Scriptures were distributed. That office recently received appeals for the Scriptures from a Presbyterian missionary to the Choctaws, a Baptist missionary to the Seminoles, and a Methodist missionary to the Indians of Louisiana.

THE NEW HANDBOOK

A new Handbook for missionary societies has just had a free distribution to each conference—one for each auxiliary. Ten cents for each copy must be enclosed with all orders sent to Literature Headquarters. New societies organized after this distribution may receive one copy free.

Knowledge does not comprise all which is included in the large term of education. The feelings are to be disciplined, the passions are to be restrained ,true and worthy motives are to be inspired; a profound religious feeling is to be instilled,and pure morality inculcated under all circumstances. All this is comprised in education.—Webster.

LINES LEFT IN A HOME VISITED

By Clough A. Waterfield

O love divine, whose gifts ne'er cease,
I know thou wilt me hear
When from this scene of love and peace
I make my prayer sincere.

Give this good man through all his years
This strength to manly toil;
This counsel clear, through hopes and fears,
This house from ill to foil.

Continue to this mother, wife,
Her charm that lights the place,
The calm ambition without strife,
The will to win their race.

These sons inspire to keep their kind,
In love and labor true;
The glory of the lighted mind,
The reverence, laughter, too.

Still grace this daughter like a rose
Just come to woman's bloom;
Some mother now, as on life flows,
Welling from such a home.

Oh, lend the Eternal Spirit's care
To keep, to warm, to bless;
And grant, where'er their feet shall fare,
They heaven their home possess.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RESIGNATION OF DISTRICT SECRETARY

It is with deepest regret we announce the resignation of Mrs. Wilbur Baber as secretary of the Gastonia district. During the three years (1935-1938) that Mrs. Baber has served her district has made a splendid record and gone forward in every department of the work.

We feel most fortunate in having secured Mrs. R. N. Aycock of Lincolnton to act as secretary the remainder of this year and are sure that under her efficient leadership the district will continue to go forward.

INTERESTING STUDY OF MISSIONS AT ACTON

Mrs. J. L. Reynolds writes us that the woman's missionary society at Acton has just completed a most interesting and helpful study on "Rebuilding Rural America." There were four study periods, each one and one-half hours, and the class enrollment numbered 17, with 75 per cent of the members present at each meeting. The discussion method was used chiefly and "By the Waters of Bethesda" was read in connection with the study. Much outside reading was done and two papers added to the interest of the study, one "The Youth Movement of Today," the other "The Outstanding Negroes of Today." Parts of the study were dramatized and during the study period Dr. Dumont Clark gave a splendid talk on "Co-operatives."

ZONE MEETING AT MARSHALL

The first zone meeting for the fall season for the Asheville district was held at Marshall on Thursday, September 1, with Mrs. Vernon Hall, chairman, presiding and Mrs. R. S. Morris acting as secretary. A goodly number of representatives were present from eight of the auxiliaries in the zone territory. The meeting opened with the hymn "Open Mine Eyes," followed by prayer by Rev. E. M. Hoyle, pastor of the Marshall church.

A beautiful vocal solo, "Consolation," by Carrie Jacobs was sung by Mrs. Mack Brown, followed by an interestink talk by Miss Amy Hackney, district secretary, on "How Are We Informing Ourselves?" in which she gave much information obtained from the school of missions which she attended at Lake Junaluska, and discussed much of value as to the duties of the various departments of our work. She announced the coming study leaders' meeting to be held at Central church, Asheville, and the district spiritual retreat scheduled for October 11 in Weaverville church, and urged the attendance of the zone members on these meetings, closing her talk with suggestions for the advancement of the work.

A playlet setting forth the value of the World Outlook—"The Reference Book"—presented by seven of the members of the Marshall auxiliary, was greatly enjoyed and brought results even before the day closed in new subscriptions to our missionary magazine.

"Where Do Our Missionary Dollars Go?" was the topic discussed by Mrs. W. R. Harris, who gave information as to how the missionary funds are distributed by the woman's missionary council.

An impressive devotional by Mrs. F. A. Walton, district leader of spiritual life groups, on "Preparing for Service" with the parable of the loaves and fishes as her scriptural basis, proved of exceptional interest.

Another vocal solo, "Moment by Moment," by Mrs. Mack Brown contributed to the solemnity and impressiveness of this period of worship, which closed the day's program with prayer by Mrs. F. J. Bates.

At the close of the meeting lunch was served in the dining room of the Rector Hotel, one of the oldest hotels in western North Carolina, and a pleasant social hour was enjoyed.

The following message from Mrs. Karl Bishopric of Spray, chairman of International Relations and World Peace, in the conference Bureau of Christian Social Relations, calls for the attention of every one of our auxiliary members who are interested in the great question of peace at this time. We are glad to present this message from Mrs. Bishopric, who is deeply interested in this important subject:

"Anyone who has seen 'The Lost Colony' cannot help feeling that a certain lone woman had a very great deal to do with the setling of the new world and, whether or not most of it is a poet's fancy, it is certain that many lone women have done much since time began to shape the old world and turn the current of affairs in many directions. And if ever there was a time when the world needed women and men of dauntless courage, clear intelligence and unselfish ideals surely this is one.

We all know that there is no way of securing permanently any of the good things that we want for mankind unless we can secure a warless world—a world in which peace is assured by law, order and justice. So women who want peace must know conditions in the world and how they can be shaped for peace.

When enough people are convinced that it is for their own best interests to insure peace in the world we will attain peace. What can a lone Methodist missionary woman do to hasten this conviction?

Posters from the National Peace Conference are being mailed this week to all chairmen of Christian Social Relations in our Western North Carolina conference along with suggestions for their use in stimulating interest in the campaign for economic co-operation that 40 major peace organizations in America are promoting. If your auxiliary fails to receive its copies of this material write direct to the National Peace Conference, 8 West 40th Street, New York City. It is so easy to make a mistake in an address.

Perhaps the lone woman can do little, but the united power of Christian womanhood could change the world."

KOREA MISSIONARY SOCIETY IN CALIFORNIA

Mrs. Marie S. Lee, president of a group of 17 Korean missionary society women who live in Los Angeles, Cal., writes interestingly of her auxiliary:

"Permit me to introduce myself and the Korean woman's missionary society which I represent. We are glad to be a part of your great organization and have the same objectives of serving our Master. . . .

This morning at our church worship we commemorated our second anniversary and our women took part in the program.

During the past two years we have given financial aid in a little way to the church and church schools. We also have visited the sick and helped various unfortunate families. . . .

We are endeavoring to study the Word of God so that we can spread his message to the unknown among our people here.

One great regret and urgent problem is a church building. We have been forced to move from one place to another to secure a convenient place to worship. Our organization feels it is part of our problem and duty to work towards the possibility of getting a church building. . . . By having a church building of our own, I am sure the activities of the varicus departments will increase and we will be able to draw more people into the church. (The membership is now 350).

We are just a poor and young organization, but we would like to do our little bit towards the pledging. It is just a small amount of five dollars, but please accept it with our love and sincerity.

Our present membership is 17 from the original charter members of seven. We are the group of the English-speaking women of our Korean community.

We are praying diligently and earnestly for a church, and please remember us in your prayer."—Missionary Bulletin.

Nothing is so great that God is not greater; nothing is so little that God is not less.—Luther.

We sit down and enjoy God all by ourselves in a corner.—Luther.

NERVOUS?

Do you feel so nervous you want to scream? Are you cross and irritable? Do you scold those dearest to you?

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Sunday School Lesson

SEPTEMBER 11

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Saul: Moral Failure

Scripture: 1 Samuel 16:21-25; 15:20-23; 31:3-6

Perhaps one of the reasons Samuel was so much displeased because Israel asked for a king was that the old government under the judges was a rude kind of democracy. Men did not come into power because they were their fathers' sons, but because the people recognized in them a certain note of authority. But when a king was installed, it was his son who would reign after him, regardless of his fitness for the place.

We have two accounts of the selecting of Saul. One account (1 Samuel 9:10) says that Samuel was led to him in obedience to his prophetic intuition, and the other tells us that he, Saul, was selected by lot.

We would hardly want to select our rulers in that way today, and yet it must be acknowledged that we have had some where the chances for a competent leader would have been, to say the least, equally good if he had been selected from the members of Congress by the drawing of cuts. One thing about the selection of the rules by it was commendable. It was an attempt to submit the choice wholly to God.

But after the coming of the Spirit at Pentecost, we hear no more about casting lots. Men had learned a better way of finding out the will of God. The second and greater to bear the name, Saul was chosen for his wonderful task along with Barnabas after a day of special prayer and worship, in the course of which a common conviction came to the church that they were the chosen of God.

King Saul at first seems to have been very modest, shrinking from public notice—very self-controlled, holding his peace when the sons of Belial scorned him, and very brave, magnetizing all Israel into a courageous resistance of the Ammonites.

As Rauschenbusch says, "Power is the subtlest of all intoxicants," and Saul soon began to go wrong. We do not fully understand why Samuel was so angry with him for offering the sacrifice on the eve of the battle and not waiting for the prophet, especially in view of the fact that the people were slipping away from him (1 Samuel 13:5-15).

Of course, the main point is that Samuel was grieved that Saul did not wait for the clear prophetic indication of God's will before he acted. And that is the trouble with most of us. Men choose their life vocation and their life companions without waiting for the divine guidance, and are so feverishly anxious to begin their daily work that they do not take time for worship and the clarifying of their minds through Bible reading.

Difficulties in the Path

The next passage in our lesson is very difficult, especially if we try to look at it through the eyes of Jesus. We are told that Samuel commanded Saul by the Word of God to go and exterminate the Amalekites because long years before that their ancestors had forbidden Israel to pass through their country on their way up from Egypt.

It is hard to believe that the Lord would command Israel to kill the men, women and children of a tribe because of something their remote ancestors had done. On the other hand, we can easily see why Samuel hotly disapproved of Saul for bringing back a large amount of plunder from the punitive expedition.

Any nation that feels called upon to punish another nation ought never to render the purity of its motives open to question by making money out of its stern and bloody task. If the victors of the World War had not exacted a huge indemnity from Germany, the face of Europe would not have been so menacing as it is today. However we may disapprove the extermination of the Amalekites, we note in this story a sense of the iniquity of making profit out of war which is on a higher level than that of the so-called Christian nations who were victors over the Central Powers.

Saul's pious excuse for saving the fine cattle and sheep because they would make a good sacrifice to the Lord is in harmony with what is being done everywhere. It is the commonest thing for a man who has disobeyed the commandment of God to make atonement by effusive and sanctimonious religiousness.

Samuel's great word, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," has come down through the ages as a fundamental principle of true religion. "The sacrifices of God are . . . a broken and a contrite heart," said the Psalmist. Pretentious piety is usually a sign of alienation from the Most High. "What doth the Lord require of thee,' 'said Micah, "but to do justly, and to love mercy, and to walk humbly with thy God?"

Somber Tragedy

Saul's insane and murderous jealousy of David darkened his mind more and more. The sense of God left him. God answered him neither by dreams nor by prophet. And the Philistines menaced the poor, distracted king on all sides.

The story of Saul's visit to the witch of Endor is one of the most artistically tragic stories in literature. One thinks of Macbeth's recourse to the witches when his villainies began to exact their dreadful toll. The last scene where Saul begged his armor-bearer to slay him makes us think of the end of Brutus and Cassius in Shakespeare's Julius Caesar, where they make like requests of their friends.

We feel toward Saul the same pity that those brave men of Israel felt who, when they heard that the Philis-

Continued on page 23

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Children's Storyland



BOBBY AND HIS LITTLE DOG SPOT

One hot summer afternoon in August Mrs. Payne sat on her shady porch sewing while her blonde-headed boy, only three years old, played in the sand in the yard near the door. Bobby, for this is his name, fills his bucket with the white hot sand, then pours it back slowly watching its glistening sparkle in the sunshine.

Suddenly a great big many-colored butterfly darted near his face in its search for food among the flowers in the yard. Bobby dropped his bucket and watched it for a minute; then it lighted in a big hollyhock blossom. He raced to the flower and grabbed the hollyhock, thinking he had the butterfly; but the butterfly was too quick for Bobby. Away he flew and Bobby ran after it again and again, each time almost at its reach when it flew away.

Mrs. Payne is so very busy trying to get a piece of work finished she does not notice Bobby as he races around the yard and back of the house after this lovely butterfly. There is a big field of corn back of the garden covering several acres of land and the butterfly enters this field of high corn and Bobby following closely after it, until they are so far Bobby is becoming tired, and so must the butterfly be, for it slips out of sight leaving Bobby all alone. He turns around to go back and walks and walks until he thinks he must be at the end, and he does not come out; then he turns and goes back the other way, hoping to reach the end. Tired and hot, Bobby begins to cry and call for his mother. His little foot without its shoe is almost blistered from the rough clods and rocks; so he falls down on the ground between the rows of corn and cries until he falls fast asleep. Tears are on his cheeks and great streaks of dirt where he has smeared his face with his dirty hands; a sad picture this were his fond mother to see him.

Back at the house Mrs. Payne is much excited over Bobby's disappearance. She has finished her sewing and calls to Bobby to come in, but he does not answer. She goes out in the yard and looks about, then calls loudly. As they live on the highway Mrs. Payne is fearful lest some one has picked Bobby up and carried him away; so she wrings her hands and cries as she runs from place to place searching for him. Mr. Payne is called in from his work to help in the search, but it is becoming very serious and looks as though there has been some foul work.

Suddenly a truck ran up in the yard loaded with mountain apples, and the driver jumped out and said:

"Good evening, Miss; would you like to buy some of my nice apples today?" as he wiped the sweat from his forehead. As he asked the question a little brown and white-spotted dog jumped out of the truck and spied a trough of water near the well, and began to lap as though he were very thirsty.

"That makes me think," the apple salesman said as he watched his dog. "I too would like to have a good, cool drink, Miss."

Mrs. Payne gave him his water, then began to tell him about her boy and asked if he saw a boy as he came in from the highway. She cries and wrings her hands frantically, "My darling boy, my darling boy, where can you be?"

The apple salesman, a fat jovial looking sort of a fellow, tried to cheer her up as best he could and called to his little dog. "Spot, here Spot; come here. Do you have one of the little boy's shoes handy, Miss? If you do, let me have it and I bet Spot will find your boy in a jiffy."

Mrs. Payne then gave him Bobby's shoe he had pulled off in the sand. The salesman took it and held it up before Spot and let him smell it. Then he said, "Spot, go find that boy—go!" But Spot did not seem to want to leave for fear his master would leave him.

The salesman sat down on a block under a tree, as much as to say, "Now you go and find that boy and I will wait here until you get back." Then Spot smelled the shoe again all around—sniff, sniff, until he seemed to know what was wanted. Then he began to scent the ground around the door. Around and around he went all over the yard with a sniff and a yap once in awhile. He raced around the house, his short tail in the air and his nose to the ground, still saying yap, yap now and then. Suddenly he turned toward the back of the house and below the garden, going faster and faster with a yap, yap more frequent. Mr. Payne and the apple salesman have almost to run to keep in sight. He now enters the big cornfield and away he races down a long row of corn with louder, more frequent yaps at each jump. On and on they go, faster and faster, a continual yap, each one louder and louder until when they reach Spot find before their eyes Bobby sitting up rubbing his eyes, with one arm around Spot and trying to find out what has happened to him. Spot is busy licking his dirty face trying to tell him he was the one who found him.

Mr. Payne took Bobby in his arms and carried him back to his mother, and when she took him she wanted to thank the apple salesman for finding her darling boy.

"No, no, Miss; we do not want any thanks. It was one of the happiest moments of my life to see you with that boy back in your arms once more. Well, we must be going, Spot." But where was Spot? Another search has begun, and where did they find Spot? Bobby had crawled down out of his mother's lap and out to the kitchen, where he found some meat and bread for Spot. Spot was eating while Bobby sat on the floor watching him. They stood in the door and watched until he had finished, then the salesman said: "Bobby, do you want my dog to keep until I come back next fall with some more apples? If you do, I will let him stay and keep you from getting lost again. Do you think you will like that, Spot?" Spot turned back and licked Bobby's face once more and was happy he had a new friend. B.B.A.

HOW THEY WENT TO CHURCH

"If you would take us both to church,
We'd sit so very still;
We wouldn't speak a single word,
Mamma, please say you will."

So coaxing cried my little girls,
But then they were so small—
One was but four, the other six—
It wouldn't do at all.

In coolest corner of the pew
I listened to the text,
When something rustled to the aisle—
I started, half perplexed.

For many faces wore a smile,
And turning, lo! I spied
Those naughty, tiny little sprites
Advancing side by side.

And, oh! each one carried in her hand
Her parasol of blue,
Held straight and high above her head,
And both were open, too!

No wonder that my neighbors smiled,
While I, with crimson face,
Caught and shut up the parasols—
Then helped them to a place.

I tried to frown upon the pair—
Each gazed with wondering eyes,
Each hugged her precious parasol,
And looked demure and wise.

—(Christian Intelligencer), Richmond Christian Advocate, August 21, 1879.

CHILDREN'S SAYINGS

Teacher: "Now, Tom, hold your head up and shoulders back—you'd like to have a fine carriage when you're a man' wouldn't you?"

Tom: "Well, I'd rather have an airplane."—Ex.

* * * *

Sonny—Mother, we're going to play elephants at the zoo, and we want you to help us.

Mother—What on earth can I do?

Sonny—You can be the lady who gives them peanuts and candy.

* * * *

"I'm a self-made man."

"You are lucky. I am the revised work of a wife and three daughters."

NORTH CAROLINA
Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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M. T. PLYLER } ..... Managers

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SLATE OF JOHN R. CHURCH, GEN. EVANGELIST
Route 4, Winston-Salem, N. C.

September 7-20—Brownsville, Tennessee.
Sept. 20-25—Annual Conference, Lawrenceville, Ill.
October 2-16—Winder, Georgia.

SLATE OF REV. J. W. GROCE
Box 1383, High Point, N. C.

Randleman ..... Sept. 4-11
Lenoir ..... Sept. 12-24
Gray's Chapel, Randolph Co. ..... Sept. 25-Oct. 9

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

September

Cedar Grove, Carr, 11 11
Roxboro, Long Memorial, 7:30 11
Front Street, 7:30 14
Chapel Hill, 7:30 15
Bahama, Mt. Bethel, 11 18
Durham Ct., Fletchers, 3 18
East Roxboro-Longhurst, E. Roxboro, 7:30 18
Burlington Ct., New Salem, 11 25
Carr, 7:30 25

October

Webb Ave.-Holts, Holts, 11 2
Carrboro Ct., Carrboro, 7:30 2
Duke Memorial, 7:30 4
Brooksdale Ct., Allensville, 11 8
Milton Ct., New Hope, 3 9
Graham-W. Burlington, Graham, 7:30 9
Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Williamston, Holly Springs, 11 and 2 8
Gates, Zion, 11 11
Edenton, night 11
Stumpy Point-Dare, Stumpy Point, 11 18
Wanchese, night 18
Manteo, night 23
Kinnakeet, Avon, 11 25
Hatteras, night 25

October

South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 5
Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper,, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

September

Raeford, 11 11
Caledonia, 3 11
Laurel Hill, 7:30 11
Rockingham, 11 18
Ellerbe, 3 18
Rockingham Ct., Pee Dee, 7:30 18
Stedman, 11 25
Fayetteville Ct., St. Andrews, 3 25
Person Street, 7:30 25

October

Goldston, Providence, 11 2
Glendon, Fair Promise, 3 2
Hay Street, 7:30 2
Carthage, 11 9
Broadway, Memphis, 3 9
Jonesboro, Lemon Springs, 7:30 9
Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September

Ocracoke-Portsmouth, Ocracoke, 7 8
Atlantic, Cedar Island, 11 10
Straits-Harlowe, Harlowe, 11 11
Newport, Riverdale, 3 11
Beaufort, Beaufort, 7:30 11
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September

Selma, 11 11
Clayton, night 11
Bailey, Bailey, 11 18
Jenkins Memorial, night 18
Hayes Barton, 11 25

October

Tar River, Plank's, 11 2
District Meeting, Edenton Street, 2:30 p. m. 4
Mamers, Mamers, 11 8
Fairmont, 11 9
Henderson, White Memorial, night 9
Dunn, night 10
Henderson, First Church, night 11
Raleigh, Central, night 12
Youngsville 15
Millbrook, Millbrook, 11 16
Middleburg, Cokesbury, 3 16
Oxford, night 16
Raleigh, Epworth, night 19
Newton Grove, Newton Grove, 11 22
Benson, 11 23
Erwin, night 23
Raleigh, Jenkins Memorial, night 26
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November

Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Hayes Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Bethel, 8 11
Rocky Mount, First Church, 8 13
Rocky Mount, Marvin, 8 14
Weldon, 11 18
Farmville, 8 18

October

Robersonville, Stokes, 11 2
Tarboro, 8 2
Clark Street, 8 3
Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTyeire, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November

Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 6

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Jacksonville-Richlands, Jacksonville, night 11
District conference at Carver's Creek church on highway 28, midway between Elizabethtown and Wilmington, 9:30 a. m.) Bishop Clare Purcell will be present) 16
Garland, Garland, 11 18
Bladen, Windsor, night 18
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October

Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night 17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September

Sandy, Western Chapel, 11 11
Leicester, Grace, 2:30 11
Flat Rock, Flat Rock, 5 11
Candler, Laurel Hill (Qr. Conf.), 11 17
Candler, Pleasant Hill, 11 18
Fletcher-Mills River, Avery's Creek, 3 18
Hendersonville, 8 18
Haywood Street, Asheville, 8 21
Asheville Ct., Elk Mountain, 11 25
Acton, Oak Hill, 3 25
Saluda-Tryon, Tryon, 8 25
Biltmore, 8 28

October

Marshill, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Dorita, 8 8
Spencer Memorial, 8 9
Lilesville, Forestville, 11 11
New Hope-Bethel, Union, 2 11
Ansonville, Ansonville, 8 11
Brevard Street, 8 12
Thrift-Moores, Thrift, 8 13
Duncan Memorial, 8 14
Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9
Pelkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25

South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

September

Calvary, 7:30 8
Draper, 11 11
Leaksville, 3 11
Spray, 7:30 11
Jamestown-Oakdale, Jamestown, 7:30 12
Highlands, 7:30 13
Ward St.-Archdale, Ward St., 7:30 14
Centenary, 7:30 15
Bessemer, 7:30 16
Ruffin, Ruffin, 11 18
Randolph, Mt. Vernon, 3:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
Oak View, 7:30 21
West Greensboro, Muirs Chapel, 7:30 22
Battle Ground Road, Bethel, 7:30 23
Reidsville Ct., Salem, 11 24
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Glenwood, 7:30 27
Reidsville Station, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29

October

South Main, 11 2
Trinity, Trinity, 7:30 2
Asheboro Station, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Coleridge, Coleridge, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Lowell, Lowell, 11 11
Cherryville Ct., Mary's Grove, 3 11
Gastonia, Maylo, night 11
Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion, N. C.
FOURTH ROUND

September

Elk Park Ct., Elk Park, 11 11
Avery Ct., Linville Falls, 3 11
Cross Mill, night 11
Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

September

Norwood Ct., 11 10
Mt. Olivet, 11 11
Advance, 3 11
Farmington, Bethlehem, 7:30 11
East Spencer, 7:30 14
Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

October

Salem, 11 2
Norwood, 7:30 2
Davie Ct., 11 8
Granite Quarry, Bethel, 11 9
First St., Albemarle, 7:30 9

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SOUTHERN RAILWAY SYSTEM

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

September

Davidson-Fairview, Davidson, 11 11
Statesville Ct., Shiloh, 3 11
Elmwood, Elmwood, night 11
Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Maiden, Maiden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

September

Brevard Ct., Rosman, 11 11
Brevard, night 11
Dellwood, Dellwood, 11 18
Webster, Wesleyana, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Fines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Linwood, Linwood, 11 11
Denton, Newsom, 7:30 11
Ardmore, 7:30 12
Burkhead, 7:30 13
Central Terrace, 7:30 15
Grace, 7:30 16
Sandy Ridge, Mt. Zion, 11 18
Danbury, Forest Chapel, 3 18
Walnut Cove, Stokesburg, 7:30 18
Thomasville, Trinity-Bethel, Trinity, 7:30 19
Hanes, Clemmons, 7:30 20
Erlanger, Erlanger, 7:30 21
Green Street, 7:30 22
Mt. Airy, Rockford Street, 7:30 23
Rural Hall, Mt. Pleasant, 11 25
Lewisville, Concord, 7:30 25
Welcome, Midway, 7:30 26
Forsyth, Mt. Tabor, 7:30 27
Kernersville, Kernersville, 7:30 26
Doubs, Doubs, 7:30 29
Thomasville Ct., Pinewood, 7:30 30

October

Ararat, Mt. Hermon, 11 2
Mt. Airy Ct., Imogene, 3 2
Pilot Mountain, Pilot Mountain, 7:30 2
Mt. Airy, Central, 6:30 3
Davidson, Good Hope, 7:30 4
Thomasville, Main Street, 7:30 5
Lexington, First Church, 7:30 6
Walkertown, Love's, 7:30 7
Yadkinville, Boonville, 11 9
Dobson, Rockford, 3 9
Hiatt Memorial, Crews, 7:30 9
Ogburn Memorial, Oak Summit, 7:30 10
Fourth check-up meeting, Centenary Church, 7:30 11
Centenary, 7:30 12

W. N. C. BOARD OF EDUCATION
Continued from page 15

Mt. Olivet

All kinds of good work was done in the school at Mt. Olivet, according to the report sent by Mrs. Fred G. Goodman. There were 73 children with nine workers.

Muir's Chapel

Mrs. Ben Boren sends a good report from Muir's Chapel. There was a total enrollment of 71 children with 14 workers. This was another two weeks' school.

College Place

Mrs. B. C. Reavis, director, sends this report. A total of 118 children had a very profitable as well as a happy time. There were 12 workers in the school.

SUNDAY SCHOOL LESSON
(Continued from page 20)

tines had cut off his head and hung his body and the bodies of his sons on the walls of one of their towns, traveled all night and rescued the bodies and burned them with fire and buried the bones with respect.

Saul's story is one of the many passages in the Bible that take issue with the notion that God plans a life and then works out his plan in a mechanical way. On the contrary, God plans great things for many of us; but alas, we often, to a degree at least, resist his gracious intentions. And here is the saying Jesus fulfilled, "Many are called, but few are chosen."—Northern Advocates.



Collection Envelopes
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North Carolina Christian Advocate

In Memoriam

IN MEMORIAM

(In memory of our father, George Roberson Royal, who passed to his heavenly home on September 1, 1938).

Father, dear, how we've missed you!
So often our hearts have ached.
We've felt lonely and sad without you
And longed for your presence here.

We have missed you much, dear papa;
Our heavenly Father knows how!
We miss your love and wise counsel—
Your watchful, protecting care.

O papa, there are so many things
That we cannot enumerate them all;
Often the tears fill our eyes
As we long for your guidance and love.

It has now been ten long years
Since you left us for your heavenly home,
And there joined our loved ones
Who had already gone before.

And when our task here is finished,
May we join the loved one above,
And ever live and praise thee
In the beautiful mansion of love.

Wife and Children.

RESOLUTIONS OF RESPECT

We, the ladies' aid society of Mount Zion Methodist church, Grandy, N. C., have lost the oldest and one of the most loved members of our society in the passing of Mrs. Mary Y. Poyner on April 29, 1938.

She was a native of Currituck county, the oldest daughter of the late Col. James Woodhouse and Sarah Gallop Woodhouse. She was born October 8, 1860. She was married to the late T. J. Poyner September 17, 1885. To this union two sons were born, Milton of Palm Beach, Fla., and Lanulot Poyner, Norfolk, Va.

She was a faithful member of the church for over 50 years. She taught the young men's Bible class for ten years and was for several years the superintendent of the church school. During that time she organized the cradle roll department. With the help of the church school she supported an orphan at our orphanage in Raleigh for a number of years.

Her life daily reflected the life of the Master. Her home was always open to her many friends and a delight to young and old; for there you were sure of a hearty welcome. Her Christian influence has long been felt in our community, and it will continue to live in the hearts of her fellow workers. We shall miss her, but what a glorious reunion!

Therefore we, her fellow workers, resolve that a copy of these resolutions be sent her family and a copy be put in our records of the ladies' aid society.

Mrs. J. J. Evans,
Mrs. W. L. Grandy,
Gladys Evans.

RESOLUTIONS OF RESPECT

Whereas, the untimely passing of Dr. W. L. Lambert in the prime of an outstanding career and in the bloom of usefulness, a most exemplary citizen, beloved physician, and dependable friend, casts an unusually poignant pall of gloom over the entire community, touching with keenest sorrow his devoted associates and countless friends; and

Whereas, his active, faithful service to humanity through the practice of his profession as he followed in the footsteps of the Great Physician, and his long connection with the First Methodist church, Asheboro, where he served as an important member of the official board, in a manner ever alert and progressive, and with an example always steadfastly true to the church and cause of Christ. Therefore be it resolved:

That the board of stewards, assembled in regular session, oppressed by a sense of faltering weakness, and circumscribed by helpless limitations, commend his spirit to a just God, and through this memorial record as a permanent record and affectionate expression of deep loss and keen sorrow, and by it keep in memory the highest estimate of Dr. Lambert as an able coworker, loyal friend, true man, and splendid Christian; and further

Resolved, that this memorial be conveyed as a message of condolence from the board of stewards to the bereaved family, and in a geculiar sense to the dear widow, Mrs. Julia Ross Lambert, with assurance of warm esteem and genuine sympathy and profound sentiments of good will and concern for her peace and well being.

Board of Stewards.

(These resolutions passed by the board of stewards of the First M. E. Church, Asheboro, N. C., at a regular meeting on July 18, 1938).

IN MEMORIAM

Mrs. Florence Weisner Woosley was born June 9, 1867, and passed on May 18, 1938. Mrs. Woosley was interested in the education of the community, loved her church and was intensely interested in every phase of its procedure. She made it her chief concern.

Soon after becoming identified with the church from which she passed away she bore testimony that tithing was one of the chief blessings that attended her career, for she had the realization that because of starting married life with two purses, the Lord's and hers neither was empty. She made much of her opportunity to put emphasis on the co-operative family spirit.

Her sense of spiritual values that abound in the home groups and the influence going out therefrom was most important in her thinking because of the significance reaching out to the life beyond; and as a climax her last words, "Forever with the Lord." She paused on the brink of her departure and repeated the entire hymn:

Forever with the Lord!
Father, if 'tis thy will,
The promise of that faithful word
Even now to me fulfill.

Be thou at my right hand,
Then I can never fail;
Uphold thou me, and I shall stand;
Fight and I must prevail.

So when my latest breath
Shall rend this vail in twain,
By death I shall escape from death,
And life eternal gain.

Knowing as I am known,
How shall I love that word,
And oft repeat before thy throne,
"Forever with the Lord."

Then, though the soul enjoy
Communion high and sweet,
While worms this body must destroy,
Both shall in glory meet.

Margaret Perryman,
Mrs. R. W. Zimmerman,
Mrs. (J .E.) Paulina Woosley.

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NORTH CAROLINA
Christian Advocate

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BE PATIENT

By William James Linton

Be patient, O be patient! Put your ear against the earth;
Listen there how noiselessly the green of the seed has birth;
How noiselessly and gentle it upheaves its little way
Till it parts the scarcely broken ground, and the blade stands up in the day.

Be patient, O be patient! The germs of mighty thought
Must have their silent undergrowth, must under ground be wrought;
But as sure as ever there's a Power that makes the grass appear,
Our land shall be green with Liberty, the blade-time shall be here.

Be patient, O be patient! Go and watch the wheat ears grow,
So imperceptibly that ye can not mark nor change nor throe;
Day after day, day after day till the ear is full grown;
And then again day after day, till the ripened field is brown.

Be patient, O be patient! Though yet our hopes are green,
The harvest field of Freedom shall be crowned with the sunny sheen.
Be ripening, be ripening, mature your silent way
Till the whole broad land is tongued with fire on Freedom's harvest day.

NO PLACE FOR SELF-SEEKERS

By Dr. Dan B. Brummitt, Editor Central-Northwestern Edition

It is reported that in some conferences certain laymen are introducing the methods of direct political action into their several candidacies for election to the Uniting Conference.

At first sight this looks pretty crude, and at second sight it is worse than crude. Ministers who may be just as ambitious know other ways to make their wants and wishes known. But, minister or layman, the self-seeking candidate should be left at home. The Uniting Conference and its momentous issues cannot be entrusted to any but unselfish hands.

No laymen in The Advocate's territory, so far as we have heard, are openly soliciting votes, and we fervently hope the disease won't break out in these conferences, in lay or ministerial sessions.

The Uniting Conference will have tremendous powers. Its membership should be made up of men and women on whom the church can count to put its interests and the interest of the kingdom of Christ first. But no one who makes either an open or covert effort for his own election can possibly do that. He has disqualified himself at the outset.

The conferences—lay and clerical—should be left utterly free to select those delegates who will think not at all of themselves, not of their own advantage, not even of their own careers; but will give themselves to a great and humble unselfishness.

Not for almost a hundred years has membership in a Methodist conference called for such complete denial of self. Not for generations to come can another conference be imagined which will face such urgent demands to serve the church unselfishly, even though the price be a great personal sacrifice.

The familiar considerations of geography, youth, age, position, which have operated often in General Conference elections, need to be completely disregarded. The one question should be, What members of this conference can give the largest, the wisest, and the most devoted service as members of the Uniting Conference?

It cannot be too strongly stated that the best men and women in the whole church will scarcely be equal to the complex, heavy, and yet delicate task of constructing the framework of the new church.

Therefore, to vote for second- or third-best representatives, on any personal plea whatsoever, would come as near to committing a modern form of the sin against the Holy Ghost as any Methodist needs to contemplate.

THE CHRISTIAN GOSPEL AND ITS RIVALS

The present crisis of the world is a struggle not merely between competing political and economic policies but between conflicting philosophies of life. In such a situation the major question which the church faces is whether it can interpret its world-view so clearly and convincingly that it will win in the struggle against rival world-views, such as those of Fascism and Communism, which are now being proclaimed with evangelistic ardor. The real issue is whether the understanding of the nature of reality and of human destiny as set forth in the Christian Gospel is true or not. According to the new "gospels" man is a creature of the state, serving merely earthly ends, owing no higher allegiance than his allegiance to a political or racial or economic group. According to the Gospel of Christ, man is a creation of God, made for fellowship with him and therefore with all of God's other children, owing his supreme allegiance to God alone and to God's purpose for mankind. What one decides about these alternative positions is crucial to everything else.

In his "Kingdom of God in America" Prof. H. R. Niebuhr suggests that many modern Chrisians have talked about the kingdom without realizing that it is God's kingdom and not merely man's which is the object of Christian faith. Describing a form of thought which was more prevalent a decade ago than it is today, he says, "A god without wrath drew men without sin into a kingdom without judgment by the ministrations of a Christ without a cross." We are now beginning to realize that if we are to have a better social order, the basic need is a fresh grasp upon the reality of God, in whose will the kingdom that we seek has its only ultimate foundation. As one of our contemporaries remarked recently, "the most important thing in the 'social gospel' is its theological center" and "social righteousness without a theological center is not the social gospel."—Federal Council Bulletin.

THE PREACHER

By Mary Hallett

We cannot see the greatness of this man—
He is too near.
But time, and separation, and the longer view
Shall make it clear.
We cannot see how great he is, and yet,
That he is good
Is plain to each of us! A simple fact,
And understood
Because he mirrors what is best in us—
What we would be,
Our very selves, if we could but attain
Noblity!

Possessed of dreams, the music of the spheres,
A silver symphony, is in his heart!
So rapt his listening, it well might be
His soul should dwell in regions quite apart
From our so sordid world! Possessed of dreams,
He might be unaware of hate and fear,
Of bitterness and woe that make the lives
Of common men discordant! But one clear
Insistent note of love has marked the theme
Of his imaginings. His is no sleep,
And no forgetting of a troubled world.
But, dreaming beauty, his mind still can keep
Its pity for all ugliness; his hands
Still grope to touch the baffled hands of others
Who have no vision; and his heart still yearns
To lift the heavy hearts of these his brothers!

—Zions Herald.

COMMITTEE NOTICE

The committee appointed at the last session of the Western North Carolina conference to consider the needs of College Place church is called to meet at College Place church, Greensboro, at 2 p. m. Saturday, September 24, 1938. The following are members of the committee: Dr. W. A. Lambeth, Dr. L. B. Abernethy, Mr. P. J. Kiker and Mr. Ben L. Smith.

Clare Purcell.

NOTICE

I am asking all the presiding elders of the North Carolina conference to meet me at St. Paul church, Goldsboro, at ten o'clock Wednesday morning, October 5, for our pre-conference cabinet meeting.

Clare Purcell.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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The schools are open, the farmers are busy, the churches are eager to close well the year. These lines of activity indicate the present situation in North Carolina. The shirk and the loafer should be counted out. He is counted out but he does not know it.

* * *

When Jesus touches the soul as Saviour, and establishes a personal relationship, a new life begins. In him a real oneness of the human and divine is possible for all the world. For, somehow, wherever men feel and think and act, wherever men suffer and doubt and sin, wherever the finite yearns for the infinite, there arises a sense of need, and men do welcome a Saviour.

* * *

Three or four decades ago in North Carolina we made much of the number of still houses put out of business and the big increase of schoolhouses that opened their doors. The one meant less liquor; the other better trained boys and girls. Now the effort is to put the bootlegger out of business by opening liquor stores. This does not mean less liquor and more knowledge; but it means more liquor sold and more taxes collected. It is all a matter of profit rather than of culture. A liquor store is a bigger snare than a still house.

* * *

The Chapel Hill Weekly reporting the defeat of liquor stores in Orange county last week says: "Victory was due, mostly, to the work of the preachers and other church leaders. Not only was the legal sale of liquor denounced in sermons at regular services, but the church people organized special meetings and rallies, and at various places in the county there were 'protracted meetings' at which the voters were urged to vote against the proposal to add Orange to the roll of 27 counties now having ABC stores. Thus the campaign took on the aspect of a 'holy war' of the sort that was familiar when the prohibition wave was sweeping the country." Then the Weekly adds that the liquor majority in the town of Chapel Hill would have been far heavier but for the "farming people who trooped into Chapel Hill to make up a large proportion of the 272 who cast votes here against control." When, oh when, did it come to pass that "farming people trooped into Chapel Hill" to do hurt to the town? When did "preachers and other church leaders" by denouncing liquor in sermons at regular services and special meetings in Orange county, as they urged voters to oppose liquor stores, commit treason against the common good? In that "holy war" they were against the world, the flesh and the devil among the respectable farming people that trooped to the ballot box to vote against the liquor curse. Might not a "holy war" led by the "preachers and other church leaders" in Chapel Hill and in many other towns of the state make for temperance and righteousness and at the same time put the farmers in better standing with some of the liquor crowd?

* * *

In all our American past, children playing around the cabin in the woods and the vines climbing over the cottage door have made tender appeal to the poetically minded citizens of the Republic. These turn our thoughts to that which is nearest the heart of our people: the family and the home. The log cabin in the early days—later the humble cottage—has played a larger part in our life than has the ancestral mansion. The pioneers knew little of the palatial home. But they cherished the simple virtues that make great any people. A bold, hard working peasantry, with the clenched fist rather than the open palm, has been our pride. We should be careful never to forget that at the center of all this life and effort was the home. Poets gain inspiration from youth about cabin and cottage where children romp and play and fill the home with glee; not much can they do with noise and grime and bristling smokestack in the mammoth industrial centers. Not youth but dividends are of first concern in such material accumulations.

Preachers As Prophets of God

THE history of the old Methodist churches and of the circuits extending back to the early days are sure to give a list of the preachers so far as their names are available. Something may be said of the church buildings that went before the present house, and mention may be made of a few of the leading families, but the record is counted incomplete unless the list of preachers are given. Men and women who come to this office to go over the records of the past disclose a special concern about the men who served the church or circuit. The preachers are of first concern.

We would do well to learn the lesson contained here. The preacher is the head and front of a Methodist church. His character, his passion for righteousness, his devotion to his Lord determine present success and the future glory of a church. It was true in pioneer days and it remains true in the midst of our more complex life. Holiness of heart and of life tell in the work of a spiritual institution such as is the church. A shoddy and a secular ministry never count for much.

This is the one story left us in the record of prophet and preacher and poet and saint. Into the seers of old came the message of God which was as a fire shut up in their bones. They could but speak. It may have been an Amos, with words of righteousness; Hosea, with a message of love out of a broken heart; Isaiah, at court, rebuking kings and princes; Jeremiah, living the life of the Crucified before the days of the Crucified. Be that as it may, they were preachers with a message to the people of their own times, bringing a message from God out of the depths of their own soul's deepest and most sacred experiences. Through them God came close to the people. Better than cloudy pillars and bleeding beasts were these men unto whom the message came, and out of whom God burst in terrible indignation against sin.

This makes the preacher at all times. Men in touch with the living love, fresh from the council chambers of the Most High, possessed of a message trembling with the pulsations of the eternal world, can speak home to the heart of the race.

> But that which issues from the heart alone
> Will bend the heart of others to your own.

A message from God, wrought out in the alchemy of the heart's experience, will do more to stop the dry-rot of unbelief, to puncture religious sham and pretense, to shame selfishness and to rebuke sin, than all the nostrums of social reformers and panaceas of humanitarian agitators. The men fresh from the forests and the fields, from the shops and the factories, with a living experience of God, won victories in the early days of Methodism. They believed that all men may be saved, and that when a man is saved he will know it. With this slogan they moved on, enthusiastically praying and preaching and singing and shouting and feeding the poor and weeping over the lost until the Wesleyan movement swept around the world. These men pioneered the way, and they still live among us as those of whom the world was not worthy. Through these God broke upon the world anew, and evangelical theology had a new birth.

State All Wet Or All Dry

THE Charlotte Observer last week discussing the decisive victory in Orange county, in which the University of North Carolina is located, "as it joins the counties that have turned thumbs down on legalized liquor saloons" insists that "the state ought either to be all wet or all dry." This outstanding daily of North Carolina observes:

> The movement to carry the wet section of the map of the state further into the central and western portions seems definitely checked.
>
> This is the second county in this general area which has lately refused to invite liquor stores into their midst.
>
> More than anything else, the incident offers the Observer to repeat again its oft-spoken conviction that we have an exceedingly sorry arrangement of this matter in North Carolina as the situation now stands.
>
> The state ought either to be all wet or all dry.
>
> And all the people at the same time should have a chance to speak a majority and minority voice for the entire commonwealth.

Why not the people of the state meet frankly the present situation? A leader for liquor stores in Orange asserted that neither the nation nor the state was doing anything to protect dry territory, so the one need was ABC stores. But as we all know these were tried more than thirty years ago and then put aside as failures. They are failures today so far as meeting the claims made for them. Ultimately these are doomed.

When liquor stores were set up in a wet block of liquor counties of the state, with all other counties being allowed to vote for ABC stores, the plan was to cover the state by impinging on the dry section of the state until they covered the entire state. Now the plan

has failed and we have as a result this present disgusting situation. The majority of the citizens of North Carolina are against selling poison for profit. One county after another has spoken, Catawba and Orange being the last.

Why not all conferences, associations, presbyteries, women's associations and every one opposed to liquor make themselves felt until the people are allowed to vote on the statewide proposition of "the state all wet or all dry"?

Are We Speaking Home to the Heart?

WE are moving close to the climax of the present year. Are we getting close to the hearts of our people? Have they been made aware of the primacy of the inner life in religion? Have we been able to get away from the fringe of things into the central core of spiritual reality? We are now in the crisis of the celebration—truly Aldersgate is in every crisis of evangelical Christianity. It is a continuing experience that brings victory in every spiritual advance. Failure in life and in religion lurks on the edge of reality.

Get into the center of things. Jesus made a child the type of the kingdom and then he set a child in their midst. Jesus always worked from within outward—that is the significance of the mustard seed and the growing child and the good tree. Such is our Aldersgate in every year of glorious conquest. It made the impossible happen in England two hundred years ago and it will do the same for us in America today. Surely these coming weeks should be made memorable in the life of every church and of every community.

It remains for the pastors and the leaders in every church to devise the most effective way in which to make the finest use of all that gathers about the on-going of our Methodism. We have had much to say about what is to come after Aldersgate. The real achievements of the year will be disclosed by the results that we are able to show forth at conference in promoting every good cause. The money raised, the members received, the passion for righteousness manifest, and the longing for holiness of heart, and life in pulpit and pew will speak with authority of the success of our Aldersgate year. More than that. The plans for conquest the coming year will make fine appeal to all. Surely we will pray and work for another Aldersgate year.

The Old Going to School

JUST now young America by the millions are in school. Every town and village and country place swarms with boys and girls from the homes of the people. Due attention is given to the physical, the mental and the moral growth and development of these millions. In college and university the same process continues in the making of men and women. With most, physical man is expected to reach maturity between twenty and thirty years, but not so with the mental process. The mind knows no such limitations as does the body.

The much that is being said at present about retirement at sixty years may be allowable as a general rule to be applied to physical longevity, but it will not do as to mental activity. For those who have due regard for physical health and mental welfare by combining natural traits of maturity with a lively interest in life know no such law. Mental interests need not fail with the slowing down of physical activity. Too often we surrender to mental laziness and count this the infirmity of old age. We may not be quite as alert as the boys and girls in school, but along most lines of study the grandfather at sixty-five should be capable of learning half as much in an hour and endure much longer than his grandson at fifteen. Of course, individual differences in grown people are just as distinct as among the young. So, too much must not be made of the age limit. For some men and women past seventy are as mentally alert as their children, but all such do not indulge in the belittlement of self so characteristic of many old people who cherish the inferiority complexes. Instead, all such have been busy in life's school, careful to keep their faces to the future, with a sustained interest in the demands of life as it unfolds before them. Their faces are to the sunrise and they greet with a cheer each new day.

Walter Miles points out to older people that they have abilities and should use them, but it is up to the individual to make the most of himself. There are a good many pitfalls of age, traits that can be avoided—traits like overcriticism, talkativeness, harping on the past, being set in one's ways, being suspicious of other people, losing one's sense of humor, making age an excuse and a boast, ever looking back; all these can be avoided. Mental alertness can be prolonged to keep pace with the lengthening span of human life.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

Brother A. T. Roberts of Bethany church, Durham, was buried Saturday of last week in Maplewood cemetery. He was the father of Mrs. D. E. Earnhardt of Louisburg. His death was the result of a prolonged illness due to heart trouble. Age 76 years.

"Home coming at Calvary, Durham, Sunday, September 18. All former pastors and members are invited. Ye editors have a special invitation. Picnic dinner will be served on the grounds. Our revival begins fourth Sunday, September 25. Dr. J. H. Barnhardt is to do the preaching."—Daniel Lane.

"The Advance church takes this opportunity to invite all friends and former pastors to our annual home coming day, Sunday, September 18. This church is well into its second century of work for the kingdom. The programs for morning and afternoon are arranged to create for you a very enjoyable day."—A. A. Lyerly, Pastor.

Rev. and Mrs. C. C. Herbert of Walkertown are assisting Rev. Paul Hardin, Jr., of Wadesboro in some special services at the present time—the services to continue through Wednesday night, September 21. Mr. Herbert is preaching daily and Mrs. Herbert is working with the young people and assisting with the music.

On his trip back home Rev. J. W. Bradley of Zebulon writes: "Had a good time at old Ebenezer church on the Old Fort circuit, Marion district (my home church), in a two weeks' meeting and Bible school with M. W. Edwards, the young pastor. Fourteen joined on profession, two others to join, and four by letter. It was a splendid vacation."

The check-up meeting for the Waynesville district will be held in the Bryson City church on Tuesday, September 20, at 10:30 a. m. All pastors and charge lay leaders are expected to attend. At the same time and place the ministers' wives will meet. Each family is asked to bring lunch for the picnic dinner for both pastors and laymen.—W. A. Rollins.

"Home coming day will be observed at the Bethel Methodist church, Haywood county, Sunday, September 18. Dr. and Mrs. J. M. Terrell, missionaries to Brazil, will be the guest speakers. Mr. Terrell was reared at Bethel and went into the ministry from the Bethel Methodist church. There will be services all day with dinner on the grounds. Come, bring a picnic lunch, and enjoy a day of spiritual fellowship."—T. G. Highfill.

Following the notice of death of Dr. C. M. Hawkins given in last week's Advocate has come these facts about the funeral: The services were conducted by the pastor, Rev. H. L. Hendricks, assisted by Revs. J. F. Herbert of Rockingham, J. G. Johnson of Laurinburg, and J. D. Bundy of Fayetteville. Revs. M. Y. Self of Durham and W. A. Cade of Wilmington assisted in the ritual service at the grave in the family plot at Hillside cemetery.

Three cents will save the life of a Chinse for a day. The price of an ice cream soda means his life for almost a week. A movie ticket will save him for a fortnight. A dollar a month for twelve months will keep him from starvation until next year's crop can be harvested. There are few church members who do not spend that amount in wholly triffling ways. Not to readjust our scale of expeditures sufficiently to share in this saving work of mercy would be to nullify our Christian witness and imperil our own spiritual life.

The Methodist people of Spray are greatly pleased with their pastor, Rev. R. T. Houts. They, with uniformity and decided emphasis, request his return for another year. The pastor and his family are happily domiciled in their new $5000 parsonage and will hardly be inclined to leave the congregation that appreciate them so highly.

The ministers of Greater New York and the metropolitan area are to assemble on Monday, September 26, at the Marble Collegiate church of New York for a special message from Dr. E. Stanley Jones upon his arrival from India. Dr. Jones has not been in America since his memorable participation in the National Preaching Mission during the autumn of 1936.

The Leaksville Methodists have put their church property in number one condition. The church both inside and out has been painted anew and the new educational building has been made to match the church. The parsonage, which is on the same lot, has received a thorough going over and is an attractive home for the pastor and his family. Rev. A. C. Swafford is not concerned about this year's appointments.

August 23, 1857, is the birthday of Bishop Warren A. Candler, and Rev. W. A. Betts of South Carolina claims as his September 22, 1857. A few years ago, before Bishop Candler came to preside over South Carolina conference in Mullins, Betts wrote the bishop in Atlanta simply giving the two birthday dates, adding: "If you get there before I do, Tell them I am coming, too." Mrs. Candler accompanied the bishop to the conference. On Sunday morning at the 11 o'clock service when the bishop was to preach, the usher gave Mrs. Candler a seat beside the pious Betts. He introducd himself and mentioned the letter as given above, to which Mrs. Candler replied, "Yes, I saw that letter and wondered where you boys were going!"

Dr. John K. Benton of Drew Theological Seminary, Madison, N. J., and Dr. Gilbert T. Rowe of the Duke University school of religion will exchange posts during the fall semester. The professors of religion will teach the other's classes and occupy his residence until February. Their families will accompany them to Madison and Durham. During the next semester each will resume his own work. Dr. Benton and Dr. Rowe have been friends for many years. Dr. Benton is a native of Alabama, taking his undergraduate work at Birmingham-Southern College. He took his bachelor of divinity degree at Yale University and the doctorate at the University of Edinburgh. He was professor of philosophy and religion in Southern College and has been at Drew since 1931. Like Dr. Rowe his field is the philosophy of religion.

Revival services at Naomi church, Randleman, came to a close Sunday night, September 11, with Rev. J. W. Groce preaching. The entire meeting was marked by unusually good attendance upon the services. Several who have been members of Naomi for many years stated that the church had not before been crowded to such capacity. Brother Groce, as always, faithfully preached the Word. The altar, in old-time Methodist fashion, was several times crowded with seekers. Between sixty and a hundred found fellowship with Jesus Christ during the week. We feel that through the ministry of Brother Groce our church has been spiritually strengthened and edified. We wish also to express our appreciation for the fine service rendered by the following ministers during the first week of the meeting: Rev. Wallace Friddy, Rev. N. C. Williams, Rev. C. S. Kirkpatrick and Dr. H. P. Powell. The spirit in which they came and the energy with which they entered into the services contributed much to the success of the meeting."—J. L. Stokes, Pastor.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Delegates from Kentucky to the Uniting Conference were elected as follows: Clerical, J. L. Clark, A. R. Perkins, O. B. Crockett; alternates, W. P. Davis, H. W. Whitaker, W. L. Clark. Lay delegates, M. C. Redwine, Mrs. J. H. Spillman, J. T. Cannon; alternates, J. H. Gibson, L. E. King, E. W. Savage. The Uniting Conference will meet in April, the place not yet having been designated.

Dr. J. E. Pritchard of High Point, president of the North Carolina conference of the Methodist Protestant Church, leaves tomorrow morning for Kansas City, Mo., where he joins a group representing a part of the entertainment committee for the Uniting Conference to inspect the facilities of that city as a possible place for that conference next April. Dr. Pritchard and the other members of the group will leave Kansas City for Cincinnati, O., where the full committee of 15 will be in session Saturday to select either Kansas City or Baltimore, Md., as the place for the Uniting Conference. —Enterprise.

"We have just closed a revival at Midway church on the Swansboro charge. The pastor was assisted by Rev. William Blades Parkins of Beaufort. Young Parkins was licensed as a local preacher this year in the Raleigh district. He is earnest and aggressive and excellent in revival work. The revival was well attended and much interest was manifested throughout the week. Thirty-two were added to the church on profession of faith and five were added by certificate. William is a student of Louisburg College, where he is beginning his work toward a college degree. His work with us will have a lasting appreciation."—C. B. Loy, P. C.

GREENSBORO COLLEGE NOTES

Greensboro College, which opened last Tuesday with a large increase over the enrollment of last year, held the first chapel exercises on Thursday, September 8, in Odell Memorial Auditorium. Dr. L. L. Gobbel, president of the college, welcomed both new and old girls, following which members of the music and speech faculty presented a varied program.

Rush week at the college was officially begun on Saturday night at 8 o'clock, the Irving and Emerson literary societies holding formal meetings in their respective halls.

On Thursday evening, September 8, the faculty held its annual reception for new students. Miss Letha Brock, registrar, introduced guests to Dr. and Mrs. Gobbel, who headed the receiving line. New members of the faculty present included Mrs. Mary-Bralme Seasholtz of Seaford, Delaware; Miss Grace H. Hinchliff of Galesburg, Illinois; Miss Frances C. Fields of Nebraska City, Nebraska, and Miss Mary Elizabeth Woodcock of Greensboro. Miss Annette Shinn of Norwood has been promoted to the position of chief librarian, succeeding Mrs. R. R. Alley, who has retired after many years of faithful service.

FINE REPORTS AT EAST ROXBORO AND LONGHURST

At our fourth quarterly conference Sunday evening at the Grace church in East Roxboro, the East Roxboro and Longhurst churches reported conference benevolences and orphanage assessment in full. The pastor's salary is up to date, and the presiding elder paid for the year!

In addition we have experienced the most successful revival of recent years at both churches with 39 additions—28 by baptism. The vacation school at Grace church registered an attendance of 95, a high water mark for the church school.

Although our people have experienced a year with a curtailed schedule at the mill they have been loyal to the church with their gifts. We are looking forward to the arrival of our new pastor who shall complete the remaining year's work of Rev. Edwin R. Hartz, who returned home to Missouri this week to become pastor of the Institutional Methodist church in Kansas City.

Much of our progress this year has been due to the sympathetic leadership and direction of Rev. H. B. Porter, presiding elder, and of the official boards of the church.

W. T. Walters, Charge Lay Leader.

MARSHVILLE MOVING ON VICTORIOUSLY

In order that readers of the Advocate may see a few lines occasionally from the Marshville charge, I want to state that Methodism in this section is moving along in a good way.

We have six churches and a fine revival meeting has been held in each church with the pastor, Rev. J. E. McSwain, doing the preaching himself, except for two services during the meeting at Gilboa, when the pastor was away attending the funeral of his brother.

We have had many good pastors, but none have done better work under existing circumstances than Brother McSwain. Since last conference our parsonage has been remodeled, repainted and beautified and is now a nice place for any minister to live. The Gilboa church has been rebuilt, new Sunday school rooms added, and the finishing touches of a real modern place of worship are being completed. A Sunday school had never been organized at the Oak Grove church until last month when the pastor held a gracious revival, at the close of which a fine church school was organized with 55 present. Last Sunday over 75 were present, with Mr. Glen Rushing as general superintendent. It is expected that Oak Grove will become one of the strong country churches of this section. Instead of being looked upon as a weak church, she has taken on new life.

The Sunday school at Marshville has been reorganized, with appointment of new departmental superintendents and a new general superintendent. Teachers for each class have been elected and the school is ready to do some real constructive work.

At the Wingate church the pastor recently held a very successful revival, at the close of which a young people's division was organized and a fine group of youngsters are gathering each Sunday evening for devotional worship, about 30 in number.

Smyrna put the finishing touches on their church last year and there have been large and attentive congregations all through the past year.

Center church is composed of as fine a group as can be found anywhere, and the pastor says he finds a type of Methodists on this work just a little above the average in loyalty, punctuality and intelligence.

From reports at our last quarterly conference, one would judge that Marshville charge will have a clean sheet on the 20th of October.

L. E. Huggins,
Asst. District Lay Leader.

SARDIS POUNDS PREACHER

Pleasant was the surprise that awaited me at the close of a successful revival at Sardis church on the Mount Gilead circuit, in which Rev. M. C. Elllerbe was a valuable assistant. Mr. and Mrs. Ellerbe were well liked when formerly serving this charge, and all were happy to have them return for the meeting. The services were well attended and the people quite responsive.

After the closing service I became aware that I was being followed to my car by a large portion of the congregation which had packed the church. Thinking that perhaps I was being mobbed for something that I had said or stepping too hard upon the toes, I hastened my steps, and upon reaching my coupe I noted with mingled astonishment and delight that Santa Claus had come, filling all space in front and back, floor and cushion, with an assortment of foodstuff, including potatoes, molasses, honey, pears, apples, ham, eggs, onions, coffee, butter, and chickens, besides 36 jars of fruits, pickles, and vegetables. In the space behind the seat I found a liberal shower of dry goods, including shirts, hose, ties and handkerchiefs.

Many thanks to the church and friends for this expression of love and kindness. An act of this kind is beneficial to the pastor in more ways than material. It warms his heart toward the people in a manner that little else will do. A splendid way of expressing and putting into practice the revival spirit! To pay a preacher his salary might be done from a sense of duty, but poundings are sounds heard in the heart.

Frank Meacham, Pastor.

HOME COMING AND TEMPERANCE DAY AT HILLSBORO NOVEMBER 24

The temperance people of Orange county will hold at Hillsboro on Thainksgiving day, Thursday, November 24, 1938, and each Thanksgiving day hereafter a special temperance rally and home coming day to celebrate Orange county voting for temperance and against ABC liquor stores. We will be glad to have the Advocate represented with us that day and at each Thanksgiving day hereafter. The invitation is extended to every preacher, teacher and temperance worker to join in helping to make the day a forward step in the cause of a better county, state, nation and world.

Wm. H. Jordan, Efland, N. C.

Some Contributions of Karl Barth to Modern Christianity

By J. C. STOKES

A Renewed Interest in Scripture

Many Christian leaders today are asking "Can any good thing come out of Germany?" Karl Barth, while a swiss by birth, must be reckoned to considerable extent a product of German scholarship. The son of a Reformed minister who was also professor of New Testament at the University of Bern, he was reared in the tradition of the Reformed Church. From 1904 through 1908, he studies theology in Bern, Berlin, Tubingen, and Marburg, coming under the influence of Adolf Harnack and Wilhelm Herrmann. In 1908 he became attached to the editorial staff of Rade's Christian Welt, a scholarly publication rather representative of liberal thought. Two years later he went to Geneva as assistant pastor of the German Reformed Church in that city; 1912 found him pastor in Safenwil, a town of Switzerland in Canton Aargau. It was while in this latter capacity that his thought found fruition to the first edition of his Der Romerbrief, or Epistle to the Romans.

In order to really understand Karl Barth's theology, one must understand Karl Barth, his background, and the dominant forces which were brought to bear upon his life. Being the son of a minister of the Reformed Church, it is but to be expected that his early life was steeped in the traditions of that church, with its rich Protestant Reformation heritage.

Once engaged in his theological pursuits, certain of his teachers, especially Wilhelm Herrman, became a dominant influence upon his religious philosophy. When the World War broke out, Barth, along with another young man, Eduard Thurneysen, who was later to become his faithful colleague, were ministers of neighboring parishes. Both were ardent religious socialists, but with the coming of the war and its repercussions, all that they had built upon seemed to go to ruin. In this crisis their attention was drawn to the Bible. Thurneysen, in describing their changed position, stated in conversation with Professor Ragaz, leader of the Swiss religious socialists:

> We had known it (the Bible), oh, to be sure, we had known it before—but we had read it through the glasses of certain interpretations. These interpretations broke up in the same way that the theology and world-view broke up which had produced and sustained them. Now we read the Bible in a new way, with much fewer reservations than before. I do not dare say without any; for if that really happened, things would look still more different. We read it (I dare say this!) more respectfully, more as an eternal word addressed to us and to our times. We criticized it less We did not seek in it our bourgeois or socialistic, critical or conservative opinions. We read it with the eyes of shipwrecked people whose everything had gone overboard. The Bible appeared in a new light. Beyond all interpretations its genuine word began to speak again: the word of the forgiveness of sin, the gospel of the coming Kingdom, coming not from men but from God. . . .

Thus, in one sense, it may be stated that Barthian theology emerged out of a feeling of futility and pessimism; it was a reaction from the Pollyanna-like optimism which had gained such wide prevalence in religious circles. Yet, it was more than a reaction. Behind its conception lay the imperative necessity in the mind of Karl Barth of answering with satisfaction and assurance the immortal questions of life and death with which humanity has always been faced. As a spiritual leader, also as an honest and conscientious individual, he was compelled to wrestle with the eternal problems which he and his people faced . It was as a preacher, as a prophet, and not primarily as a theologian that Barth evolved his position. This fact should never be lost sight of if one would understand Karl Barth's theology.

In addressing a group of fellow-ministers, Barth traces the development of his viewpoint thus:

> For twelve years I was a minister, as all of you are. I had my theology. It was not really mine, to be sure, but that of my unforgotten teacher Wilhelm Hermann, grafted upon the priciples which I had learned, less consciously than consciously, in my native home—the principles of those Reformed churches which today I represent and am honored to represent in an official capacity. Once in the ministry, I found myself growing away from these theological habits of thought and being forced back at every point more and more upon the specific minister's problem, the sermon. I sought to find my way between the problem of human life on the one hand and the content of the Bible on the other. . . . Naturally and evidently there are many subjects mentioned in the book—New Testament theology, dogmatics, ethics, and philosophy—but you will best understand it when you hear through it all, the minister's question: What is preaching—not how does one do it, but how can one do it? Contained in it there is a reflection of the light, though not the light itself, toward which I saw that I was pointed and wished to point. And so there grew what threatens now to broaden out somewhat into "my theology," or, let us say, a "corrective theology."

It is evident that near the heart of Barthian theology, and giving to it much of its dynamic power, is the emphasis which it places upon Scripture as the Word of God. This is a contribution of real worth for our day—a "corrective" which is needed. One will not deny that a real service is being rendered by those Biblical students who have been and are putting forth tireless and consecrated effort in examining the background of Scripture, and who are engaged in exegetical study.

Yet, the minister and also the layman should remember that his approach to the Scriptures must not be that primarily of the Biblical scholar, if he is to find in it a reservoir of spiritual power. Perhaps we need not approach the Bible as "shipwrecked people whose everything had gone overboard, but we do need to approach it with fewer reservations, and with our eyes open to what God, through it, has to say to us today. We need to know not simply what Paul wrote to the Corinthians or to the Christians at Rome, but what God is saying to us.

If we should make this approach, the Book would no longer be to us a venerated record of the past; it would become a living, contemporaneous Word of Truth. It would not merely be the story of the religious pilgrimage of the Jews, but it would become the stairway by which our feet should mount toward God. It would be more than the account of Christian beginnings; it would also be the means by which Christ should step from out of the printed page and find an abiding home in our hearts. After all, the Bible is not an athletic field for higher criticism; it is the training ground for Christian athletics.

Karl Barth has pointed the way to a revived interest in Scripture as God's Word to man—not man's word to man. In doing so he has returned the Book to the common man, to every man, in order that he might read it through hungry, questing eyes and find there reflected the image of God.

WHEN LIQUOR DID GOOD

In his column "Among Us Tar Heels" in the Greensboro Daily News, W. T. Bost, known among his friends as Tom Bost, gives us a glimpse of the young Democrats at Durham as well as tells the story of the good that liquor did at the convention.

Durham sells more than a million dollars worth of liquor, fills its police courts, shoots a bootlegger now and then, sends $684,823 a year out of the state for goods sold, to say nothing of the hundreds of thousands spent for liquor that ought to go for food and clothes for the poor whites and blacks of the city. No estimate can be made of the cost of crime due to liquor—no one tries to. But they do not call this wet in Durham; they call it control.

We will let the dean of newspaper men in the state tell the story of liquor control at the recent young Democratic convention:

WHEN "LIQUOR DID GOOD"

Young Democrats who resolved five years ago to repeal the 18th amendment in North Carolina and missed their goal only a slight 184,572, were not able in 1933 to refute pontification of the dogma that liquor "never did anybody any good."

They agreed in that Wilmington convention that booze never did anybody any good, but the point they made was that illicit booze does no good and may do more harm than legal stuff. The state disagreed and the young Democrats made no such mistake again. It left liquor for somebody else to debate.

At the Durham convention they saw the complete refutation of the argument made against them in 1933. They saw liquor do some good, indeed, saw it save a cracked skull and maybe an instant death in the Washington Duke Hotel.

Two young men were quarreling on the elevator and a third stepped in. The disputants were fairly well matched, the mouthier being slightly the stronger. The third man was a big guy, powerful and impressive. He picked up the smaller and led him away. The interference infuriated him worse than "the uplifters" enraged great Senator Josiah William Bailey. The fusser flew after the big guy, smote him for his unwarranted intrusion, and then looked up. The big guy swung at him, caught him above the eye and knocked him cuckoo. The legs spun around like the blades of an autogyro. Witnesses rushed up to pick him from the marble floor when his head hit. He was knocked clear of every step on the stairway. But when he came down, he landed on those liquor legs and kept his stance on the first step.

He started back to kill his assailant, only to find that the big guy was a brother of the smaller man who had been in the quarrel, and was leading the lesser youngster from trouble.

Of course, liquor started the argument, but then blind tiger booze might have done the same thing, indeed, would have done it. The only issue now is as to whether bad booze would have planted those wobbly legs on the last step and kept them there.

"THE FOOLISHNESS OF PREACHING"

References to "the foolishness of preaching," whether in the Bible or in the annual report of the rector of Trinity church, New York, seem beside the mark when one hears a sermon such as the Rev. Everett C. Herrick, D.D., president of Andover-Newton Theological School, preached in Beards Hollow, New York, on August 7. All of the large company assembled acted as if they had had something vital and important done to them. Afterward there was little of the frothy commendation with which every minister is familiar, but a realization on the part of many that they had been to church and had had part in a genuine service of religion. There seems to be a notion that a man who is a liberal and a progressive is not apt to stir people spiritually. But Doctor Herrick is both liberal and progressive, and he stirred the people. Sometimes critics think that a sense of humor is at enmity with emotion, but Doctor Herrick has a delightful sense of humor, and he is a devout man.

Doctor Herrick had a congregation of city and country people, bankers, politicians, merchants, teachers, farmers and laborers. He had men, women and children. And yet he seemed to reach them all. That is preaching. It is not simply talking, although Doctor Herrick just talked. It is not story-telling, although Doctor Herrick used stories. It is not just expounding the Bible, although Doctor Herrick had a text and stuck to it. It is using all ways and all things to reach the souls of people and to make them realize that they are souls and not merely bodies, and are living in a world where they have something to do as children of a God who is not going to let them down. The text was "God is our refuge and our strength." It was a great beginning for the services in Beards Hollow, and it created an atmosphere in which the junketing spirit died and men felt the presence of the living God.—Christian Leader.

A DREAMER BESIDE THE POTOMAC

By Jacob Simpson Payton

George Washington was given almost dictatorial power in selecting the site of the federal city. He envisioned a metropolis rising here beside the banks of the Potomac in which government not only should dwell, but in which commerce, finance and the arts should rise to a commanding position in the nation. There were some things which George Washington did not foresee, such as covered wagons moving sun-ward to the center of population trailing away from near Washington to Greene county, Indiana. His dreams of a system of waterways by canals, with Washington as the leading seaport, soon faded, for the crafts that once went beating along the landings of the Potomac forsook the river for the deeper harbors of the coasts. Although in his day there were indications that the money-changers were digging themselves in on the tip of Manhattan Island, where Wall Street's power of gold would one day rival Washington's power of government, yet the Father of His Country hoped that business and government might go hand in hand down where surveyor Major L'Enfant was laying out a town at tidewater, Virginia.

Were George Washington to return, perhaps the feature that would disappoint him most about the city that bears his name would be the manner in which it has become the stronghold of politics. The place which he intended to be the abode of statesmen has long been the rendezvous of politicians. Here in Washington one hears much talk about the only hope of preserving democracy being to take power from the hands of the financially privileged and turn it back to the people. In spite of the fact that it is being said mostly by people who have gobbled up more power through politics than the tycoons have through business, the statement contains plenty of truth. Another course, however, is equally important, if democracy is to be preserved. Power, also, should be taken from the politician and returned to the people.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

John Bunyan for Today

By HAROLD BUTCHER

Historical novels, plays and motion pictures have of late been throwing new light on the present by a colorful portrayal of the past. Shakespeare's Julius Caesar on Broadway seethes with life in the age of Mussolini, Hitler and Stalin. Thomas Becket in T. S. Eliot's Murder in the Cathedral is no stained glass window saint or antique archbishop but a modern man facing up to the rival claims of church and state. History is not mechanically repeating itself, but it is presenting the same problems. Their solution today is helped by a study of yesterday.

Two hundred and fifty years ago John Bunyan died in London, but he is with us still in the person of Pastor Martin Niemoller—and in any man who places God before Caesar. Bunyan's problem was essentially the same as Niemoller's—whether to take orders from the state in a realm where conscience rules. The state in seventeenth century England tried to force the Book of Common Prayer on Bunyan; the nazi state is seeking to impose a nazified church on Niemoller. Both could have walked out of prison had they promised to give up preaching. "If you let me out today I shall preach again tomorrow," was said by the Bedford tinker-preacher, but it sums up precisely, in eleven words, the attitude of the former U-boat captain now in a German concentration camp for bringing "politics" into the pulpit.

Although the life of the author of Pilgrim's Progress is so well known, perhaps it is fitting to recall the high spots in the words of a man who knew him personally, taken from a brief and intimate account published in the year 1700.

"Born at Elstow," this friend wrote, "in the county of Bedford within a little mile of that town in the year 1628 of honest but very poor parents, his original being . . . mean and despical, his father by trade a mender of pots or kettles, vulgarly called a tinker." He grew up a lively lad, full of larks. He was keen for games and dancing, but he had a weakness for profanity. The modern convert who "hits the sawdust trail" at a mission meeting is apt to overdo the life of sin he has just rejected, and in our eyes the compartively blameless life of John Bunyan does not deserve the scorching criticism he and his followers heaped upon it. However, a woman who was a "notorious sinner reproved him severely, telling him he was "the ugliest fellow for swearing that ever she heard in her life." This pulled him up, and being filled with "secret shame" he kept guard over his tongue.

Bunyan, like Niemoller, had his war experience, and it colored his writing in after life. He fought in the Parliamentary army in 1645 and might have been killed but for an incident which had startling consequences. "Being a soldier in the Parliamentary army at the siege [sic] of Leicester in 1645," his biographer continues, "he was drawn out to stand sentinel but another soldier voluntarily desired to go in his room, which Mr. Bunyan consenting to he went; and as he stood sentinel there was shot into the head with a musket-bullet and died. This was a deliverance that Mr. Bunyan would often mention but never without thanksgiving to God."

One cannot help thinking that if the other man had known what he was walking into he would not have been so eager to offer his services as substtitute. Another of those great ifs! The world would have had no Grace Abounding, no Pilgrim's Progress, no Holy War—unless he had shared the knowledge with Bunyan and both had stayed away.

Nonconformist Preacher

Bunyan returned home in 1646, married two years later, joined the nonconformist community in 1653, gradually developing as a preacher. Not without agonies of doubt did he win through to the conviction that he had faith and was called of God. Once convinced, he became possessed of colossal courage. Like his own Pilgrim, he turned from the City of Destruction and never looked back on his journey to the Heavenly Jerusalem.

When Bunyan was arrested in 1660 for nonconformist preaching there started a period of twelve years' imprisonment in Bedford county jail. "Protective custody," it would be called these days. But it did not stop him from preaching to more than sixty dissenters who shared his confinement. Thanks to a considerate jailer, his later years in prison were varied by occasional visits home and one to London. As though Tom Mooney should take a trip to a California labor meeting from time to time!

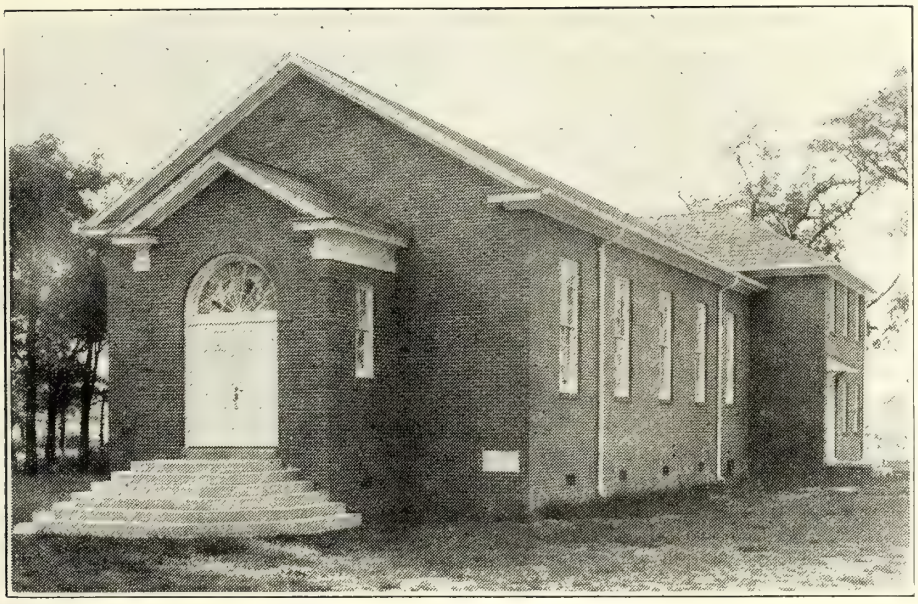
With the exception of another brief period of imprisonment in 1675, Bunyan's later years were free. He died in 1688, the year that James II abdicated and William and Mary came to the throne of England. "The last act of his life was a labor of love and charity." He caught a chill from excessive rains into which he plunged to reconcile a young neighbor with the latter's father. "He fell sick of a violent fever," which he endured with great patience, "resigning himself up to the will of God and desiring to be dissolved so that he might be with Christ."

Tortured Through His Family

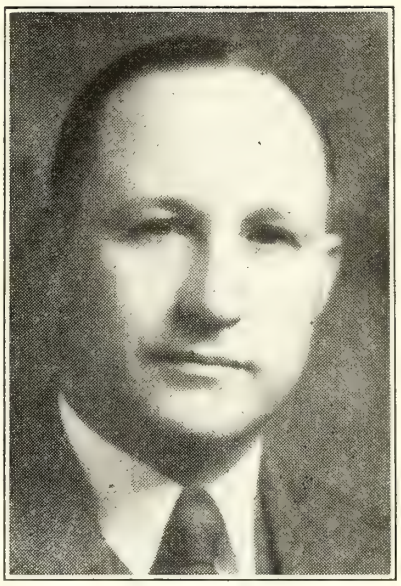
One of the most refined of tortures as applied by twentieth century torturers in Russia and Germany is the threat held over a man to inflict suffering on his relatives if he witholds information sought by the state. It is conceivable that a man might by torture be forced to tell the truth, but if he can tell a lie to save his kin the temptation is almost beyond human endurance. A form of that temptation Bunyan had to face and reject. As a married man with a wife nad several small children and strong domestic feelings he was much worried by his inability to care for his family adequately while in prison. Macaulay pictures his agony: "He could not, he said, bear even to let the wind blow on her (his blind daughter); and now she must suffer cold and hunger; she must beg; she must be beaten; 'yet,' he added, 'I must, I must do it.'" Under the compulsion of conviction he took the long view, deciding that what was right must eventually work out for the best despite the immediate suffering his family faced.

The twentieth century state will not imprison anyone for refusing one liturgy in favor of another or no liturgy at all. But a totalitarian state does object to any teaching which disputes its supremacy. Even in the United States the children of Jehovah's Witnesses who refuse to salute the stars and stripes—regarding that salutation as a form of idolatry—are not able to escape the punishment

New Rainbow Church to Be Dedicated September 18 by Bishop Purcell



The new Rainbow Church on the Hookerton charge



Rev. J. H. Miller, Pastor

of the courts by citing the first amendment. Men and women of foreign countries cannot become American citizens if they refuse to bear arms—even if that refusal is based on a higher allegiance, their duty to God or humanity. The theological squabbles of the past count for nothing as such, but when theology produces a doctrine that conflicts with the pretensions of the state the latter applies pressure to compel allegiance.

Modern Wandering

In the age-long struggle between church and state the state has temporarily gained the upper hand and in Russia and Germany is exercising its coercive power with a ruthlessness unequaled even by the Inquisition. Both church and state have been cruel with the best of motives. Better to burn for half-an-hour at the stake than eternally in hell, said the church when turning over the heretic to the state to carry out the punishment she scrupled to execute herself. Today the state-heretic, blind to the human advancement involved in the ideals of the totalitarian state, is sent to a concentration camp, banished, shot or beheaded. How near to Bunyan's Pilgrim are the wanderers on the face of the earth, men and women without country, exiled from their native lands and yet unable to enter into the joys of a world order that must sooner or later take the place of armed, competitive nations!

In the face of present-day experience it is unnecessary to argue the futility of bloody revolution. Aldous Huxley has said the last word on that subject in his Ends and Means. One tyranny destroyed by blood produces a worse tyranny. Bunyan chose the only effective way of destroying state tyranny—he followed his conscience and took the consequences. The state passes laws and imposes penalties. Bunyan for the love of God disobeyed the law but accepted the penalty. The prohibition law was broken by nonobservance but, not being a religious issue, the lawbreakers also dodged the penalties whenever they could. This is the wrong method. Bunyan believed himself called of God, and he actively responded to the call; he destroyed the effect of the state law by passively eccepting the penalty. No law can withstand that kind of opposition. It is the way of the cross.

The modern challenge of the state has taken a different form but essentially it is the same as in Bunyan's day. The citizen is torn between private conscience and the command of the state, between personal decency and public "duty." At home he loves his wife and children, but in war he knows that the bombs he drops may kill other men's wives and children. There is a terrifying gulf between private and public morality. Shall he love as a man and murder as a citizen? Shall he permit himself to become a split personality?

It is Christ or Caesar. Bunyan has shown that for the civilized man there can be but one answer.—Christian Century.

DEDICATION OF RAINBOW CHURCH

Rainbow church on the Hookerton charge will be dedicated Sunday, September 18, 11 a. m. The preacher for the occasion will be Bishop Clare Purcell, Charlotte, N. C., resident bishop of the two Carolinas.

The new church is of brick construction containing an auditorium and a connecting Sunday school building. It replaces an old frame building destroyed by fire in January, 1937, which stood on this site, and served the people of that community for 78 years. This is the fourth building to be erected on these grounds with a combined service to this community of more than 150 years. The best records available indicate that the first church was built prior to 1787. The present membership is 324.

The present building was begun in October, 1937, and completed in April, 1938. The total cost of the building was something in excess of $13,000. The architect was H. N. Haines of Durham, and the contractor was George DuBose of Kinston. The building committee was composed of C. C. Sugg, F. C. Hooker, and R. B. Hooker, who rendered most excellent service. Through the splendid co-operation and support of its members, and with the help of the Duke Endowment, the church was opened for service on Sunday, May 8, 1938, Mother's Day, completely equipped and furnished and free from debt. This accomplishment stands today as a monument to the sacrifices, loyalty and devotion of its members.

All former pastors and friends are cordially invited to be present for this occasion. Dinner will be served on the grounds.

"I'll Tote You to Shooting Creek"

By EZRA M. COX

The name of the place where I wanted to go made me a little uneasy. I was not sure about the shooting. I hoped it referred to the creek. The man who promised to take me down could easily have hidden a squirrel rifle under his mustache, but otherwise he gave every indication of genuine Southern hospitality.

As we loaded the car, which was a combination of freight, mail, and passenger, we found things, as the driver said, "a little mite jammed up." A school teacher who taught at the new consolidated school beyond Brasstown was the other passenger. Being a regular passenger the teacher had the front seat with the driver. I sat in the back with a mail bag between my feet and three crates of baby chicks beside me.

At Brasstown we left the mail and took on two passengers—an old lady with a bundle and two old hens, and a boy with a hound dog. Everything had to be arranged. Room was made for the two extra passengers in the back seat. I invited the boy in by me. He held the hound dog in his lap.

My city clothes were a barrier until I began to ask questions. Then we got better acquainted. In additions to the answers to my questions I found that the driver knew my name and ancestry, that I was going to visit the Methodist preacher at Shooting Creek and call on Nelson Rodgers, the local geologist. He had learned all this from the hotelkeeper where I had spent the night. I found that the mountain people still keep the habit of passing on news. I had phoned our minister at Shooting Creek. He is on a party line which has 21 phones. How many listened in I don't know, but everywhere they seemed to know a stranger would be in the valley.

On the way over I learned more about co-operatives than in all the meetings I have attended on that subject. Mrs. Bennett's chicken house had burned down the night before. Mrs. Bennett could not afford a loss like that, so everybody was sending something. The two old hens loaded at Brasstown were for Mrs. Bennett. Two more consignments were picked up from women standing by the road waiting for the bus to go by. All were taken free. Promises of two setting hens as soon as they hatched were relayed to the driver to tell Mrs. Bennett.

The driver was a wonder. How he kept all the news and errands straight without making a note would puzzle a psychology teacher.

The bus stopped in front of a mountain cabin. "Did you bring the medicine? What did the doctor say?" Our driver gave the lady the medicine and the doctor's instruction.

"Take these to Asheville and bring me a pair a size larger."

"Would you get me an 'E' string? There is going to be a fiddlers' contest Saturday night."

The soft voice of the big, lanky mountaineer made me want to go to that contest.

"Tell 'em to grind it fine." A bushel of shelled corn was taken aboard.

Everywhere the people revealed a genuine, kindly, helpful spirit. The ride of 30 miles was entirely too short. For an hour and a half I had lived with the America that used to be.

I started to get off at the Shooting Creek postoffice, but the driver insisted on "toting" me on up to the preacher's house. Everybody along the line had been out to meet the bus and our minister was waiting at the gate for me.

The preacher, a young man from Alabama, a graduate of Drew Seminary, and his wife, a lovely talented New England young lady, make a delightful couple for the parsonage. They are hard at work remodeling the house while the farmers are busy in the fields. The front room is being made into a long room for a community hall and library, the only one in the valley.

In this room I found the pastor's wife training the senior class at high school for their commencement music. After class most of them selected books to take home. The pastor's wife has secured many splendid books from her New England friends, for the library. She hopes to get more this summer.

She also has a quilt industry. The proceeds of the sale of these mountain-made quilts are to help purchase a much needed piano. A small zither is their only instrument except a guitar.

A missionary barrel from New England was a great help. A mother died and the pastor's wife took two orphan girls until their relatives could care for them. Out of this barrel came lovely clothes to help gladden the hearts of these poor mountain girls. Old people shared its contents. Missionary barrels have gone out of style, but the needs have not.

"I am coming to church as soon as I can get me a pair of shoes." The minister and I were out calling and "Granny" Anderson was speaking. Granny Anderson is an old lady; she thinks she must be about ninety. She is the mother of thirteen children and grandmother of "nigh onto a hundred." Most of them live there in Shooting Creek. "Granny" insists on living in her own house and doing her own work. She is learning to write at ninety, and is very proud of her accomplishments.

She lives well in her mountain style. She has divided the farm among her children and they all pay her a share of the crops. She shells all her corn by hand for market. She walks wherever she wants to go, which is never far. Once in her life she left the valley to go to Hazeltown, eleven miles away. She cooks at her fireplace. She never had a stove.

We called on "Loosh" Hogsed. "Loosh" was born within two hundred yards of where he lives. His "pappy" was born there too. He can stand in his yard and call every one of his nine sons to come by "hollerin' over," as he puts it. "Loosh's" fences, house, chimney, in fact, everything in the line of building material, had been created by his own hands. He is what you would call an independent farmer. He told me that "they had a right smart minister."

Our call on Nelson Rodgers, the local geologist, should have been two days or two years long. Born in the valley, he is as natural as the mountains that surround him. As a young man he made a trip around the valley with a university geologist, and it fired his mind to know his valley. He has spent a lifetime exploring the rocks. To me his house is more interesting than the Smithsonian Institution.

The day came to a close all too soon. The minister took me over the mountains to take my bus to Asheville. Today I am in a big, noisy, smoky city. I am trying to think what the church should do for the people at Shooting Creek. I know three reasonable and interesting answers.—Northern Advocates.

THE SIN OF OMISSION

It isn't the thing you do, dear,
  It's the thing you leave undone
That gives you a bit of a heartache
  At the setting of the sun.
The tender word forgotten,
  The letters you did not write,
The flowers you did not send, dear,
  Are your haunting ghosts at night.
The stone you might have lifted
  Out of a brother's way;
The bit of heartsome counsel
  You were hurried too much to say;
The loving touch of the hand, dear,
  The gentle, winning tone
Which you had no time nor thought for
  With troubles enough of your own.
Those little acts of kindness
  So easily out of mind,
Those chances to be angels
  Which we poor immortals find—
They come in night and silence,
  Each sad, reproachful wrath,
When hope is faint and flagging
  And a chill has fallen on faith.
For life is all too silent, dear,
  And sorrow is all too great,
To suffer our slow compassion
  That tarries until too late.
And it isn't the thing you do, dear,
  It's the thing you leave undone
Which gives you a bit of a heartache
  At the setting of the sun.

—Margaret E. Sangster.

Liquor Control a Fallacy

Liquor control laws are a proven failure. That was said by representatives of The Sons of Temperance in Toronto, Canada, in a recent pronouncement. The statement has full corroboration in the United States. The experience is universal. The liquor traffic is one of those evils that merely juggle with "control" laws. In fact, no government is enjoined to control evil, but to eliminate it.

Those who are sympathetic toward liquor still use the stock argument that prohibition laws cannot be enforced. To which the drys can respond that prohibition, even at its worst in our country, was enforced as well as any law that was designed to regulate the liquor traffic. The special argument for prohibition is that it aimed to deal with a giant evil in the only legitimate way—that of getting rid of it. We dare not concede any form of evil the right to live.

The indictment of the liquor traffic by our Canadian neighbors have a familiar sound. We might bring them across the border without changing a jot or tittle and they will fit the case to a "T." Here are a few of them:

Under liquor control laws bootleggers increase in number and the volume of their sales expands.

Taxes have not been reduced by the legalized sale of liquor.

Law enforcement costs have increased enormously, also costs of hospitals and penal institutions.

Every promise made by liquor advocates in their efforts to break down law has proven false and delusive.

Increase in vice, crime and disease, as a result of liquor sale, is most startling.

Deaths through liquor have almost doubled within a few years; property loss and motor traffic accidents have increased until cost of insurance has risen sharply.

The report states that in Canada, with a population of ten million, the drink bill in 1937 was one hundred and sixty million dollars, "an amount which if diverted to channels of honest trade would meet most of the relief costs of the country and would avoid many of the government deficits."

We might extend these observations as they affect Canada, but they have such a painful application to our own country that they have become matters of common knowledge. In fact, there are very few people who advocate legalized liquor because they think it is better for humanity.

Liquor support has its source, or sources, in greed upon the part of those who make money out of it; second, in appetite on the part of those who like to drink it; third, in the low ideals and moral unconcern on the part of the masses. Liquor is in the saddle because of human depravity. People who lack in moral convictions are sympathetic toward liquor, whether they drink it or not. The higher up one is in the moral scale the more repulsive the whole liquor regime is in his eyes.

There are two—there may be more—considerations that move men to oppose the liquor business. First is that consideration that moves them to oppose evil in any form—a conviction of duty. So long as the majority lack deep convictions of righteousness, liquor has little to fear from that source.

The other incentive that leads to opposition to this great evil arises from its evil consequences which affect all people. It is a nuisance, a danger, an economic burden which even the otherwise indifferent persons often profers to remove from his midst.

Some people, when the opportunity is given will rise up and vote it out of their own community, but will still vote to retain it as government policy. They regard it as a nuisance when it comes near their own home, but have no scruples about passing the nuisance on to other homes. They belong to that class who don't care what happens so long as it doesn't happen to them.

However it may be regarded, whether from a moral or economic standpoint, the liquor traffic is evil and only evil. An institution that rests upon the weakness and depravity of man has no place in a civilized country. The liquor traffic should be destroyed.—Religious Telescope.

THE VALUE OF THE PLANT CALLED "HEART'S EASE"

We live in a time of intensified stress, ease and strain. It is manifesting itself physically. This is the era of heart disease, high blood pressure, and nervous breakdowns.

These afflictions frequently have their origin largely in hectic and frantic minds rather than in physical causes. William Muldoon, the famous athletic trainer, once said, "Men do not die of disease, but of internal combustion."

Lack of a healthful mind also affects a man's poise, making him irritable and creating friction between himself and his associates. It distorts his judgments, dissipates his creative powers, and substracts from life its richest meaning. Where there is no peace there surely can be no joy in living, and certainly no creative activity.—Norman Vincent Peale.

N. C. CONFERENCE TREASURER'S REPORT, AUG. 1-SEPT. 1, 1938

Durham District	
South Alamance	$ 20.34
Elizabeth City District	
Kitty Hawk	39.85
New Bern District	
Grimesland	8.00
Oriental	15.00
Total	23.00
Raleigh District	
Cary-Apex	49.60
Rocky Mount District	
Rich Square	11.15
Rocky Mount, Marvin	37.00
Scotland Neck	40.70
Seaboard	46.00
Total	134.85
Wilmington District	
Carver's Creek	50.00
Chadbourn	25.00
Scott's Hill	61.00
Total	136.00
Grand total	403.64

C. A. Dillon, Treas.

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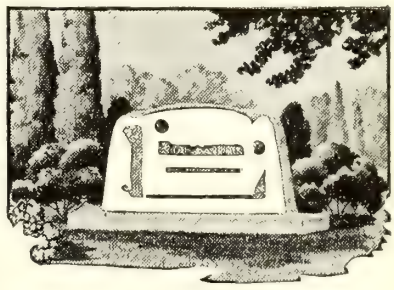
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FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

INSTALLATION SERVICE

We know of nothing that will help our church school workers to understand the significance of their work better than an impressive installation service at the beginning of the church school year. A number of our pastors have indicated that they plan to have such a service at each church of their charge. Our publishing house has prepared a program called "An Installation Service for Church School Workers." We shall be glad to furnish one copy of this service free to any pastor who may wish to have one. If several copies are desired, they may be secured from the Methodist Publishing House at Richmond, Va., for 40 cents per dozen or 20 cents per half dozen.

CHILDHOOD AND YOUTH WEEK

The third week in October has been designated for the observance of Childhood and Youth, with the emphasis for 1938 being "A Growing Understanding of God." The observance during this week gives parents and leaders the opportunity to make plans for working together so that children and youth may be more understandingly guided.

Question yourself as to whether you think they need the church and if so, what interests and guidance does the church afford? Is the church as important a factor in their lives as some of the civic organizations? What improvements over the church activities and program in years past may be made so as to lead them to want to be more of the church program?

In the 1938 Childhood and Youth Week leaflet, which is being mailed to all pastors, church school and children's division superintendents, there is a list of suggestions for activities, from which may be chosen the ones best suited to the church needs and interests. There are some which seem acceptable for all churches in the conference whether large or small:

1. A sermon or series of sermons by the pastor on October 16 or nearest that date possible on "A Growing Understanding of God."
2. Worship services in the church schools with emphasis here.
3. More concentrated visiting in the homes of those who are in the children's division and intermediate department or group.
4. Meetings of parents and workers to discuss ways in which the church may mean more to the children and youth.

The literature of the church: Elementary Teacher, Church School Magazine, Christian Home and Adult Student, all offer in the September and October issues articles which will be most helpful in the planning of worship services, discussions and talks. It will be well to read first from the Elementary Teacher, September issue, the article entitled, "The Purpose of Childhood and Youth Week and Its Importance to Parents" written by Hester Maynard.

To Observe This Week

1. Read carefully the leaflet, Childhood and Youth Week 1938.
2. Plan early and thoroughly.
3. Publicize the week through letters, articles in the local newspaper, posters, bulletins and announcements. Interest the young people in having a part in this publicity.
4. Invite the youth to assist in planning and presenting the play, "The Choice" by Leila Bagley (September Church School Magazine). The story centers around a family discussion resulting in a better understanding of God.
5. Plan for a social given by the parents for the church school workers, making it a real treat for everyone.
6. Fill in the reverse side of the 1938 leaflet reporting the observance of the week, and send it to the Conference Board of Christian Education.

Radio Broadcast

We are pleased to announce that there will be a series of three broadcasts of 15 minutes duration each during the week of October 16-23. Rev. Forrest Hedden, assistant pastor of Edenton Street church, Raleigh, has kindly accepted the responsibility for preparing these programs. We look forward to having this time to further stress the observance of Childhood and Youth Week. Watch this page in the Advocate for further information and a program of the broadcast which will give the days, time and participants on the program.

May we put forth such effort and plan so carefully that Childhood and Youth Week for the year 1938 will reach many who have not been reached and will prove a vital instument in a "Growing Understanding of God" in the lives of the children and youth.

CHURCH SCHOOL DAY REPORTS

We would call attention to the rather distressing record our conference is making in the matter of Church School Day observance. Out of the 670 church schools in our conference 70, about 10 per cent, have reported the observance of this day with an offering for the support of the work of Christian education in our conference. If others have observed the day and have not yet reported, we trust that they will send the offering to Rev. C. K. Proctor, Treasurer, Oxford, N. C., at once.

Each year for the past three years several hundred dollars have been reported in the conference journal as raised on Church School Day that have never been sent to the treasurer. It is hard to make a check on these inaccuracies after conference. We trust that ever pastor will see to it the amounts raised on his charge for this cause are sent to Mr. Proctor before conference.

We publish again the summary by districts of the number of churches that thus far have reported this Church School Day offering:

	No. Schls.	No. Rptg C. S. D.
Durham	99	10
Elizabeth City	88	10
Fayetteville	92	9
New Bern	102	13
Raleigh	91	4
Rocky Mount	84	14
Wilmington	114	10
Total	670	70

CHILDREN'S YEARBOOK, VOL. II

The children's division workers will welcome Vol. 11 of the Children's Division Yearbook which is now off the press and available at the conference office. Vol. II follows the same general plan of organization and purpose:

1. To provide a list of reminders that will improve the work with children in every church.
2. To help every workers with children to become a more joyous and effective teacher.
3. To bring to many who use it a sense of belonging to a church-wide fellowship of children's workers.

The book is divided into five pars: Part I. II. III, IV follow the quarters in the church school year, beginning with October 1938 and ending September 1939. Each part contains a list of reminders for that quarter and specific help on some one phase of the work. Part V contains a list of pamphlets and books, blank pages for recording significant information about the work of the children's division for the year, a form for quarterly reports of the children's division superintendent to church board of Christian education.

All children's division superintendents, department superintendents, secretaries of children's work of the woman's missionary societies, pastors and general superintendents should have one. Copies for every worker in the children's division are desirable but not necessary.

The confrerence office looks forward to receiving orders with the enclosed ten cents per copy. Address your order to Box 647, College Station, Durham, N. C.

"PARENTS AND TEACHERS WORKING TOGETHER"

We recommend to you a new leaflet of which we have secured a supply entitled: "Parents and Teachers Working Together," written by Miss Barnett Spratt.

The leaflet suggests thought and gives guidance on: "Sharing Materials," "Visiting in the Homes of Children," "Showing Interest in Individual Children," "Letters to Parents," "Letters and Cards to Children," "Conferences Between Teachers and Individual Parents," "Parent-Teacher Meetings" and sources of free and inexpensive literature for parents and teachers.

For the guidance in religious growth we desire for our children, we need to see how the parent and teacher may work together and then work together. This leaflet gives careful thought and help on this subject.

We live at the confluence of two things, rivalry and brotherhood.—Robert Frost.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

MAIN STREET, BELMONT

Sunday, September 4, was Loyalty Day in the church school at Main Street, Belmont, and judging from the attendance on that day they are a most loyal group. Each teacher in the church school had sent out letters inviting every member of the class to be present on Loyalty Day. There are 234 members of the church school and 228 were present. Can any other church school in the conference equal this record for attendance?

Another interesting thing about this group is that they stayed for the church service. Chairs had to be put in the aisles to take care of the large congregation. Both pastor and people seemed most happy over the success of the day.

At the close of a well attended evening service the board of Christian education met to transact some business. This board is one of the livest, most wide awake groups that I have had the privilege of listening in on. It went at its task in an intelligent, constructive fashion, and it was easy to see that the board was a vital force in this growing church school. It is behind the entire conference program and that program is producing results in the lives of those privileged to participate in it.

Harrison

It was the privilege of the extension secretary to preach, and to worship with the good people of Harrison church Sunday morning, Septemper 4. He arrived in time to sit in on a class for adults being taught by Mr. Jim Ardrey. No adult need to have left that class Sunday morning without feeling he had received something worth coming after. More teachers like Brother Ardrey would solve the problem of adult attendance.

Under the leadership of the popular pastor, Rev. L. F. Barnett, plans are being formulated to erect an educational building. Most of the labor and material is being contributed locally. The people have a mind to work, and real progress is prediced for this energetic group. J. G. Wilkinson.

VACATION CHURCH SCHOOLS

Pleasant Grove

Mrs. J. I. Grose, director, says: "All three books studied gave wonderful results and much good has been accomplished throughout the school. Our teachers all agree that more time would be the greatest help toward improvement of our school next year." There was a total enrollment of 54 children, with six workers.

Wesley Chapel, Statesville District

Mr. Sherrill Biggers sends the report for the school at Wesley Chapel. There were 53 children enrolled, with six adults guiding them.

Rhodhiss

Rev. H. M. Wellman, pastor, reports this school. He says that there were 44 children with three workers.

CHILDHOOD AND YOUTH WEEK

Childhood and Youth Week is a time when parents and all other adults in the church have brought to their attention some specific phase of their responsibility to growing life in the home, in the church, and in the community. The theme for 1938 will focus attention upon the need for satisfying ideas of God our Father.

Time: October 2-9. (W. N. C. Conference).

Empahsis: A Growing Understanding of God.

It is time to begin planning for the observance of this week in your church.

Write the Conference Board of Christian Education, Box 828, Salisbury, N. C., for Leaflet 151-B, giving suggestions for the observance of this week.

Highland, Hickory

Another report from Mr. Wellman! In this school there were 48 children. All the six workers were regular church school workers.

Mount Tabor

Miss Marjorie Petree, superintendent of the children's division, reports the school at Mount Tabor. There were 51 primaries and juniors enrolled with 14 workers. Already plans are being made to include beginners and intermediates next year.

Weaverville

Rev. F. C. Smathers reports an enrollment of 55 children, with 12 workers. He says, "Our regular attendance is better since the school was held." That statement seems to say much of the kind of work which was done in the school.

Walkertown

Rev. C. C. Herbert, Jr., continues good work. He reports a very successful school, with 91 children enrolled, and 15 workers.

Rev. McMurry Richey reports this school. He says that there was an enrollment of 14 children with five workers. This is the second school in this church and definite progress is noted.

Lake Toxaway

This report also comes from Rev. McMurry Richey. It was the first school to be held in this church. There were 31 children enrolled and four workers. We hope we will have more and more "first schools."

Harmony

Mrs. R. H. Taylor reports this school. She says that there were 46 children enrolled, with four workers. The courses used were, 'Let's Go Out of Doors, Our Daily Bread, What Is in Your Bible?

Centenary, Greensboro

Mrs. A. B. Glass sends a good report of the school at Centenary. She says there were 14 workers and a total enrollment of 90 children.

Woodleaf

From Mrs. H. D. Bailey comes the report of the school at Woodleaf. Forty-nine children had a happy and profitable week with eight adults to guide them.

Whittier

Mr. William E. Andrews reports that there were 20 children and five workers, all of whom are regular workers in the church school, in this vacation school. It was a two weeks' school, but Mr. Andrews says, "Our school was very successful in spite of the bad weather—many spoke of a longer term than two weeks."

Horton Hill

Rev. C. M. Smith reports a very successful school at Horton Hill. There were 26 children enrolled, with two workers.

Boring's Chapel

Another report from Mr. Smith! In this school there were 33 children with three workers. Mr. Smith says that these schools were more successful than last year. This is a good evidence of growth.

Indian Trail

Miss Kate Crowell reports a good school at Indian Trail. There were 88 children and 11 workers in a two weeks' school.

Marshville

Mrs. J. Z. Green reports the school at Marshville. It was the third school for this church and had an enrollment of 75 children with eight workers.

Kerr Street, Concord

Rev. C. E. Murray reports a good school. He says that there was a total enrollment of 115 children, and 13 workers, in this two weeks' school.

Cherryville

Rev. Moody Nifong reports that 125 children were happy for two weeks in the vacation school at Cherryville. There were 15 workers in this school, and Mr. Nifong says it was very much worth while.

Franklinville

Rev. R. M. Hauss comes forward with a good report. He says there were 115 children and 13 workers in the two weeks' vacation school held at Franklinville.

Rehobeth

Mrs. George A. Short reports that 120 children were enrolled, with two workers. This was the first school to be held in Rehobeth church, and plans are already being made for next year.

North Morganton

Mrs. Ernest Widenhouse reports a two weeks' school at North Morganton. There were 105 children enrolled, with 15 workers.

North Forest

From Mrs. Widenhouse comes another report! In this school there were 42 children and 15 workers. It also was a two weeks' school.

Shiloh

Rev. Herman Nicholson sends the report for the school at Shiloh. There were 26 children enrolled, with five workers.

Balfour

Rev. Robert M. Varner reports the school at Balfour, with an enrollment of 41 children and four workers.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

MONEY NEEDED

It is our custom to pay all bills by the tenth of each month, thus receiving the two per cent discount allowed on most of them. When all bills were tabulated for payment on the tenth of September it was found that we lacked over $3000 of having enough money to meet them, quite an unusual and embarrassing situation for us. In looking into the matter we noted that bills for our fall purchases, particularly clothing, had come in earlier than usual, due to earlier purchases. But the fact remains that we do not now have sufficient money to pay our bills. We are looking to our friends to forward us some financial help. Doubtless there are a number of instances of payments having been made for the Children's Home but not yet having been forwarded to us. We hope our friends will look after this matter right away. It would not seem wise for us to have to borrow money when this borrowing would not be necessary if collected funds had been forwarded to us. We are confidently looking to our friends for some money.

IF

If all our charges had forwarded to us last conference year their entire ten per cent apportionment we would have had $3,195.89 more than we did receive. This amount of money would have more than wiped out the financial deficit for the year. We do not want this "if" to stand in the way of a balanced budget this year. We confidently hope that every congregation on every charge will forward to us its entire quota, ten per cent of what it pays to its pastor in charge.

LOCATING THE LEAKAGE

Regardless of the figures listed in the conference journal under the heading "Raised During the Year for Orphanage," eight of the nine districts failed to pay their apportionment in full. Only the Salisbury district raised its quota in full, this group of our friends having paid $7.89 more than the district allotment. The following district deficits for the last conference year are listed:

Asheville	$575.28
Charlotte	425.67
Gastonia	53.38
Greensboro	202.53
Marion	473.15
Statesville	820.49
Waynesville	647.32
Winston-Salem	2.96

The Winston-Salem district showing is helped very materially because of the fact that Centenary, Winston-Salem, pays more than double its quota, thus covering a right big deficit on other charges in the district. This situation is not so plainly manifest in any other district.

PRESENT SITUATION

While we are concerned about our present financial situation, it is interesting to note that in spite of the financial recession our ten per cent apportionment receipts for this conference are a little in advance of the receipts paid to this date last year. While material affairs have not been as favorable this year as last, our people have had their attention called more challengingly to religious values and are sharing their finances with them more liberally. The Christian religion is not a negative procedure. It is a positive challenge and calls for positive reactions. Doubtless our heart warming experiences of this year will be indicated throughout the financial tables as well as in other tabulations in our conference journal. At any rate, we shall certaintly hope so. The Children's Home has $15,000 to go before a financial touchdown.



Do conference people think of little orphan boys?

CHILDREN'S NEEDS

The needs of our children keep on accumulating. There is no such thing as their resting awhile before continuing their accumulation. We hardly get through with one seasonal financial anxiety before another one comes. We are now in the midst of trying to pay a lot of medical bills, school bills, clothing bills, food bills, coal bills, repairing bills and many other bills of a billable nature. It seems there are bills on top of bills being billed at us

JUST A WONDERIN'

I never run across this picture of little Roger Dale Holder, taken some two years ago, without wondering what he was thinking about when it was taken. It was a sort of a cold, inclement day and little Roger Dale's legs were exposed to the weather. He had a hard time keeping still. But he has a wise look on him. I reckon he was wondering how much the Methodist people love little orphan children who come to live at the Children's Home. Roger Dale and his older brother, Billy, are sponsored by the Charles Wesley Byrd Bible Class of Central, Asheville.

WORK SCHEDULES

We are having more meetings of one kind and another here these days than a fellow can hardly keep up with. We meet with the directors of the various departments to learn what boy power and girl power they need and then go have meetings with the boys and girls to see what sort of power they can give. It is just meetings all the time. School has started and our big family of boys and girls who used to overrun the various work departments are now leaving the departments to overrun the directors. They are calling for help. Every time we get some help lined up for a kitchen, dining room, house or field we find that we have taken help from some other place where help is needed. But it really is encouraging to note how our boys and girls are setting themselves to the task of "Helping the Home." The fact that the older boys and girls are in high school throughout most of the day places a heavier challenge upon the grammar grade boys and girls who go to school half the day and do manual work the other half, the arrangement being that about half of our boys and girls are in school in the morning and the other half in the afternoon, thus enabling work schedules and intellectual schedules to be going along simultaneously.

FOOTBALL

If you were to come to the Children's Home most any afternoon from four to six you would see more boys playing football than you could readily count. This scribe has tried to count them a half dozen times and has never yet got the same number twice. They move about so rapidly, kick the ball so high and huddle up so closely that a fellow gets lost in his arithmetic. By checking with the coaches and checking with the bills for athletic supplies one finds that there are over 125 of our boys out each afternoon learning the great American game of football. The varsity squad is promising, the 100 pounders are coming along and 60 or more little midgets are playing by day and dreaming by night of the time when they will help somebody make a touchdown while a great crowd of admirers stand on their feet and cheer.

THE CHEERING SQUAD

As the boys play football with all their strength the girls cheer them on with all their might. Loretta Myers has been elected chief cheer leader and she has for her assistants Lucile Fowler and Imogene Williamson. It will be the privilege of these girls to lead the cheering group in such a way as to put vim and vigor into the boys on the field and enthusiasm in the crowd in the stands. As a matter of fact, we are not able to do very much with our singing class preparations becaues of sore throats and strained voices. It looks as if we will have to divide our group of girls in such a way as to secure musical harmony from one group and vociferous cheering from another group. The two just don't go together.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

I dislike so much to have to say anything on the Orphanage page about finances, but the situation demands that I appeal to our people to respond to our pressing needs. We must borrow an additional $5,000 within the next week or two unless our pastors and churches come to our relief. In view of these facts, it seems resonable to expect our entire church membership to assist me immediately in financing our home.

* * * *

It was my privilege to preach to the Methodist congregation at Wake Forest the first Sunday morning. This congregation has a nice new brick church, and the church is enjoying a normal growth. Under the pastorate of Brother H. A. Chester the church was erected a year or two ago, and is a credit to the community. The pastor was away in a revival meeting the first Sunday in this month, so I filled his engagement for him. I carried four of our large girls with me, and they assisted the choir. I predict for this church a bright future. The North Carolina conference is indebted to Brother Chester for the constructive work he has done at Wake Forest.

* * * *

I had a rather strenuous week last week with the opening of school and doing case work. I drove 716 miles and investigated the applications of several children in three days. The Methodist Orphanage is receiving more applications for the admission of childern than ever before. It is impossible for us to cope with the situation and extend the hand of relief to many needy children. It is a source of genuine regret to me that I had to say "no" to a great many who need institutional training and are eager to become members of our big family. If only our entire church membership could visualize the great need of scores of orphan children scattered throughout the conference they would more liberally support our cause. I came in contact with some very pathetic cases that were enough to touch the heart of the most stoical. I found superintendents of public welfare very co-operative in assisting me with the investigation of applications. I was in the offices of seven superintendents of county welfare work, and I saw several of our preachers.

* * * *

Mrs. Nellie B. Rives gives the following account of her visit to Four Oaks and Smithfield charges:

"The class had a pleasant Sunday with many of our friends on the Four Oaks charge. The morning service was at Sander's Chapel. The pastor, Rev. H. B. Baum, and a splendid congregation welcomed us. I enjoyed dinner with Mr. and Mrs. Jarman Bason. We had to make our stay in the homes short because of the afternoon service at Corinth on the same charge. Here the membership is small; yet they are giving special care to one of our little girls. Mr. and Mrs. Baum seem to be untiring workers and have the love of their people. We appreciate the kindness and help from both of these churches.

Smithfield church was our evening appointment. The pastor and his wife, Rev. and Mrs. J. J. Boone, met us at the car. Mr. A. M. Noble, who is always gracious in receiving us, was soon there to place the children for supper. With a splendid congregation and our superintendent, Mr. Barnes, being present our service was enjoyable."

* * * *

To all who have ministered unto me while I have had the wonderful privilege of living at the Methodist Orphanage, I wish to express my deep gratitude. Your guidance and fellewship have meant more to me than you will ever know. I only hope that in the future I can make myself worthy of your sacrifices, contributions and excellent training. Although—

There are somethings in life that are above price,
Some things no money can buy,
Some things you never can hope to repay,
No matter how hard you try.

I wish to thank Mr. Barnes and his efficient workers for their patience and training as well as their friendship and help along so many other lines.

'Tis the love of the ones that walk by your side
To encourage and cheer with a smile;
'Tis their faith in you through mistakes you may make,
That makes life really worth while.

This poem is deeply expressive of the ones who have guided me along the path of victory.

Last but not least, I wish to say thank you to the good ladies of the Sharon Sunday school class of Hillsboro charge for their untiring efforts in providing clothes for me. Many, many times they have gladdened my heart by their thoughtfulness and kindness. In my memory they shall always have a cherished spot. To them I owe a large part of my success and my appreciation is great indeed.

Dorita Rivenbark.

A successful business man, after eight years of absence, alighted at the station of the old home town. There was, despite his expectations, no one on the platform whom he knew—no one. Discouraged, he sought out the station master, a friend since boyhood. To him at least he would be welcome, and he was about to extend a hearty greeting, when the other spoke first.

"Hello, George," he said. "Going away?"—Ex.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

HOME FROM CHINA

The announcement of the return of Miss Alice Green, who is a missionary from our conference to China, will be interesting and delightful to many folks. Miss Green is at her home in Jonesboro, N. C. The influence of her radiant personality and her beautiful life of service will undoubtedly be felt in a very large measure as she mingles with us. A hearty and sincere welcome is extended Miss Green from the members of the woman's missionary societies of the N. C. conference.

M. E. G.

ATTENTION, CHRISTIAN SOCIAL RELATIONS SUPTS.

We ask that auxiliary superintendents of Christian Social Relations attend the study leaders' meetings to be held in the various districts this month. The subject is of vital importance and study of the text will help immeasurably in forming a real understanding of our communities.

We hope for a splendid growth in constructive action as a result of this study of The American City and Its Church. The problems raised are common to both smaller communities and rural sections. No matter how small your auxiliary membership is nor how scattered your community, please plan to attend these meetings.

Mrs. Henry L. Rivers,
Conf. Supt. C. S. R.

STUDY LEADERS' MEETINGS

Elizabeth City District

The study leaders' meetings for the Elizabeth City district will be held at Hertford, Friday, September 23, beginning at 10 o'clock. All study leaders, Christian social relation superintendents and presidents are urged to attend. Everyone bring a light lunch. Mrs. Boone and other interesting speakers will be with us to bring us much needed information.

Mrs. J. C. Delaney, Dis. Sec.

Fayetteville District

The Study Leaders' Day in the Fayetteville district will be held at Steele Street church, Sanford, on Tuesday, September 20, from 10 a. m. to 3:30 p. m. All attending are requested to bring a light lunch. This meeting will take the place of the fall zone meetings in the districts. It is most important that presidents, study leaders, C. S. R. superintendents, and secretaries of children's work attend. Leaders of spiritual life groups are also invited. Speakers will be Mrs. Hillman, Mrs. McKinne, Mrs. Chadwick, Mrs. Rivers, Mrs. Wooten and Miss Lamb.

Mrs. D. C. Lawrence, Dis. Sec.

New Bern District

The New Bern district Leaders' Training Day will be held at Queen Street church, Kinston, on September 22, beginning at 10 a. m. It is of utmost importance that all auxiliary study leaders and class teachers, Christian social relations superintendents attend. Speakers on the program will include Mrs. Hillman, Mrs. Rivers, Mrs. Chadwick and Miss Zoa Anna Davis. Study books and helps will be on sale.

Mrs. Gertie Matthews,
District Secretary.

Rocky Mount District

The annual study leaders' meeting of the Rocky Mount district will be held in Tarboro on September 28, beginning at 10 o'clock. Study chairmen, Christian social relations chairmen, those who expect to teach the study class and presidents of each auxiliary are urged to attend. Mrs. B. F. Boone and Mrs. H. L. Rivers will have charge of the program and some interesting and worth while information will be given out. Those attending are requested to be on time and to bring a light lunch.

Mrs. Fred L. Johnson,
District Secretary.

Central Zone, Raleigh District

The central zone of the Raleigh district will be held at Edenton Street church, Raleigh, on Tuesday, September 27, beginning at 10 o'clock. A special feature of the meeting will be a discussion on mission study, which will include study leaders' training. A large attendance of both officers and other members of the auxiliaries in the zone is urged. Those attending are asked to bring a light lunch and join in an hour of fellowship at one o'clock in the social room of the church.

Mrs. Frances W. Hoffman,
Zone Leader.

JAPAN FOR JESUS

Because of its location, its progress and its possibilities, Japan is our greatest missionary challenge and our most imperative call. Not only is it our nearest Oriental neighbor, having the same latitude and climate as the United States, but is also our biggest industrial customer, and one of our foremost rivals.

This "Gateway of Asia," made up of four large islands and several hundred small ones, covers approximately 148,000 square miles. Although its area is no larger than that of California, its population numbers 60,000,000—about half that of the entire United States.

The emperor of this island kingdom claims to be descended from the Sun Godess of Japan, not a link having been broken in the twenty-six hundred years.

The visit of Commodore Perry (1853-54) resulting in the enforcement treaty with the United States and other nations, opened Japan's door to the gospel. But Christianity was slow to take advantage of that God-given opportunity, and it was not until 1889, 35 years later, that Southern Baptists began mission work in the beautiful Sunrise Kingdom.

While there exists today throughout the civilized world much indignation toward the Japanese war lords for their unjust and unjustifiable aggression against China, we need to recognize the existence of a few extenuating circumstances. Let us remind ourselves of the fact that the Christian people of Japan deeply deplore this undeclared war toward which they are compelled to contribute. They are, at heart, earnest followers of the Prince of Peace, eager to establish his kingdom on earth.

In the midst of our condemnation of Japan's unpardonable conduct, let us pause and visualize Japan as she would have been had she been Christianized when first her doors were opened to the gospel. With a nation of such men as Kagawa—men who are grieved and humiliated over the present situation—the attack upon China would have been impossible and unthinkable.

We or Christian America are not blameless in this matter. We have not done our utmost toward the evangelization of Japan. We must admit our rightful share of the blame for misguided Japan's persistent defiance of Christian ideals. Then, coupled with our humble confession of past failures, let us offer our prayers and our gifts to hasten the day when in the beautiful island empire the love of power shall be superseded by the power of love.—Biblical Recorder.

FIELD DAY IN AFRICA

Student Field Day is a great occasion in the Congo Mission. At Wembo Nyami station all the students from the different schools assemble in front of the Bible school building, proud of their schools, and ready to take part in the sport of the day. Soon they will assemble before a new Bible school, built of brick instead of the old building with mud walls and a straw roof. The cornerstone for the new Bible school was laid February 28, 1938. It will be called the Trinity Bible School in honor of Trinity Methodist church of Los Angeles, which gave most of the money for the new structure.

WHEN I AM WEARY, FATHER GOD

When I am weary, Father God,
Weary of the touch of man;
Weary till my leaden tread
Sadly marks the well made plan:
Grant me an hour beneath thy trees,
The heart that throbs in them is thine,
And I shall hear thy symphonies
And catch again thy divine.

Women already interested and experienced in the mission of the church are finding in the woman's missionary society an increasing opportunity for the development of personal religion, for a continuous study of world needs and conditions, and for an intelligent expression of their social vision.—From The Council Bulletin.

An enriched spiritual experience, with a deepened conviction of personal relationships, a broadened outlook, a larger comprehension of world needs, an intelligent response in offerings and service—these are some of the results of the regular systematic program of missionary education.—Council Bulletin.

The best of your Christian character should be that you are a joy bearing agent in the world.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

CONSOLATION

One step of ours brings God a thousand miles.
One thought from us reflects his sacred smiles;
One prayer from us and heavy hearts grow light;
One act from us and day has followed night.

One sinner saved and we have won a crown,
One heart-ache eased and we lay our burdens down;
One word of comfort said will give us peace,
One sacrifice for Christ our joys increase.

Each gift you give to him he will repay;
Each trial borne will show to you his way.
And when your heart is sad and you're depressed,
Just turn your face to God, he'll give you rest.

Carrie Jacobs Bond.

MRS. A. L. THOMPSON IN PAINFUL ACCIDENT

Friends of Mrs. A. L. Thompson, conference superintendent of literature and publicity, will regret to know that she had the misfortune recently to break her right arm, and will be in cast for several weeks. We sincerely wish for her a speedy restoration.

WORLD OUTLOOK CAMPAIGN

A leaflet on the World Outlook campaign for the closing quarter of 1938 has been issued and gives us three dates which we want to get fixed in the minds of our superintendents of World Outlook.

These dates are October 20, November 25 and December 31, 1938. Our objective for the Outlook in 1937 was THE GOAL; for 1938 the emphasis is shifted and our sligan becomes GETTING THE GOAL.

The goal is fixed by the officials of the Conference Woman's Missionary Society, divided by the conference superintendent and distributed to the districts and through the district secretaries to the auxiliaries. In order to meet the goals that have been accepted we will have some extra work to do during the remaining three months of the year.

These are the special dates that we are asked to keep in mind and work around these dates:

OCTOBER 20—On that day the next count of subscriptions will be made at the Nashville office and reported to conference and district officials. Until that time our superintendents should be working for renewals—every renewal possible should be secured and forwarded to Nashville in time to get in the count as of October 20.

NOVEMBER 25 there is to be strong and aggressive push to get new subscriptions, and suggested as the best thing to do is "to clear the ground and get ready." Make out a list of prospects including stewards, Sunday school teachers, young heads of homes just starting out and any others who do not subscribe. Then on NOVEMBER 25 take the list and with a prayer start out to win each individual and for thirty-five days show what you can do.

DECEMBER 31 is the date toward which all our campaign moves. At the peak of prosperity a few years ago the subscriptions reached 70,000; in the depression they dropped to a low of 36,000. Through special campaigns since that time a small increase has been made, making the list today 54,045. The best goal we can set is a definite gain. If every society made a net gain of one, the gain for the whole church would be 8000.

What will our conference do toward securing more subscribers? Our goal for 1938 is 3030 distributed to the districts as follows: Asheville, 275; Charlotte, 525; Gastonia, 275; Greensboro, 525; Marion, 180; Salisbury, 250; Statesville, 335; Waynesville, 190, and Winston-Salem, 450.

SPIRITUAL LIFE RETREAT—STATESVILLE DISTRICT

By Mrs. W. W. Goodrum

The spiritual life retreat of the Methodist churches of the Statesville district was held at Broad Street church, Statesville, Tuesday, August 30, at 10:30 a. m., with Mrs. J. P. Hornbuckle, superintendent, presiding.

The meeting opened with every head bowed in silent prayer, with Mrs. W. T. Christenbury concluding the prayer.

After singing "I Love Thy Kingdom, Lord," Mrs. J. B. Tabor, Sr., of Statesville, conducted the devotional, using as her topic: "The Message of the Spirit of the Seven Churches." She read the second and third chapters of Revelation as her scripture, and raised the question, "What is the message of the Spirit to the Methodist churches of today?" (1) To make God real. The Spirit is calling to the church for a renewal of the power of Pentecost. (2) Faith to do that which is called impossible. (3) We need a spirit of world brotherhood. (4) The spirit is calling the church to a world conflict with sin and paganism. Prayer was offered by Mrs. W. W. Hagood.

During the morning session several negro spirituals were enjoyed as sung by a few colored members of the Baptist church.

Greetings were extended by Mrs. J. B. Tabor, Jr., of Statesville, and response given by Mrs. G. V. Hanna of Mooresville. Visitors were introduced and the program for the day outlined by Mrs. Hornbuckle.

Mrs. C. N. Clark of Salisbury, vice president of the conference, presented spiritual life work for the conference, stating that this was one of the first meetings of this type to be held in the districts and the second in the conference. (The first district retreat held in Waynesville district at Waynesville early in July—Ed.) She read a few verses from Romans 12 and said: "We are here to talk, pray and wait upon God. Our coldness and indifference is the reason for our churches being so cold and not more effective. We must have brotherly love and die to self that we may be made alive unto God."

At the roll call 107 members and several visitors were found to be present. An offering amounting to $8.31 was contributed. In the noon-tide devotions a most wonderful message on prayer was brought by Mrs. John Hoyle, in which she defined prayer as communion with God, and urged that we find out God' will for our lives and then place ourselves in his hands to carry out his will. Prayer by Mrs. Hagood closed the morning hour and reverently and quietly we went into the dining room, where a nice luncheon was served by the ladies of Broad Street church.

One of the most interesting features of the day was a dramatization, during the noon hour, of the 25th chapter of Matthew by the young people of Broad Street church of Mooresville, under the leadership of Mrs. J. P. Hornbuckle. Especially enjoyable were the musical numbers, including "An Evening Prayer," "Somebody Did a Golden Deed," "Help Somebody Today," beautifully rendered by Mrs. Ralph Shumaker of Davidson.

At 1 p. m. the afternoon session opened with the song "More Love to Christ," followed with prayer by Rev. J. C. Keever.

Mrs. W. W. Hagood led the devotional on "love," reading the 13th chapter of 1 Corinthians, giving nine elements on love in the perfect man.

Mrs. J. V. Goode, district secretary, spoke on "Christians in Japan," mentioning our blessings and our obligations — religious freedom, religious thought and religious speech—closing with a reading of the song "God of Grace and God of Glory."

A love feast was conducted by the Rev. J. C. Keever, who read for his devotional the fourth chapter of John, using as his theme, "Love." This was followed by a most impressive communion service. Everyone present was given an opportunity to give a word of testimony, many responding gladly.

After singing the doxology the meeting closed with prayer by Rev. A. C. Gibbs.

There can be no devotion in a niggardly heart; as unto dainty palates, so to the godly soul, that tastes sweetest which costs most; nothing is dear enough for the Creator of all things. It is a heartless piety of those base-minded Christians that care only to serve God good-cheap.—Bishop Hall.

A poor man can give much, but a rich man cannot. If the latter is worth a hundred millions and gives half of it away, he does not give much. He has given out of his superfluity. But the poor man who gives out of his pittance gives much—and great shall be his reward.—Charles E. Jefferson, D.D.

Sunday School Lesson

SEPTEMBER 18

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Jonathan: Courageous Friendship

Scripture—1 Samuel 20:4-17

When we consider how little space is often given by the Bible to supposedly great events, we are surprised at the amount of space given to the story of Jonathan and David. Plainly the writers deemed the story of great interest and delighted in it. In that bloody age it stood out uniquely beautiful and exalted. The story of David and Jonathan is acted poetry, and humanity loves nothing better.

We think of David as a brave hero; and that he was. The story of his fight with Goliah has thrilled the hero worshipping boys of thirty centuries. But when it comes to courage and audacity, Jonathan was just as great as he. It took extraordinary bravery for the shepherd lad to go out with his sling against the fully-armed Philistine giant, but think of the courage it took for Jonathan and his armor-bearer to climb up the steep declivities of the Philistine stronghold on their hands and feet, and attack not one, but many entrenched foes!

As a result of this exploit and the panic that Jonathan's audacity created among the Philistine host, Israel was victorious and Jonathan became a popular hero. But when David was acclaimed after the victory over Goliah, and thus in a measure eclipsed Jonathan's fame, instead of being jealous, the soul of Jonathan was knit unto the soul of David, and he loved him as his own soul.

He stripped himself of his princely robe and other apparel, even to his sword and his bow and his girdle. This is one of the most beautiful pictures in the Old Testament—the young prince a popular hero with utter abandon exceeding all the rest in his enthusiasm for his rival.

Friend of a Hero

It soon became evident that the abilities and charm of David began to mark him out before the people as the next king, and even then Jonathan's enthusiasm was not dampened. He also recognized in David a greater than himself, and he said, "Thou shalt be king, and I will be next under thee."

We have a parallel in the New Testament in the case of John the Baptist, Israel's most popular preacher, who, when told that Jesus had begun to baptize and that all men were resorting to Him, said: "The friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:26-30).

What was it in David that called out this reckless generosity of friendship? Primarily Jonathan recognized a nobility of character like to his own. He was himself a hero, and heroes are rare in this world; and in David he discovered a youth of kindred daring.

Friendship's Collateral

But, says someone, the greatest of friends are often opposites. That is quite true, but the difference that draws people together is a difference of temperament and a difference of gifts, and not difference of character. The honest man is not attracted to the dishonest, nor the brave man to the coward. But the poet may delight in the man of affairs, and the highly emotional man twice like a vine around the serene and poised. Yet for real and enduring friendship there must be underlying likeness of loyalties.

Jonathan's love for David excited the wrath of Saul, and once in a half insane fit of anger he smite his son with a spear for standing up for his rival. Still Jonathan remained faithful to David. We have in our lesson the scene where Jonathan, shooting as it were at a mark in some secluded place where David was hiding, tells the young lad who was with him that the arrow is beyond the place where he is seeking for it. That is a sign that Saul has purposed to kill David, and he must flee. But the two friends, forgetting all caution, come together and mingle their hot tears as they part. This is perhaps the last time David ever saw Jonathan.

Was Jonathan Rewarded?

Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Jonathan certainly gave with unstinted prodigality. Was the promise fulfilled in his case? On the face of appearances it does not seem so.

He has involved in the ruin Saul had brought upon himself, and his body was hung in shame on the wall of a Philistine city. But Jonathan's life-sized portrait hangs in the gallery of history. He has become not merely a Hebrew hero, but a hero in world story. And there are no tarnishes on the record, either—not one black line.

But as it is, men preserve the record of Jonathan's life as they preserve the story of Mary, who poured out the precious ointment on the feet of Jesus, and the whole house was filled with the odor. History is so full of lives wrecked by greed and selfishness that it is a delight to come upon lives that are pure perfume.

David, not Jonathan, took the kingdom, but there are incidents in his subsequent history that one wishes were not there. David had the benefit of having a son to succeed him, and what a glorious son he was! Men came from the ends of the earth to hear his wisdom. But Solomon, in his efforts to be magnificent and broad-minded, oppressed and overtaxed his people, and died an idolatrous ruler. Furthermore, the folly of his son, Rehoboam, rent in twain the kingdom.

In the world, Jonathan did not get his due, but in history he has been abundantly glorified. Jesus also did not get any reward in this world, but rather the opposite. But that last scene on the cross was not the end of the story.—Northern Advocates.

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Children's Storyland



BILLY BLAKE' SHERO CLUB

By Lucy Meacham Thruston

"Tenshun!" Billy Blake rapped his knuckles on the upturned box before him, "spell hero."

Bert and Lem sitting on smaller boxes before "teacher" answered in a breath, "H-e-r-o."

"Right. What does Hero mean?" Billy followed it up.

"It means'—'Bert and Lem looked up into the apple tree overhead, they looked at the phlox and larkspur in the border, and they looked at the sprinkler spraying the grass, but there was no answer.

"What does hero mean?" Billy repeated. "Name a hero," he added.

"Napoleon," Lem shouted.

"He wasn't" Bert called, "Napoleon was a soldier, a general."

"Well, isn't that a hero?"

"A real hero," Bert was thinking aloud, "is somebody who does something hard for somebody else and who may be scared while he's doing it, but does it anyhow. Lem, you ought to know what a hero is; you read that story in class about the boy in Holland who stuck his arm in the hole in the dyke and saved the land from being flooded and the people from being drowned; being a hero means something like that."

"Soldiers do lots of brave things like that. Soldiers—"

"I know, but they start out to fight, to kill."

"You're getting mixed up, Bert; say—" Bill struck an attitude—Bert and Lem were used to his fooling, play acting. "Let's start out and find something to be heroes about. Take your steed, Sir Knight," to Bert, "and ride into the forest; there may be those who need you."

Bert looked around for the stick which was "steed." He straddled it and pranced off, out by the garages, around the block. Back again under the apple tree he pulled up sharply and saluted Billing gravely, "Your adventure, Sir Knight, you found wild animals within the wood, put them to flight?"

"A tiger prowling the forest. It was Mary's cat," Bert added quickly. "Where's Lem?"

"Gone for the eats. Here he comes; he hasn't a thing. Where's the cookies and peaches? You ate them all—gobbled everything up yourself."

"I didn't. There was nothing there."

"There was and you gobbled it up." Billy caught Lem by the shoulder, shaking him.

"Hold on, Billy Blake." Lem drew off, doubling up his fists. Bert jumped between, catching the blow upon his own arm.

"No fighting; remember your promise, no fighting this summer."

"Bound to, boobs like that. Greedy dog, greedy dog!"

"Shut up, Billy Blake; come along yourself, see if you can find those eats," Lem called. But Bert led the way around to the tradesmen's entrance, up the stairs to Billy's apartment.

"What you lookin' for?" cook Kitty called out, "them cookies and stuff you put by the window; I put 'em up here. You know the black ants have come. I don't let nothin' stay 'round that window—brings 'em in. Here's your cookies and peaches." Billy looked sheepish; he reached for the bright tin tray.

"You see," said Bert gravely when they were back under the apple tree and had made the box into a table, "if you can just find out what people are fussing about and straighten that out, there is no ned for fighting at all—there never was—and no need for hurting anybody," he added, rolling up his khaki sleeve to look at his arm on which a bruise was beginning to show.

"Say, Bert, you caught that," Billy leaned close, "and it was meant for me."

"Cut it; I did it to stop that fight."

"H'm, maybe, well maybe; Bert, you are the one who's hero."

"Me. Hero? Not on your life, it's just . . . if people could find out what they are fussing about, straighten that out there'd never be any fighting."

I WOULD NOT BE A MISER

I would not be a miser, hoarding life
For selfish ends,
But I would share the bounty far and near
That heaven sends.
For life is not a treasurer one may lock
Within a chest,
But Faith and Hope and Love, that overflow
In glad unrest,
With healing in their streams.
And only they have learned to live
Who daily, hourly let the flood-gates down
And give—and give.

—Marie Barton, in Wabash W. M. S. Bulletin.

A school teacher asked the pupils to write a short assay and to choose their own subjects.

A little girl sent in the following paper:

"My subjek is 'Ants.' Ants is of two kinds, insects and lady uncles.

"Sometimes they live in holes and sometimes they crawl into the sugar bowl, and sometimes they live with their married sisters.

"That is all I know about ants."—Montreal Gazette.

THE PEACE MAKER

By Jean Reedy

Carl Lomas stood on the back porch steps. He had a dark frown on his face and this is how it happened to be there.

Betty Collins lived next door and instead of a fence there was a long bed of nasturtiums dividing the two yards.

Every clear morning Betty and Carl picked the nasturtiums. One bunch was put on the dining room table in Betty's home and the other on the dining room table in Carl's home.

Yesterday, after the flowers had been picked, Carl's mother gave each child a box of paints.

What fun they had had, sitting on the back porch steps, drawing pictures and painting them in bright colors, until Carl stepped on Betty's paints, breaking many of them to pieces.

"You clumsy boy," Betty cried, stamping her foot. See what you have done to my paints."

"Don't stamp your foot at me, Betty Collins," said Carl in a rage; "I did not mean to do it." Then the playmates had quarreled.

And that is why Carl's face wore a frown on this bright summer morning.

But mother wanted the flowers, so he ran down and began to pick them. How pretty they looked in the sunlight! As the wind blew over them they seemed to nod their bright heads and say, "Good morning."

Carl saw a large scarlet blossom. Leaning across the bed to reach it he did not see the big black bee with yellow stripes across his back. Mr. Bee was taking a sip of honey from that flower and, when he felt it rock as Carl broke the stem, he peeped out to see who was disturbing him. Before Carl could draw his hand away the angry bee stung him on a chubby forefiinger and poor Carl began to cry.

Now Betty was just as unhappy as Carl, but she did not want to say that she was sorry, and so she stood behind the porch screen and watched Carl as he picked the flowers. When she heard him cry she knew he was hurt and forgetting everything else she ran across the yard.

"Oh Carl," she cried, "what has hurt you?"

Carl held up his finger and told her about the black bee.

"I know what will cure it," said Betty. "I know what mother did when I was stung by a bee," and wetting some soft clay she bound it around Carl's finger with her handkerchief.

So the big black bee with yellow stripes across his back was really a peace-maker and the day that began with a frown was a happy day after all.—Exchange.

Teacher—"Johnny, can you define nonsense?"

Johnny—"Yes, teacher—an elephant hanging over a cliff with his tail tied to a daisy."—Bee Hive.

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Christian Advocate

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Sept. 20-25—Annual Conference, Lawrenceville, Ill.
October 2-16—Winder, Georgia.

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Box 1383, High Point, N. C.

Lenoir ..... Sept. 12-24
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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

September

Chapel Hill, 7:30 15
Bahama, Mt. Bethel, 11 18
Durham Ct., Fletchers, 3 18
East Roxboro-Longhurst, E. Roxboro, 7:30 18
Burlington Ct., New Salem, 11 25
Carr, 7:30 25

October

Webb Ave.-Holts, Holts, 11 2
Carrboro Ct., Carrboro, 7:30 2
Duke Memorial, 7:30 4
Brooksdale Ct., Allensville, 11 8
Milton Ct., New Hope, 3 9
Graham-W. Burlington, Graham, 7:30 9
Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

November

Lakewood, 7:30 2
Siler City Ct., First Church, 11 6
Pittsboro Ct., Brown's, 3 6
Mebane, 7:30 6
West Durham, 7:30 7
Trinity, 7:30 8
Calvary, 7:30 9
Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Stumpy Point-Dare, Stumpy Point, 11 18
Wanchese, night 18
Manteo, night 23
Kinnakeet, Avon, 11 25
Hatteras, night 25

October

South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 5
Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper,, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

November

South Mills, Trinity, 11 and 1 5
Kitty Hawk, 11 13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

September

Rockingham, 11 18
Ellerbe, 3 18
Rockingham Ct., Pee Dee, 7:30 18
Stedman, 11 25
Fayetteville Ct., St. Andrews, 3 25
Person Street, 7:30 25

October

Goldston, Providence, 11 2
Glendon, Fair Promise, 3 2
Hay Street, 7:30 2
Carthage, 11 9
Broadway, Memphis, 3 9
Jonesboro, Lemon Springs, 7:30 9
Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

November

West End, Hoffman, 11 6
Biscoe, 3 6
Hamlet, 7:30 6
Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September

Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November

Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September

Bailey, Bailey, 11 18
Jenkins Memorial, night 18
Hayes Barton, 11 25

October

Tar River, Plank's, 11 2
District Meeting, Edenton Street, 2:30 p. m. 4
Mamers, Mamers, 11 8
Fairmont, 11 9
Henderson, White Memorial, night 9
Dunn, night 10
Henderson, First Church, night 11
Raleigh, Central, night 12
Youngsville 15
Millbrook, Millbrook, 11 16
Middleburg, Cokesbury, 3 16
Oxford, night 16
Raleigh, Epworth, night 19
Newton Grove, Newton Grove, 11 22
Benson, 11 23
Erwin, night 23
Raleigh, Jenkins Memorial, night 26
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November

Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Hayes Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Weldon, 11 18
Farmville, 8 18

October

Robersonville, Stokes, 11 2
Tarboro, 8 2
Clark Street, 8 3
Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTyeire, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November

Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 6

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

District conference at Carver's Creek church on highway 28, midway between Elizabethtown and Wilmington, 9:30 a. m.) Bishop Clare Purcell will be present) 16
Garland, Garland, 11 18
Bladen, Windsor, night 18
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October

Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night 17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September

Candler, Laurel Hill (Qr. Conf.), 11 17
Candler, Pleasant Hill, 11 18
Fletcher-Mills River, Avery's Creek, 3 18
Hendersonville, 8 18
Haywood Street, Asheville, 8 21
Asheville Ct., Elk Mountain, 11 25
Acton, Oak Hill, 3 25
Saluda-Tryon, Tryon, 8 25
Biltmore, 8 28

October

Marshall, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Bethel-Boger, Bethel, 11 18
Chadwick, 3 18
Waxhaw, Waxhaw, 8 18
Pineville, Harrison, 8 21
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9
Pelkton, Poplar Hill, 3 9
Dilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

September

Ruffin, Ruffin, 11 18
Randolph, Mt. Vernon, 3:30 18
Oak Ridge, Cotrell Memorial, 7:30 19
Jamestown-Oakdale, 7:30 20
West Greensboro, Muirs Chapel, 7:30 22
Battle Ground Road, Bethel, 7:30 23
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Glenwood, 7:30 27
Reidsville Station, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29
Bessemer, 7:30 30

October

South Main, 11 2
Oak View, 4:30 2
Trinity, Trinity, 7:30 2
Asheboro Station, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Salem, 11 9
Asheboro Ct., Central Falls, 3 9
Coleridge, Coleridge, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Bessemer City, Concord, 11 18
Rock Springs, Lebanon, 3 18
Gastonia, Trinity, night 18
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

September

Granite Falls, 11 18
Old Fort Ct., Bethel, 3 18
Spindale, night 18
Table Rock Ct., Oak Hill, 11 25
Sunshine Ct., Pisgah, 3:30 25
Rutherfordton, night 25

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

September

Landis Ct., Oak Grove, 11 18
Westford, 3 18
Concord, Central, 7:30 18
Badin, 11 25
Pfeiffer, Zion, 3 25
Gold Hill, 7:30 25

October

Salem, 11 2
Norwood, 7:30 2
Davie Ct., 11 8
Granite Quarry, Bethel, 11 9
First St., Albemarle, 7:30 9

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

September

Taylorsville, Taylorsville, 11 18
Hiddenite, Rocky Springs, 3 18
Stony Point, night 18
North Wilkesboro, 11 25
Moravian Falls, Moravian Falls, 3 25
Wilkesboro, Wilkesboro, night 25

October

Olin, Olin, 11 2
Cool Springs, Providence, 3 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Malden, Malden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

September

Dellwood, Dellwood, 11 18
Webster, Wesleyans, 3 18
Franklin Ct., Iotla, 11 25
Macon Ct., Maiden, 3 25
Hayesville, Hayesville, night 25

October

Cullowhee, 11 2
Crabtree, 3 2
Sylva, 11 9
Fines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Central Terrace, 7:30 15
Grace, 7:30 16
Sandy Ridge, Mt. Zion, 11 18
Danbury, Forest Chapel, 3 18
Walnut Cove, Stokesburg, 7:30 18
Thomasville, Trinity-Bethel, Trinity, 7:30 19
Hanes, Clemmons, 7:30 20
Erlanger, Erlanger, 7:30 21
Green Street, 7:30 22
Mt. Airy, Rockford Street, 7:30 23
Rural Hall, Mt. Pleasant, 11 25
Lewisville, Concord, 7:30 25
Welcome, Midway, 7:30 26
Forsyth, Mt. Tabor, 7:30 27
Kernersville, Kernersville, 7:30 26
Doubs, Doubs, 7:30 29
Thomasville Ct., Pinewood, 7:30 30

October

Ararat, Mt. Hermon, 11 2
Mt. Airy Ct., Imogene, 3 2
Pilot Mountain, Pilot Mountain, 7:30 2
Mt. Airy, Central, 6:30 3
Davidson, Good Hope, 7:30 4
Thomasville, Main Street, 7:30 5
Lexington, First Church, 7:30 6
Walkertown, Love's, 7:30 7
Yadkinville, Boonville, 11 9
Dobson, Rockford, 3 9
Hiatt Memorial, Crews, 7:30 9
Ogburn Memorial, Oak Summit, 7:30 10
Fourth check-up meeting, Centenary Church, 7:30 11
Centenary, 7:30 12

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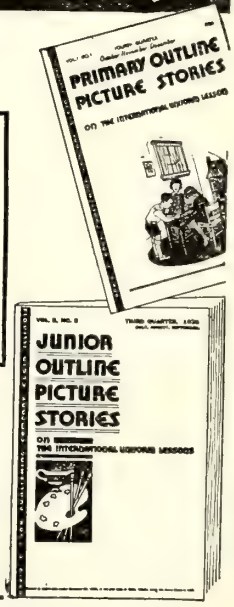
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 22[illegible]8 Number 38

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The Coming Autumn

Crowned with the sickle and the wheaten sheaf,
While Autumn, nodding o'er the yellow plain,
Comes jovial on, the Doric reed once more,
Well pleased, I tune. Whate'er the wintry frost
Nitrous prepared—the various-blossomed Spring
Put in white promise forth—and Summer suns
Concocted strong—rush boundless new to view,
Full perfected all, and swell my glorious theme.
When bright Virgin gives the beauteous days,
And Libra weighs in equal scales the year,
From Heaven's high cope the fierce effulgence shook
Of parting Summer, a serener blue,
With golden light enlivened, wide invests
The happy world. Attempered suns arise
Sweet-beamed, and shedding off through lucid clouds
A pleasing calm; while broad and brown below
Extensive harvests hang the heavy head.
Rich, silent, deep, they stand; for not a gale
Rolls its light billows o'er the bending plain;
A calm of plenty! till the ruffled air
Falls from its poise, and gives the breeze to blow.
Rent is the fleecy mantle of the sky;
The clouds fly different, and the sudden sun
By fits effulgent gilds the illumined field,
And black by fits the shadows sweep along.
A gayly checkered, heart-expanding view,
Far as the circling eye can shoot around,
Unbounded, tossing in a flood of corn.

—The Seasons: Autumn.

THE FELLOWSHIP OF EVANGELISM

Nearly every public speaker in America today, whether he holds the highest political office or is a great statistician, renowned financier, preacher of national influence or pastor of Bethel district, is saying that we need a revival or a spiritual awakening. Our laymen are hungry for it. The women are praying for it. We have discovered that spiritual recovery is more important than financial recovery, and that legislative panaceas cannot bring either.

The General Conference believed that we need to have a great revivalistic movement, and authorized a Fellowship of Evangelism. This fellowship has been created, and we now give it to the church.

We are seeking a revival of religion, and we have the courage to use the word "revival" because our people understand it and because it carries our meaning. It should be unnecessary to say that by the term we mean a "protracted meeting." Of course such meetings will constitute one part of the method—or one of the methods—by which we will strive to reach our objective. But there are other methods. There are as many methods as there are activities in our church. We must not break up evangelism into a series of events—thinking of mass evengelism, educational evangelism, personal work evangelism, and the like. Evangelism is all-inclusive. It is the end of everything we do. Whether we preach, conduct a church school, teach a class, hold an institute, raise benevolent collections, build a church, visit the members, organize a picnic, give an entertainment—it should all be evangelism. If any activity does not have for its conscious end the salvation of sinners and edification of believers, it is in so far out of place or inadequate in our churches.

We believe that if a revival is to come to an individual—a church—a community—a denomination—a nation—it must come through prayer. The great American revival came because individuals and groups were praying. Jesus said, "Tarry," and the entire church of that day spent ten days in prayer before Pentecost came. Many desire a spiritual awakening, but do we desire it to the degree that we will spend time "tarrying"? I believe that we do—I will—.

This revival will come in the same proportion that we consecrate our lives to the task. If sin is in our lives it must come out. We must live the Jesus way of living with our lives, and not with our lips alone. We must be known in the community as Christians because we live Christianity, and not only because we profess it. This revival can never come through a church, the officials of which are selfish—prayerless—greedy—gamblers — Sabbath breakers—robbers of employees and employers—sinful. We must go to the altar, confess our sins and so live that sinners will desire to become like us.

During the "tarrying" period that Jesus prescribed for the first group of followers it is probable that many sins were confessed; James and John were forgiven for seeking place—Peter was forgiven for denying. Today, if we tarry, we will forgive those who have sinned against us. This consecration will include also preparation for personal work by reading the Bible, books on methods of personal work, and devotional literature. Then we will speak to our brother and sister about Christ our Saviour.

What a gracious revival would come to our church and to the nation if our bishops, presiding elders, pastors, connectional officials, editors, stewards, church school teachers and officers, missionary women, young people and members, would go to "seek and save" the lost "by all means." I know, of course, that all we do is commonly regarded as a means to that end, but suppose each one of us would make the effort to speak to some sinner about becoming a Christian each week, what a blessing would come to our church, to ourselves and to mankind. "Make full proof of your ministry" by "preaching the word" and "doing the work of an evangelist." Will you prayerfully and conscientiously sign the Fellowship of Evangelism appearing in this periodical and mail to the address given thereon?

NEW BERN DISTRICT HONORS BISHOP CLARE PURCELL

A luncheon, honoring Bishop Clare Purcell of Charlotte, was held at Centenary church, New Bern, Saturday, September 17. Over one hundred pastors and lay workers were in attendance. Before the luncheon hour arrived the preachers and laymen met in the church school auditorium for a check-up meeting. The reports indicated that all obligations would be paid in full by the end of the year, and that the district would make a fine showing in the number of accessions on profession of faith.

The program of the luncheon hour opened with a word of greeting by the presiding elder, Dr. E. L. Hillman. Brief messages of welcome were brought by the following: Rev. L. C. Larkin, pastor of Centenary church; Mr. W. C. Chadwick, mayor of New Bern; Rev. T. M. Grant, Greenville, represented the preachers of the district; Mrs. Gertie Matthews, district secretary of the Woman's Work, and Judge J. Paul Frizzelle, district lay leader.

The program was brought to a close with an inspirational message by Bishop Clare Purcell. He discussed the legislation of the General Conference with special reference to Methodist union. The speaker called attention to the wide circulation of The Upper Room and the new interest manifest in the department of evangelism. The bishop expressed his gratification over the development of the rural church work throughout the state. The message closed with a challenge to the preachers and laymen to lead in a youth crusade that will be worthy of our great church.

PASTORS OF GREENSBORO DISTRICT WILL PLEASE TAKE NOTICE

On Monday, October 3, at 11 o'clock, the pre-conference check-up of the Greensboro district will be held in West Market Street church, Greensboro. All the pastors will arrange to be on hand promptly at 11 o'clock and ready to report how the year is closing. A friend has provided lunch for us at 12:30 o'clock after our work has been completed. We expect the very best reports and a happy hour. **A. W. Plyler.**

SPECIAL NOTICE

On October 5 I shall forward report for publication in the Advocate of all money paid for benevolences to and including September 30. This report will indicate plainly the district, charge, and pastor's name; therefore it will be necessary that your contribution be in before September 30 if it is your desire to be listed in this publication.

C. A. Dillon, Treasurer,
North Carolina Conference.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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If all the bishops are kept on the go as is our North Carolina bishop, Clare Purcell, they are making full proof of their ministry. If the pastors are keeping step with their chief pastor something unusual will happen in our Methodism. If we were all to keep going the entire year as we do the last month of the year a marvelous conquest would be ours.

* * *

A district conference in September is something new under the sun in our church. Last week Presiding Elder W. A. Cade and Bishop Clare Purcell pointed the way on the Wilmington district. The pastors and a house full of folks contributed to the success of the day. Following the pastors' reports the lay leader of the charge reported the financial showing. The elder steered the course, the bishop preached, the churches of Carver's Creek charge fed the crowd and the Wilmington churches honored the bishop at night as reported on page 7.

* * *

Money is the cure for all our present maladies. This shows how we are lost in the material. Will America profit by the fate of the Roman Empire. At one time with them the one and only disgrace was to be poor and their effort to cure the issues of the times was to feed and amuse the populace. In those days of wealth and self-indulgence when the Roman matron lost her virtue and the Roman soldier lost his courage the empire went down suffering the fate of Assyria and Babylon and other forgotten nations. Years ago Josiah Strong warned America of the peril of the American City. This, and not the scattered populations on the farms of Dixie, even though the people may be poor and underfed, is the real peril of our land. Our pure Anglo-Saxon stock in Dixie is of a fiber not to be despised and our negro populations are at home here along with the whites, both of whom are advancing from year to year—and they know and respect each other. We have that which is better than money.

School girls and boys do not have a monopoly of fads. These belong to all classes and conditions. Our present national fad is to weep over the South as national peril No. 1. This started in Washington and then the tears began to flow for the unfortunate in Dixie. This poverty, low wages and dire want noted as peculiar to the South does not fit in with the distribution of the billions apportioned to the "ill fed and ill clothed" of the nation. The per capita distribution of public money in other sections is twice as much, three times as much, four times as much, yea, to some states, five times as much as in the South. The fad a few years ago was for writers, from a Pullman car window, to gather the "facts" about the benighted South and fill the pages of magazines. Just now the fad is to write of the share cropper, the eroded lands and the oversized families in this neglected region. But notwithstanding the ill fate of the South, this is the land of national hope rather than problem No. 1. The crowded cities of the nation are a far greater peril than the scattered populations of the South. Anyone who has read the history of ancient Babylon with its luxury and lust, its sins and wickedness of every sort, and has caught a glimpse of its ruins given over to bats and owls where even the Arab will not pitch his tent for the night knows the fate of the great cities of the world. War, reconstruction and politics, past and present, account for the low estate of the South. We are poor and ignorant, but a hand out of money and reformers in swivel chairs are not going to lift us out of our low estate. Business is moving to the South and industrial prosperity is ours. Our faces are to the sunrise and hope springs eternal. Our chief need at present is the old time virtues of honesty, integrity, industry, love of home, reverence for God and holy things which have been taught us here in this so-called "Bible Belt." We hope to leave behind our shortcomings, for we are humiliated by lynchings and other crimes, but we are improving. New England burnt witches at one time but they outgrew this. So may we our shameful crimes.

Advertise and Beautify the State

NORTH CAROLINA is spending much good money in making the state known to the world. This is well. Why not the citizens set about beautifying this good land? In this land of the water oak every town and village could be made a place of beauty and wonder. We are now at the season for the planting of trees and for rendering more fertile our lawns.

We owe much in this respect to future generations. In our homes we can please childhood and also render a service to the many who will come after us in the long years ahead. One generation plants trees for the next. We owe this to our children and to our heavenly Father who made possible this beautiful world.

How easy would it be for us of this sunny Southland, at small cost, to have a rich profusion of flowers and shrubs about every farm house and garden! One can not stroll through the deep forests, greeted by the note of thrush and the variations of mocking bird, drinking in the fragrant breath of the woods filled with flowering plant and shrub, without being glad for this land of birds and flowers along these Southern parallels. But let him come to the average country home. Too often the attractive features of the woods have been marred with nothing to supply the loss. There is no effort to secure that which makes for a truer and better and sweeter life. George Kennon, writing of Cuban character soon after our forces possessed the island, sent a message of hope to the States. About many Cuban huts were little plots of flowers nurtured by loving hearts and hands. These were the bright spots in that day of coming democracy. A people—thought he—who responded to the love of the beautiful amid such poverty and oppression could be redeemed. He saw the foregleam of better days in every flower that bloomed by Cuban doorway. Could our people come to realize that the beautiful is no less an element in life than the true and the good, a revolution would be on. The crudeness, ugliness, and even dirt about farm house and city street would give place to a new order. With its skies and forests and soils and nameless something in the air, no land could so be, if we would only give God half a show. The desert and solitary place that now robs youth of the joy could be made to blossom as the rose. Whoever saw a child that was averse to flowers? Have not our children some rights here?

Strange to relate, some good pious people can not bear the sight of flowers in the sanctuary. They do not know much about becoming as a little child in the kingdom of God and have forgotten that God made the flowers—and was well pleased, too—long before man's sin marred the face of God's world. We American people need to learn more of the beauty of holiness and also of the holiness of beauty. God clothes the flowers of the field as truly as he fills with glory the temple not made with hands. Flowers in the church and about the home satisfy a deep and abiding need of every normal soul—children are usually normal—and tend to qualify us for that Eden above in which all is true, all is good, and all is beautiful. It is well not to neglect the essentials.

Fresh Interest in the Church Press

METHODISM has always had a formal interest in the printing press. At times this has been rather perfunctory. But we feel sure that with the union of Methodism the church paper will be given a larger place. The widespread and eager interest in the type of paper for the Methodist church is bringing to the front the church paper, both north and south. Especially true is this as to the relative importance to be attached to the national and the local publications. A great responsibility rests upon the members of the Organizing Conference in making the needed provision for the newspapers of our Methodism. These have been counted most essential to the work of the Methodist people from pioneer days.

In the past the general organ has had prestige in the north and the conference organ has had its chief circulation in the south. Naturally many are eager to know if this order is to continue in the new order of things. Along with this situation comes the question: How can we have fewer and better papers with more general and enthusiastic support?

To these considerations all our leaders should give careful thought. The publishing interests of our church are of vast proportions and they are certainly far-reaching. One of our best efforts should be to enlarge our conception of the value of the printing press and the enlarged place of the church paper. Every effort should be made to this end with the coming union of our Methodism that we may give direction to the currents of thought in the life of our people.

Methodists for Soul Security

SOCIAL security is the present cry with which the land rings from side to side. But soul security has been the plea of the Methodists for two hundred years. The one exalts the place of the material in life, the other puts first the spiritual. The Methodists have been able to stir a new life in the souls of men that made for social betterment among the nations and they have secured social improvement among all classes and conditions of men. Soul security, as all know, counts for more than does social security; since the soul is the thing of greatest price the whole creation around. For Jesus made a soul outweigh the world.

The Methodists went forth proclaiming a gospel able to save all men; yea, sufficient to save all of every man. That all may be saved and that when a man is saved he will know it enabled them to make effective appeal everywhere. For man needs a Saviour in all lands and he rejoices to know of One that can rescue from the horrors of hell. In England and in America the Methodists got results in saving souls and in securing social betterment. For they were always set against all that did hurt to man and that was against the common good.

Methodist preachers have stood for Sabbath observance because they believed that the Sabbath was made for man—that human welfare is wrapped up with respect for God's day. War destroys both the body and the souls of men and it is never a cure for any hurt. How could the Methodist preacher who is out to save souls and to better the life of the world be other than arrayed against war and all the villainies of the war lords who for glory and for gain shut the doors of mercy on mankind?

From the first, John Wesley was against slavery as the "sum of all villainies," and the rum trade he showed no quarter. Some even to this day do not understand why all Methodist preachers who are worthy to bear the name are always leading in every liquor fight. How could it be otherwise? To make, buy or sell, to drink that which does only hurt to body and soul, to religion and morals, can find no justification by anyone who is out to save men and are eager to help make a better world.

How men who claim to be for social security can be for liquor, the source of pauperism and of all that which makes for social insecurity, is more than we can comprehend. So long as men are for saving souls and for spreading scriptural holiness over the land they will be set against liquor and war and all other hurts of our humanity. They will also be found going to the roots of the tree of sin rather than lopping off the limbs, as they talk of social security with little concern for soul security.

America or Europe, Which?

THE king's armies and the king's men have been the theme through long centuries in all European lands. "My country" has been the note on American tongues. But now in this present day of dictators the American tradition of freedom in this "land for which our fathers died" is giving place to the European scheme of things. The recent elections in which American citizens asserted their freedom in selecting their own representatives have been most encouraging. The much that is being said and done in these crucial tests discloses the devotion to our people to America and the American way. They are not yet ready to substitute the ways of Europe for the American way which our fathers determined should be peculiar to this "land of the free." Determined are we to stand for all those things which have enabled Americans with rapture to sing: "My country, 'tis of thee I sing."

At the present hour with all that makes Europe a world peril we should rejoice in the heritage that is ours which came to us when we broke with the old lands and set up this Republic—a democracy in which each citizen is sovereign—free from the dictators across the water. Now some would make us subject under another name to the old yoke of bondage. Thank God, the American way is still dear to all generations of our people who have got away from the European way. True, many in our cities do not know the American tradition; they are ready to cling to and glorify the ways of Russia and of Italy. The southland is still our stronghold of true and tried Americanism.

Notwithstanding the futility of war, Europe still relies on the arbitrament of the sword in settling the issues that threaten the peace of the world. Dictators, with the regimented life of the people, belong to Europe. Some on this side would exchange these for our American democracy. Are we going to hold fast to the heritage of our forefathers? Too many of this present generation are unmindful of our wealth and our liberties won at so great cost.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

"I am glad to report North Monroe-Grace has paid the benevolences in full for this conference year. Assumed $200, paid $200."—W. C. Dutton.

"Have just closed a ten days' meeting at Rainbow church, resulting in 22 additons to the church on profession of faith. The pastor did the preaching."—J. Herbert Miller.

Commencing Sunday, September 25 at 7:30 p. m. EST, Seth Parker will be heard on the NBC Blue Network. Vick Chemical Co. is the sponsor. This information will be of interest to many readers.

"There will be a home coming at Center Grove church, Mt. Pleasant charge, Salisbury district, September 25. All former pastors, presiding elders, bishops, and members with their friends are cordially invited."—Geo. W. Clay, Pastor.

The annual home coming at Rocky Spring church on the Hiddenite charge will be Sunday, September 25. The public is cordially invited. Preaching at 11 o'clock. Dinner on the grounds. Speaking, class singing and quartettes in the afternoon.

In Winston-Salem a group prays for God to prevent war. The special service was held in the quaint little chapel of the First Presbyterian church. It was a special prayer service called by the Winston-Salem Peace Council, prompted by the impending crisis in Europe which might destory world peace. Rev. Wilson O. Weldon led the service.

The citizens of Orange county went to the polls and said that thay did not choose to go into the liquor selling business. They passed up the great opportunity of getting rich by swapping seven dollars for one. That is the way some counties are doing. They brag about the one dollar that the county gets but are mighty silent about the six that the distillers of the north pocket. The citizens of Orange did not bite.—Charity and Children.

The New York Chautauqua, for more than 60 years a noted summer cultural center, has not only paid out its indebtedness of $765,512 but has acquired an endowment of $100,000, according to a recent announcement of the Chautauqua Reorganization Corporation. New subjects have been added to the curriculum and recreational program expanded. The past season was one of the most prosperous for the past several years.

Of course, when it comes to a change of policy democracy is slower than a dictatorship, because with the latter only one man has to change his mind, whereas in the former millions have to. So democratic policy is more consistent, fascist more opportunist. In the smash-grab times we live in, opportunism has many advantages. But consistency is usually reckoned the finer virtue, and it has yet to be proved that it doesn't pay best in the end.—Frank Birch, author of "This Freedom of Ours."

"I want to say a few words about the revival that has been conducted at Speedwell, part of the Cullowhee charge. Brother Clark Dutton assisted the pastor in this meeting and his work was unusually fine. He endeared himself to the people by his forceful, earnest and pointed messages. Brother Dutton is not afraid to preach the gospel of Jesus Christ, to declare the full counsel of God. A number of people professed Christ, part of whom joined the Methodist church, and several were reclaimed for the church. Our people were stirred to a new loyalty to Christ and my own heart was warmed."—Cecil G. Hefner.

The ministers of the Gastonia district, their wives and families enjoyed a picnic supper at Rankin Lake in Gastonia on September 8. There were approximately a hundred present. In the afternoon the wives of the ministers met for a short business and social gathering. The president of the group, Mrs. Claude H. Moser, presided. During the afternoon the ministers enjoyed baseball, horse-shoes and croquet and just before supper met with the presiding elder, Rev. C. H. Moser, for a business session.

"Misses Nancy and Mary Jones died recently. 'Aunt Mary' fell and broke a limb and died July 14 at the age of 86. Her sister died August 3, aged 90. They were born in Iredell, near Sherrill's Ford, and moved to Mooresville about 60 years ago. The two had lived together for 86 years. One sister, Mrs. B. A. Troutman, Mooresville, survives. Three brothers have died, G. P. Jones, Rev. J. W. Jones, in 1920, and former Sheriff B. E. Jones of Greensboro about 20 years ago. These sisters were members of Central Methodist church, Mooresville. The pastor, Rev. W. A. Kale, conducted the funeral for both."—A. C. Sherrill.

Mr. Gordon Gray was elected president of the Young Democrats at their recent meeting. Mr. Gray has a bright future before him. We are not thinking in terms of politics. He is a well trained worker. He is a graduate of the University of North Carolina and of Yale. He did not spend his time in college throwing away money but in thoughtful study. He inherited a fortune, but the biggest part of that fortune was a love for hard work. He is a useful citizen of his home city, Winston-Salem, and of the state. So many sons of the rich are not fit for anything but to throw away the money that their fathers accumulated by hard work, that it is refreshing to call attention to one of a different type.—Charity and Children.

Young people's week will be observed at Glenwood Methodist church in Greensboro October 2-8 inclusive. Rev. W. Kenneth Goodson of Oak Ridge will assist the pastor, Rev. Robert M. Hardee, in a series of evangelistic services designed primarily for young people from ten years up till they consider themselves in the other bracket. Following the message each evening different pastors from the Greensboro churches will conduct open forums on problems of young people, such as choosing a career, the church, divorce and marriage, amusements and other problems that face our young people. On Saturday night the services will end with fellowship hour and banquet in the church dining room.

"A very successful revival was closed at Dobson Methodist church last week. Rev. F. E. Howard of Greensboro was in charge of the services. The gospel messages that he brought attracted large crowds to the church, filling the main auditorium of the church at many of the services. Our young people of the church occupied the choir, co-operating in a very fine way. Our children's choir reached 54 in number before the close of the revival. We had 28 professions of faith, 23 joining the Methodist church and five uniting with the Baptist church of the town. With those coming into our church by letter and by vows a total of 31 were received. Many of our folks tell us that this was the most successful revival that has been held since the building of the new church. No, the day of revivals is not over. We worship the same God that our fathers and mothers worshipped, who tell us of those good revivals. As one who is rather young in the ministry, I feel that without the personal work in the home, on the street, and in the church we can't look for great numbers to accept Christ."—C. W. Russell, Pastor.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Wesley Memorial church, High Point, has just completed the repair and redecoration of its main building. During the past six weeks while the work was in progress the congregation worshipped in its church school building, using the loud speaker for the overflow congregation. The church was filled Sunday with those who rejoiced to worship again in the auditorium so beautifully decorated. Over $11,000 has been spent on the improvements. Rev. W. H. Townsend, a superannuate minister of the North Carolina conference, presented to the church as a memorial to his wife, Laura Hayden Townsend, a beautiful pulpit Bible and two sets of pulpit falls and markers.

"Rev. J. K. Worthington, North Henderson, assisted M. W. Warren in a meeting at Piney Grove on the Younsville charge recently. Brother Worthington brought to large congregations messages that were deeply spiritual and soul stirring. There were four young people to make a profession of faith, one of which desired to have his name transferred to the Baptist church. The pastor wishes to report one of the most pleasant surprises of his life. At the close of the service the good people of Hill-King Memorial (formerly Prospect) filled the back seat of the pastor's car with a good supply of meats, flour, sugar, and other necessary items. These provisions certainly are appreciated, but the motive that prompted them to be given warmed my heart more than anything else."—Millard W. Warren.

"The Boger City charge is moving along nicely. Last May we held a revival meeting at Boger City church with Rev. Claude H. Moser, our presiding elder, doing the preaching. Our people were delighted with his messages and our souls were blessed. Our church was much edified and a number rededicated their lives to God. Several were converted and six joined the church. In July we had our revival at Asbury. Rev. Luther Harkey did the preaching. There were a number of conversions and reclamations. Eight joined the church. Last Sunday we closed a fine revival at Boger City church in which Rev. M. T. Hinshaw did the preaching. We had a fine meeting. Brother Hinshaw will do any church good. I wish the conference would back up a few such preachers and turn them loose to help the brethren in their revival meeting work. We thank God that Brother Hinshaw came this way. On the closing night of the revival there was an overflow crowd; some came who did not get in because of a crowded house. This marks our fourth year here, and we are working away to have a good report to carry to the annual conference. I am serving a loyal and devoted people."—R. L. Forbis.

THE FELLOWSHIP OF EVANGELISM

I Believe

Our Nation Needs a Revival.
Our Church Needs a Revival.
Our Community Needs a Revival.

.....Needs a Revival.
Write your name

I Am Willing

To more deeply consecrate myself to Christ.
To be used by Christ for a Spiritual Awakening.
To let this Awakening begin in me.

I Now Resolve

To tarry daily in proyer alone and with groups when possible.
To witness for Christ by my daily living.
To speak frequently to others about surrendering to Christ.
To become a member of the Fellowship of Evangelism.

Name .....
Rev., Mr., Mrs. or Miss

Address .....

City .....

Sign and return this sheet to the Fellowship of Evangelism, 626 Doctors' Bldg., Nashville, Tenn., and a certificate in the Fellowship will be mailed you.

Conference..... District..... Charge.....

WILMINGTON METHODISTS HONOR BISHOP

The reception and fellowship meeting of the Wilmington Methodist churches in honor of Bishop and Mrs. Clare Purcell was held at Grace church, Friday evening, September 18.

More than one hundred ministers and laymen from the churches of the city assembled about the festive board for this joyful occasion. Singing the old hymns contributed much to the fellowship of the occasion.

W. A. McGirt, district lay leader, presided. The invocation was by Rev. F. S. Love, pastor Grace church.

Along with the greetings from Methodist ministers of Wilmington went the presentation of chairmen of the boards and members present. These were the following: Epworth-Wesley, Rev. O. L. Hathaway; Fifth Avenue, Rev. John Cline; Trinity, Rev. R. L. Jerome; Grace, Rev. F. S. Love.

Rev. W. A. Cade, presiding elder, Wilmington district, presented Bishop Clare Purcell, who spoke in his usual gracious way.

The purpose of the District League of Stewards was set out as follows:

The purpose of the District League of Stewards shall be to deepen the spiritual life of its members and to promote the work of lay activities within the district, namely, Christian stewardship, men's work, a sound financial system in every local church, adequate support of the ministry, full payment of the benevolences, personal evangelism, lay speaking, training of official boards, genuine Christian fellowship, and the practical application of Christ's teaching to the daily affairs of life.

Grateful thanks were extended to everyone who contributed to the success of this happy event in which the Methodists of Wilmington were allowed to extend a welcome to their new bishop.

REVIVALS ON COLERIDGE CHARGE

Our revival on the Coleridge charge at Mt. Olivet was led by Rev. and Mrs. Sterrett, missionaries just being sent out to India. Dr. Powell secured them for us and very kindly assisted us also in the meeting; and Mr. Ford, his assistant, rendered valuable aid. The meeting was highly profitable, and a group of new members presented themselves at the altar for church membership.

At Maple Springs our last revival on this charge was held by the pastor, who preached righteousness as the wedding garment that we must possess if we enter the kingdom. The truth went home, and many lost souls "turned again home." A very pleasing class came into the church here. In all there have been 20 souls added to the Lord on this charge this year. This news is more pleasing than to say the preacher was "pounded" twenty times over.

O. P. Ader.

RALEIGH DISTRICT MEETING

The pastors, lay leaders and other officials of the Raleigh district who may be induced to come, are called to meet at Edenton Street church, Raleigh, on October 4 at 2:30 p. m. Bishop Purcell will be present and participate in the proceedings. Reports will be received from the charges showing the accomplishments of the year to date, and plans will be carefully considered for the successful closing of our work before the date of our annual conference. Visitors are invited.

J. H. Barnhardt.

W. N. C. MINISTERS' WIVES BANQUET

The annual fall banquet of the Ministers' Wives' Association of the Western North Carolina conference will be held in a private dining room in Efird's Department Store, Charlotte, N. C., Saturday, October 22, at 1 o'clock.

A private elevator will be used to avoid any delay. Please send reservation cards to Mrs. C. C. Weaver, Charlotte, N. C. Price of tickets, 50 cents. The goal for attendance is 200. Mrs. John Hoyle has prepared a very attractive program.

Mrs. W. L. Hutchins, President.
Mrs. Walter J. Miller, Cor. Sec.

Carraway Memorial Church to Be Dedicated Sunday, Sept. 25, by Bishop Purcell





Rev. J. W. Fitzgerald, Pastor

A BRIEF SKETCH OF CARRAWAY MEMORIAL METHODIST CHURCH, GREENSBORO

From the services under the dogwood in 1903 to the dedication of the new and modern structure September 25, 1938, is the progress of Methodism in the White Oak section of Greensboro. The church bears its name in honor of the Reverend Paul J. Carraway, who was the first stationed pastor in 1906. Four times the congregation has been engaged in a building enterprise to meet the needs of the constantly growing congregation. The present membership numbers 577; 34 of these were added this year on profession of faith. In recent years this congregation has made excellent progress. Along with the building and equipping the new church the parsonage has been repainted, refurnished and a new heating plant installed.

For the first time in the history of the church a Methodist bishop will visit this congregation in the person of Bishop Clare Purcell, who will preach at 11 o'clock, September 25, and dedicate the new building.

We are anxious for all of the former pastors and all our friends to be with us on this happy occasion.

CLEAN THE CITIES

Mr. Herbert Asbury, writing of the Manhattan of 1860, said that the police arrested ten per cent of the population during the year and that 80 per cent of those arrested were foreign-born. Not content with this, he further says: "If the majority of the gangsters and other criminals were drawn from this population so were the majority of the men in public affairs and in control of the local government, and if ten per cent of the population were criminals, the figure was out of proportion to the criminal element in the city administration, for there the criminals could not have numbered less than 90 per cent of the total."

If the South is Economic Problem Number One, the cities are economic (and social) problem Number Two. For the congested "foreign" sections, little has yet been done. Pestilence has dwelt among them, starvation has been at their heels, packs of ragged children have ranged the streets more ferocious than the dogs that battled for the garbage in the dumps.

Many tenement rooms would be deserted by a self-respecting cock-roach. And this is the richest land on earth.

If we complain sometimes of what un-Americanized, second-generation citizens who emerge from these slums do to us, we should remember what we have failed to do to and for them. Three factors enter into the making of a man: heredity, environment and religion. We can do nothing for their heredity. Have we provided a proper environment? That we could do. Have we taught them the saving grace of religions? That we are under the most sacred obligation to do.—The Voice.

NOTES FROM CENTRAL CHURCH, SPENCER

One year of rather strenuous but delightful work at Central church, Spencer, has brought many blessings to us. First mentioned is the new handsome brick parsonage in which we live, built during the pastorate of Rev. G. A. Stamper, than whom there is not a better preacher of the old time gospel in the conference, and no man in the conference led his people in a more excellent building program —and the people here are very proud of this particular accomplishment. This house, together with the magnificent church plant are unexcelled in the Salisbury district.

Up to this time we have been trying to build a better spiritual society through the church in the community, leading to our revival which is now under way and which promises to be far-reaching in its effects. Cottage prayer meetings are being held over the city, a central prayer meeting for the entire congregation in the church auditorium Wednesday evening, at which time the pastor brings the message. With all these many meetings and with the deep interest that has been manifested at the Sunday services it now appears that a great victory for Christ and souls is here.

Watson O. Goode.

ANSONVILLE PASTOR ENTERTAINS STEWARDS

On the evening of Friday, August 26, Rev. L. F. Strader of Ansonville Methodist church entertained his stewards and other invited workers at a chicken stew at McSwain's Park near Ansonville. This idyllic spot witnesses every Easter and Thanksgiving picnics and fish fries for the Ansonville Methodist Sunday school and other Sunday schools invited by Ansonville. O. E. Ross, the superintendent, furnishes the fish, and has done so for years.

This unusual occasion of the pastor feeding the body as well as the soul stimulated much interest and appreciation; and be it known that this is near the close of a four years' period of service and not the beginning! His ministry has been of a very deep quality and he is much beloved. Mrs. Strader cooked and served the excellent stew from a big pot under the hillside and Brother Strader served delicious tea he had made himself. About 50 guests were present.

Mrs. John R. Little.

GROWTH OF WESLEY FOUNDATION PROGRAM AT THE WOMAN'S COLLEGE

The commencement of the 1938-1939 college year marked the beginning of the fourteenth year of activity for the Methodist student program at Woman's College. For three years Miss Edna Wilkins was director of the work. Rev. and Mrs. Albea Godbold, with the asssitance of interested church members, directed the program during the year of 1928-1929. In 1929 Miss Idalene Gulledge assumed the direction of the Wesley Foundation. Last year Miss Gulledge was given a leave of absence from her work at the college so that she might do work on her Master's degree at Drew University. Miss Marjorie Pouder of Johnson City, Tenn., was selected to fill the vacancy and carried on the work last year. Because of her outstanding record at Drew University, Miss Gulledge was awarded a scholarship and she is continuing her studies there this year. The pastor, Rev. B. C. Reavis, and Dr. Harvey C. Brown of Nashville, Tenn., are trying to secure a director for the Wesley Foundation at Woman's College now.

The Foundation has grown until its program of activities embraces the lives of about 700 Methodist students. During the past year there were representatives from 68 of the 100 counties in North Carolina, 18 other states, and two from Cuba. The Methodists have the largest denominational group at the Woman's College. Miss Marjorie Leonard of Cumberland, Md., is president of the organization and is also acting as director until one can be secured. Margaret Abernethy of Elkin is first vice president; York Kiker of Wadesboro is second vice president; Helen Albright of Binghamton, N. Y., secretary; Dorothy Brock of Elizabeth City, treasurer. Chairman of the various departments of the Wesley Foundation Council are: Hazel Cobler of Winston-Salem, study and training; Mary Margaret Johnson of Charlotte, music; Ruth Palmer of Arlington, N. J., service; Olive Briggs of Burnsville, recreation; Dorothea Matthews of Halifax, extension; Doris Hutchinson of Charlotte, publicity; Inez Melvin of Fayetteville, worship; and Mary Ellen Hege of Lexington, reporter. Alma Ormond of Dover is president of Wesley Players.

The students responded in a fine way to the Foundation program. On last Sunday, the first Sunday of the college year, there were 103 new members present, 21 visitors, and 52 old members, making a total of 176 students. Miss Margaret Flintom is faculty representative on the council.

College Place church and the pastor, Rev. B. C. Reavis, have tried to care for the Methodist students at the Woman's College and have given them the best in the church. The students meet in the church auditorium for worship while the adults meet in a smaller room in the rear of the church. The students are given the largest and the most desirable space for their classes while nine of the local classes meet in the church auditorium. Continued growth of the largest Methodist student group in the state brings to the attention an imperative need that must be met if development is to go on.

The students at Woman's College appreciate everything that has been done by the Western North Carolina and the North Carolina conferences, and hope that the conferences will not only continue to support the program but will provide adequate quarters to meet the needs of the hundreds of Methodist students at Woman's College.

Mary Ellen Hege,
Reporter of Wesley Foundation, W. C. U. N. C.



Carraway Memorial Methodist Parsonage, Greensboro

LARGE AND VARIED ENROLLMENT AT BREVARD

Twenty denominations, eighty counties, and nine states were represented in the registration as Brevard College begins its fifth year of operation with 403 students enrolled. The freshman class takes up 230 of these while 165 have returned for their second year's work.

The nine states represented are North Carolina, Tennessee, Virginia, South Carolina, Florida, Colorado, Louisiana, Georgia, and Ohio.

In the division in counties in this state it has been found that a large part of the student body comes from the Piedmont section rather than from the mountainous section in which the school is located. Statistics are now being prepared and will appear in a later issue of the Advocate which will show this representation by counties more exactly.

That Methodism is serving a larger field than its own denomination may be attested by the fact that 20 denominations are represented in the student body at Brevard. Of the 403 students registered, 228 indicated the Methodist church as their preference, 78 were Baptists, and 41 Presbyterians. Other denominations represented are: Episcopalian 6, Lutheran 5, Reformed 4, Quaker 4, A. R. P. 3, Union 2, Brethren 2, Christian 2, Congregational 2, Moravian 2, Christian Science 1, Wesleyan Methodist 1, Primitive Baptist 1, Church of Christ 1. Methodist Protestant 1, Chuch of God 1, and Pilgrim Holiness 1.

RECORD ENROLLMENT AT WOMAN'S COLLEGE

Registration of more than 2,000 students, a record breaking enrollment, starts Thursday at Woman's College of the University of North Carolina with the registration of the class of 1942. This year's freshmen, numbering more than 600, will be the graduating class of Woman's College fiftieth anniversary, already being planned four years hence.

Dr. W. C. Jackson officially welcomed the freshmen on Tuesday morning, and campus organizations, with the leaders organized for orientation work ,are busy acclimating the new girls to the big campus, the courses of study, the dining halls, postoffice box combinations, intelligence tests, the book sotre, gym suits, soda shops, and all the other matters that make up the daily life of a Woman's College student.

Registration of one-year commercial students will also be held Thursday, and by Friday the remainder of the student body, some 1400 strong, will arrive to see how the new girls are taking it. Registration of the former students will be completed Friday, and classes will begin with the ringing of the first electric bell at 8:10 Saturday morning.

All 13 residence halls are filled to capacity. The college has for this year a building program of two more residence halls, a new science building, and the renovation of McIver, main class room building.

BIG SPRING CHURCH

Big Spring church has just completed three eventful weeks. During the week preceding revival services, instead of the usual cottage prayer meetings classes were held in the church. Periods of worship, instruction and recreation were held. Professor John Bennett of Brevard College taught a shorter course in "The Content and Mission of the Christian Religion," and did an exceptionally good piece of work. These classes proved to be good preparation for the revival services which were to follow. Rev. O. L. Brown of Homestead-Pleasant Garden brought sound gospel messages, the kind which are always helpful to individuals and to the spiritual tone of the church. Rev. E. K. McLarty, Jr., is the pastor of this progressive church in a growing suburb of Charlotte.

ELIZABETH CITY DISTRICT

Our annual fall check-up meetings are as follows:

Pilmoor and Edenton-Hertford groups at First church, Elizabeth City, 10 a. m. Tuesday, October 18.

Washington group at First church, Washington, 10 a. m. Friday, October 21.

Please bring as many of your active laymen as you can.

B. B. Slaughter, P. E.

Political Stalemate in Palestine

By ALLEN P. BRANTLEY

Why all this killing, bombing, night attacks, and guerrilla warfare in the Holy Land, a land that is holy for Christians, Jews and Moslems? This is the place, of all places, where peace, justice, understanding and good will should prevail; yet just the opposite is going on there day and night.

A little country about the size of New Hampshire, 150 miles in length and 50 miles in width, with 400,000 Jews 700,000 Arabs, is in the throes of one of the most bitter conflicts of the century. While it has been known to many as "The Promised Land," it has been for the past 2000 years a "Land of Sorrow," a "Land of the Cross," a "Land of Suffering," and "The Land of Tears." This country has been overrun many times, and Jerusalem, the city of tears and joy, has experienced four major destructions. In the second century she was destroyed by the Persians; in the seventh century, by the Arabs; in the thirteenth century, by the Crusaders; and five hundred years ago, by the Turks.

In 1917 Palestine fell into the hands of the British. That period marks the beginning of the present unrest. In 1915 the McMahon-Hussein Pact was formed. It was an agreement between the British and the Arabs that should the Arabs start an insurrection against the Turks, the English would go in and protect the holy places, and the same time drive out the Turks. Then in a few years England would grant independence to the Arabs. All this was worked out, and General Allenby rode into Jerusalem in 1917 as conqueror. Today, 20 years later, the Arabs are no nearer independence than they were in 1917. They are demanding that England keep faith with them and give them independence.

At the same time that England promised the Arabs freedom she promised the Jews to make Palestine a national home for the Jews, provided the wealthy Jews of England would help finance the campaign of 1917, which they did, and they are demanding that this promise be kept. (The Balfour Declaration).

But just prior to England's promises to the Arabs, and to the Jews, the Sykes-Picot agreement was formed between England and France, in which agreement a complete division of the Arabic lands between France and England was made. This agreement gave Lebanon and Syria to France ,and Palestine and Egypt to England. All this was done before Turkey was driven out of Palestine. The big nations meet and divide up their spoils even before they gobble them up. Germany is having a hard time doing the same thing because she is less tactful.

Thus we find England face to face with two distinct promises, neither of which can she afford to fulfill. If she gives the Arabs their independence the Jews will be massacred and driven into the sea. If she continues the experiment of making Palestine a national home for the Jews, the Arabs will be driven into the desert. As we see it, England faces an insurmountable task of making peace with the Arabs and the Jews. Of course unforseen factors have entered into this situation. When the Balfour Declaration was made, England never dreamed that Poland, Germany, Austria, and now Italy would be driving the Jews from their borders by the thousands. For the past six years there has been an annual average of thirty to thirty-five thousand Jews entering Palestine.

If there was ever needed a national home for the Jews it is now, but the Arabs say why must they furnish it. On first thought we say it would be a good thing for the Jews. It was the Promised Land, so let them go there and possess it. We don't say that because we love the Jews. We say it because we think it will keep them out of our own country. Why don't we open our borders and let them come in and make this a sort of national home? Immediately we say No, because the shoe is on the other foot. Now we get some idea of the Arabs' position in this matter.

These new waves of immigration have brought numerous problems to the Arabs. Their best land has been taken by the Jews. The Jews bought it, yes, but they bought it from absentee landlords living in Damascus, Beirut, and Cairo. Ninety per cent of all money paid for the rich coastal plains and parts of the plains of Esdraelon has gone to these rich Arabs outside of Palestine, who inherited most of it from their fathers, to whom it was granted by Turkey in return for aid in her military campaigns. For years the peasants have been living on these lands, as their fathers did. Most of them had come to think of it as their own land. They paid high rents, but they thought of that in terms of taxes. Now they are compelled to leave the land on which they have lived. Literally thousands of sharecroppers lost their homes and means of livelihood overnight. The Jews have paid the price, but it has not benefited Palestine. It was the Arabs who sold the land to them, yes, but the Arabs in Palestine can do nothing about it, because they have no voice in making the laws governing the social welfare. If they had a voice in these matters, they would stop them immediately. When a country is under a mandate rule, the people have little or no voice in the country's government.

This can never become a national home for the Jews. The space is entirely too limited. The country would be taxed to the limit, with two or three millions of people, and there are fifteen million Jews in all the countries. Even a half or a third could not live there. It is not an argument that it would settle the Jewish question. Instead of becoming a racial and religious home for the Jews, it will only be another industrial center which is headed for an economic debacle unless something is done in th next few years. The already established industries then must be subsidized each year by outside capital coming from rich Jews in England and America. When this life line is cut those industries are sunk.

England faces a serious situation. Howecer, she is not so much interested in either Jew or Arab as she is in herself. She came into Palestine under the guise of protecting the holy places, but the holiest places which England is going to protect are: The Suez Canal, the underground pipe line that brings a great supply of petroleum from her oil wells in Iraq, the overland routes to India and the Far East, Palestine as a potential stopping point on the international air route to India and the Far East, Palestine as a most coveted potential naval base.

Is England trying to stop the conflict? Some believe that it is a good excuse for her to stay there, and the more trouble there is, the greater will be England's armed force sent to Palestine. That means a building up of great Eastern fortifications to protect her commercial interests. As for as England's leaving Palestine, that will not take place. When Egypt determines to take over the Suez Canal, England will build another parallel to it only a few miles east of the present canal. Plans and lines are already considered to link the Mediterranean with the upper end of the Red Sea at Akaba. England is making a desperate effort to keep on good terms with both Jews and Arabs. It is to her advantage to do so, and for that reason England can hardly afford to resort to rash acts for the present. She must keep friendly with both Jew and Arab. As we see it now, England is a fixture in Palestine for many years to come. This within itself will aggravate the situation, and it will still be a land of conflict, murder, bombing, strife, and hate. It will still be a land of corpse and blood for some time to come, for the problem is too great where inborn hatreds run so deeply, and the solution is far too intricate for outsiders to solve. It is, and still will be, the land of the cross, the land of sorrow, the land of suffering, and the land of tears.

The words of the Psalmist may portray the deep yearnings of both conflicting parties, for the land is holy both to the Jew and to the Arab:

By the rivers of Babylon,
There we sat down, yea we wept,
When we remembered Zion. . . .
How shall we sing Jehovah's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not,
If I prefer not Jerusalem
Above my chief joy.

BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED

William Ambrose Shedd, hero of Urumia, the field of Nestorian Christianity in the northwest corner of Persia, where the swirls of hate surged around him daily amid nations at war, had a creed that explains the power of his manhood in the crisis: "With me, at least, it is Christ who holds me to the faith, and not the theory of the faith that makes Christ creditable." No wonder that Christ did such mighty works through one life. He had the effective faith—the faith that makes Christ real.

If we could only get professing Christians away from their speculations about Christ to Christ himself we would witness a religious revolution. With many, Christ Jesus is but an idea, a sort of intellectual problem. They have not seen him objectively and so their lives are not vitally affected by him. Professing to believe in him they live as though he were remote, unreal and of little concern to them. If they worship him at all it is with mental, moral and active reservations. In such lives there is no power or fruitfulness. Their end is to wither; like dead branches, the Lord said, they will "cast into the fire." Avoiding the realities of Christ will not save men from the penalty of their unbelief. Effective living only follows upon effective believing. Christ is a living and authoritative being.—Watchman-Examiner.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

TWO GENERATIONS OF METHODISTS

By Christian F. Reisner

Lowell Thomas, one of the few radio speakers, if not the only one, who has not missed a program in eight years, spoke for me recently at the annual church dinner, when we raised the money to meet all conference claims which has been done through forty years. In personal conversation, he told me how he was raised in an old-fashioned, consistent Methodist home in Cripple Creek, Colo., a mining district; his father, a physician, is now a member at First church, Asbury Park. He early joined the Methodist church, and received his A.B. and A.M. at Denver University, a Methodist institution.

He lives near Pawling, N. Y., and on moving there found a large, neglected community church. He immediately joined it ,and organized a plan to move the building to a sightly location on Quaker Hill. He attends regularly each Sunday, no matter how late are his Saturday night engagements.

He made a noted record serving with "Lawrence of Arabia," during the war, and later delivered lectures with motion pictures he took in the field, to over a million people in Albert Hall, London. His widely read book, "With Lawrence in Arabia," came out of that experience. He has written thirty volumes of size and rare interest. He has visited most of the world and taken pictures in unknown and dangerous regions.

He is president of the New York Advertising Club, and regularly presides at the renowned weekly luncheons. He speaks to countless millions, in all the world, who listen over the radio, and always attractively and with absolutely clean material. He drives himself at high speed every moment, and twice a week he spends all night working to supply descriptions for the Fox Weekly Movitone. He is offered as much as $1,000 fee to speak, and yet he comes to me to "help" the church at infrequent intervals.

He broadcasted daily during the coronation of the English king from all over Europe. Premier Blum appeared with him in Paris, and was intrigued by an American who spent $45 to call up on long distance phone just to tell him that the broadcast was very clear.—N. Y. Christian Advocate.

I SHALL NOT PASS AGAIN THIS WAY

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

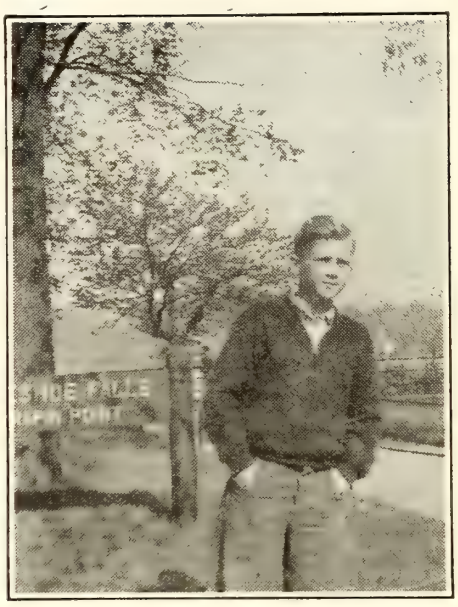
I want to give good measure running o'er
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith:
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Author Unknown.

STAR SALESMAN OF THE ADVOCATE

Wiley Rayle, son of Rev. and Mrs. Paul R. Rayle of Draper, N. C., has for three years been selling North Carolina Christian Advocates in his father's pastoral charges. He is now each week selling 33 copies in Draper. He is our star salesman and has been longest in the service.



Wiley Rayle

Wiley is also news reporter for the local paper in Draper. He has a fondness for this sort of work and will likely become a member of the Fourth Estate, and who knows but what one day he will be a member of the staff of some metropolitan journal?

We take pleasure in giving our readers a look into the face of Wiley Rayle.

LOUISBURG COLLEGE OPENS WELL

Monday, September 4, freshmen arrived. The members of the Student Council assisted in getting these new-comers to their rooms, and it looked like there would be no room for upper classmen. On September 7 the second year students arrived; registration was just a few short of 400 students—390 being registered. The total registration will run over 400.

Of these students 231 are Methodists! 91 Baptists; two Catholic; 11 Episcopalians; 15 Presbyterians; seven belong to the Christian church, one to the Lutheran, and 32 have no church connections.

At this date one year ago 338 students had been registered; this year we have 390, an advance of 52 students over the number registered one year ago.

The president of the college and the registrar report the outlook to be the best that Louisburg College has had in the century and a half of her history.

The first chapel was held at 9:30 o'clock on Thursday. At this convocation exercise Dr. Paul Elam spoke for the mayor and also for the Kiwanis Club. Rev. Dr. Kent, the rector of the Episcopal church, spoke in behalf of his congregation and welcomed the students to all the church services. The pastor of the Baptist church, Rev. Dr. Simmons, welcomed the students to his church and announced that his church would give an entertainment the next afternoon to the Baptist students of the college. Rev. J. G. Phillips, pastor of the Methodist church, welcomed the students in behalf of his congregation and himself. The students and the faculty of the college filled the church where the convocation was held.

On Tuesday evening at 8 o'clock the faculty of Louisburg College received the freshmen in the faculty parlor. The line was so long that certain faculty members suggested that Wake Forest, Meredith and State College had all sent their freshmen to Louisburg to be among the new students.

On Saturday evening the picnic super was served to faculty and students of the college by Miss Lydia Deyton, the college dietitian. This was a most delightful occasion. After supper the students gathered in front of the Administration building and an impromptu program was rendered. Misses Edith Collins and Maxine Bailey sang classic songs and Miss Edith Dixon and Frances Brown gave piano selections to the delight of all who were present. Robert Luis, Mary Bethea, Lloyd Bell did acrobatic stunts, such as had not been seen before by the larger number of freshmen present. Messrs. Linwood Keith and Roland Rainwater impersonated the president of the college and other members of the faculty. Coach Cameron undertook to deliver a classic address, but before he reached his climax his voice gave way.

AMERICA!

Cato refused to despair of the republic.

The most exhaustive and inspiring text in the world today is the might and majesty of America and the American people. There is nothing like it and there has never been anything like it. If that be boasting make the most of it.

The pageantry and power of ancient Rome pale into insignificance before the extent of territory, the boundless resources and the population of the United States. Here there is food from limitless fields, wool and cotton to clothe the people, mountains from which to dig the ore which feeds the fires of industry, lands fair and warm for recreation and pleasure.

It is the country our fathers loved, the country for which they suffered almost incredible hardships and, on occasion, gladly died. And it is a country of character. It is the custom in certain circles to sneer at those who founded it, who entered its provincial forests and blazed a path across the mountains to Kentucky and across the plains to California and Oregon. Yet these men and women not only carved out a continental country but a character for the American people. Theirs was the first melting pot. They placed over the fires of their hardships a stern and consistent sense of honor, reverence for the function of motherhood, devotion to the integrity of the home. They were frequently guilty of violence but the horrors of perverted debauchery never tempted them. The simple virtues of the Germanic tribes and Anglo-Saxon firesides were theirs and by heritage, are ours.

All of these things, traditions, customs, ideals, even prejudice, are inextricably interwoven with the system of Democracy—of Parliamentary Republicanism. Rip them from the pattern of our living and Democracy will lie in rags and tatters at our feet.—The Voice.

UNITING CONFERENCE GOES TO KANSAS CITY

Kansas City was selected as the place for the Uniting Conference by a vote of the committee in Cincinnati last Saturday. All cities except Baltimore and Kansas City had been eliminated and so it developed into a battle royal between the two cities. When the vote was taken it was Kansas City 9, Baltimore 6. Five from M. E. Church and four from M. E. Church, South, voted for Kansas City, while five Methodist Protestants and one M. E. South voted for Baltimore. J. E. Pritchard.

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Regarding Rural Charges of the North Carolina Conference

By M. C. ELLERBE

The North Carolina conference is classed as one of the rural conferences in Southern Methodism. We continue to hear much said about the rural life and the changes that are taking place in rural areas. Our church editors have offered certain suggestions concerning the ministry—such as that of some of our city preachers going to rural churches and assisting in revivals. Personally, I would welcome such service and that type of service would be a blessing to our people. The rural churches are worthy of our thought and due consideration. No thinking man among us can dismiss the fact that our rural charges are due the best that we can give, and these rural charges should have the most capable leadership that can be afforded. Some of us have the idea that certain men, certain preachers among us, are "country preachers" and others are "town preachers." It is true that some of us act that way and "the country is so deep under the skin" that we will ever be classed as "country preachers," but we make it worse than it is by continuing the classification of preachers in our conference. It is a bit strange that we are not doing more toward strengthening the material support of our rural ministers. We want certain men to stay on rural charges and to "build up" certain places, but we do not give them much encouragement while they are building up those places. Just as soon as one place is a bit better, then those fellows are moved to another place to build it up, and thus his ministry is given.

I am about ready to make "a motion," or offer a memorial for our next General Conference, to the effect that all our presiding elders come from rural charges for four years. (Since one of our station preachers voted for me to go to our last General Conference I shall expect his vote in my support for the eldership, if my motion carries). Some of our rural charges are at that point where it is necessary to have a large group of churches so arranged as to give our preacher's family a fair income and, at the same time, that arrangement of churches is too large for the preacher to give that charge the attention it should have. We need to do something about this situation. There are places in North Carolina on which we need to "specialize" and to readjust matters in order to improve our rural conditions.

The problem of the young life is before us. The cry is for ministers who will take an interest in youth. Others are saying that some of our ministers take too much interest in youth and that the older folks are neglected. We are aware of the fact that the youth must be directed and preserved if we are to maintain the rural churches and charges. The question is: What is the North Carolina conference doing for those, some who are not prominent among our conference leaders, who are laboring and ever working to preserve our rural charges, and whose efforts are as worthy as others who are more prominent but never touch rural charges?

We want able bodied men to lead and to direct the rural charges. That is all well taken, and that is necessary, but those men need to feel that their work is worth while, and these "run down charges" need the same consideration and financial consideration that other places receive. I repeat the idea—in order to preserve the rural charges in North Carolina that it is necessary that we give special consideration and "specialize" or possibly experiment on certain places in North Carolina. Many of our charges will respond if we give them enough interest and support. Let us give the rural charges more consideration.

CHILDREN OF THE CLERGY

In the fall of 1937 a group of ministers' daughters and sons met together with not too serious a purpose in mind. Continuing these meetings from time to time with invited guests of prominence joining with them, led to an idea that a society of children of the clergy could be orgaized along lines of real usefulness. The idea grew with the result that plans are being laid to make the group a national one. The achievements of children of the clergy seem to be of general interest and become even more interesting when written about and discussed by such daughters and sons as Bruce Barton, Dr. Ellsworth Huntington, Dame Sybil Theendike, Dorothy Thompson, Katharine Haviland-Taylor, Pearl Buck. The program includes the following:

1. Recognition of the outstanding achivements of daughters and sons of the clergy.

2. The accumulation of a fund for educational and philanthropic purposes.

3. A desire to promote the spirit of interdenominational fellowship leading to church unity.

4. To foster a closer understanding among nationals of other countries residing in the U. S. In particular, the society feels that its greatest good can be accomplished by co-operating with organizations already doing work in this field, namely, the Institute for International Erucation and Refugee committees.

Mrs. Rebecca Trauger Hulbert, a minister's daughter, has taken over the society's directorship. The society with its headquarters at the Hotel Barclay, 111 East 48th St., New York, hopes to justify the words of Bruce Barton "That all the money the church ever made would have been well invested had it done nothing more than enable preachers to have children."

An early publication, The Voice of D's and S's of the Clergy, is under consideration. It is urged that any matter pertaining to the interests and advancement of the society be forwarded the director, who will gratefully acknowledge same.

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CHURCH SCHOOL ENROLLMENT: I WANT TO SEE AN INCREASE

By Bishop Clare Purcell

It would seem most natural that any person connected with the church school would desire increases in enrollment and attendance. When we realize how closely related are church school attendance and evangelism, this desire is greatly intensified. Out of our church schools come the majority of our new members. It answers to reason, therefore, that the more we have under the influence of the church school the more we will reach for Christ and the church. Steady increases in this episcopal district this year have been most heartening to me.

From the above statement it is seen that my first reason for desiring increased attendance in church schools is that it brings larger numbers under the influence of the teaching ministry of the church, and thus gives us an enlarged opportunity for evangelistic appeals.

Secondly, this increased attendance brings larger numbers of church members to the finer experiences in Christian growth. Methodism has multiplied thousands of members who are inactive. They once "had an experience," but they are still babes in Christ. Their attitudes need the cultural ministry of devoted teachers of God's Word.

Another good reason why we would continue to increase our church school attendance is that we can the more easily produce an informed membership. One of the great discouragements of Christian workers today is the lack of information on the part of members of the church with whom they work. Most of our people get their information about their own church from the daily newspaper. Secular editors thus become theologians and pastors to multitudes. Despite the very high standards of some of our secular editors, it must be said that few of them know much about the spiritual interpretation of the Bible or the history of the Christian church. And so many of our people remain uninformed about the real meaning of the Bible and the real history of our church. Bring them under the influence of the church school, give them well equipped teachers, and then we will see a generation of informed and intelligent Methodists.

As we come to this new day in Methodism, should we not adopt as one of our aims for united Methodism the enrollment of every Methodist in the church school, and the enrollment of every unchurched person for whom Methodism is responsible in some church school. This writer thinks that the campaign for increased church school attendance is one of the most far-reaching and significant movements in our day.

CHURCH SCHOOL ENROLLMENT IN OUR CONFERENCE

Last year for the first time in a number of years an increase in church school enrollment was reported in the North Carolina conference. This increase, however, was but a beginning toward the bringing into our church schools of all who should be in them. We are glad to publish on our page this week Bishop Purcell's clear statement on this important matter.

We are hoping that reports to the annual conference this year will show further increase in our enrollment, and we believe that a careful check in each church school will be sure to show this increase. At the Wilmington district conference last week approximately two-thirds of the pastors reported that there would be increases on their charges and only three pastors out of the entire district indicated that there would be a decrease. If this proportion should hold in the other districts, and have reason to believe that it will, we feel that the conference as a whole will show a marked increase this year.

We urge every pastor and every general superintendent to check their records carefully when the time comes for making the annual report in order that all reports shall be accurate. We have sent to each general superintendent a blank for use in reporting the church school record, and we believe that careful use of this report will tend toward accuracy.

CHILDHOOD AND YOUTH WEEK OCTOBER 16-23

Last week we brought to your attention suggestions as to how we might observe Childhood and Youth Week during the week of October 16-23, centering around the theme: "A Growing Understanding of God." Included in these suggestions was a play, "The Choice" by Lelia Bagley. This play requires very simple arrangements in that the entire play is presented in one room and necessitates the use of a few comfortable chairs and a table. A few touches such as flowers, magazines, etc., may be added to make it more home-like.

It seems that any type church could use "The Choice" to a great advantage. There are only five characters whose parts are those of a mother, father, 18-year-old boy, 16-year-old girl, and 12-year-old boy.

"In a wholesome family discussion, the three children, Joe, Alice, and Bob come to a new understanding of God and of his need for each of them in his plans for other people. This new understanding of God is a part of the normal growth of their individual Christian experience and is nautral in the fellowship which they have in a Christian family."

"The Choice" can be presented in approximately 15 minutes. It is written in one scene and thus requires no change of scenery. Look in the September 1938 issue of the Church School Magazine for "The Choice."

Other Plays for Childhood and Youth Week Observance

"The Boy Who Discovered Easter": A play in three scenes by Elizabeth McFadden. Samuel French, publisher, 25 W. 45th St., New York (1936); 35c.

(Two people, a doctor and a boy, together emerge out of their skepticism and find the explanation if life in God).

"The Father": A one-act play by Dorothy Clarke Wilson. Walter Baker, 178 Fremont St., Boston, Mass. (1936); 35 cents.

"The Father" appeared in the September 1936 issue of the Church School Magazine. It pictures, in fancy, the home life of Joseph, carpenter of Nazareth, Mary his wife and their children.

INSTALLATION SERVICE FOR CHURCH SCHOOL OFFICERS

We are repeating the suggestion made on our page last week that an impressive installation service can be one of the best means for insuring a successful beginning to the new church school year. It tends to impress upon the officers and teachers themselves the full significance of their task as well as tending to bring to the attention of the entire congregation their responsibility for supporting these officers and teachers in their work.

We shall be glad to furinsh a copy of this installation service to any pastor desiring one. Those who wish to purchase a number of copies may secure them from the Publishing House at Richmond for 25 cents per dozen, or $2 per hundred. This service is designed for participation by the congregation as well as by the officers and teachers. It might be a good idea to have a copy for each officer and teacher and then to have that portion of the service which is designed for congregational participation mimeographed in the church bulletin. Specific permission is given for mimeographing any portions of the service the pastor may desire.

STEREOPTICON SLIDES

Several sets of slides are available for use in our churches and church schools. One of the most interetsing sets is about "Our Church Schools at Work Around the World Through the Home and Foreign Missionary Enterprise." This is a set of 25 slides, all colored, giving views of the work of Christian education in the mission fields at home. The approximate time of showing is 20 to 30 minutes.

There is another set of slides available on the "Missionary Education of Children." These slides interpret the plan for missionary education of children as an integral part of the program of the church for children The part of the woman's missionary society in making this plan effective is included. It takes approximately 30 minutes to show these slides.

This conference office has a steropticon which is available for showing these slides. There is no cost for this service. If you are interested in having any of these stereopticon slides or motion pictures of the Home and Foreign Missionary Enterprise shown, write to the extension secretary for further information.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

VACATION SCHOOL REPORTS

Moore's Grove

Another report from Rev. R. M. Varner! This school had an enrollment of 43 children, with four workers.

Spindale

Rev. F. J. Stough reports a good school at Spindale. There were 67 children enrolled. All of the six teachers were regular workers in the church school.

Ogburn Memorial

One of the largest schools reported to date was held at Ogburn Memorial. There were 185 children enrolled, and nine workers. This was another two weeks' school.

Trinity, Kannapolis

Mr. R. M. Cochran, general superintendent of the church school, sends the report for the vacation school at Trinity. This was a two weeks' school, with 12 workers. There were 105 children enrolled. Mr. Cochran says, "We consider this one of the best and most fruitful vacation schools that we have held in our church. . . . We look forward to another session of the vacation school next year, hoping that we may improve from year to year, as we try to help the boys and girls in a more joyous living of their lives."

Shepherd's Charge

Mr. Sherrill Biggers reports this school, with an enrollment of 29 children, and seven workers.

West Asheville

Miss Sarah Kille sends a most enthusiastic report. There were 95 children enrolled, with 23 workers. Miss Kille lists the following aims for next year, which we think are well worth passing on:

To reach a larger number of children by contacting the homes directly and earlier.

To use a larger number of regular church school workers.

To plan for a training period for vacation school workers, and more teachers' meetings.

To get prospective workers to observe departmental work throughout the coming year, and thus be more familiar with the children in the departments, and the type of work being done on Sunday.

Smyre

Rev. James E. Rink reports a good school at Smyre, with an enrollment of 97 children. This was a two weeks' school, with 11 workers. Mr. Rink mentions the excellent co-operation of the people of the church and community.

Oak Summit

This is the third school reported from this charge, Rev. B. M. Crosby, pastor, and Rev. Herman Nicholson, director. There were 126 children enrolled and 13 workers.

Lowell

Miss Jeanette Kendrick reports this school, with 68 children enrolled. There were seven workers, and this was a two weeks' school.

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By Bishop Clare Purcell

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school attendance and evangelism, this desire is greatly intensified. Out of our church schools come the majority of our new members. It answers to reason, therefore, that the more we have under the influence of the church school, the more will we reach for Christ and the church. Steady increases in this episcopal district this year have been most heartening to me.

Reaching the People

From the above statement it is seen that my first reason for desiring increased attendance in church schools is that it brings larger numbers under the influence of the teaching ministry of the church, and thus gives us an enlarged opportunity for evangelistic appeals.

Christian Growth

Secondly, this increased attendance brings a larger number of church members to the finer experiences in Christian growth. Methodism has multiplied thousands of members who are inactive. They once "had an experience," but they are still babes in Christ. Their attitudes need the cultural ministry of devoted teachers of God's Word.

An Informed Membership

Another good reason why we should continue to increase our church school attendance is that we can the more easily produce an informed membership. One of the great discouragements of Christian workers today is the lack of information on the part of members of the church with whom they work. Most of our people get their information about their own church from the daily newspaper. Secular editors thus become theologians and pastors to multitudes. Despite the very high standards of some of our secular editors, it must be said that few of them know much about the spiritual interpretation of the Bible or the real history of the Christian church. And so many of our people remain uninformed about the real meaning of the Bible and the real history of our church. Bring them under the influence of the church school, give them well equipped teachers, and then we well see a generation of informed and intelligent Methodists.

A Significant Movement

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VACATION SCHOOL REPORTS

Wesley Heights

Mrs. Earl C. Black sends the report for the school at Wesley Heights. She reports a total enrollment of 60 children, with 14 workers. This was another two weeks' school.

Bald Creek

Rev. C. M. Smith reports a good school at Bald Creek. There was a total enrollment of 37 children, with three workers.

Miller's Creek

Rev. G. W. Bumgarner reports this, the first school for Miller's Creek. He says that it was most worth while and aroused much interest. There were 18 children enrolled and three workers.

Cashiers

Mr. Lexie Freeman reports the school at Cashiers. He says that there were 36 echildren enrolled, with three workers.

Dallas

Rev. Ivon L. Roberts reports that 45 children attended the school at Dallas. It was a two weeks' school and had eight adult workers. Both teachers and children had a profitable time.

High Shoals

Another report from Mr. Roberts! This is from High Shoals, and was another two weeks' school. There were 49 chidlren enrolled, and six workers. This was another "first school."

Beulah

From Rev. G. W. Bumgarner comes another report. He says that there were 32 children enrolled, and four workers. Mr. Bumgarner was delighted with the co-operation of the adult workers.

West Market

Mrs. O. D. Nelson gives an enthusiastic report of this, the first school at West Market in about ten years. It was most successful. There were 99 children enrolled, and 17 workers. A great part of the success of the school was due to the excellent co-operation of workers, and numerous "planning meetings."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

THE OLD, OLD STORY

One day last week I had occasion to look through several copies of the Advocate in an endeavor to find some desired information. Naturally, in looking through the Advocates I turned to the Children's Home page to see what was presented there. I was impressed with the similarity of the stuff. It was the old, old story of presentments about the doings of the children and the need for funds from our friends. I suppose this line of material will continue to be presented. It is about all we know.

THE FAMILY GROWS

It is not always easy for us to know exactly how many children we have here. The lack of certainty is more manifest during the summer months when the outgo and the income is continually in progress. Last week we went over our records in an endeavor to know just how many boys and girls we have so as to make an accurate report to the approaching meeting of our board of trustees. After all deductions and additions were made it was found that we have in our family 414 young Americans, 220 boys and 194 girls. We have more boys than girls simply because there is more accommodations here for boys than for girls. Thirty boys and girls have been discharged since the first of the year and 42 have come as new members of our family. We are now overcrowded.

DOING OUR BEST

We think we are doing our best at trying to provide a good home for the boys and girls who have a right to look to the Children's Home for a chance at making good in life. Earnest requests come from various sections of our conference for the admittance of what is always described as "a most urgent and meritorious case." As we carefully go into the investigation of these cases we find ourselves trying to take care of every one who can possibly be brought in here. Consequently we have overstepped our usual bounds of household propriety. Our house mothers have been taken into consideration and they, with the rest of us, have agreed to help out in the emergency. Some of our young-youngsters ought not to have to live in such crowded situations. In the run of time we will doubtless be able to thin out our population just a little. Every time a new child comes to us it means that he must be completely fitted in clothes, given health safeguards, looked after at school and so adjusted as to enable him to go along with the family. This costs money. We believe our friends will stand by us in our effort to make the Children's Home serve every possible deserving Methodist youngster deprived of a home.

HEALTH AND HAPPINESS

It is remarkable how much happiness is dependent upon health. A fellow just can't be happy so long as he is hurting. We usually have quite a lot of hurting people this time of the year. So many new youngsters have come in with physical handicaps. Also we have many unfavorable health situations following a general vacation exodus such as usually comes during the summer. We meet these challenges as best we can. At present we have about come through a series of alarming instances of sickness. Roberta Tickle, a senior, is ready to get out of bed after a serious case of pneumonia. Miss Ruth Hunter, house mother at the Anna Hanes cottage, is back on the job after a confinement of three weeks in bed



Once I was lost but now I am found

with cold and sinus trouble. William Edwards is up and about following a month's sickness with a broken jawbone. Jimmy Reynolds, bless his heart, the boy who gets hurt so often, is up and about following severe hurts from falling from a tree. A whole parcel of little youngsters are back in school following colds and minor ailments. We are about to get well. Halleluiah!

HONOR SOCIETY

We are mighty glad to have some new members in our honor society. In order to become a member of this fine organization it is required that a congregation must pay its ten per cent apportionment in full. Those having forwarded this contribution to us since last report are herewith listed. Kindly note the congregation, the pastor in charge and join us in grateful thanks to them:

Asbury Memorial, Asheville, Rev. W. H. Groce.

Trinity, Kannapolis, Rev. E. M. Jones.

Center and Concord, Davis circuit, Rev. M. G. Ervin.

Warrensville, Warrensville Ct., Rev. J. G. Wooten.

Huntsville, Farmington Ct., Rev. H. C. Freeman.

Ebenezer, McAdenville, Rev. H. E. Jones.

Tweed's Chapel, Fairview Ct., Rev. J. Max Brandon, Jr.

YIELD NOT TO TEMPTATION

We are now receiving requests from some of our pastors for the transfer of fifth Sunday offerings to the credit of the ten per cent apportionment. This is too bad. Certain laymen, after sending in fifth Sunday offerings during the year, come towards the close of the conference year with some alarm as to whether the ten per cent apportionment will be paid. This alarm causes them to suggest to the pastor or the pastor to suggest to them that some fifth Sunday offerings be called upon to make out the deficit. This is too often done. The pastor then may go up to conference with a "clean sheet," but the Children's Home has been short changed. Peter has been robbed to pay Paul. Brother, yield not to temptation.

THEY'RE OFF

The last one of our college boys and girls has been fitted up and is now engaged in scholastic challenges. They, with the girls who have entered hospitals for training as nurses, have called upon us for quite a lot of resources of one sort and another. Going to college or going in training is no simple matter, financially or otherwise. Eighteen of our boys and girls are now enrolled in eleven colleges and universities. Two young ladies began their nursing training this fall. Others of our family have entered such work as their fitness directed. What a time we have had going along with them in an endeavor to help them in every possible way!

FRED KEEPS SMILING

The picture this week is that of little Fred Walton, a member of our baby cottage family. Fred is stepping out among some autumn leaves that have fallen to the ground underneath a maple tree near his home. This little lad is finely disposed. He never seems to get greatly disturbed about any matter, his health is good and he carries a smile on his face all the time. Other little boys and girls may cry but Fred smiles through the situations, whatever they may be. Fred is sponsored by a junior boys' class of Central, Shelby.

NEW CLOTHES

Our girls went to church yesterday in their new fall clothes. For months Mrs. Woosley has been making purchases through contacts that have been established through the years and Mrs. Campbell and her organization have been going through the fitting processes. New hats, new dresses, and new shoes make girls mighty happy. The boys also have been issued their fall jackets and in many cases new suits and shoes galore. Boys' clothing does not change with the seasons nearly so much as girls'. Sometimes their clothing will not wait for the season to come. Replacements continually have to be made. Sponsoring groups who provide the cash for the purchasing are urged to read this paragraph twice.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
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FORM OF BEQUEST
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Our school got off to a good start last week. I do not think I have ever seen our boys and girls so eager to start as they are this year. We have an exceptionally fine corps of teachers, who are enthusiastic over their work.

* * * *

Occasionally friends send the Orphanage Octagon soap coupons, which are sincerely appreciated. I trust that many other friends will remember us by sending coupons to us from time to time. They mean money to us, and that is a very important object in carrying forward our work.

* * * *

I thought a few days ago that I had practically caught up with my case work. Nearly every day brings requests to care for additional children. We have already reached our limit and gone beyond it. Unless some of the children now in the institution are returned to relatives, we shall not be able to take any more children in a long time. It grieves me to have to send out such a statement when the need is so urgent.

* * * *

Wednesday of last week our boys and girls from ten years of age up had the privilege of seeing the animals in the Robbins circus. The Orphanage is under lasting obligations to our good friend, Mr. John Park, owner of the Raleigh Times, for making it possible for our children to see these animals. Every normal boy and girl wants to go to at least one circus, and our boys and girls will have something to talk about the balance of their lives since seeing the Robbins circus.

* * * *

Exie Lee Hardee was elected "Miss High Point" out of a total of 38 girls. She was queen of High Point "Pageant of Progress." The Pageant of Progress was given six nights in the High Point College stadium and was broadcasted every night. The Methodist Orphanage is proud of the fine record that Exie Lee Hardee has made since leaving us a few years ago.

* * * *

It is not my privilege to spend many Sundays in Raleigh, as there is such a demand for my presence elsewhere. I had the privilege of attending services at Edenton Street church on a recent Sunday night. The Rev. Forrest D. Hedden, associate pastor of Edenton Street church, preached a very timely and helpful sermon. He is making full proof of his ministry at Edenton Street. He and Dr. E. C. Few are frequently seen on our Orphanage campus mingling freely with our children and workers. Their visits are a benediction to our home.

* * * *

The last of the seven district conferences was held last week. The Wilmington district conference was held at Carver's Creek. Preachers and delegates from all the charges in the district were present in large numbers. Bishop Purcell was present and preached a great sermon to a large and overflowing congregation. He emphasized the importance of giving diligent attention to all the causes which our church has espoused. It was highly gratifying to me and to all present to hear Bishop Purcell speak in such high terms of the orphanages owned and operated by the four annual conferences over which he presides. He has promised me to visit our home at an early date and take a meal with us. Brother Cade handled the Wilmington district conference in a masterful way. The preachers and laymen made interesting reports. Some of the pastors handed me part of their Orphanage apportionments, which was very acceptable since we have had to borrow ten thousand dollars to meet our operating expenses. On my way home I spent a delightful night in the hospitable home of Brother and Sister W. B. Lamb of Ingold. They have been staunch friends of mine since I was their pastor.

* * * *

Mrs. Nellie B. Rives gives the following account of the visit of the singing class to the Stantonsburg and Elm City charges:

"The air was so pleasant and invigorating last Sunday morning that our singing class was eager to start on their trip to Elm City for the morning service. Rev. N. C. Yearby and his splendid congregation were expecting us to worship with them in their beautiful church, in which many improvements have recently been made. New carpet has been put on the floors, and new pews, handsome and comfortable, have been donated by a friend. There is no parsonage on the charge, but the rented house in which the minister and his family live is a nice and comfortable home. Rev. and Mrs. Yearby are much loved by their congregation. It was my great pleasure to be entertained in the home of Dr. and Mrs. Ed. McClease for dinner. Our time was limited; we were due at Evansdale for a service at 2:30. This is on Rev. P. D. Woodall's charge. Mr. Woodall was with us for the concert, and he directed us to Stantonsburg.

Here we had our evening service. We had a splendid congregation. The Baptist minister and many of his congregation came to worship with us. Our children were placed in pleasant homes for the evening. Mrs. Pridgen, who drives for us, and I enjoyed the evening and supper in the parsonage. Mr. and Mrs. Woodall were cordial in their welcome to us. We had a delightful evening and worship service."

To love God is the greatest of virtues; to be loved by God is the greatest of blessings.—Portuguese.

IF YOU FEEL SUNK
Read this and cheer up
Are you so blue that life is no longer worth living? Do you cry easily? Do you feel low, mean, depressed—just absolutely SUNK?
Then here's good news for you in case you need a good general system tonic—Just take famous Lydia E. Pinkham's Vegetable Compound. Let its wholesome herbs and roots help Nature build up more physical resistance and tone up your system, so that it can more easily throw off the "blues" and give more energy to enjoy life.
MILLIONS of women have depended upon this Compound and have passed the word along to friends and neighbors, and to their children.
Why not take Pinkham's Compound and go "smiling thru"?

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NORTH CAROLINA CHRISTIAN ADVOCATE

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

STUDY LEADERS' MEETING
Rocky Mount District

Tarboro, 10 a. m. September 28.

RALEIGH DISTRICT ZONE MEETINGS

Central Zone

Edenton Street, Raleigh, 10 a. m. September 27.

Northern Zone

Franklinton, 10 a. m. September 30.

Southern Zone

Black's Chapel, near Dunn, 10 a. m. October 20.

A special feature of the zone meetings will be discussions of the fall mission study and Christian Social Relations. A full attendance is urged, and it is requested that each person attending bring a light lunch.

WHARTON AUXILIARY

The Wharton auxiliary on the Grimesland charge has experienced a marked growth in membership, interest and spirituality. Each month two meetings are held, using the programs outlined in the Year Book, the World Outlook and the Missionary Bulletin. A new program committee is appointed every three months, thus giving more stimulus to the reading of the World Outlook. Through the influence of the work of the society three members have been really converted this year; another has been led to place her membership with the Wharton church, having come from a church in another community. The young women of the auxiliary are particularly active and responsive in every phase of the work and have added much to the success of a recent revival which was held in the church. The mission study classes have been held. In the words of the contributor of these interesting facts: "Our aim is to make the Wharton society and the Sunday school 'The Light of the Community.'" Who will dare say that a spiritually minded missionary society like the Wharton auxiliary is not the greatest asset possible for any church?

MISS MARY PESCUD COMMEMORATED

On Sunday afternoon, November 6, 1892, an organization known as The Young Woman's Missionary Society was begun at Edenton Street church, Raleigh, by Mrs. J. L. Cunningham, who at that time was conference president. In 1908 the name this society was changed to The Mary Pescud Auxiliary, thus honoring its first president.

Miss Pescud, a gentle personality and an ardent follower of Christ, was desirous of serving as a missionary in China. Although for several years she was an invalid she lost none of her zeal, nor did she cease to pray that God would use her in foreign lands. Later, while serving as treasurer of the W. M. S., N. C. Conference, she was accepted for work in Brazil. After a period of study at Scarritt she sailed from New York on July 5, 1898, where she served for almost 20 years. Ill health forcing her to retire, she returned to Raleigh, where she resided until her death on November 28, 1926.

Recently the members of the auxiliary which bears her name placed a marker at her grave and on Sunday afternoon, September 11, they met there for a brief and most impressive memorial service for "Miss Mary." Included in the service were the singing of the hymn, "From Greenland's Icy Mountains"; a devotional by Mrs. N. E. Edgerton; a prayer led by Rev. E. C. Few; an appreciation of Miss Mary, written shortly after her death by Miss Frances Burkhead and read by Miss Daisy Waitte. Psalm 10:14 was used as the benediction. In addition to the informational facts on the stone the inscription includes these appropriate and meaningful words:

"Faithful in life at home and abroad
Transplanted in death
By faith she endured as seeing Him
Who is invisible."

M. E. G.

MISSION STUDY BOOKS

Because we know that the time is now ripe when all auxiliaries should be busy planning of the fall mission study classes, perhaps a reminder of the text and the list of supplementary materials will be both timely and helpful. Unless otherwise indicated order all books and materials from the Methodist Publishing House, Richmond, Va., or Nashville, Tenn.

Topic: The Church in the City or Community.

Text: The American City and Its Church, by Kincheloe; 60 cents.

Suggestions to Leaders, by Kenneth Miller; 15 cents.

Supplementary materials:

City Man, by Charles Hatch Sears; 75 cents.

Urban Scene, by N. B. Marguerite Harmon Bro; 25 cents.

My Community, My Church and Me, by Hallenbeck; 35 cents.

City Shadows, by Robert Searle; 60 cents.

Other helpful books which may be found in libraries:

Economics and the Good Life, by Johnson; $1.00.

The City Church in Transition, by Leiffer; 2.50.

Pamphlets:

The City Challenges the Church; 25 cents.

Administrative Challenge of Change in Home Missions.

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(Order the last three named from Home Missions Council, Room 69, 297 Fourth Ave., New York City; 5 cents for three).

Missionary Education and Christian Service, by Williams; 5 cents.

Achieving a Christian Home Today, Hayward; 10 cents.

Parents as Teachers of Christian Living, White; 10 cents.

Auxiliary Activities in Christian Social Relations; 10 cents.

Christian Social Relations Packets; each 10 cents.

Home Mission Map; 20 cents.

(Order last three named from Literature Headquarters, 712 Church St., Nashville, Tenn.)

OUR MISSIONARIES IN CHINA

A. T. Steele, a China correspondent of the Chicago Daily News, has had frequent occasion to write of the foreign missions as places of refuge. In a late dispatch he said: "Never did the foreign missionaries — especially the American missionary—stand higher in the estimation of the Chinese people and the Chinese government than now. Missionaries have won the hearts of thousands of Chinese—Christian and non-Christian alike—for the courageous way in which they have stood at their posts despite bombing raids, artillery fire, and repeated warnings from their respective embassies. Events at Nanking, Taiyuan, and other conquered cities demonstrated that the civilian death roll would have been vastly greater had it not been for the presence of the missionaries."—World Outlook.

I need not shout my faith. Thrice eloquent
Are quiet trees and green listening sod;
Hushed are the stars, whose power is never spent,
The hills are mute; yet how they speak for God.

—Charles Hanson.

"The greatest thing," says someone, "a man can do for his heavenly Father is to be kind to some of His other children." I wonder how it is that we are not all kinder than we are. How much the world needs it. How easily it is done. How instantaneously it acts. How infallible it is remembered. How superabundantly it pays itself back, for there is no debtor in the world so honorable, so superbly honorable as love.—Henry Drummond.

Letting go the unworthy things that meet us—pretense, worry, self-seeking, and taking loyal hold of time, work, present happiness, love, let us so live as to be a strength and a blessing to those whose lives are touched by ours.—Ann Robertson Brown.

When you are asked where and how your little achievement is going into God's plan, point to your Master, who keeps the plans and then go on doing your little service as faithfully as if the whole temple were yours to build. —Phillips Brooks.

Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one, love your work. Work, hope and trust. Keep in touch with today. Teach yourself to be practical and up to date and sensible. You cannot fail.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WE ARE SIXTY

Have you seen the skit, bearing the above title, written by Miss Sara Estelle Haskin, for use in the celebration of the 60th anniversary of our missionary work? We find this interesting information on the front page of the cover which we quote: "The Woman's Missionary Council is asking the women of the woman's missionary society to note in some suitable manner the 60th anniversary of this society. In 1878 the General Conference granted the women the right to organize for the purpose of sending the gospel to women and children of foreign lands. This was our beginning. It is hoped that all of the auxiliaries will work for greater efficiency, for an increase in total membership to the number of at least 16,000, and for an increase in the total collections of at least $60,000.

"This is to be our birthday offering made in grateful remembrance for all who have helped to build a better world for women and children. It is suggested that the birthday occasion be celebrated some time in November, and that the extra collections be planfor in a way that will be appropriate and convenient. An increase along all regular lines will count on the birthday gift—regular collections and week of prayer offerings."

This short skit is published and distributed for those who may wish to use it at an extra birthday meeting or at a regular meeting. Price five cents per copy, or three copies for 10 cents.

ZONE MEETINGS ON ASHEVILLE DISTRICT

The week of September 5-10 may well have been designated as "Zone Week in the Asheville District," four of the five zones selecting days of that week for their fall meetings, with zone number four holding its meeting the week before.

The first of this quartette of meetings was held at Haywood Street church in Asheville, Tuesday, September 6, with Mrs. J. L. Reynolds, chairman, presiding, and Mrs. C. D. Stowe acting as secretary. Opening hymn, "O for a Thousand Tongues to Sing," was followed by prayer by Mrs. G. A. B. Holderby.

Words of greeting were extended by the chairman, after which minutes of the former meeting were read. It was with regret that the zone heard, through announcement made by Miss Amy Hackney, district secretary, of the resignation of Mrs. Reynolds, who has served so acceptably as chairman for the past year, and as an expression of appreciation of her splendid work, a rising vote of thanks was given her. Miss Hackney called for nominations and Mrs. W. G. McFarland was unanimously chosen as Mrs. Reynolds' successor, and was welcomed by her coworkers. Rev. W. G. McFarland, pastor of the church, was introduced and gave expression of his appreciation of the woman's work, closing his remarks by introducing his mother, Mrs. McFarland of Mebane, who is his guest at this time.

A vocal solo, "Show Me My Task," was given by Mrs. W. S. Harrison of West Asheville, with Mrs. Furman Harrison as her accompanist.

A message on "How We Are Informing Ourselves" was brought by Miss Hackney, followed by a talk by Mrs. W. R. Harris, conference secretary, on "Where Our Missionary Dollars Go." Reports of C. S. C. superintendents were heard and a count of the auxiliaries present taken and showed eight of the zone auxiliaries represented. The closing devotional was conducted by Mrs. F. A. Walton, district chairman of spiritual life groups, who used as her topic "Preparation for Service," closing with a request that we pray for a definite spiritual experience. An appropriate vocal solo, "Moment by Moment," was sung by Mrs. E. F. Magruder, with Mrs. F. B. Watson as accompanist. Closing prayer was offered by Mrs. T. L. Brooks. An appetizing lunch was served in the basement of the church and preceding the lunch a playlet, "The Reference Book," setting forth the value of the World Outlook was given by representatives of the Haywood Street auxiliary.

The second of these zone meetings was held at Spruce Pine on Wednesday, September 7, and was presided over by Mrs. D. L. Fouts of Burnsville, in absence of the chairman, Mrs. Jennie Proffitt, who was unable because of illness to be present. Greetings were extended by Mrs. Fred Smith, acting secretary, with response by Mrs. Fred Proffitt of Burnsville. Only four of the zone auxiliaries were represented and the program for the morning consisted of a talk by the district secretary, Miss Amy Hackney, on "How We Are Getting Our Information," and "Where Our Missionary Dollars Are Used" by Mrs. W. R. Harris. The morning devotional was in charge of Rev. E. J. Harbison of Burnsville, who used a selection from Acts 1, stating that verse 8 of that chapter incorporated our duties as Christians—the reception of power after the Holy Ghost is come upon us —and witnessing for Christ. He called attention to the importance of Christian leadership, emphasizing the challenge before the church for Christian leadership.

Special music, "Teach Me to Pray," by Mr. Tommy Hall of Spruce Pine was a feature of the morning program.

Lunch was served at noon and the afternoon session at 2 o'clock opened with a song, "He is So Precious to Me," followed by prayer by Rev. T. G. Smith, pastor of Spruce Pine church. The playlet, "The Reference Book," was effectively given by five members of the Burnsville auxliiary, followed by outstanding reports of Christian Social Relations work from the auxiliary at Burnsville and elsewhere, including a report from the young women's society recently organized at Spruce Pine, with Mrs. E. B. Gilbert as president; Mrs. William Hickey, vice president; Mrs. Hugh Price, secretary; Mrs. Chas. C. Robbins, recording secretary, and Mrs. Edward Fortner, treasurer. Mrs. Estelle Miller of Bakersville was chosen chairman of zone for another year. The closing worship service by Mrs. F. A. Walton on Service was a fitting finale to the day's program, with vocal solo, "Moment by Moment," sung by Mrs. Whitesell of Spruce Pine, who during the early afternoon's program had contributed an especially beautiful selection, "Somebody." Meeting closed with benediction by Rev. T. G. Smith.

The following account of the third zone meeting was sent to us by Mrs. M. S. Bridges, secretary of zone:

"Number two zone of the woman's missionary societies of Asheville district was held at Azalea September 8 at 10 o'clock with Mrs. T. L. Brooks, chairman, presiding. The morning devotion was conducted by Rev. W. H. Benfield, pastor of the church, who concluded his talk with prayer.

After the reading of the minutes by secretary the roll was called and seven auxiliaries were found to be represented. Reports of the chairmen of C. S. R. were among the first things of the morning and showed gratifying activity along the lines of work in this department.

Miss Amy Hackney gave a most interesting talk on 'How We Are Informing Ourselves' and made several announcements of interest to the women of the district, viz: Study Leaders' meeting at Central church September 22; District Spiritual Life Retreat at Weaverville October 11. Following Miss Hackney's talk Mrs. Brooks stressed the importance of the World Outlook as a source of information. In the absence of Mrs. W. R. Harris, detained at home by sickness, her topic, 'Where Our Missionary Dollars Go,' was presented by Miss Hackney. Mrs. F. A. Walton gave an uplifting talk on 'Preparation for Service' taken from the sixth chapter of Mark, and at the close of her message Mrs. Nelson Miles sang "Moment by Moment." Closing prayer by Mrs. Walton. A tempting lunch was served in the church basement."

(Report of the fourth zone meeting will be in next week's issue.—Editor).

THREE NEW AUXILIARIES ON STATESVILLE DISTRICT

We have from Mrs. T. V. Goode, secretary of the Statesville district, the following list of officers of the three new auxiliaries recently organized on that district:

Creston: President, Mrs. J. M. Green; vice president, Mrs. M. H. Eller; recording secretary, Mrs. Helen McEwen; treasurer, Mrs. Ida B. Miller; Supt. study, Mrs. Vernon Lillard; Supt. World Outlook, Mrs. John Knox. (Address of all officers Creston, N. C.)

McKendree church on South Iredell charge: President, Mrs. Edgar McCloud, Cornelius; vice president, Mrs. Pennell Mayhew, Mooresville, R. F.D.; corresponding secretary, Mrs. Walter

Continued on page 23

Sunday School Lesson

SEPTEMBER 25

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

David: Triumphant Faith

Scripture—Psalms 23:27

Whatever judgment we may form as to the reliability of the ascription of Psalms 23 and 27 to David, one thing is certain, they sound as though just such a grave, confident, God fearing leader as David had written them.

The first thing we note about these Psalms of courage and confidence is that they are not products of youthful optimism that has ever been exposed to bad weather. They are not spring flowers, but chrysanthemums blooming in the frost.

The Shepherd Psalm does indeed say, "He maketh me to lie down in green pastures: he leadeth me beside the still water"; but it also says, "Thou preparest a table before me in the presence of mine enemies." And the 27th Psalm says, "When the wicked, even mine enemies and my foes, came upon me to eat my flesh, they stumbled and fell." The poet knew what it was to be attacked by men as savage as cannibals.

Thus we see that the faith of the psalmist in God's care and protection was not theoretical. It was a practical faith that has stood the severest tests. There is no faith that does not at times have in it an element of strain. It is rowing against the current.

Faith in the Making

These Psalms are studies of faith in the making. God led the writer in green pastures, restored his soul, and delivered him in trouble; therefore he believes that God will deliver him again. This makes us think of little David's words, when told by Saul that such a stripling as he could not go out to face the giant.

"Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth.... Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

This is what may be called the natural history of faith. Every deliverance by God is intended to make us a little more confident that when the next perplexity arises, and the next danger confronts us, God will be there also to give us deliverance.

Finally, in the course of the years, Christians became so confident of God that no darkness disturbs them. They hardly know the difference between the darkness and the light, because the light within them shines with such radiance. Paul speaks of his earnest expectation and hope that in nothing he should be put to shame; but as it is always, so now Christ should be magnified in his body whether by life or by death (Philippinas 1:19-21).

One is struck by the prayer, "Lead me in a plain path, because of mine enemies.' David certainly often prayed that prayer when he was chased like a wild beast, and surrrounded on all sides by the machinations of Saul. No man is so conscious of needing a plain path as the man who can never tell what his treacherous enemies will do next.

Dwelling in God's House

It is interesting to note that the author of the 27th Psalm, who was manifestly far removed from a recluse or a hermit, should say, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple."

What does the psalmist mean when he says he desires to "dwell in the house of the Lord all the days of my life"? He certainly did not desire to live in the temple. That was no place to live.

He meant, of course, that he would seek the temple whenever it is within reach. He attended the great religious festivals of his people. But deeper than that, he desired to be in the spirit of worship at all times. He desired to carry into the conflicts of life the high inspirations and lofty moods that come to him in the temple.

To the Christian, the house of the Lord is anywhere that men congregate in the Master's name. It is also his library of great Christian books, and his time of quiet prayer and devotion.

There is a close relation between the habit of prayer and mediation and the sagactiy of courage that is shown by the inspired leaders of mankind. Great leadership is largely a matter of the faith and inward spiritual guidance that comes from meditation and quiet waiting upon God. That is the clear teaching of our lesson.

The world is too much divided between the retired dreamers and the feverishly busy men of affairs. The dreamers need to get out into the melee; the men of affairs need to go to the house of God "to behold the beauty of the Lord, and to enquire in his temple." If they do so, then they will find that in the time of trouble he will hide them in his pavilion, and set them up upon a rock of such absolute conviction and certainty that nothing can shake them.

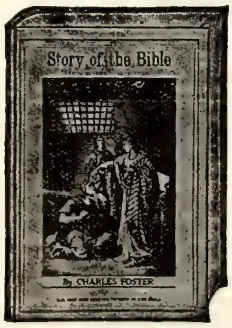
In the Critics' Presence

I One is struck by the psalmist's phrase, "Thou preparest a table before me in the presence of mine enemies." It is a bit of the Divine plan to spread a feast of His faithful ones in the very presence of those who are seeking to terrify them.

That is what God is doing today with Christian thinkers. No one is so conscious of the arguments against the Gospels as the leaders of Christ's army. No one so frankly admits their force. And yet these leaders have such great spiritual reinforcements, and such solid arguments on their side, that they can look straight into the faces of their opponents and sing psalms.

Continued on page 23

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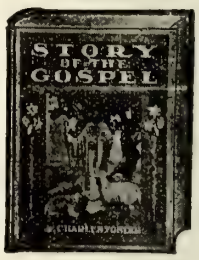
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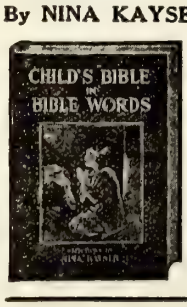


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Children's Storyland



THE USES OF FISH

Many are the ways in which man is dependent upon fish. Food, jewelry, isinglass, glue, leather—a great variety of the products of commerce come from various members of this large group of aquatic animals. Fish are also helpful to man in his war on certain diseases, in growing crops, in recreation, and in many other ways. These are all proof that fish play a very important part in our lives.

Fish—dried, canned, smoked, pickled—is a major good in every American home. That makes fishing a major industry—one of the greatest industries of the nation. Off the coast of Alaska, Washington, and Oregon are the fleets of fish-boats of the salmon and halibut fishermen. California waters yield the tuna, anchovy, and several other valuable food fishes. From the Great Lakes region come the white fish and the lake sturgeon. And on our North Atlantic coast fish-boats enter port with their catch of cod, halibut, mackerel, and herring. Always, in every part of the nation, there is the daily urgent demand for fish.

Large canneries are constantly canning the fish in season that it might be a part of our food of those times of the year when those fish are difficult to obtain. But other very important products come indirectly from the canneries, too. From many the fins and heads that are waste when the fish are cleansed for canning become a source of income when sold to the gluemakers for the manufacture of fish-glue. From the vats from which the glue is drained comes fish-scrap or chum as a by-product—a poultry food pressed into cakes and sold to the poultry raisers of the nation.

You could never imagine fish scales to be very important. Remember the artificial snow you used last Christmas on your Christmas tree? The artificial snow sold during the Christmas season is usually made from the scales of fish. But that is not all. Artificial pearls are often manufactured from a solution of fish scales in some solvent which will dissolve them. A solution of fish scales is also used to produce the bronze or blue or maroon luster paints at one time so popularly used on automobiles.

In many kinds of fish there is an air bladder. It is a baglike organ storing oxygen and has walls that are silvery in color. When the outer membranes covering these walls are removed and the transparent substance which remains is dried under a heavy weight, the substance known commonly as isinglass is formed. Much of the isinglass in America comes from New England and quantities of it have been imported from Russia.

Even before the white man came to America the Indians knew the value of fish as a fertilizer. It was their custom to place a fish or two in each hill of corn they planted, that the corn might grow more rapidly and produce more ears for the harvest. Today the fish scraps from canneries are used in the manufacture of commercial fertilizers, and in many communities near the sea the fish themselves are used as a fertilizer in the same way the Indians used them.

From fresh cod and halibut the livers are taken just as soon as the fishing fleet's cargo reaches port. And from these cod liver and halibut liver oil is extracted to become the vitamin-rich foods we take to build up our bodies if they need additional nourishment. Livers used for the making of these medicinal oils must be perfectly fresh, so the oil they contain does not become rancid before it can be extracted and purified.

Malaria has been fought in this country by enlisting the help of fish. Carp, sturgeon, and other species commonly living in stagnant bodies of water are planted in sloughs, bayous, and swamp land pools in regions where malaria is prevalent. These fish feed upon the eggs and wigglers of mosquitoes capable of carrying the germs of malaria and so, indirectly, become a check upon the spread of the disease.

The Chinese find shark-fins a dainty delicacy. The Russians' caviar, made from the eggs of fish, has become a common dish on American menus. In the Virgin Islands of the West Indies porcupine fish are dried to form ornamental lanters. Every nation on earth has unusual uses for fish. There can be no doubt that fish, as a group, are exceptionally helpful and valuable to man.—Raymond A. Wohlrabe, in Girl's World.

MY BOOKS

For everything I wish to know,
I have a book to which I go.
Pictures, stories, things to make;
Around the world a trip to take.
Learn from a book that understands
How I can visit other lands!
I have books for almost everything:
Books of birds and books of flowers,
Books of trees and books of towers,
Books of Santa Claus and toys,
Books for girls and books for boys,
Books for everything under the sun,
With my books I have such fun!
For everything I wish to know,
I have a book to which I go!

—Laura Emily Mau, in Story-Time.

HOW TO CATCH EAGLES

The Dakota Indians had to have eagle feathers for the elaborate headdress worn by the chiefs. The process of catching the eagles came to be almost a religious rite, accompanied with bathing and fasting. A hole three feet deep was dug in the prairie far away from an encampment, and the earth which had been removed was scattered widely, so there would be nothing to indicate a trap. Then after an Indian, previously ceremonially prepared for the long and difficult effort, had crouched in the hole, the top was covered with brush, and above was laid the carcass of a jack rabbit or some other prairie animal. Soon the small birds would begin to examine the bait, but they had to be kept from carrying it off until their activities had attracted an eagle soaring far off in the sky. It might be hours before such a bird approached the trap, and even then there would be need for extreme caution and quick, energeic action. When the eagle swooped down to carry off the carcass, the Indian was ready to thrust up his hands through the brush and seize the legs of the big bird. He held on against the fierce struggles of the eagle until the bird was weakened and he was able to wear it down and finally choke it to death.

The Indian minister at Cherry Creek, S. D., tells the story of a man who attempted to hold and capture two eagles who came down together on top of the thin brush screen above his head as he crowded in the hole. They were quarreling about possession of the bait, when he reached up and seized each of them by one leg. The first impulse was to fly, and the two powerful birds, by unexpected but very efficient team work, were able to lift the Indian right out of the pit and carry him on a swift and rather fearsome trip to the bottom of the hill. I did not learn whether this human flight by improvised biplane was earlier than that of the Wright brothers at Kitty Hawk, but it is one of the stories handed down in the Indian folklore.—G. W. Hinman in Exchange.

Little Girl: "What do you think, Auntie! There's something without legs running across the bath room floor!"

Auntie: "Oh, child, have you any idea what it is?"

Little Girl: "Water, Auntie."—Ex.

Harry: "How was it you stopped singing in the choir?"

George: "I wasn't there one Sunday and somebody asked if they'd mended the organ."

Professor: "Name some production in which the supply exceeds the demand."

Student: "Trouble."—Ex.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

September
Burlington Ct., New Salem, 11 25
Carr, 7:30 25

October
Webb Ave.-Holts, Holts, 11 2
Carrboro Ct., Carrboro, 7:30 2
Duke Memorial, 7:30 4
Brooksdale Ct., Allensville, 11 8
Milton Ct., New Hope, 3 9
Graham-W. Burlington, Graham, 7:30 9
Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

November
Lakewood, 7:30 2
Siler City Ct., First Church, 11 6
Pittsboro Ct., Brown's, 3 6
Mebane, 7:30 6
West Durham, 7:30 7
Trinity, 7:30 8
Calvary, 7:30 9
Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
Manteo, night 23
Kinnakeet, Avon, 11 25
Hatteras, night 25

October
South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 5
Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

November
South Mills, Trinity, 11 and 1 5
Kitty Hawk, 11 13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

September
Stedman, 11 25
Fayetteville Ct., St. Andrews, 3 25
Person Street, 7:30 25

October
Goldston, Providence, 11 2
Glendon, Fair Promise, 3 2
Hay Street, 7:30 2
Carthage, 11 9
Broadway, Memphis, 3 9
Jonesboro, Lemon Springs, 7:30 9
Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

November
West End, Hoffman, 11 6
Biscoe, 3 6
Hamlet, 7:30 6
Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

September
Aurora, Warren's Chapel, 11 25
Grimesland, Salem, 3 25
Vanceboro, Vanceboro, 7:30 25

October
Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 29
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November
Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September
Hayes Barton, 11 25

October
Tar River, Plank's, 11 2
District Meeting, Edenton Street, 2:30 p. m. 4
Mamers, Mamers, 11 8
Fairmont, 11 9
Henderson, White Memorial, night 9
Dunn, night 10
Henderson, First Church, night 11
Raleigh, Central, night 12
Youngsville 15
Millbrook, Millbrook, 11 16
Middleburg, Cokesbury, 3 16
Oxford, night 16
Raleigh, Epworth, night 19
Newton Grove, Newton Grove, 11 22
Benson, 11 23
Erwin, night 23
Raleigh, Jenkins Memorial, night 26
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November
Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Hayes Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

October
Robersonville, Stokes, 11 2
Tarboro, 8 2
Clark Street, 8 3
Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTwelre, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November
Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 .....

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September
Town Creek, Zion, 11 25
Carver's Creek, Shiloh, 3 25
Elizabeth, Trinity, night 25

October
Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night...17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November
Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September
Asheville Ct., Elk Mountain, 11 25
Acton, Oak Hill, 3 25
Saluda-Tryon, Tryon, 8 25
Biltmore, 8 28

October
Marshill, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September
Calvary, 8 23
North Monroe-Grace, North Monroe, 11 25
Mount Zion, 8 25
Wadesboro, 8 26
Homestead-Pleasant Grove, Pleasant Grove, 8 28

October
Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthews-Indian Trail, Indian Trail, 11 9
Pelton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September
Crouse Ct., Crouse, 11 25
South Fork Ct., Zion, 3 25
Gastonia, East End, night 25

October
Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

September
West Greensboro, Muirs Chapel, 7:30 22
Battle Ground Road, Bethel, 7:30 23
Liberty, Randolph, 3 25
Gibsonville, Gibsonville, 7:30 25
Carraway Memorial, 7:30 26
Glenwood, 7:30 27
Reidsville Station, 7:30 28
Ramseur-Franklinville, Franklinville, 7:30 29
Bessemer, 7:30 30

October
South Main, 11 2
Oak View, 4:30 2
Trinity, Trinity, 7:30 2
Asheboro Station, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Oak Grove, 11 9
Asheboro Ct., Central Falls, 3 9
Coleridge, Coleridge, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Meser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	September
Crouse Ct., Crouse, 11	25
South Fork Ct., Zion, 3	25
Gastonia, East End, night	25
	October
Lewisville Ct., Salem, 11	1
Dallas, 11	2
Polkville, Polkville, 3	2
Stanley, Iron Station, night	2
Cramerton, 11	9
Lincoln Ct., Pisgah, 3	9
Kings Mountain, night	9
Gastonia, Smyre, 11	16
Belmont, night	16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

	September
Table Rock Ct., Oak Hill, 11	25
Sunshine Ct., Pisgah, 3:30	25
Rutherfordton, night	25
	October
Broad River Ct., Wesley's Chapel, 11	2
Mill Spring Ct., Lebanon, 3	2
Bostic Ct., Salem, night	2
Cliffside-Avondale, Avondale, 11	9
Henrietta-Caroleen, Caroleen, 2:30	9
Pleasant Grove, 5	9
Forest City, night	9
Rutherford College, 11	16
Marion Ct., Concord, 3	16
Old Fort, night	16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

	September
Badin, 11	25
Pfeiffer, Zion, 3	25
Gold Hill, 7:30	25
	October
Salem, 11	2
Norwood, 7:30	2
Davie Ct., 11	8
Granite Quarry, Bethel, 11	9
First St., Albemarle, 7:30	9

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	September
North Wilkesboro, 11	25
Moravian Falls, Moravian Falls, 3	25
Wilkesboro, Wilkesboro, night	25
	October
Olin, Olin, 11	2
Cool Springs, Providence, 3	2
Bethel-Fairgrove, Bethel, night	2
Statesville, Race Street, 11	9
Shepherds, Vanderberg, 3	9
Maiden, Maiden, night	9
Newton, 11	16
Hickory, First Church, night	16
Central, Mooresville, night	17
Statesville, Broad Street, night	18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	September
Franklin Ct., Iotla, 11	25
Macon Ct., Maiden, 3	25
Hayesville, Hayesville, night	25
	October
Cullowhee, 11	2
Crabtree, 3	2
Sylva, 11	9
Fines Creek, 3	9
Whittier, 11	16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	September
Green Street, 7:30	22
Mt. Airy, Rockford Street, 7:30	23
Rural Hall, Mt. Pleasant, 11	25
Lewisville, Concord, 7:30	25
Welcome, Midway, 7:30	26
Forsyth, Mt. Tabor, 7:30	27
Kernersville, Kernersville, 7:30	28
Doubs, Doubs, 7:30	29
Thomasville Ct., Pinewood, 7:30	30
	October
Ararat, Mt. Hermon, 11	2
Mt. Airy Ct., Imogene, 3	2
Pilot Mountain, Pilot Mountain, 7:30	2
Mt. Airy, Central, 6:30	3
Davidson, Good Hope, 7:30	4
Thomasville, Main Street, 7:30	5
Lexington, First Church, 7:30	6
Walkertown, Love's, 7:30	7
Yadkinville, Boonville, 11	9
Dobson, Rockford, 3	9
Hiatt Memorial, Crews, 7:30	9
Ogburn Memorial, Oak Summit, 7:30	10
Fourth check-up meeting, Centenary Church, 7:30	11
Centenary, 7:30	12

W. N. C. WOMEN
Continued from page 19

Howard; treasurer, Mrs. Walter Howard (no address given).

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SUNDAY SCHOOL LESSON
(Continued from page 20)

God prepares them a table in the presence of all the critics, and their souls are so flooded with hope and confidence that with the old psalmist they say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." And their assurance is made doubly sure when they hear the voice of Jesus say, "The good shepherd layeth down his life for the sheep."—Northern Advocates.

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16 That ye submit your- | the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.



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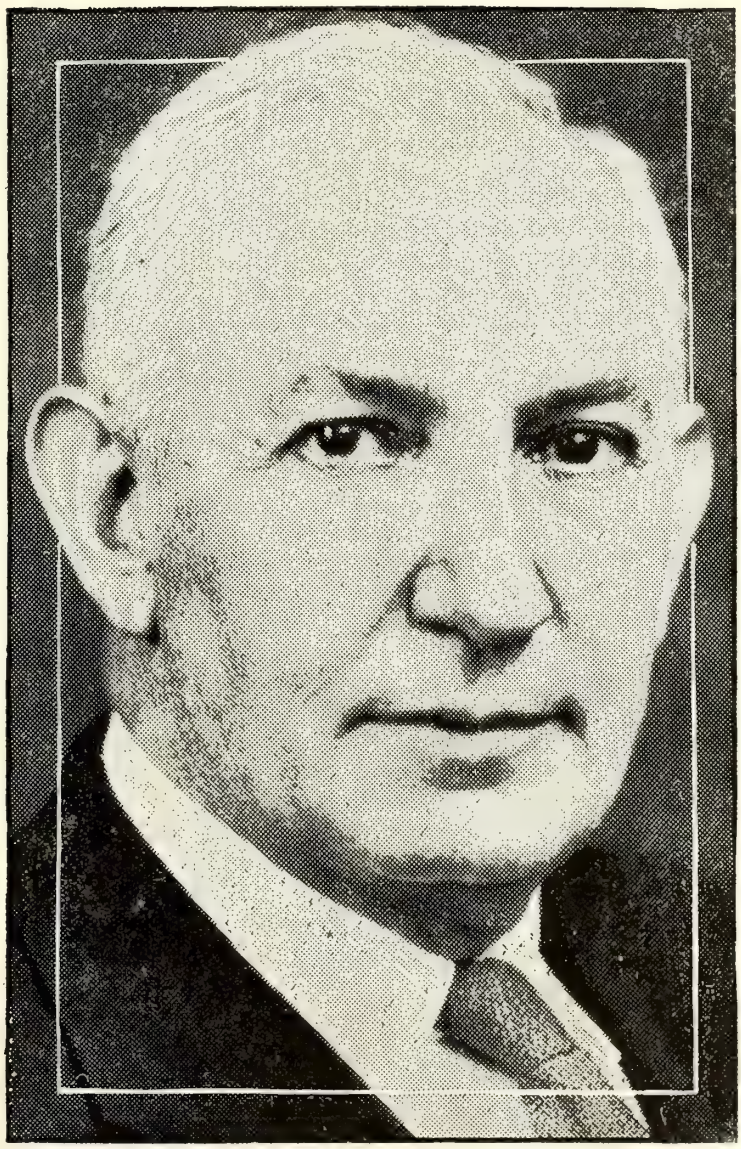
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 29, 19 Number 39

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RICHMOND VIRGINIA

N. C. CONVOCATION OF CHURCHES MEET IN DURHAM, JANUARY 17-19

With the Durham Ministerial Association and the Durham Chamber of Commerce as host sponsors, the third North Carolina Convocation of Churches will be held in Durham, January 17, 18 and 19 of next year, it is announced by Dr. Trela D. Collins, secretary of the North Carolina Council of Churches.

Under the auspices of the North Carolina Council, in behalf of 13 Protestant denominations, the 1939 convocation will bring to Durham and the state an array of Christian leaders, said Dr. Collins, who will challenge the interest and awaken the thought of the Christian forces of the North State, lay and clerical. All good men and women are interested in such a venture.

The Council of Churches has drawn upon the entire country for church and lay leaders of note and experience in constructing a program which is expected to be of high value to all who attend. Among those who have arranged to address the January convocation are the following:

Albert W. Palmer: President of Chicago Theological Seminary, formerly pastor of outstanding Congregational churches in California, Illinois, and Honolulu.

Halford E. Luccock: Professor of preaching in Yale University, and one of the most popular and dynamic personalities of our time.

Roy A. Burkart: The dynamic young pastor of the First Community church, Columbus, Ohio. He was a member of the National Preaching Mission and one of America's favorites with young people.

Mary Alice Jones: Director of children's work of the International Council of Religious Education. Writer, lecturer, and creator of radio programs.

A. W. Wasson: Foreign secretary of the Board of Missions of the Methodist Episcopal Church, South.

Dr. Hornell Hart: Recently of Hartford Theological Seminary, Hartford, Conn., he is now professor of Social Ethics and Sociology in Duke University. Dr. Hart will lead the half-hour devotional period each day.

Gordon Poteat: Dr. Gordon Poteat is professor of Preaching at Crozer Theological Seminary.

Bishop Clare Purcell.

"THE METHODISTS ARE ONE PEOPLE"

"The Methodists Are One People" is the title of a forthcoming book by Dr. Paul N. Garber. It will tell the story of the divisions in American Methodism and the attempts for reunion, culminating in the union of the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South. The book is being prepared at the request of representative leaders of the three churches who felt the need of such a volume to be furnished the clergy and laity at the time of the final reunion. Those who have read other of Dr. Garber's books and pamphlets on Methodism will look forward with anticipation to the new book. It will be recalled that his pamphlet on the Constitutional and Legal Aspects of Methodist Union was followed closely in the decision of the Judicial Council at the General Conference 1938. The forthcoming volume will be published by Cokesbury Press.

"Many a one hath come into God's church to carp, or scoff, or sleep, or gaze, that hath returned a convert."

—Bishop Hall.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Volume 83 GREENSBORO, N. C., THURSDAY, SEPTEMBER 29, 1938 Number 39

The land rings from side to side of the doings of the football warriors who put the best they have into the game. We would all our Methodist folks could learn this lesson in these closing weeks of the year. What a record we would make!

x x x

Senator Carter Glass gives the following definition of a "liberal" and a "conservative": "A liberal is a man who is willing to spend somebody else's money. A conservative is a man with good sense." Yesterday's headlines stated that none of the politicians cared to be classed as "conservatives." Evidently such would not care for the senator's definition.

x x x

In town and country, in high school and in college, eager, daring youth crowd each other. Reports indicate that all schools are full to overflowing. Back of this present situation is the "little red schoolhouse" which remains the symbol of a people's devotion to education. That all the people should be educated is the ideal. What a vast undertaking! No other nation has ever set about educating all the people. Then, along with this is the perplexing demand that we should have the right kind of education. Here is the rub. Many of our wisest men and women are giving their lives to this taxing demand.

x x x

Alcohol and crime go together. This is the great American menace. It ramifies and corrupts life along all its avenues. In the broken homes, on the highways, in the police courts the wreck and ruin appears. Just now from Beaufort county, "the head and front of liquor control," men are on trial in Durham for conspiracy to defraud the government of more than $1,000,000. This crime developed in that region where the bootlegger was to go and crime was to be stamped out. Liquor rings and crime go together. Liquor hurts the man who makes it, the man who drinks it and fosters crime among all who deal in it—even under the cover of law and the assurance of control.

Associate conference lay leader, Dr. W. K. Green, and district secretary, Prof. F. S. Aldridge, have attended all the district conferences this year in the interest of the laymen. A good team is this. If they can follow up and are able to secure the aid of the lay leaders much good will result in a few years.

x x x

At the first, Virginia embraced also the territory that later became North and South Carolina. Now someone suggests that the North be dropped and let the state be called Carolina. This would be bad. For years South Carolina was known as Carolina. Often North Carolina was designated as a valley of humiliation between two mountains of conceit. The suggested change would tend to make North Carolina a mountain of conceit between two noble commonwealths with, as many think, an undue pride of ancestry.

x x x

Our friend Louis Graves in his Chapel Hill Weekly following the defeat of liquor stores in Orange county, for which he fought tooth and nail, confesses that he is "in a state of grace." In his own words: "The Weekly won't be conducting any more hellish campaigns for a county liquor store (not for a few years, anyway); so the paper may be counted as in, relatively speaking, a state of grace." One thing this penitent should be ashamed of is the effort after the campaign to convince the state that the majority for liquor in the Chapel Hill precinct would have been much heavier but for the vote of the farmers in the country round about. This is startling news to some. The people of North Carolina have not been accustomed to think of the town of Chapel Hill as being liquor-minded and eager for the enthronement of liquor at the State University. Do the faculty and the citizens stand for liquor? For years we have heard that the boundaries of the state are the limits of the campus of the university. Where is the evidence that this state has a heavy majority for liquor and liquor stores? The campus should be dry.

The United Methodism Able to Win

MANY long, weary hours are being given by devoted men and women in preparation for the Uniting Conference next April. They are eager to have proper adjustments made for a nation-wide church which has to face the many and varied issues before us within our church organization. Infinite patience and the wisdom that comes from above must be ours in this effort and eager desire to win.

Then, too, we are face to face with the issues of this present age in many respects so different from all that have gone before. The north and the south, the east and the west must all be kept in mind. In each of these the spirit and traditions differ and the voice of history speaks to us a varied language. Unspeakably dull is anyone who is not aware of the perplexities that await us. Our hope is wrapped up with that closer walk with God of which our fathers sang.

Since our Methodism has to live and move and have its being exposed to all the ills of the present age, we do not need the men and methods of Wesley's day in England or even of Asbury's day in America, when the heroic itinerants rode as the couriers of the sky, pioneering their way across a trackless continent. Those pioneer days have passed, many of the burning theological issues are now in the ash heaps, and the ardor of many has cooled. The progress of things material and the scientific spirit in matters intellectual, with the uncertainty in affairs religious, make urgent demands for men and women who can face with intelligence and heroism the new issues of the present age. The country church must in some way secure more money and have intelligent leadership if it is to do its work in the midst of the present industrial and educational progress and continue to furnish the ministry for our conferences and the mainstays for our city churches. For the voice of God is being hushed in the country, and the old esteem for religion is being lost amid the sordidness and selfishness engendered by the marvelous material advance. The old order perishes, the old shibboleths fall upon listless ears, and the many new voices of reformers within and without the church only add to the noise and the confusion. Is there a force sufficient to cope with the issues? Is there one who can still the confusion?

After all the efforts at restatement and the struggles for readjustment and the searching for proper methods, let there fall upon the laity a strange new sense of Deity born of a closer walk with God and a more intimate fellowship with the living Christ—a vivid sense of the burning presence and energizing power of a personal God—then will be heard a voice to still the confusion and to command with authority above any heard in the brave days of old when the Word was a fire shut up in the bones. For now it is given God's servants to do even greater things than these and to see One like to the Son of God leading on.

"Have Faith in God"

DEAN ELBERT RUSSELL in Duke Chapel the first Sunday in the new college year had as the subject of his discussion, "Have Faith in God." This, he insisted, is the prescription of Jesus for successful living. Most of the present year Dean Russell has spent in England, Europe and the Orient. His illustrations were especially apt and illuminating at this time for a university audience.

The dean pointed out the extent to which faith has a place in life and religion. Especially notable is this in Europe and the Orient just now. They have a faith, however irrational it may be to some, in the fundamental convictions by which a people live.

Especially valuable to students was the discrimination made as to the varied forms in which faith manifested itself in present day youth. College students have faith in education, faith in athletics, faith in a good time, faith in science, faith in certain moral codes, though they may not have rationalized all these in life's processes. They have faith in God—not in some one else's God—but they have a faith in the fundamental personal and spiritual forces that are essential to life.

There is no dearth of faith in the world, insisted Dr. Russell; but there is need for more faith in God, "not God in the abstract, not gods in general, but the Christian God, as Jesus taught him and revealed him."

Jesus believed in a God who works through spiritual, personal forces, a God whose manifestations in this world, as far as human beings are concerned, are primarily through personality, through truth, justice, goodness, and love. If we believe in Christ's God, we believe in the reality and power of these manifestations. And if we really believe in God, we ally ourselves with these forces in human life, these virtues in human character.

Time Marches On—Catch Step!

BISHOP CLARE PURCELL at the Wilmington district conference last week made mention in his sermon of the two young school teachers of Mississippi who in 1854 went out as missionaries to China. J. W. Lambuth and his wife, the first missionaries from the Methodist Episcopal Church, South, to China, dared and suffered as no one can possibly do in this day. On the voyage of more than six months, with a mutinous crew, food and water scarcely fit and sufficient to preserve life, they endured hardships unknown to any in these last times. "That fine young couple," observed the bishop, "whom we bade farewell a few days ago in South Carolina for China cannot possibly know what the Lambuths endured eighty years ago." Theirs is now a voyage of romance and adventure compared with what J. W. and Mrs. Lambuth endured in that first decade in the Orient with their own little children, among whom was the future bishop, Walter Lambuth, who was a missionary to the nations.

As the bishop spoke in the old Carver's Creek church, with its galleries provided for the slave conditions before the Civil War, the changes in the homeland became vividly manifest. Carver's Creek society, on the "King's road," along which Cornwallis marched from Fayetteville to Wilmington after the battle of Guilford Court House, was organized by Bishop Francis Asbury in 1791. This "prophet of the long road" in those far off days followed the trails in the wilderness seeking the lost sheep. Often did he find his weary way through eastern Carolina in those pioneer days. How marvelous the change last week, as a Methodist bishop talked of world conquest on the same spot! A ribbon of concrete stretches far to the westward along which motor cars roll in triumph. The men on horseback are no more. Changed is the ocean voyage to China! Changis the wilderness journey through eastern Carolina!

But the gospel preached by Asbury and Purcell has not changed. The gospel invitation remains the same. And we all know that little headway can be made in these last times unless we have the same self-abnegation and high daring for conquest that belonged to Francis Asbury and J. W. Lambuth. Only the gospel of the cross, able to save to the uttermost, is sufficient for Carver's Creek and for the vast Orient.

We did our utmost to visualize Asbury in the woods in 1791 and that great company at Carver's Creek in 1938. The cars there cost more money than did all the Methodist holdings in the state in 1791. With such a group of Methodist preachers and laymen as that what would have happened with Asbury to lead them? Or would they have been useless for the conquest?

We feel sure that with our present resources of men and money more and better results should follow our present efforts. The situation should send us to our knees that our Lord might get us on our feet to advance to the conquest.

Enabling the Pew to Win

IN some pulpits are a cross, a Bible and a sermon-manuscript. These are symbols of that which makes effective the occupants of the pew. If either of these symbols is wanting, as is true in non-ritualistic churches, the doctrine of the cross, a message from God and a living minister are essential. For in the pew are the men and women who know the joys and the sorrows, the misery and the sins of the world. As they pass out from the service to become a vital part of this work-a-day world they should go with a new sense of victory born within. Fortunate for them if, with a simple faith in the holy word and a new sense of the divine presence, they can face the issues of life, able to win in the midst of the agony and the anguish of the world.

The cross, the Bible and the sermon simply as symbols will count for little unless these have had a new birth in the heart and life of the man of God in the pulpit rendering his message a living force in the lives of the men and women in the pew. But let the cross lift them, the message from God in the Book thrill them, then the sermon from the soul of the preacher will make appeal to the souls of those in the pews. In such an hour the symbols will become truly effective.

Many efforts are being made to get people to attend church. Days are set apart as "church going Sunday" and much is written to encourage people to fill the pews. Too often in all this we fear there is wanting an effort to exalt the cross, to beget a study of the Bible and to bring a burning gospel message to the pews. Our reliance is on the crowd rather than on the power of God.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

Rev. and Mrs. Ralph H. Taylor announce the birth of a daughter, Linda Gay, at the Cabarrus Hospital, Concord.

"Home coming day will be observed at Harmony church, Concord, October 2. All former pastors and members with their friends are cordially invited. Lunch will be served on the grounds."—Ralph H. Taylor.

Rev. and Mrs. Philip L. Green announce the birth of an 8¼-pound son, Philip Lambeth, II, at the Aston Park hospital, Asheville, N. C., on September 15, 1938. Mother and son are both convalescing nicely.

"Home coming day will be observed at Matthews church Sunday, October 2. Special services at the morning hour. After dinner on the grounds Rev. Paul Hardin, Jr., will preach. All former pastors are invited to be with us."—G. G. Adams, Pastor.

More than $10,000,000 worth of new industries located in North Carolina during the eight months period from January through August, 1938, according to figures announced by Director R. Bruce Ethridge of the Department of Conservation and Development.

"The people of Washington were favored last Sunday by a visit from Governor Clyde R. Hoey. He spoke at 10 o'clock to the combined adult men's classes at the First Methodist church. The main auditorium of the building was filled. It is great to have a governor of a great state who loves his church. The people of North Carolina should feel safe under his leadership."—L. B. Jones.

A crowd of more than a thousand persons attended the annual home coming day service and revival meeting at Gray's Chapel Methodist Protestant church Sunday, when Rev. J. W. Groce, evangelist of High Point, began the annual series of services. Gray's Chapel Methodist Protestant church, named for a prominent family of Grays, who once lived in that community, is one of Randolph county's oldest religious organizations, having been organized in 1831. Records show that the first meetings of the church were held in York's schoolhouse about half a mile from the present site, and that the church began with 12 charter members.

"A training school, 'The Meaning of Christian Religion,' has just been completed at the Glenwood church in Greensboro with Rev. F. E. Howard teaching the classes. The course is very helpful and was very efficiently taught by Brother Howard. We recommend him to those of you who need a good training class in your church. It will be a fine step forward for our conference to pass a law requiring these courses to be taught at last once a year in every charge. This is the only way to train Sunday school teachers and every church needs more good teachers."—Pastor Glenwood Church.

"East End church, Gastonia, is small but it is a church with a big welcome. We have a bunch of fine Christian people. Our Sunday school superintendent, Mr. J. L. Davidson, is a fine young man and much in earnest. He is doing a fine work in building a good Sunday school. He has nine classes and all doing good work. Our chairman of the board of stewards is Rev. Mr. Hill, who is a bright young local preacher, and he is doing fine work in that line. We have as fine a bunch of young people as can be found. The principal leaders are Mrs. F. L. Setzer and Rev. Mr. Hill. Our pastor, Rev. F. L. Setzer, cannot be beat. We are hoping and praying that he may be returned to this work, although his four years have expired."—K. A. Chapman.

"I am resuming my weekly broadcast, "Religion in the News," on Sunday, October 1. This program goes out over WEAF and the Red Network every Saturday at 6:45 p. m. E. S. T. As in other years, I will seek to interpret the religious significance of the happenings of each week. I will be glad to receive from you such stories as you feel might be of interest to my radio public."—Walter W. Van Kirk.

"There have been two successful revivals recently on the Jonesville charge. Rev. Odell Brown, a student of Duke University, was with me at Brooks' Cross Roads. This meeting was a success, and at the close we organized a new church with 17 members. Brown is an earnest, consecrated preacher and he made a good impression among our people at Brooks' Cross Roads. Our second revival was at Hanes' Grove. This was considered the best revival there for many years. Young and old made their way to the altar for consecration, and the presence of the Lord among us was manifested in many ways. There were 29 additions to the church and 25 of them was by profession of faith. The preaching was done by the pastor."—P. L. Smith.

"On the second Sunday of October the new church at Verona will be opened for use. There will be an all day service with dinner on the grounds. All former pastors of the Jacksonville-Richlands charge, former residents of the Verona community, and all friends are invited to be present. The community has been without a church building for many years. Under the leadership of a former pastor, Rev. R. M. Price, the building project was begun in 1934, but the work was held up until last spring when work was started on the building. Within the next few weeks it will be completed. By the donations of friends, the Church Extension Board of the North Carolina conference, and the Duke Endowment, and through the untiring efforts of interested people of the community a long felt need has been met and the dream of a community realized."—H. L. Davis, Pastor.

GREENSBORO COLLEGE NOTES

Greensboro College has begun its second century of progress with an increase of over 150 new students and a total enrollment of 400. All dormitory space is filled.

James A. Gray of Winston-Salem pays tribute to his mother, Mrs. Aurelia Bowman Gray, and makes a magnificent gift in donating $20,000 for a student hospital at G. C.

Misses Virginia Boren, Greensboro, and Sophia Frizzelle, Snow Hill, were honored by the two literary scieties when they were elected Irving bride and Emerson queen, respectively.

On Saturday, September 17, three alumnae committee meetings were held at the college. Mrs. Robert House, Kinston, Mrs. Albert Moffett, Charlotte, and Mrs. Karl Bishopric, Spray, had charge of the meetings.

Rev. C. S. Kirkpatrick, pastor of Centenary Methodist church, spoke at the Sunday vesper hour, September 19. He welcomed new girls and congratulated them on their choice of Greensboro College.

Miss Nancy Byrd Miles, who was to be a senior at the college, will marry Mr. J. Walter Hedrick of High Point on Saturday, October 1.

A Hammond electric organ of the latest model has been installed in Odell Memorial auditorium and two pianos have been added to the music equipment.

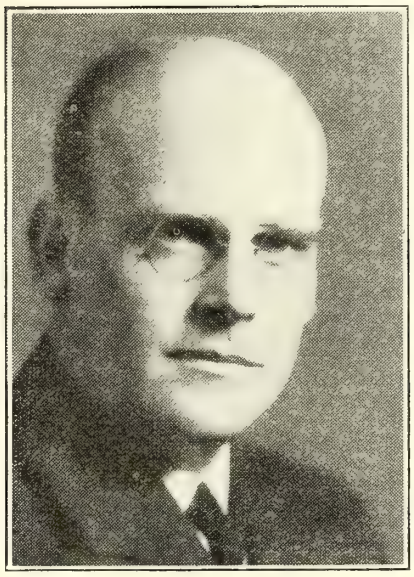
Mrs. Maude Baynor Foy, Kinston; Mrs. Carroll C. Wall, Lexington; Mrs. Robert H. Rouse, Kinston; Mrs. James E. Lambeth, Thomasville; and Mrs. Cabell Young, Charlotte, have been elected alumnae committee chairmen.

The Athletic Association entertained the student body at the annual picnic on Friday. Miss Kathryn Goode, Asheville, is president of the organization.

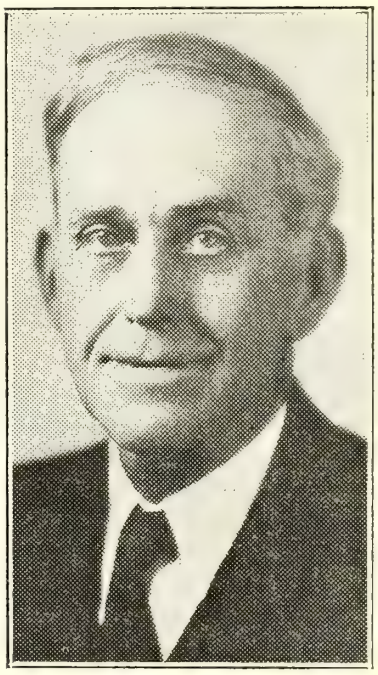
Three Dedication Services to be Held in High Point by Bishop Purcell, Sunday, October 2nd



BISHOP CLARE PURCELL



DR. EMBREE H. BLACKARD
Pastor of Wesley Memorial Church
High Point



DR. A. W. PLYLER

BISHOP CLARE PURCELL DEDICATES CARRAWAY MEMORIAL CHURCH, GREENSBORO

Carraway Memorial church, located in the midst of oak and maple where the land gently slopes to a not far off lake shore, is one of the really beautiful churches of North Carolina. Erected at a cost of $30,000 it is attractive without and beautiful within and the joy of those who put their money into it. Perhaps Rev. J. W. Fitzgerald, the pastor and a builder of churches, was the happiest of all because of what he had put into this difficult task.

Last Sunday morning at 11 o'clock Bishop Purcell delivered the dedicatory sermon and pronounced the prayer and sentence of dedication. His sermon was a remarkably fine and timely discourse and it greatly impressed the big congregation that filled the church. The bishop placed special emphasis upon the far-reaching influence of all builders of the church. It was not a sermon of ancient abstractions, but it was an utterance that fit beautifully and effectively into present day conditions. It was a great sermon.

BELLWOOD CIRCUIT

No news, during the year, from this big circuit might have been considered good news; but it is customary to send a report to the Advocate. After a number of years in station charges, it was a hard assignment to have the responsibility of seven churches. While we have found some discouragements, there have been many things to encourage us in the year's work. The mild winter lent its help to an intensive program of visitation among the membership of all the churches. We have three consolidated high schools within the bounds of our circuit and two on the edge that serve our people. I have visited these schools a number of times conducting chapel services. With some good help I was able to conduct vacation Bible schools in each of the seven churches. Also I conducted five of the revival meetings; the meetings in the other two churches were union meetings with the Methodist Protestants. At Fallston, Brother Hethcock and I conducted the services, while at Lawndale BrotherMadison and I united in the services. Upper Cleveland county is a great Methodist center. We have four Methodist preachers living in this section, serving 25 churches: Brother Van Harrison and I of our conference, and Brothers T. G. Madison and R. L. Hethcock of the Methodist Protestant conference. We are doing all we can to prepare the way for Methodist union. At Fallston our young people meet together each Sunday night in their services and some of the M. P. churches have joined our Cleveland county young people's union. The first week in August we spent in a fine circuit wide encampment, with our young people at Camp Firestone on Lake James. Harold Milstead, a Duke student, conducted teacher training course at the M. P. Church in Fallston for the leaders of our two circuits. We have had several fine charge wide leaders' meetings during the year. The other night we had about 40 of these leaders at the parsonage for a check-up meeting; their outlook was optimistic as they laid plans for winding up the year's work. Many fine Methodist preachers have gone out from this section. Some have already passed to their reward, some are superannuates, others are still active in the work of the conference. Two of our finest young men, Robert Stamey and Watson Falls have entered the school of religion at Duke to prepare themselves for the ministry. R. C. Goforth.

A CHURCH BUILDING MISSIONARY

I note in the Advocate of July 28, which I have just received, an account of the wonderful church building activities of my good friend, Joe Fitzgerald, and would like to say, "Omedito"—congratulations.

In the last paragraph you state, "If anybody in North Carolina, or elsewhere, has in a ministry of 15 years surpassed this record we should be glad to learn his name." Since this "elsewhere" might include even Japan, and since during 15 years I have built, or had something to do with the purchase and building of more churches and parsonages than mentioned in Brother Fitzgerald's account, I thought I would send in my name.

About 15 years ago while living in Hiroshima we purchased the land on which stood the missionary residence; purchased land and built a church and a parsonage in West Hiroshima; purchased land and remodeled buildings for church and parsonage in East Hiroshima. This was on the main island. Then while in Kyushu we purchased land and built a combination church and parsonage at Nogata bought additional land and remodeled church at Gotoji; built combination church and parsonage at Kunizaki; built church and parsonage at Beppu; remodeled church at Kitsuki after half of church building had been destroyed by fire; bought land and built church and parsonage at Mie Machi; bought land and built church and parsonage at Usuki; built church and parsonage at Saeki, and on the island of Shikoku we have just purchased land at Mitsugahama and a building to be used for parsonage, and hope to build a new church before the year is ended.

Seed sown years ago are gradually bearing fruit, and it is my happy privilege to have some part in the harvest. Our work moves on about as usual, and we are happy to be in this country at this time to witness for our Father. Conditions prevailing here do not diminish the need for the Gospel of Christ. More difficult tasks and greater need only make us more determined to be faithful to the tasks and to the God of love who is no respecter of persons.

We send greetings to all in the name of our Master, and solicit an interest in your prayers. I. L. Shaver.

DEDICATION OF WESLEY MEMORIAL'S EDUCATIONAL BUILDING, TO BE HELD SUNDAY, OCTOBER 2, AT 11 A. M.

In the early summer of 1926 the board of stewards of Wesley Memorial Methodist church, High Point, realizing the necessity for larger and better equipped accommodations for its growing church school, proposed the erection of an educational building to supplement its space for educational purposes. At the 11 o'clock service on August 8, 1926, during the last year of Dr. E. K. McLarty's pastorate, the subject was presented to a church conference of the membership. The proposition was well discussed and was unanimously adopted.

Fred N. Tate, chairman of the board of stewards, together with the finance committee, was instructed to proceed with the erection of the building. Plans were prepared and contracts were let. The cost including furnishings was approximately $50,000.

This new building was occupied for the first time on Christmas Sunday, 1926, while Dr. John W. Moore was the pastor.

In 1935 during the recent pastorate of Dr. W. A. Lambeth, it was found that there remained an unpaid balance of $15,000 on the church school building and of $14,000 on the parsonage. Several members of Wesley Memorial had underwritten the indebtedness of Ward Street and Calvary churches when these structures were erected. It was decided that a campaign should be instituted to raise $65,000 to pay the indebtedness on the church school building and the parsonage of Wesley Memorial church, and the church buildings of Ward Street and Calvary churches. Dr. Lambeth together with the special committee headed by Mr. R. T. Amos put on a successful campaign and secured the desired amount in pledges.

The last payment on the indebtedness is being paid this week. All of the houses of worship of our denomination in High Point are now free of debt. Next Sunday Bishop Clare Purcell will preach and dedicate Wesley Memorial's educational building at 11 a. m. At 2:30 p. m, after a sermon by Dr. A. W. Plyler, our presiding elder, the bishop will make some dedicatory remarks and dedicate Ward Street church. At 7:30 p. m. Bishop Purcell will preach and dedicate Calvary Methodist church.

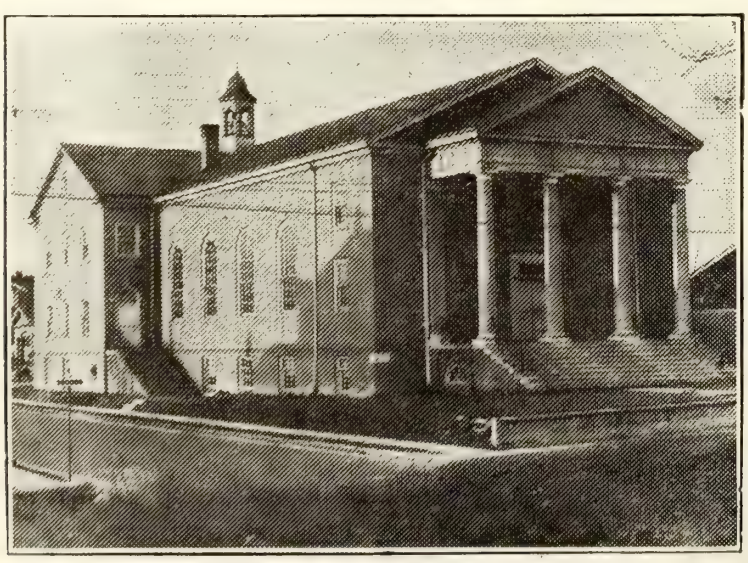
Wesley Memorial has just spent $11,000 repairing and redecorating its church building and will extend a most cordial greeting to Bishop Purcell when he preaches his first sermon in High Point. All former pastors and friends of the church are given an urgent invitation to be present.

History of Calvary Methodist Church

The first building was erected on the corner of East Commerce and White Oak streets in 1907. It was called Marr's Chapel in honor of Dr. T. F. Marr who, at that time, was pastor of Washington Street church. A Sunday school was organized, and visiting ministers preached for the congregation until 1913 when a church was organized. At that time the name of the chapel was changed to East End Methodist church. This church was served by the following pastors: Rev. W. C. Jones, Rev. W. H. Townsend, Rev. W. A. Barber, Rev. H. L. Lucas, and Rev. E. J. Harbison. During the pastorate of Rev. Mr. Harbison a house and lot on the corner of East Green and White Oak streets were purchased, and the erection of Calvary Methodist church begun. The house was moved to an adjoining lot and is now the parsonage. The church was finished in 1926 while Rev. H. C. Byrum was pastor. Other pastors who have served the church are Rev. E. L. Kirk, Rev. D. H. Rhinehart and Rev. S. M. Needham. Rev. D. V. Howell is the pastor. The church will be dedicated on October 2 at 7:30 p. m. Bishop Purcell will preach the dedicatory sermon. The church and parsonage cost $50,000. Wesley Memorial church raised $40,000 of this amount. The church now has a membership of 447, and a Sunday school enrollment of 705.

THE MORE MILITARISM, THE MORE FASCISM

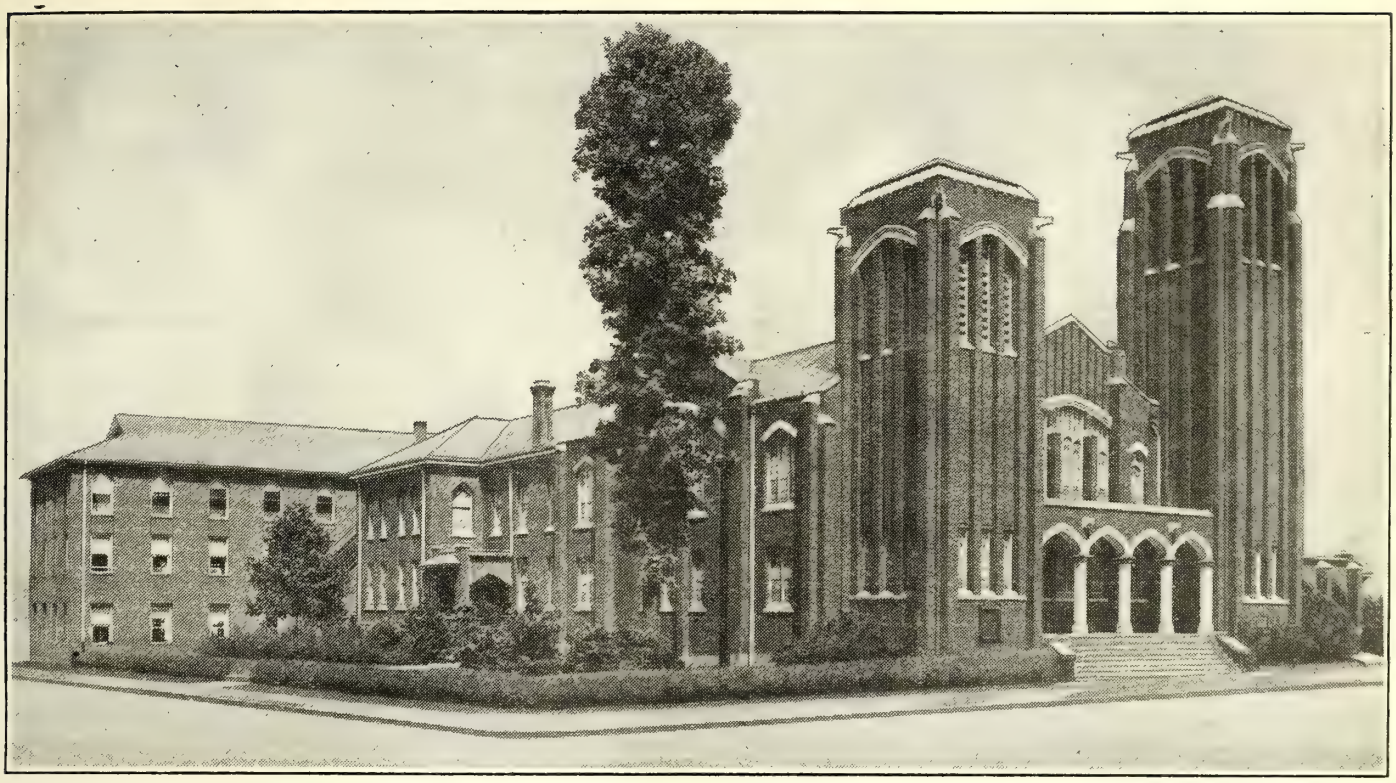
Fascism is martial law. . . . It has taken some time to recognize Fascism for what it is. Men have not seen a mobilization lasting many years, preceding any declaration of war, preceding even a clear decision as to when the war was to be declared or against whom. . . . All collectivism, whether it be Communist or Fascist, is military in method, in purpose, in spirit, and can be nothing else. . . . There is only one purpose to which a whole society can be directed by a deliberate plan. That purpose is war, and there is no other.—Walter Lippmann.



Calvary Methodist Church, High Point, to be dedicated at 7:30 p. m. Sunday, October 2



REV. D. V. HOWELL, Pastor



Wesley Memorial Church, High Point, showing Educational Building to be dedicated by Bishop Purcell, Sunday, Oct. 2

NOTES OF CHARLOTTE ANNUAL CONFERENCE

The Methodists of Charlotte are making preparations to take care of the conference to the best of our ability. We hope that we will have a great session and that we can do our part toward making it so. We are writing this to ask that delegates co-operate with us to this end.

This is a very large conference and it takes lots of homes to entertain it. We are expecting to take care of all ministers, lay delegates, and members of boards; but we really hope that you will not expect us to take care of others. We wish that we might invite the wives of all peachers, but we simply cannot do it.

There is one other way you can help. Let us know if you are not planning to attend the conference, or if you have made arrangements for your own entertainment with friends or otherwise and you do not care for us to reserve home for you. This will help us greatly.

T. H. Swofford, President,
Charlotte Methodist Ministerial Asso.

DR. W. P. KING'S NEW BOOK HIGHLY COMMENDED

The Abingdon Press has announced the publication of a volume by Dr. W. P. King, "Right and Wrong: in an Age of Confusion." The price of the volume is $2 and it may be ordered from The Abingdon Press, 150 Fifth Avenue, New York City; or from the Methodist Publishing House, 810 Broadway, Nashville, Tenn., and its branch houses at Richmond and Dallas.

Dr. Halford E. Luccock says: "The book is lively reading. It is pointed up to the hot questions of the day. I certainly like the book. It is packed full of ideas."

Dr. Ralph W. Sockman says: "You have handled the subject with your usual arresting human method. The book certainly cannot fail to have a wide appeal."

Dr. Clovis G. Chappell says: "Ministers and laymen will find this book both fascinating and helpful. The author has a delicious sense of humor, which is another way of saying he has a sense of proportion. The man who has no sense of humor is 'forever majoring on minors.' He writes interestingly, which indicates that he is not only interested in his subject, but also in his readers. He writes with genuine moral convictions and with real spiritual insight.

ORMOND-HARDIN WEDDING IN DUKE CHAPEL

In a ceremony of wide interest Miss Margaret Ormond of Durham and Elliott Wannamaker Hardin of Charlotte pledged their vows Tuesday, September 27, in the chapel of Duke University Rev. Jesse Marvin Ormond, father of the bride, was the officiating minister, assisted by Rev. Paul Hardin, Jr. ,of Wadesboro, brother of the groom.

Prior to the ceremony a program of nuptial music was rendered by Edward Hall Broadhead, organist, Miss Elizabeth Aldridge, vocal soloist, and a quartette composed of Miss Aldridge, Mrs. W. W. Rankin, A. J. Henderson, and Furman McLarty.

The groom has as his best man his father, Paul Hardin of Charlotte. Robert Hemphill of Chester, S. C., and Fleming Bomar of Spartanburg, S. C., were groomsmen. Ushers were Dr. Paul Garber, vestibule usher, and Claude Evans of Anderson, S. C., Julian Lindsay, also of Anderson, Robert Tate of San Antonio, Texas, and Floyd Patterson of Durham.

Miss Jessie Ormond, sister of the bride, and Miss Gertrude Kern of Lynchburg, Va., cousin of the bride, attended as bridesmaids.

Miss Janet Ormond and Miss Elizabeth Ormond, sisters of the bride, were her maid of honor and junior maid of honor.

The bride entered on the arm of her brother, Rev. John Kern Ormond of Princeton, by whom she was given in marriage. She made a charming picture in her gown of white Duchesse satin.

Immediately after the ceremony Mr. and Mrs. Ormond, parents of the bride, entertained at their home on Watts street at a reception honoring the bridal party and out-of-town guests.

Mrs. Paul Hardin, Jr., of Wadesboro and Mrs. H. S. Smith greeted guests at the entrance. Receiving with Mr. and Mrs. Ormond were Mr. and Mrs. Elliott Wannamaker Hardin, their attendants, and Mr. and Mrs. Paul Hardin.

Following the reception, the young couple left on a wedding trip to unannounced points.

Mrs. Hardin, the attractive daughter of Professor and Mrs. Jessie Marvin Ormond of Durham, attended the local schools, and received her bachelor of arts degree from Duke University with the class of '38. She belongs to Kappa Delta sorority, and is a popular member of the young set here.

Mr. Hardin, son of Mr. and Mrs. Paul Hardin of Charlotte, received his bachelor of arts degree from Wofford Collefe in 1935, and his bachelor of divinity degree from Duke University last June. In October he will become a member of the Western North Carolina conference.

Among the out-of-town guests for the wedding were: Mrs. A. A. Kern, Lynchburg, Va.; Mr. and Mrs. Paul Hemphill and Harriet, Chester, S. C.; Mr. and Mrs. Paul Hardin, Charlotte; Rev. and Mrs. Paul Hardin, Jr., and Betsy, Wadesboro; Rev. and Mrs. J. Kern Ormond, Princeton.

On Being Sixty

By Three-Score

(Editor's Note: The following paper recently came to the editor's attention, though it was not written with the idea of its publication in our columns. Its author, who wishes his name withheld, is a man well known in our fellowship who has made a very important contribution to its life. The paper is so full of human interest and it concerns so many people who are about sixty or who will be sixty or who are of various ages independent of their actual years that we have requested and secured permission to publish it.)

"Now you can act like sixty." So I was greeted by a friend on my sixtieth birthday. In like manner as a boy I remember the parson telling the deacon that he could "act like sixty" on that special birthday. Sixty was the speed limit in the old days; any vehicle that went as fast as that was whizzing. So I suppose I can now be a whizzer!

But my friend went on to say, "You always acted like sixty, anyway." But did I always "act like sixty?" I wonder. Or is there a difference in life when one reaches the age of three score?

A popular seller carried the title, Life Begins at Forty. What has happened between forty and sixty—anything or nothing? Is life still beginning at sixty or ending? Another friend a few months younger than I expressed his commiseration to me because I am now sixty and at the same time confessed his dread of that fatal age. Incidentally, a woman I knew wept copiously when she was forty! But another friend who had reached his sixtieth year said in a tone of self-congratulation, "Good, at last I am out of the dangerous fifties!"

Accident insurance companies seem to look upon sixty with suspicion. The bones must be getting brittle, the sight dimming, the blood thin and sluggish. Else why pick on sixty as the limit of accident insurance? Loan companies refuse to honor the request of needy applicants. "Oh," they say, "so you are sixty! Sorry, but we can make no loan to you without a physical examination fifty-seven, fifty-eight, fifty-nine, OK—but sixty—no!" Something must happen at sixty which takes a man from the preferred class and puts him among the undesirables! What is it? Is it because he is sixty or because he is no longer fifty? Is it because the westward slope is suddenly steeper or has the journey's end suddenly popped up over the horizon?

What sixty means to a statistical organization is one thing; what it means to an individual is another. It all depends on the individual, for statistical organizations have not discovered that age is not a matter of chonology. It is rather an attitude of mind and heart; something psychological; something that must be determined subjectively, not objectively; something that calls for a psychiatrist, not a statistician. Many a person is old at thirty. Many are young at seventy. Many are crystallized mentally and are molding in their set mold long before they are even fifty. The clock ticks off the minutes and strikes the hours and the calendar relentlessly drops its leaves one by one, but that does not necessarily mean that life ebbs so fast as the tides of time might suggest. The hair thins and whitens and the figure loses its youthful lines, but there is more to life than the physical, and in fact, the physical is more a servant of other forces in personality than we yet realize.

So I am sixty. I am told that a man should now begin to "slow up." But why should he if life has just as much tang and zest as ever? Why should he "slow up" if he has so much to do and a shorter time in which to do it? Why think of age, anyway, if the blood still runs riotously through heart and brain and all the world calls him to creative thought and action?

Slow up, shall I? What an ideal! It sounds retreat, not advance; it suggests defeat, not victory. What a fallacy when a person is still young at sixty.

And why should he not be young at sixty? The Metropolitan Life Insurance Company pictures a group of people at twenty-five and thirty-five, forty, fifty, sixty, seventy, and eighty. The group thins out, but not so fast as it did fifty years ago. The "expectancy of life" has been lengthened during my brief lifetime. To me as a boy the sixty-year-old deacon was a patriarch, and he thought of himself as an old man. But times have changed. The manner of living has been revolutionized. People dress differently. They play more. They are not so eager to shuffle off the mortal coil and fly to those celestial shores which looked so attractive to our forefathers. We find this world a beautiful place, good enough for anyone, and a better bet now than some promised land that no one living has yet seen. No, the whole attitude toward life has changed—and sixty may be the beginning of a new era of achievement, not the end of the race.—Advance.

VOTE-HUNTING DELEGATES

The Advocate was hoping against hope. Two weeks ago, on this page, we said, "No laymen in The Advocate's territory, so far as we have heard, are openly soliciting votes, and we fervently hope the disease won't break out."

It was a pious hope, but the disease has broken out. A friend writes, "I have on the desk before me three letters from candidates for election to the Uniting Conference."

What a pity; and what a shame!

Two weeks ago we said, "A few self-seeking members of the Uniting Conference could so warp its decisions that the new church would be malformed at its birth."

Nobody can argue the other side of that proposition. There isn't any other side.

And the only way to prevent these would-be delegates from thus damaging the new church is to keep them out of the Uniting Conference.

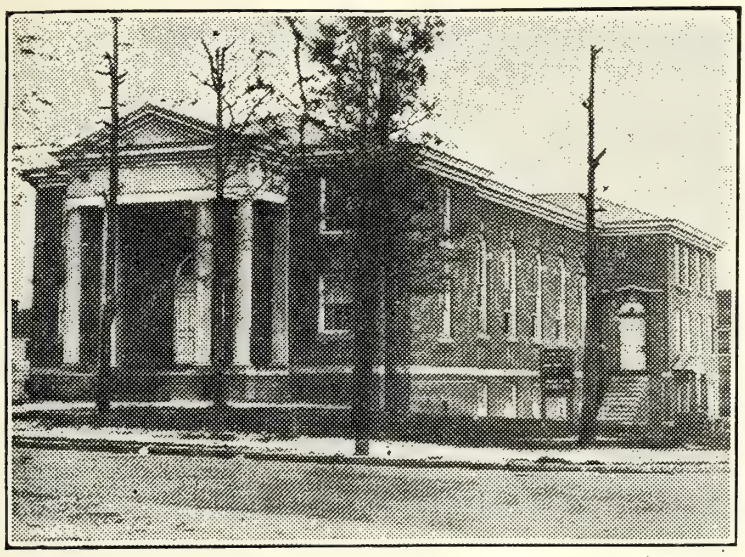
They are known, because they have written letters. Therefore any voter who so desires may easily avoid writing their names when marking his ballot.

Some pushful candidates may be otherwise good Methodists and faithful Christians. But they have fallen behind in their Scripture reading.

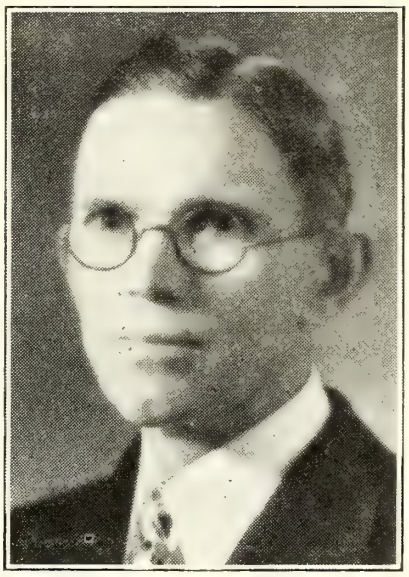
The uniting of the three churches, writes another brother, who does not speak without thinking, may produce more problems than it solves.

It surely will if self-seeking and sectional pushfulness and new rivalries added to the familiar old ones are in any way encouraged.

A good start toward their discourgement can be made on the floor of every conference when the election of delegates is the next order of business.—Central Advocate.



Ward Street Methodist Church, High Point, to be dedicated at 2:30 p. m. Sunday, October 2



REV. R. C. KIRK, Pastor

WARD STREET METHODIST CHURCH HIGH POINT, N. C.

Ward Street Methodist church is located on Ward street at Rightenburg street in the western section of the city of High Point. This church originated in the heart and mind of the Rev. H. C. Byrum in 1926. After serious thought and prayer, Brother Byrum delivered an address before the Wesley Memorial congregation one Sunday morning, setting forth in this address the fact that, at that time, there was not a Southern Methodist church west of Main street in the city. Immediately after this address some of the generous members of Wesley Memorial congregation started raising a fund with which to build a house of worship in this locality. Almost immediately a building 30x40 feet was erected. This building was of wood frame and with brick veneer. The first Sunday school was organized on Sunday, October 3, 1926. At the annual conference that fall this little church was attached to the Archdale charge and Rev. E. M. Jones became pastor. The first society was organized by Brother Jones on November 14, 1926, with 22 charter members.

At the first quarterly conference J. H. Talley was elected Sunday school superintendent; Roy Byrum, Charles Cline and R. M. Love were elected trustees; Roy Byrum, M. A. Dix and R. M. Love were elected stewards.

By the end of the first year the enrollment in the Sunday school had increased 300 per cent. The church membership had increased 100 per cent. By this time the Sunday school had outgrown the building. This child of the kingdom reported the situation to its mother, Wesley Memorial church. A committee was appointed to investigate the need. After hearing a report from this committee, Wesley Memorial church raised $20,000 with which to build a more adequate building. Under the direction of Rev. E. M. Jones, the energetic pastor, a modern, convenient and comfortable building was erected. The total cost of the building was approximately $35,000. Since then there has been a debt on this church. This year the Wesley Memorial congregation has canceled this debt on the church and we are all happy over this great achievement. No son or daughter ever had a father or mother who manifested a greater interest in their welfare than Wesley Memorial church has in her spiritual children in this city. Any church is fortunate to be the offspring of such a generous congregation.

The original church was moved back on the rear of the lot and now fronts on Burton street, and has been converted into a parsonage. It has ten rooms, two baths and a steam heating plant. The furnishings are the best we have ever found in any parsonage that we have occupied. This year the ladies of the charge have installed a new range in the kitchen. The dining room furniture has been refinished, new upholstering put on the living room furniture and the parsonage painted inside and out. The ladies of the Archdale church helped to finance these improvements. The business men of High Point donated the paint. We now have all the conveniences that any Methodist preacher can afford to ask for.

The church membership has had a steady growth and at present numbers 254. The Sunday school has had a marvelous growth. The present enrollment is 415. The Sunday school is one of the best organized that I have had the privilege of being associated with.

The pastors have been as follows: Rev. H. C. Byrum, the founder, Rev. E. M. Jones, who served six years, Rev. W. T. Albright, who served one year, Rev. J. W. Groce, who served four years, Rev. Charles White, who served as assistant pastor for one year, and the present pastor who has served 11 months.

Bishop Clare Purcell will make the brief dedicatory address and dedicate this church the first Sunday in October at 2:30 p. m. Dr. A. W. Plyler, presiding elder of the Greensboro district, will preach the dedicatory sermon. All former pastors and members are invited to be present on this occasion. R. C. Kirk, Pastor.

"FILLING STATIONS"

When you can write poetry like this, send it to the Advocate by air mail. The author of this little gem, "Filling Stations," is Prof. E. Merrill Root, whose new book, "Dawn Is Forever" (Packard & Co., Chicago, $2), is heralded by Advance as a truly great book:

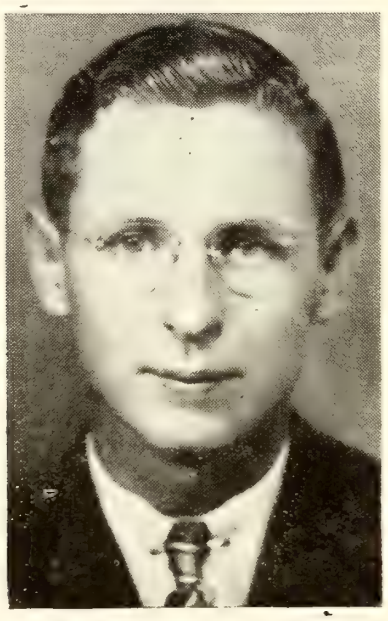
Giant flagons in a row, flashing in the sun,
Stand beside the silken road where steel coursers run . . .
Casual man in overalls, you know not what you do—
Pouring wine of lightnings out, magic thunder brew,
Golden mile-a-minute flame from your giant's cup:
Morning's young; the long road waits; comrade, fill her up.

—Michigan Christian Advocate.

STUDENT CHRISTIAN MOVEMENT AT BREVARD

Initiating a new and more co-ordinated approach to religious activities, an installation for officers and leaders of the Brevard College Student Christian Movement was held in the auditorium at the vesper services Sunday evening, September 25.

The student Christian Movement is an effort to bring together all the religious activities on the campus under one organization.



William Rock

To give guidance an advisory committee has been appointed by the faculty as follows: John Bennett, chairman; Miss Irene Clay, Dr. B. W. Loomis, Mrs. John Bennett, and Earl Brewer.

Officers of the Student Christian Movement are William Rock, Lewisville, president; W. C. Ludwick, Salisbury, vice president; and Ruth Stonestreet, Mooresville, secretary and treasurer. These three persons are to steer the activities of the entire movement.

The main work of the Student Christian Movement will be done through various committees. The committees and their chairmen are: Committee on publicity and promotion, Delbert Byrum, chairman; committee on vesper services, Wayne McLain and Elizabeth Parrish; Sunday morning worship services, Evelyn Rothrock and W. C. Ludwick; Wednesday evening prayer services, Stella Ray; missions and world friendship, Frances Turner; evangelism and church relations, E. J. Graham; Christian citizenship and social service, Elizabeth Jenkins; social and leisure time activities, Ray Proctor and Mary Poteat; leadership training and personal enlistment, Jennings Ballard; deputation, Marvin Boggs.

The outlook for really affecting the religious thinking of the students and for co-ordinating the approach to religious activities is the finest since the beginning of the college, according to President E. J. Coltrane.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met at Carver's Creek church September 16, presiding elder, Rev. W. A. Cade, in the chair. After devotional services led by Rev. O. P. Fitzgerald, Rev. C. N. Phillips was elected secretary.

Mr. W. D. Maultsby made an address of welcome in a few well chosen words. Roll call of pastors and delegates showed a full delegation from every church in the district. Altogether it was the largest conference held in the district in many years.

Reports from the pastors and lay leaders were very gratifying and showed a gain both of additions on profession of faith and also a financial growth.

The presiding elder named the usual number of committes, one new committee especially, and one that proved a great aid in the transaction of electing delegates to the annual conference; this proved valuable in saving of time and was entirely satisfactory to the conference. All the delegates to the annual conference were elected on the first ballot and the alternates were elected on the next ballot.

Rev. M. T. Plyler, Rev. Robert Bradshaw, Dr. W. K. Greene, Rev. W. L. Clegg and Rev. A. S. Barnes represented their different interests.

Bishop Purcell was introduced by Rev. W. A. Cade. Bishop Purcell then preached to the conference, using as his text the twenty-fourth Psalm and first verse, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." The bishop made a fine impression by his scholarly and spiritual message and also by his wonderful personality.

Rev. Walter Patten gave an encouraging report of the progress in liquidating the debt on Louisburg College.

Mr. W. A. McGirt, lay leader, made an address on the laymen's movement, which was followed by several other laymen.

A resolution was read by Mr. Johnson and the conference passed a motion to have the same forwarded to the Advocate for publication.

A rising vote of thanks was given to the people of Carver's Creek section for the splendid manner in which they entertained the conference and the excellent dinner served.

Our presiding elder kept things moving although each item of business was given due consideration. The one day district conference has met with hearty approval of the people of the district.

Rev. F. B. Joyner asked for the next district conference to go to Fair Bluff and the conference unanimously accepted the invitation. Rev. C. W. Barbee, district missionary secretary, addressed the conference. Rev. F. S. Love spoke in the interest of evangelism.

Motion was made and carried that the presiding elder be requested to make arrangements for each church in the district to have the name printed in some form on the grounds of same.

The following were elected delegates to the annual conference: G. S. Council, A. H. Page, Hobson Sanderlin, E. W. Johnson, J. H. Parker, J. C. Willis, P. S. Oliver, Mrs. H. J. Faison, W. I. Wright, Mrs. K. C. Council, J. L. Nicholson, H. E. Stacy, C. L. Lewis, E. W. Cain, Mrs. W. M. Eubanks, C. Ed Taylor, R. B. Powers, W. G. Fussell, J. A. Maultsby, W. B. Cooper, J. E. Willoughby, W. A. McGirt. Alternates: John Gillotto, LeRoy Mintz, C. M. Morton, C. E. Quinn, Mrs. Harvey Boney.

C. N. Phillips, secretary.

FIFTY YEARS OF MARRIED LIFE TOGETHER

Fifty years of married life together! Quite an achievement from the standpoint of time and of loyalty. Mr. and Mrs. W. L. Edwards of Homestead, near Charlotte, N. C., are the blessed and faithful ones who on September 3 celebrated their golden wedding anniversary. The children, grandchildren, great-grandchildren, in-laws, and friends overflowed the house and entered with spirit into the warmth of the occasion. There were numerous gifts, the chiefest being a beautiful bed, complete, the offering of a number of the members of the family.

The climax came at two o'clock, the hour of the wedding 50 years ago at Catawba Springs, Lincoln county, when the couple was remarried by a son-in-law, Rev. T. W. Hager, pastor of Westford Methodist church, Concord. Brother Hager used an adoption of the vows, including the ring ceremony. The prayer was offered by Rev. O. L. Brown, pastor of Homestead Methodist church, of which the Edwards are members. This was a touching hour and visibly impressed all who saw it.

Mr. and Mrs. Edwards have ten living children and one dead; 36 grandchildren and two great grand-children. They are faithful Methodists. Mr. Edwards began going to district conference as a delegate 50 years ago, and in this day there is something badly wrong if he isn't at the conference. He is also a familiar figure at the annual conferences. The Methodist preachers never had a more faithful friend.

For a long time the Advocate has been coming into the Edwards home, where it is thoroughly enjoyed and appreciated.

Reported.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Pulpit Notes, Goodbye

By ERNEST C. DURHAM

Take this not as a boast of what I alone can do, if you please, but rather as a clear testimony of what God can do for me and for others through me, as I preach throughout a whole conference year without any notes before me in the pulpit.

So you see this is not a hasty conclusion—not a hastily written thing just after getting along fairly well last Sunday, for instance, without preaching from notes. For I have waited just about one year to say this. And now I speak the truth: Not one Sunday during the entire conference year has found me carrying along a set of notes as I started to church, whereas for more than 20 years before this venture I had gone along to the pulpit, almost invariably, with more or less of these weights and hindrances—and after I got there I was more or less afraid at times that I had forgotten to bring them along, and if I found them and got them well spread out I was afraid the wind would blow them away, and I would be compelled to walk out over the auditorium to collect them or else call on an official of the church to please make the collection and bring them to me—and even then the main section might be missing.

All of that constituted no less than an embarrassment, and even a handicap—especially so because of the fact that the nervous strain there before the crowd would at times get the pupils of my eyes dilated that I could scarcely distinguish one word from another, and I would catch myself about to say one thing when I meant something altogether different. And at times it looked like God was handicapped, for all too frequently I didn't even let him have a chance to get down into those cold, mechanical things called "notes." And if God didn't get into them at any time I had better stayed home—and if the people had stayed home they would have been far better off. And at times I noticed they did stay home.

I shall have to admit, therefore, that for a year I have not done much quoting of long and big-worded paragraphs from any Dr. Bombasticus Know-It-All-Us.

But I shall not admit that I have not done a lot of reading and intensive studying before entering the pulpit. In fact, I have never taken my work more seriously, and I have never made such painstaking preparation for preaching. I went to the pulpit every time assured of a message, whereas I went before this year assured of some sort of message provided the notes did not fly away or my vision didn't get too twisted to see what was before my eyes that were supposed to be functioning properly.

Results have been most gratifying.

In the first place, I have never before found such joy in preaching. In the language of one of the veterans of the North Carolina conference, "I have had freedom." But I don't mean freedom that flew off at tangents. I believe in preaching a logical discourse; so I provided the logic by hard study and God gave the liberty and power. If power there was, to be sure. As to that perhaps the people who attend my churches could testify.

So in the second place the people have expressed themselves as being so pleased, and they have shown their delight by attending in such large numbers that I could never doubt that something heavenly has been at work, and I could never consent to go back to the cold process of preaching from notes.

They have talked to me on the streets and in homes about this, and I know I have their full reaction. And if any preacher wants to know what the people are yearning for today, let him listen to what some of these people are saying.

Here is a characteristic remark: "If the preacher wants to get off long quotations or to present a manuscript in fine form, for heaven's sake let him have a printing company print in pamphlet form what he would like to say, and then let him and the rest of us stay home and let us read the pamphlet as we hold it in our own hands."

Another is this: "We want preachers to study, but we want mere bookishness to be left aside when they come to the pulpit, and we want to hear right out of their own hearts the word of God."

That's the case—and it is well-nigh universal. I have heard enough to know. One person out of a hundred will never remember a long quotation a preacher may read, but ninety-nine out of a hundred will never forget the certain flash of light from the Divine they see in a sermon, which light is really in the face of the preacher who looks to God in trust as he talks while looking straight into the eyes of the people as he pours out his God-filled heart to them.

RESOLUTIONS BY WILMINGTON DISTRICT CONFERENCE

Whereas, for more than 12 months Japan has waged an undeclared, ruthless and brutal war in China; a war not confined to the combatants, but one in which helpless women and little children have been subjected to continued bombardments from the air, leaving them dead, mangled and dying; and

Whereas, the aged, crippled and infirm have been made to suffer the same punishment, and hundreds of thousands have fled from their homes in an effort to escape, and in their hungry, naked and helpless condition, are starving and dying along the highways with no help in sight; and

Whereas, the invaders, in their mad craving for power and blood have not spared even the schools, hospitals and missions, but without regard for any class, age or condition, have mercilessly subjected them to the most diabolical slaughter known to either ancient or modern times; and

Whereas, there can be no doubt but that much of the metal Japan is using to make and equip the engines of destruction she has been and is now hurling against the Chinese people, has been and is now being moved from the shores of our own fair land—America, and some of our own people are contributing to this unparalleled wave of destruction now sweeping over an otherwise peaceable and inoffensive people; now

Therefore be it resolved that this body of Christian people composing the conference of the Wilmington district of the Methodist Episcopal Church, South, in meeting assembled, at Carver's Creek on this the 16th day of September, 1938, unqualifiedly condemn any and all efforts that tend in any way to give aid and comfort to Japan in her war in China, and call on all Christian people everywhere to unite with their prayers, their influence, and all the power they possess, to bring to an end this inexcusable destruction; and be it further resolved:

That the President of the United States, his Cabinet and members of Congress be appealed to, to use their efforts and great force and power of America to at least put a check on this rape of civilization.

C. N. Phillips, Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. W. A. Rollins has served the allotted four years as presiding elder of the Waynesville district and will, according to the law of the church, be returned to the pastorate; therefore be it resolved:

That we, the preachers and lay leaders of the district, do appreciate his progressive leadership in all matters of the kingdom and rejoice with him in the excellent records the district has made under his guidance; that we hold him in high esteem as a brother in Christ an account of the affable and genial, yet purposeful, manner in which he has exercised authority over us; that we commend his as a fearless and forceful preacher of the gospel of Christ and expect him to give a good account of himself in whatever responsibilities the church shall place upon him in the future; that we shall follow him and his good wife and children with our prayers and affectionate regards. (Signed)

J. G. Huggin, Jr.
R. L. Madison,
J. H. Carper,
J. Robt. Long,
D. E. Camak.

IT MUST BE GOD

Whether there is a God or not,
My soul finds rest from care
And vanishing of sin's dark blot,
When I resort to prayer.

Whether there is a God to hear,
Close by or far away,
I feel a Power drawing near
When day or night I pray.

—Ernest C. Durham.

Dr. Nicholas Murray Butler of Columbia University is hunting "a moral substitute for war." There is peace of course—or are we being inane?—Chicago Daily News.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

RELIGIOUS EMPHASIS WEEK IN DUNN

An unusual type of religious program was projected in Dunn the week of September 18-23 when the various denominations in the city united in a "Religious Emphasis Week." The purpose of the week was to bring to bear Christian teaching and Christian influence on as nearly all the people of the community as possible. Through the co-operation of public school officials it was possible to reach every school child in the city school system with some religious instruction. We are giving a rather complete picture of the program that was followed in order to indicate the possibilities of such a plan.

Each morning at 9 o'clock Mrs. Charles Howard conducted a forum for the young married women of the community. This hour was spent in a discussion of the part their lives played in making religion vital in their homes. This service was held in the Baptist church.

A similar meeting was held each day at 12:05 for the business men of the community. This was held in the Dunn theater so that the men could leave their work at 12 o'clock and be in the meeting promptly at 12:05. Rev. F. D. Hedden led the group in thinking about "Religion in the Home."

Each day classes were held in all the grades in the public school. All the children from grades 1-3, and grades 4-6, met together for a 30-minute class period studying "The Life of Christ." Mrs. H. C. Turlington, Mrs. Lewis Stejhens, Mrs. C. D. Bain, Mrs. Glen Hooper, Mrs. Durham Taylor, and Miss Emma Lee Davis were in charge of this work.

In the high school each grade, with the exception of the senior class, was divided into two sections, one for boys and one for girls. In the seventh grade the two classes studied "The Life of Christ." The teachers were Mrs. L. M. Hall and Rev. Floyd M. Patterson. Rev. L. M. Hall and Rev. Wilbur Hutchins led the eighth grade classes in discussing "What It Means to Be a Christian." In the ninth grade classes the subject discussed was "Youth and Its Bible." Dr. A. R. McQueen and Rev. C. N. Gardner were the teachers. Rev. Olin G. Fox and Rev. F. W. Wiegmann were the teachers of the two sections of the tenth grade. "Youth and Social Issues" was the subject of their discussions. The senior class all met together in a discussion of "Ideals for Christian Homes." Rev. F. D. Hedden was in charge of this class. A group of leaders from each of the churches met together in a special class under the direction of Miss Alma Cade and Rev. R. W. Bradshaw.

The first class period of the high school was from 10:30 to 11. At 11 o'clock there was a 30-minute chapel service for all classes in the high school. The second class period was from 11:30 to 12 o'clock.

All of the groups participating in the program met each night in a service at the Methodist church. The speaker in all these services was Rev. Robert W. Bradshaw.

Thursday night at 6:30 there was a banquet for the women of the community in the Presbyterian church. At the same time there was a banquet for the men in the Baptist church. The attendance at both banquets was quite satisfactory.

The young people of the high school had a banquet in the gymnasium Friday night a 6:30. One hundred and twenty-five young people attended this banquet. All three banquets were under the direction of committees working in the "Religious Emphasis Week" program.

The following ministers of Dunn were in charge of the general arrangements: Rev. Leon M. Hall, Rev. F. W. Wiegmann, Rev. C. N. Gardner, and Dr. A. R. McQueen.

CHURCH SCHOOL DIRECTORIES

We sent to every pastor in the conference last week a blank on which to report to the conference office the church school leaders for the new church school year. It is necessary that we have this information in our office in order that we may correspond with the leaders in the different divisions of work in the local churches, and also that we may from time to time send to them materials that will be helpful in their work. We are very anxious, therefore, that these blanks be filled in and returned to us as soon as the set-up for the new year has been completed.

Every church school should have a person responsible for the work in each division—children's, young people's, and adult—in the church school and this person is designated as superintendent of that division. If no one has been officially designated as such, we do hope that each pastor will list some teacher in each division to whom we might send letters and materials relating to the work of that division.

A number of pastors have already returned their directories within four days after they were sent. We appreciate this fine co-operation on their part and trust that other pastors will let us have their directories within a short while. We are listing those pastors from whom replies have been received:

Durham District

Durham, Trinity Church—Rev. G. W. Perry.
Durham Ct.—Rev. C. D. Barclift.
Mebane—Rev. T. R. Jenkins.
East Roxboro-Longhurst—Rev. T. M. Vick, Jr.

Fayetteville District

Carthage—Rev. L. A. Watts.
Rockingham Ct.—Rev. M. D. McLamb.
Sanford, Steele Street—Rev. C. B. Culbreth.

New Bern District

Beaufort—Rev. L. D. Hayman.

Raleigh District

Credmoor—Rev. E. C. Durham.
Garner—Rev. B. H. Black.

Rocky Mount District

Seaboard—Rev. W. G. Farrar.

Wilmington District

Bladen—Rev. W. R. Stevens.
Burgaw—Rev. W. F. Walters.
Jacksoville-Richlands—Rev. H. L. Davis.
Maysville—Rev. H. L. Harris.

VACATION SCHOOLS

Many pastors and church school workers have co-operated in our endeavor in recording all the vacation schools that have been held in the North Carolina conference this year. We have received many exceptionally good reports this year concerning the vacation schools; however, we feel that there are some schools which have not yet been reported to us. Perhaps there has been some misunderstanding as to who is to report the school. May we ask you, if you are uncertain as to whether your school has been reported, to make inquiry, and in case there has been an oversight, let us hear right away that there has been a school in your church. As space permits we will continue the write-ups of the various schools.

Cedar Grove, Cedar Grove

Mr. Virgil Queen has reported the vacation school held at the Cedar Grove church on the Cedar Grove charge. Fifty-two children attended for at least three days, including 14 beginners, 23 primaries, 22 juniors and 15 immediates. The suggested lesson materials were used.

Walnut Grove, Cedar Grove

Walnut Grove church on the Cedar Grove charge had a vacation school. This school enrolled a total of 73 children who attended at least three days, with 103 who came at some time during the school. This was a one-week school. The suggested lesson materials were used.

Bethany, Chowan

Mr. Talmage Mallory has sent in a report of the school held at Bethany church on the Chowan charge. "Our Daily Bread" as the text for the combined group of beginners and primaries; and "Understanding the Bible" was the text used for the combined group of juniors and intermediates.

St. Paul's, Maxton

Rev. P. O. Lee stated in his vacation school report that this last one was the best one the church has had, so the parents say, because of its practicability and usefulness. The school enrolled 40 Methodist children, all 40 of whom attended for three days or more. more.

Fremont, Fremont

Fremont church on the Fremont charge enrolled 60 students in its vacation school. There were, in this school which lasted for two weeks, nine beginners, ten primaries, 15 juniors and 26 intermediates. The suggested lesson materials were used.

Yelverton, Fremont

A seven days' vacation school was held at Yelverton church on the Fremont charge. Primaries, juniors and intermediates were enrolled in this school, with a total of 24 children who attended for three or four days.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDHOOD AND YOUTH WEEK

Sixty churches in the conference have made definite plans for the observance of Childhood and Youth Week. The purpose of this special emphasis is to direct the attention of parents and teachers to their opportunities and responsibilities for the Christian education of boys and girls in the home, in the church, and in the community. October 2-9 has been suggested as the time in our conference. Any week suitable to the particular church may be selected. Program materials will be sent to any person requesting help.

Participating Churches

Asheville district: Asbury Memorial, Central, West Asheville, Montmorenci, Weaverville. Charlotte district: Brevard Street; First, Charlotte; Myers Park, Hickory Grove, Forestville, Savannah, Monroe, Harrison, Wadesboro. Gastonia district: Park Street, Bessemer, Concord, Dallas, Maylo, Marvin, Polkville, Lafayette Street. Greensboro district: Battle Ground Road charge, Glenwood, Gibsonville, Main Street, High Point; Mt. Pleasant, Reidsville. Marion district: Grace Chapel, Lenoir, Old Fort, Providence, Rutherfordton, Valdese, Mrs. Lula Hickman (Granite Falls). Salisbury district: Kerr Street, Salem, Park Avenue. Bethel (Pfeiffer). Statesville district: Concord, Hopewell, Davidson, Fairview, Fairgrove, Central (Mooresville), Stony Point. Waynesville district: Balsam, Canton, Murphy, Oak Grove, Selica, Waynesville. Winston-Salem district: Oak Grove, Salem, Epworth, Beulah, Walkertown, Ardmore, Centenary, Central Terrace, Ogburn Memorial, Oak Summit, Central (Mt. Airy).

RADIO PROGRAM: WMFR, HIGH POINT

Under the leadership of Wallace Fridy, director of Christian education, and Dr. E. H. Blackard, a radio program has been scheduled as a part of this observance at Wesley Memorial. Using the general theme, "A Growing Understanding of God," the following topics will be discussed from 8 to 8:15 a. m., Monday through Saturday, October 3-8. Please clip this schedule and keep it by your radio as a reminder of these messages. It would also be helpful in securing time on the radio programs in the future for you to write a note of appreciation to station WMFR in High Point.

Monday, October 3—"Our Children and God," Mr. Charles F. Carroll, superintendent of High Point city schools.

Tuesday, October 4—"A Growing Understanding of God," Dr. E. H. Blackard, pastor Wesley Memorial.

Wednesday, October 5—"Helping Children to Know God," Miss Elizabeth Oliver, director children's work, Conference Board of Christian Education.

Thursday, October 6—"Rethinking Your Idea of God," Dr. P. E. Lindley, dean High Point College.

Friday, October 7—"The Christian Conception of God," Mr. Bruce Craven, teacher Peacock Bible Class.

Saturday, October 8—"The Near End of God," Rev. Wallace Fridy, director Christian education, Wesley Memorial.

Music directed by Mr. J. Gurney Briggs, music director at Wesley Memorial church.

CHURCH SCHOOL DAY

Church School Day offerings are still going to Dr. Dunham each week. We are truly grateful to more than 300 church schools which support this cause regularly. Those schools remitting offerings during the past few weeks are as follows:

Asheville District	
Saluda	$ 1.00
Spruce Pine	3.41
Hillside Street	13.34
Charlotte District	
Peachland	1.00
North Monroe	1.00
Weddington	2.30
Pleasant Grove	3.00
Dilworth	40.04
Gastonia District	
St. Paul	1.00
Howard Blanton, Shelby	1.48
Concord, Bessemer City	2.50
Trinity	2.75
Pleasant Grove	3.21
St. Peters	3.59
Park Street	4.00
Kadesh	8.44
Greensboro District	
Muir's Chapel	.50
Ramseur	5.00
College Place	5.00
Centenary	5.87
Marion District	
Rutherford College	3.00
Salisbury District	
Green Memorial	1.21
Cedar Grove	1.40
Randall	1.75
Mt. Zion	1.80
Harmony	2.50
Statesville District	
Fairview	5.00
Broad St., Stateville	7.64
Waynesville District	
Clark's Chapel	2.75
Winston-Salem District	
Green Street	2.42
Mt. Vernon	3.10
Fair Grove	4.72

VACATION SCHOOLS

October 10 is the dead line for vacation school reports which are to be included in our annual conference summary. If your school has not been reported please send an account of it today.

Sedge Garden

Rev. McMurray S. Richey reports this school, with an enrollment of 56 children. There were 12 workers, and Mr. Richey says that they were most enthusiastic and co-operative.

Highlands

Mr. Lexie Freeman sends another report! In this school there were 21 children enrolled and three workers. Mr. Beadle, pastor, is most enthusiastic about the work done in these vacation schools.

Wesley Memorial

For the first time since 1929 Wesley Memorial enrolled more than 100 children in a vacation school which lasted for two weeks. With a fine corps of 24 volunteer teachers, careful planning in advance, and excellent aquipment, this school was conducted in the same efficient way in which Wesley Memorial carries on its entire program of Christian education.

Forest Hill, Concord

This report is sent by Mr. Douglas Corriher, director of the school. There were 103 children enrolled, with 18 workers. This was another two weeks' school.

Valdese

Rev. George F. Hood, pastor, reports this school. There were 55 children enrolled, with six workers. Plans are being made for a two weeks' school next year.

Bethlehem, Morganton Ct.

Rev. J. Max Brandon reports the school at Bethlehem. There were 45 children enrolled, with three workers, all of whom were regular teachers in the church school.

Salem

Another report from Mr. Brandon! This is from Salem, with 65 children enrolled, and five workers, all of whom were regular workers in the church school. Both of these schools were held for two weeks.

Weddington

Rev. T. J. Huggins, pastor, reports this school. There were 29 children enrolled, with three workers guiding them.

Deyton Bend

Rev. C. M. Smith is most enthusiastic about the vacation schools held in the churches of his charge. At Deyton Bend there were 27 children enrolled, with three workers. Mr. Smith says that the plans are already being made for schools next year. This was another "first."

Grassy Creek, Helton Ct.

From Rev. R. J. Starling comes the report of another "first school." There were 44 children enrolled, with five workers, all of whom are regular workers in the church school.

Lansing

Another report from Mr. Starling! In this school there were 31 children and six workers. This was another two weeks' school, and another "first."

Center

Miss Louise Winchester sends the report for this school. Forty-one children were enrolled, and there were six workers. Teachers and children had a profitable time together.

Liberty, Gold Hill Charge

Mrs. Joe C. Lentz is most enthusiastic about the school at Liberty. All the five workers are regular workers in the church school, and there were 26 children enrolled.

Charity, Statesville District

Rev. G. W. Bumgarner sends more reports! In this school at Charity there were 15 children enrolled, with two workers, both of whom were regular workers in the church school.

Adley

This is another "first school," reported by Rev. G. W. Bumgarner. There were 12 children enrolled, with three workers.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

A GOOD MEETING

Sixteen of the 21 members of the Children's Home board of trustees met at the Children's Home last Thursday in their annual fall meeting. The board unanimously and enthusiastically adopted the annuity bond plan outlined by Mr. James A. Gray, representing the finance committee. A prospectus explaining and outlining the workings of the plan has been prepared and will be distributed to any interested friends. The superintendent reported that the present population of the Home now includes 414 children and youths, that the Home was free from debt and that the general internal situation is encouraging. The meeting was pointed, harmonious and invigorating. One member seemed to express the sentiment of the board when he said, "I never come to one of these meetings without having my stock of religion increased."

BROTHER PASTOR

We are looking to our pastors whose charges have not paid their ten per cent apportionment in full to do some mighty good work for the Children's Home between now and conference. The payment in full of this apportionment is all the more important this year because of the serious decline in the income from our endowment. It will be absolutely necessary for us to receive the entire apportionment in order to break even with our financial obligations. Brother Pastor, please remember the needs of our big family as you present the benevolent challenge to your people.

DISTRICT CHECK UP

The Charlotte district check-up meeting, held early last week at Monroe, was well attended and well directed. Presiding Elder G. T. Bond kept the business of the meeting moving along with dispatch and injected enough pointed remarks to keep the brethren in fine humor. Every indication pointed to the payment in full of the benevolences. Nothing was said about the Children's Home apportionment payments until well down the alphabetical charge list. Rev. W. T. Albright of the Waxhaw circuit and Rev. Paul Hardin, Jr., of Wadesboro remembered to remind the group that the Children's Home interests were not being overlooked. Quite a number of the Charlotte district charges have already paid their apportionment. We do most earnestly hope that every charge will pay it in full.

VIM, VIGOR AND VALUE

One has only to attend a meeting of the woman's missionary society leaders to understand the reason for their great accomplishments. Dropping in upon a session of the "Training Days" at Winston-Salem last week, to which delegations came from Greensboro, Winston-Salem and Statesville districts, I was very much impressed with the interest and definiteness of the meeting. Four departments of the society were being emphasized: Missions and Bible Study, Christian Social Relations, Children's Work, and Spiritual Life and Message. Following a combined morning session, group meetings were held. The leaders of the four departments, Mrs. T. M. Bayne, Mrs. Reid Wall, Mrs. George Hoyle and Mrs. C. N. Clark, knew what to do and how to do it. Some of our men's meetings need more of the vim and vigor connected with securing the value of a well directed meeting.



Our mamma is gone

STARTED WITH A BANG

The Winston-Salem standard training school opened last Sunday afternoon with a counted attendance of 278. Each of the five courses was overcrowded. Rev. Wilson O. Weldon, director of the school, and Rev. Carl H. King, conference executive secretary, and their co-laborers are to be congratulated upon the success of the venture. Pastors came in with delegations of from ten to forty earnest workers anxious to learn how to better teach religion. The school offers much promise.

HONOR SOCIETY

Kindly join us in grateful thanks for our new honor society members who have joined us during the past week:

Forest City, Rev. Fletcher Nelson.

Muir's Chapel, West Greensboro, Rev. G. A. Stamper.

Gold Hill, Gold Hill circuit, Rev. H. L. Creech, Jr.

Badin, Badin-New London, Rev. W. L. Lanier.

Concord, Marion circuit, Rev. J. E. Hipp.

CHANGING SCENES

We were celebrating last week over the fact that the seriously sick members of our family had recovered. Only a few days passed until more alarm visited us. Two little youngsters were diagnosed as having scarlet fever, another developed pneumonia and added to these serious illnesses has come an epidemic of chicken pox. Miss Smith, our nurse, and her girl assistants are looking after the little sick ones with care and precaution. The flu we are having this fall is of a more treacherous type than usual.

YES AND NO

If asked whether or not the two little girls whose picture is herewith presented have clothing sponsors we would say "Yes and no." Little five-year-old Jacqueline Lucas, the older sister, is sponsored by the Susanna Wesley Class of Broad Street, Statesville. Little Peggy, two and a half years old, is still unclaimed. These two little girls, now well and happy, have fine dispositions and live in contentment and security. Maybe some fine group of women would like to claim little Peggy.

HELPING GOD

Little black-eyed Joe Poole, seven years of age and full of energy and inquiring resourcefulness, in discussing what he had learned during the past year in the primary department of our Sunday school ,is reported by Mrs. Woosley as having said that he had learned how to eat. His statement brought on general laughter among his 50 boy and girl associates. Whereupon Joe went on to explain as follows: "I have learned not to eat so fast, to chew my food well and not swallow such big lumps. This is the way I am helping God take care of me."

MORGANTON HOSPITALITY

Our football boys went over to Morganton last Friday night to play a game of football with their high school boys. The game was played under the lights before a good crowd and attended with a fine spirit. Our boys won the game in a free scoring exhibition. Our Morganton friends won in the fine hospitality they accorded. Following the game both teams were treated to a sumptuous dinner by Dr. Pfeiffer, a Morganton football enthusiast. Supt. W. F. Starnes and his organization are to be congratulated on the way they treat a visiting team.

The existence of moral and other difficulties in the Bible has been frankly recognized in all ages, and it is certain that they can no longer be met by such methods as were devised by Philo, or Origen, or Aquinas, or Calovius. But they banish before the radical change of attitude which has taught us to regard the Bible as the record of a progressive revelation divinely adapted to the hard heart, the dull understanding, and the slow development of mankind.—Canon Farrar.

If we put off repentance another day, we have a day more to repent of, and a day less to repent in.—W. Mason.

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REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

We have just finished filling two large silos which hold 135 tons each, making a total of 270 tons. We have a plenty of ensilage and hay to feed our stock through the winter.

* * * *

The cool days of last week reminded me very forcefully that our children are going to need their fall and winter outfits very soon. Mrs. Mary Y. Allred, our head matron, has recently sent out the lists for the fall and winter clothes. The beautiful spirit that is manifested by those who provide clothing for our children is very encouraging and commendable. I wish to thank every person that makes some contribution toward clothing our children so nicely.

* * * *

Through the summer I have been confidently expecting that when fall came around that the churches would respond generously to our needs. So far very few have sent anything to the Orphanage on their apportionment or as specials. We have already had to borrow $10,000, and we shall be forced to borrow $5,000 or $6,000 more by the tenth of next month unless the pastors and churches do something for us immediately. We have 310 children to provide for, and we have no other source to fall back on except the churches that have pledged themselves to care for this large number of children, who are our responsibility.

* * * *

I deemed it a rare privilege to preach to the Methodist congregation in Clinton and at Keener on Sunday, September 18. For four years it was my joy to minister to the good people of the Clinton charge. It was an inspiration to stand before such a large and representative congregation as greeted me in Clinton at the morning service. Since I was pastor in Clinton both the town and church have grown by leaps and bounds. It was a distinct pleasure for Mrs. Barnes and me to be guests of Colonel and Mrs. C. M. Faircloth for dinner. We talked about the good old times we used to enjoy together. Colonel Faircloth is superintendent of the church school, and is an outstanding, loyal citizen of the town and community. A small, but appreciative congregation greeted me at Keener church in the afternoon. I have many very warm personal friends in Keener church and community. The pastor, Rev. R. F. Munns, was out of the city and I was glad to preach for him at Clinton and Keener. Under his wise and constructive leadership the charge is making steady progress.

Mrs. Nellie B. Rives gives the following account of the visit of the singing class to Oxford and Henderson:

"Our friends in Oxford were gracious in their reception of the class Sunday. Rev. and Mrs. O. W. Dowd have the happy faculty of giving out their love to us in a way that brings out the best the chidlren have to give. Ours was a splendid congregation that listened to the concert message appreciatively. Their interest was inspiring to the group.

I was very happy to be in Mrs. D. G. Brummit's home, where she served a delicious dinner to guests whom she had invited to share the pleasures with us. Of course our children wanted to visit the Oxford Orphanage, so we were there for a short time with friends before going to Henderson. As we were approaching the church we saw Rev. R. E. Brown at the parsonage waiting for us. Here we had another hearty welcome. Our evening with friends in Henderson was unusually pleasant. Mrs. Brown and ladies, who helped serve a supper to the Leaguers in the church, invited the children of the class to be with them while Mrs. Pridgen, who drives for us, and I were out to supper with Mr. and Mrs. R. B. Powell. Mrs. Powell, in her gracious manner, gave us a most pleasant evening. "The spirit of human kindness is the angel the soul most needs."

NO ONE LIKES TO DO EVIL

Half the evil in the world comes from people not knowing what they do like, not deliberately setting themselves to find out what they really enjoy. All people enjoy giving away money, for instance: they don't know that—they rather think they like keeping it; and they do keep it under this false impression, ofter to their great discomfort. Everybody likes to do good; but not one in a hundred finds this out. Multitudes think they like to do evil; yet no man ever really enjoyed doing evil since God made the world.—Ruskin.

THOU ART THERE

The thorns and brambles on life's way
May tear my flesh or trip my feet;
Some lashing storm may bruise me sore,
I may be faint from searing heat;
Or, feeling helpless, lost, alone,
My heart may cry in dark despair,
Yet deep within my soul I know
O God of Love, that thou art there.

All birds that soar and sing so free
Must work and strive in their own way;
The sturdy trees are tempest tossed,
No life of ease is theirs each day.
Yet thou dost give the birds and trees
The food they need and beauty rare,
And in my soul I also know,
O God of Love, I have thy care.

Then touch my ears that they may hear,
Touch, too, my eyes that they may see
Through thorns or brambles; storm or heat,
The love with which thou leadest me;
And in the hours when I am weak,
And cry to thee in anguished prayer,
Within my soul I still shall know,
O God of Love, I'll find thee there.
—Jane Wilson Hall, in Religious Tel.

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NORTH CAROLINA CHRISTIAN ADVOCATE

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

LETTER FROM THE CONFERENCE SCRETARY

You have all doubtless heard that the woman's missionary society is celebrating its 60th anniversary this year. Birthdays and anniversaries are always interesting occasions and I am hoping that every auxiliary will observe this important event in a fitting way.

Many societies are planning birthday parties and teas. Be sure to have them "guest days" too, so that women who are not members of our great organization may have a part in this celebration and may be led to rejoice with us in the glorious history of the past and join with us in plans for the future. Some of them, perhaps many, may decide to cast their lots with us in the great missionary movement and may become valuable members. If you have churches nearby that have no missionary societies it would be a gracious thing to do to invite some of the women to your party. Several zones are planning to have "guest day" at their fall meetings, also inviting women from unorganized churches in their zone areas to meet with them. Don't forget our goals for the conference. As a result of this celebration we want at least 1000 new members and $2000 increase over our pledge.

The conference at Greenville last April voted to ask Council for a rural deaconess. It would be a wonderful thing for us to have such a worker in our conference. Those conferences which have rural workers report that they can never estimate the benefits and blessings to the communities in which they have lived and worked. There never was a time when our church was more rural-minded than the present. It is about time that we take cognizance of the fact that we are a rural conference and realize that as our rural societies go, so will go the whole conference. Let us help them and strengthen them all we can. The $2000 or more that we raise above our pledge will help us to secure a rural deaconess. Without it, we cannot hope for one in the near future.

As the fall days come on there is a feeling of new life and activity. May we bring a new zest and enthusiasm into our work and make the last quarter of 1938 the very best one in the history of our conference.

Maude H. Chadwick.

DURHAM DISTRICT STUDY LEADERS' TRAINING DAY

Durham district observed study leaders' training day on September 15 at historic Hillsboro Methodist church. Miss Florine Robertson, district secretary, presided. The worship service was conducted by Mrs. G. L. Steele of Front Street church, Burlington.

Mrs. B. F. Boone, conference study superintendent, assisted by Mrs. F. D. Hedden of Edenton Street church, Raleigh, presented the fall study plans and materials, the latter including the text book and a most helpful display of posters, pamphlets and other supplementary material. Mrs. Hedden stated the reasons for study work and gave the value of a council class. At the close of Mrs. Boone's information hour on "The American City and Its Church." Mrs. J. A. Warren of Chapel Hill led a discussion on "What the Missionary Woman Can Do About Conditions in Our Towns and Cities." Mrs. R. C. Dawson of Webb Avenue church, Burlington, told a human interest story from the book, "City Shadows." Mrs. J. D. Lee of Graham tied Christian Social Relations to our fall study work. Under the leadership of Mrs. J. E. Shaw, president, and Mrs. T. E. Jenkins of Mebane a group of women presented a pageant, "In His Name." This play portrays a keen insight into city problems. Under the able leadership of Rev. J. V. Early, pastor, and Mrs. N. W. Brown, president of the Hillsboro auxiliary, each person present was made to feel at home and a most helpful day was spent in this lovely, quaint town. A delicious lunch was served in the Masonic hall. Durham district is on the way to a good season of helpful study.

MESSAGE FROM OUR CONF. SUPT. LITERATURE

Mrs. R. H. Broom of Ayden, conference superintendent of literature, has mailed copies of the Hand Book and Conference Minutes to every auxiliary in the conference. If any who were supposed to have received these have failed to do so please notify Mrs. Broom at once and she will forward them immediately. Also, the week of prayer literature has recently been mailed and Mrs. Broom would like to know of any failure to receive this promptly.

At this season when mission study is playing so large a part in our thinking we shall be gaining inspiration as well as information. Our conference superintendent of study has shared with your editor three appropriate and inspiring poems which were used at the missionary conference at Lake Junaluska this year and wishes them to be shared with you. The first appears below:

THE WORLD IS ONE

The world is one; we cannot live apart,
To earth's remotest races we are kin;
God made the generations of one blood,
Man's separation is a sign of sin.

What though we solve the secret of the stars,
Or from the vibrant ether pluck a song,
Can this for all man's tyranny atone
While mercy weeps and waits and suffers long?

Put up the sword, its day of anguish past;
Disarm the forts, and then, the war-flags furled,
Forever keep the air without frontiers,
The great, free, friendly highway of the world.

FAYETTEVILLE DISTRICT MEETING

More than 200 women of the Fayetteville district assembled in Steele Street Methodist church in Sanford on Tuesday, September 20, with Mrs. Dan C. Lawrence, district secretary, presiding. The devotional was conducted by Miss Elizabeth Lamb of Fayetteville. Mrs. Paul J. Barringer welcomed the visitors and Mrs. U. L. Spence of Carthage responded.

Mrs. B. F. Boone, conference study leader, was in charge of the morning program, with "The American City and Its Church" as the subject study. She was assisted by Mrs. F. D. Hedden of Edenton Street church, Raleigh, Mrs. J. L. Midgett of Cary, and Mrs. L. A. Watts of Carthage. Mrs. E. L. Hillman of New Bern, conference president, spoke on "The City and Its Problems," and Mrs. F. B. McKinne of Goldsboro, conference treasurer, spoke on "Our Missionary Dollars."

Interspersing the program were vocal selections by Mrs. W. H. White and Mrs. H. F. Makepeace, accompanied by Mrs. H. C. Roberts, all of Sanford. The benediction was pronounced by Rev. W. V. McRea, presiding elder of the Fayetteville district.

The afternoon program included an address on Christian Social Relations by Mrs. G. Y. Jones of Laurinburg, an address on children's work by Mrs. C. B. Culbreth of Sanford, and reports of zone leaders. Mrs. Dan C. Lawrence gave a report on the district auxiliary activities. Miss Elizabeth Lamb spoke on "Our Sixtieth Anniversary."

An invitation from the auxiliary of the Rockingham Methodist church to hold the 1939 meeting there was accepted.

BISCOE AUXILIARY

In a letter dated September 18 Mrs. Dudley Bruton, publicity superintendent of the Biscoe auxiliary, writes:

"For the past three weeks the Christian women of all denominations have been meeting in a spiritual life prayer service at the Methodist church in Biscoe. This is proving very helpful to all who attend. No bell is rung but one tells another and much interest is shown in Christian experience, Bible readings and in silent, earnest prayer. We than sing a hymn and disperse, all feeling refreshed and strengthened."

A CREED

Here is the truth in a little creed,
Enough for all the roads we go,
In love is all the law we need,
In Christ is all the God we know.

—Edwin Markham.

Dear Master, in whose life I see
All that I long but fail to be:
Let thy clear light forever shine
To shame and guide this life of mine.

Though what I dream and what I do
In my poor days are always two,
Help me, oppressed by things undone,
O Thou whose deed and dreams are one.

If bitterness has crept into the heart in the friction of the busy day's unguarded moments, be sure to steal away with the setting sun. Twilight is God's interval for peace making.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW AUXILIARY FOR STATESVILLE DISTRICT

We are pleased to announce another new organization for Statesville district, an adult society at Pisgah church on the Ball's Creek charge, with the following officers: President, Mrs. N. W. Wilkinson; recording secretary, Mrs. N. W. Jones; corresponding secretary, Miss Crete Black; treasurer, Mrs. N. W. Jones. Other officers to be named later. Address of above officers, Route 2, Catawba, N. C.

INTERESTING MEETING AT FLETCHER

By Mrs. W. F. Praytor

The two circles of the Fletcher Methodist church (adult and young women) honored the president of the missionary society, Mrs. J. C. Sales, in a joint meeting of more than ordinary interest on Thursday afternoon, September 8, a most enjoyable program had been arranged by Mrs. Joe F. Baldwin and was presented by the young women's circle. Mrs. Sales gave a most interesting history of the society for the 20 years of its existence. Miss Amy Hackney, district secretary of the Asheville district, was present and gave a short talk in which she paid a beautiful tribute to Mrs. Sales and presented her with a life membership in the missionary society, this testimonial of love and affection from her co-workers being the gift of the members of both circles, in recognition of her outstanding work on behalf of the society. Mrs. Sales has served as president of the auxiliary since its organization 20 years ago, and was instrumental in the organization of the young women's circle, and has at all times given to both unstintingly of her time and talents. A lovely bouquet of fall flowers was also given Mrs. Sales and both of these gifts proved a complete surprise to her. In a brief talk she expressed her joy and gratitude for these remembrances.

The program closed with the prayer for the women of Southern Methodism written a number of years ago by the late Dr. G .H. Detwiler, a prominent minister of the Methodist church and father of Mrs. Sales.

ZONE MEETING AT HOPEWELL CHURCH

Miss Stanley Hall, Secretary

On Friday, September 16, at the beautiful new Hopewell church near Catawba, zone one of the Statesville district held its fall meeting with ten auxiliaries represented, including a new auxiliary at Pisgah church.

With Mrs. W. W. Bryan, zone leader, presiding the morning session opened with a devotional by Miss Stanley Hall on "Prayer in Solitude," followed by a most interesting talk by Mrs. Reid Wall, conference superintendent of C. S. Relations, on the work of her department. Mrs. Kelly, mother of our missionary to Africa, Miss Lorena Kelly, gave an interesting account of the work Miss Kelly is now doing in that field. Rev. Reid Wall of Catawba gave an interesting devotional on building for the security of the children and old people, after which Mrs. Clarence Harwell accompanied by Miss Annie Mae Hildebrand sang "When Jesus Walked This Earth of Ours."

After a bountiful lunch served in the dining room, in the basement of the church, the afternoon session was held, and was given over to the work of the various departments. The children's work was presented by Miss Elizabeth Oliver, who urged the sending of the fourth Sunday offerings collected in the church schools to the missionary treasurer. Mrs. Ralph Shumaker, superintendent of baby specials in the Statesville district, explained the work and distributed literature to those societies not yet organized. Mrs. T. V. Goode, district secretary, presented the new Hand Book and other literature for the work of the auxiliary and stressed the use of the skit prepared for the week of prayer and urged each auxiliary to observe harvest day as early in December as possible. The invitation for the spring meeting to be held in Maiden was accepted.

ZONE MEETING AT MILLS RIVER

Mrs. A. H. Houston, Secretary

On Friday morning, September 19, with Miss Bessie Jordan, zone leader, presiding zone one of the Asheville district held its fall meeting at Mills River Methodist church, which was attractively decorated with large baskets of autumn flowers. The meeting opened with the inspiring hymn, "From All the Dark Places of Earth's Heathen Races." Prayer was offered by Mrs. J. H. West, and a beautiful vocal duet by Mrs. A. R. Johnson and Mrs. Irene Allen, with Mrs. S. E. Greenwood at the piano, was greatly enjoyed.

Miss Amy Hackney, district secretary, conducted a round table discussion on "How Are We Informing Ourselves" and the World Outlook, Woman's Page in N. C. Christian Advocate, Missionary Bulletin, letters from conference officers and district secretary's minutes of conference and district meetings, study classes and zone meetings, were cited as sources of valuable information. She also talked on the school of missions at Lake Junaluska, bringing out much that was interesting and informing in connection therewith. She urged we do our part in raising the $60,000 and 16,000 new members set as a goal for 1938. A playlet, "The Reference Book," was presented by several women of the Mills River auxiliary and brought out most impressively the information to be obtained from the World Outlook.

Miss Hackney brought greetings from Mrs. W. H. Harris, conference secretary, who was absent because of illness and read a paper prepared by Mrs. Harris on "Where Our Missionary Dollars Go."

After a short period of meditation and silent prayer, Mrs. F. A. Walton, district spiritual life leader, made an impressive talk on "Preparing for Service," stating that our mission in the world is to save souls and make the world a better place in which to live, concluding her talk with a poem, "Have You Made the World Better by Living Today?" A hymn softly played by Mrs. W. E. Strider and read by Mrs. A. R. Johnson, followed by a number of short prayers, closed the day's program.

MESSAGE FROM CONF. SUPT. C. S. RELATIONS

This quarter we plan to correlate our activities in social action with our home mission study book, "The Church and the City." It is required that you attend the study course in your local auxiliary. Please report your attendance in the course to me.

Make a sketch map of your city, or secure one. Locate on it white and negro residence sections, open play spaces, public schools and their grounds, parks and playgrounds.

1. Locate Methodist churches, note any where unchurched are within walking distance. Locate churches of other denominations. (Negro and white in both cases). What provision for social life do churches make? How many are in use week days and evenings? What use could be made? What can you do about it? Where is membership increasing, decreasing, stationary?

2. Housing: Locate areas where houses are in disrepair. Should any be torn down? Investigate rents and taxes in areas.

3. Schools: For both races. See toilets, drinking water, note lighting, ventilation and equipment. Is there overcrowding? Provision for handicrafts and play?

4. Leisure time: List agencies providing leisure time occupations for boys, girls ,and adults, such as Boy and Girl Scouts, night schools, etc.

5. Delinquency: Call on juvenile court judge and get permission to sit in his court. (Some towns hold special sessions of recorder's court for juvenile cases). What causes do you find for delinquency?

6. Health: Are there adequate hospitals for colored and white? Clinics, pre-school, maternity-infancy, dental, tuberculosis, venereal diseases, serving all races? Any rules governing foods, sanitation in stores, meat and milk inspection? Do you have full city and county health units?

Note: Auxiliaries in the rural communities can adapt these inquiries to their own rural conditions. All auxiliaries, town and country, can find much help from interviewing welfare agents, home demonstration agents, school superintendents, and could find help by accompanying the former on their rounds.

Superintendents should secure the following: "Know Your Town," 5 cents, League of Woman Voters, 532 17th St., N. W., Washington, D. C. Or, "What Social Workers should know about their own communities. Russell Sage Foundation, New York City, 35 cents. "Why Court Attendance" and "Records of Court Visits"; 2 cents, each, 20 cents for 50.

Mrs. Reid Wall,
Conf. Supt.

Sunday School Lesson

OCTOBER 2

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

The One True God

Scripture: Exodus 20:2-3; Isaiah 45:22; Mark 12:28-34; 1 Cor. 8:4-6

It is God's way always to deliver men, or nations, out of the land of Egypt, and out of the house of bondage; and then to call upon them to serve him in gratitude for what he has done.

When Israel was in Egypt in bitter bondage, God appeared to Moses in the desert and commanded him to go and lead them out. Then he so re-enforced Moses by what he did to the Egyptians that at last they were frightened into letting their Hebrew slaves go free. At length God gave a special decree to these people whom he had redeemed, "Thou shalt have no other gods before me."

And the good God did the same thing for our ancestors. What wild pagans they were before the Christian missionaries came to them, and how cruel to one another! Human life among them was a kind of terror.

But through the influence of the gospel, we, their descendants, now live in the midst of a civilization which, in spite of its menacing evils, is heaven as compared with life under the cruel old gods of our ancestors. And as the worship of one good God has done so much for us, and for our civilization, the voice comes again out of the sky, saying, "Thou shalt have no other gods before me."

In the first place, we are to love God because he needs our love. Jesus seemed to realize that the God of heaven was more eager for the love and loyalty of his children than are earthly parents. There is, as it were, a human element in God, it is reasonable to believe; for we cannot think of God implanting within us qualities for which there is no counterpart in his own nature.

But God needs the devotion of his children not only for himself, but in order that he may bless them. It is wholly impossible for God to develop a man's highest qualities unless he responds to him with supreme loyalty. To be their best selves men must worship One who is infinitely good and and kind and just and holy.

There is a common form of insanity the characteristic of which is that the patient has a divided personality. He is now one person, and now another. When a nation tries to worship both Mars and the God of peace, or Mammon and the God of love, it is so torn apart between conflicting demands that it may be said to be afflicted with a kind of national insanity. We do not have to look far for illustrations of this point.

And it goes without the saying that what happens to a nation when it pretends to worship gods of opposing qualities and natures, also happens to an individual. You can never tell what he is going to do next. He has no center on which to fix his loyalty.

Jesus noted the psychological impossibility of serving two masters, "for," said he, "he will either hate the one and love the other, or else he will hold to the one and despise the other."

Such a man always practically assumes that at least one of the gods he worships has no intelligence, and can be fooled by lip service and ceremonny. He keeps him as a kind of escape in case his other deity fails.

Man was made for absolute loyalty. Jesus realized this when he said with drastic sternness, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Today he would add, Except a man hate his political party, and his religious sect, and his secret society, he cannot be my disciple.

One might imagine that this would more or less dehumanize a man, and lessen his nautral affections. But when carried out this command has exactly the opposite effect; for, as Christ calls out everything that is in us, and enormously vitalizes our whole personality, a man will love his family and all the groups with which he is allied, far more intensely than ever before.

The only difference is that his supreme loyalty to Christ will be so passionate as to make these subordinate loyalties seem as nothing in comparison, although actually they have been increased and intensified.

We find an illustration of this principle in college life. A young man becomes absorbed in the study of economics. This is his one consuming passion. But all at once he comes to realize that history and psychology and political science and statistics and accounting, and many other subjects, relate to his main ambition, and the very passionateness of his devotion to economics increases the range of his interest in other subjects.

God is every day making a new addition to the words, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." He becomes the Lord our God that brought us up out of this torment and that, this sin and folly and the other. "Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them they are more than can be numbered."

Occasionally we hear someone say that the Old Testament proclaims salvation by law, and the New Testament salvation by grace. Perhaps there is an element of legalism in some books of the Old Testament, but the Gulf Stream of the Old Testament says that God comes to us in our sins and saves us through faith, and then we are to love him with all our hearts.

It is only possible to keep the Ten Commandments when we remember the Egypts out of which he has delivered us, and then overflow with thankfulness. The well spring of the spiritual life is gratitude.—Northern Advocates.

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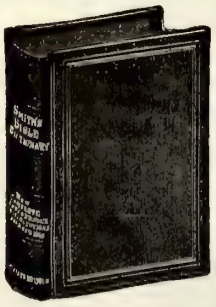
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Children's Storyland



THE GOLD MINE

With eyes dilated Eila Sparkes stared at the oblong yellow paper lying before her between the pages of the open Bible.

"Look, Reba!" she cried to a girl of eight years who was rummaging through a burlap bag of old silk scraps in the other end of the attic.

Reba jumped to her feet, spilling a dozen pieces of kaleidoscopic silk scraps on the floor. "What is it, Eila?"

"It's money, isn't it? Look!"

As Reba reached her chum, she burst out, "No, Eila! It couldn't be! Not in that old Bible!"

"But, look, it says 'Twenty' on it;"

"That's nothing. Your mother wouldn't leave an honest-to-goodness twenty dollar bill in that worn out Bible."

"Then what can it be? Where did it—" Eila's eyes shone with excitement.

"I don't know, of course. But it must be paper money like what my brother buys—so many hundred dollars' worth for ten cents, or like what my oldest sister uses at high school in business practice. But it doesnt' look a great deal like any I have seen before."

"Course it doesn't." Eila's eyes danced. "What shall I do with it?"

"Take it to your mother, of course. Let's!"

As the wind blew the April shower against the attic windows still harder, the two little girls descended the stairs. The attic was a haven of pleasant refuge for girls who liked to play when April showers were abroad seeking whom they might drench to the skin in frolic.

But mother had gone a few streets away, said a note scratched on a piece of paper bag, and lying on the kitchen table. She was sewing at Mrs. Vonder Holt's for an hour or so.

"Let's go back and play, Eila."

"Yes, I can show it to mother tomorrow. It can't be any good. She must know it is there. Most likely she put it there herself."

Back upstairs they gaily tripped. Rummaging around among the many discarded things in the attic was rare sport and real adventure. Back to the silk scraps with their riotous colors went Reba. Back to the ancient trunk went Eila.

Nothing more was thought of the strange looking piece of paper money until, at eight o'clock in the evening Eila, just put to bed for the night, overheard her mother and father in the kitchen nearby.

Her mother had just spoken in a sad voice that always made Eila feel like hugging her and kissing her and crying. And her father sounded worried, too. He was talking.

"I know it, dear, but if we have got to lose the piano, we have got to. That is all! It isn't worth much, anyway," he spoke, a tone of bitterness creep-creeping into his voice. "It is only a seventy-five dollar piano. I should not have let it come. I should have waited until I could pay at least one hundred—"

"Which would have been next year most likely," answered Mrs. Sparkes. "Eila likes the piano so, and she is all that we have, Harold."

"But we shall only lose the fifty dollars we have already paid. The company will not dream of rebating anything. Of course, I expected to be working more than three days a week since January. I should not have tried to purchose the thing even on installments. I don't know what to do!"

"Eila's teacher, Miss Doutelle, says that Eila really has talent, and is her best fourth grade pupil. She would hate to have Eila give up her lessons now as much as Eila would hate to stop. But if we don't have any piano, that settles it." A sigh escaped the lips of the calico-clad Mrs. Sparkes.

A small head was whirling. What if it should happen to be real money!

Eila slipped out of bed and quietly out of her room to the back entry. The street light would show enough, perhaps—

She threw open the attic door. Halfway up the stairs, she halted, frightened.

"How silly of me," she breathed courageously. A big girl scared." Then taking a deep breath she gingerly picked her way along the dimly lit stairs and into the shadows. Not a sound disturbed her. A few moments passed and she found the stairs again. Her bare feet pattered down, slightly swifter than they ascended. Under her arms snuggled the big, bulky Book.

Into her bedroom she carried the heavy burden, and through the other door of her room she passed. Then, turning a near corner she framed herself in the doorway of the kitchen.

"Eila Sparkes! Straight back to bed you go! School won't wait for you to have your beauty sleep out in the morning, and I don't relish getting breakfast for a fussy girl who gets out of the wrong side of the bed on sleepy mornings. Back."

"Mother, I didn't mean to, but I heard you and daddy talking about the piano, and I wondered again if this could be any good." She opened the pages of the Bible. "Reba and I thought—"

"Why, no! It is almost worn out. We've got a better Bible than that."

"I didn't mean that, mother, I—"

"What on earth do you mean, child?" Mother's puzzled eyes watched her girl.

"This paper money I mean, mother. I'll show you."

As she hunted the pages Mr. Sparkes arose to his feet. At leangth the yellowish paper showed its pleasant face.

"Eila, child! you haven't been stealing, surely. Eila Sparkes! Where—"

"I found it while playing in the attic with Reba today. Honest."

"Hold on!" cried the father excitedly. "One evening, five years ago, we had a pound party, just before Christmas. The young Baptist minister called, and I got him the Bible to read from. He said something about the Book being a gold mine, when he handed it back to me, telling me to read it often. Eila's right! He left the gold certificate inside. A gift to ease our poverty! The money has a musty odor. Smell! God answers prayer.—Watchman-Examiner.

DIVINE PROVIDENCE

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim,
To close my weary, aching eyes
And follow him.
Through many a thorny path he leads
My tired feet;
Though many a path of tears I go,
But it is sweet
To know that he is close to me,
My God, my Guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all,
But while I lean on his strong arm
I cannot fall.

—Christian Advocate.

CHILDREN'S SAYINGS

Two little boys who had been naughty all day were told by their teacher that they must stay after school and write their names five hundred times. One of them began to watch the other unhappily. "Why don't you write, Tommy?" asked his teacher. Tommy burst into tears. "'Tisn't fair!" he said between his sobs. "His name's Lee, and mine's Schluttermeyer!"—Ex.

* * * *

His Mother—"Jimmie, this pill has a sugar coat."

Jimmie—"I know, mother, but the vest is awfully bitter."

* * * *

Teacher: "A fool can ask questions that a wise man can't answer."

Johnnie: "No wonder we failed in our examination."—Safe Driver.

* * * *

"Oh, mamma, look!" cried the little girl on her visit to the country. "There's a duck! And it walks like it had just got out of a rumble-seat!"

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

October

Webb Ave.-Holts, Holts, 11 2
Carrboro Ct., Carrboro, 7:30 2
Duke Memorial, 7:30 4
Brooksdale Ct., Allensville, 11 8
Milton Ct., New Hope, 3 9
Graham-W. Burlington, Graham, 7:30 9
Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

November

Lakewood, 7:30 2
Siler City Ct., First Church, 11 6
Pittsboro Ct., Brown's, 3 6
Mebane, 7:30 6
West Durham, 7:30 7
Trinity, 7:30 8
Calvary, 7:30 9
Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

South Camden, Perkins, 11 2
Currituck, Sharon, 3 2
Moyock, night 2
Chowan, Center Hill, 11 and 1 5
Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

October

Goldston, Providence, 11 2
Glendon, Fair Promise, 3 2
Hay Street, 7:30 2
Carthage, 11 9
Broadway, Memphis, 3 9
Jonesboro, Lemon Springs, 7:30 9
Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

November

West End, Hoffman, 11 6
Biscoe, 3 6
Hamlet, 7:30 6
Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

October

Oriental, Oriental, 11 2
Pamlico, Alliance, 3 2
Riverside-Bridgeton, Riverside, 7:30 2
Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November

Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

October

Tar River, Plank's, 11 2
District Meeting, Edenton Street, 2:30 p. m. 4
Mamers, Mamers, 11 8
Fairmont, 11 9
Henderson, White Memorial, night 9
Dunn, night 10
Henderson, First Church, night 11
Raleigh, Central, night 12
Youngsville 15
Millbrook, Millbrook, 11 16
Middleburg, Cokesbury, 3 16
Oxford, night 16
Raleigh, Epworth, night 19
Newton Grove, Newton Grove, 11 22
Benson, 11 23
Erwin, night 23
Raleigh, Jenkins Memorial, night 26
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November

Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Hayes Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

October

Robersonville, Stokes, 11 2
Tarboro, 8 2
Clark Street, 8 3
Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTveire, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November

Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 .....
Seaboard, 8 6
Warrenton, Warren Plains, 11 12
Warren, Shady Grove, 11 13
Norlina, 3 13
McKendree, 8 13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

October

Tabor City, St. Pauls, 11 2
Whiteville, night 2
Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night ..17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 1] 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

October

Marshill, Marshall, 11 2
Hot Springs, 3 2
Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

October

Hawthorne Lane, 7:30 2
First Church, Charlotte, 7:30 3
Matthewys-Indian Trail, Indian Trail, 11 9
Pelkton, Poplar Hill, 3 9
Dilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

Lowesville Ct., Salem, 11 1
Dallas, Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

Ramseur-Franklinville, Franklinville, 7:30 29
Bessemer, 7:30 30

October

South Main, 11 2
Oak View, 4:30 2
Trinity, Trinity, 7:30 2
Asheboro Station, 7:30 3
Randleman, St. Paul, 7:30 4
Pleasant Garden, Pleasant Garden, 7:30 5
Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Oak Grove, 11 9
Asheboro Ct., Central Falls, 3 9
Coleridge, Coleridge, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

Lewisville Ct., Salem, 11 1
Dallas, 11 2
Polkville, Polkville, 3 2
Stanley, Iron Station, night 2
Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

October

Broad River Ct., Wesley's Chapel, 11 2
Mill Spring Ct., Lebanon, 3 2
Bostic Ct., Salem, night 2
Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

October

Salem, 11 2
Norwood, 7:30 2
Davie Ct., 11 8
Granite Quarry, Bethel, 11 9
First St., Albemarle, 7:30 9

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	October
Olin, Olin, 11	2
Cool Springs, Providence, 3	2
Bethel-Fairgrove, Bethel, night	2
Statesville, Race Street, 11	9
Shepherds, Vanderberg, 3	9
Maiden, Maiden, night	9
Newton, 11	16
Hickory, First Church, night	16
Central, Mooresville, night	17
Statesville, Broad Street, night	18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Cullowhee, 11	2
Crabtree, 3	2
Sylva, 11	9
Fines Creek, 3	9
Whittier, 11	16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

Doubs, Doubs, 7:30	29
Thomasville Ct., Pinewood, 7:30	30
	October
Ararat, Mt. Hermon, 11	2
Mt. Airy Ct., Imogene, 3	2
Pilot Mountain, Pilot Mountain, 7:30	2
Mt. Airy, Central, 6:30	3
Davidson, Good Hope, 7:30	4
Thomasville, Main Street, 7:30	5
Lexington, First Church, 7:30	6
Walkertown, Love's, 7:30	7
Yadkinville, Boonville, 11	9
Dobson, Rockford, 3	9
Hiatt Memorial, Crews, 7:30	9
Ogburn Memorial, Oak Summit, 7:30	10
Fourth check-up meeting, Centenary Church, 7:30	11
Centenary, 7:30	12

BILLIE CHURCH

On Saturday evening of September 3, at about 7:15, little Billie slipped away from us to be with Jesus. He had been afflicted for over five years with tumor of the brain, but now his suffering is all passed away, and he has gone to the land where there is no suffering and death. It was hard for us to have to give him up, and we miss him more than we can tell, but at the same time we can't help but feel that he is better off, and we can rest in the assurance that his sorrow and suffering is over. As David said, "We can not bring him back, but we can go to him." And this is our purpose. We would not take anything in the world for the hope we have in Christ. We know that some of these days we are going to see our little laddie once more and be with him forever. We do not sorrow as others who have no hope. For we believe that Christ died and has risen again, and we know that God will bring him with Jesus when he comes. One of these days we expect the trumpet to sound and the dead in Christ will rise first; then we who are alive and remain will be changed and caught up together with them to meet the Lord in the air, and so will we ever be with the Lord. We know that this is liable to happen at any minute, and we are looking up today and listening for the trumpet to sound. Thank God for such a hope as this! We can truly testify that—

There is never a day so dreary,
There is never a night so long,
But the soul that is trusting Jesus
Will somewhere find a song.

Wonderful, wonderful Jesus, in the heart he implanteth a song.

His mother, brother and I can truly testify that our anchor holds in this hour, and Jesus is very real and precious to us. We never loved him better in all our lives and we are willing to say, "Thy will be done, and not ours." His will is the best will, and his way is the best way. We find that his yoke is easy and his burden is light.

Billie Church was the son of Rev. and Mrs. John R. Church of Winston-Salem, N. C., and is survived by his father, mother and one brother, John Church, Jr., and a host of relatives and friends. He was laid to rest in the Mt. Olivet cemetery on Monday afternoon of September 5.

Upon our journey here below we meet
with pain and loss,
Sometimes there is a crown of thorns,
sometimes a heavy cross—
The dreary road to Calvary, the bitter
goad and sting,
But what's inside those gates of pearl
will be worth everything.

When we're inside those gates of pearl
we'll learn a lot of things;
We'll have a harp that's made of gold,
perhaps a thousand strings.
We'll sing and shout without a doubt,
the Lamb will dry our tears,
And we'll have a grand home coming
week the first ten thousand years.

We expect to work and trust Christ until the day dawn and the shadows flee away, and then we will go home to be with Jesus and all our loved ones who have gone on before. Heaven is more real to us today than ever before, and we are more determined to go through with Jesus at any cost. Pray for us. John R. Church.

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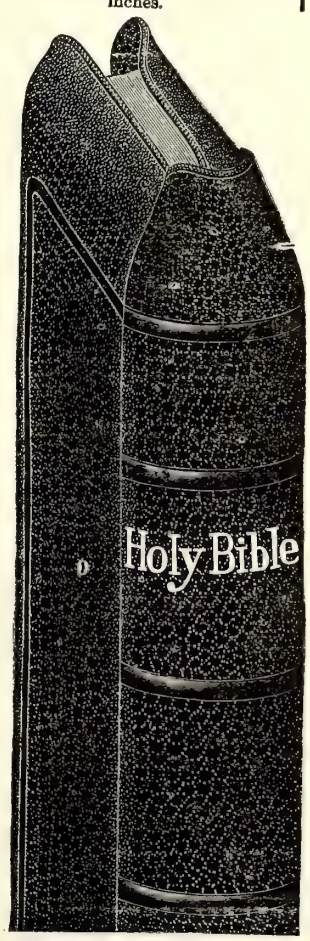
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UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; CHAP. 2.
[a] Acts 19. 1.
[b] ch. 1. 16.
[c] Ps. 1. 6.



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In Memoriam

EAST—Little River church and Pekin community still mourn for the loss one of their most upright members and citizens, Mr. R. L. East, who died August 10, 1938.

Mr. East was born in Pittsylvania county, Va., December 23, 1869, but has made his home for many years in Montgomery county, N. C. He was twice married, first to Miss Miranda Susan Shelton of Chatham, Va., second to Miss Lillie Wooley of Mt. Gilead, N. C. For many years he has been a faithful and loyal member of the Methodist church, supporting it always with his presence and means. He lived his religion 168 hours of the week and set a good example for his children and associates, attending always to the finer and spiritual things of life in preference to material. An exponent of education and Christian life has gone to his reward and he leaves with keenest desire that his beloved children complete their courses. Well may they do if they grasp the torch that is handed them by this noble father and carry it to the top of the hill.

B. F. Meacham, Pastor.

RESOLUTIONS OF RESPECT

Whereas, the missionary society of Princeton Methodist church sustained a distinct loss in the death of Mrs. Jane Whitley, who died June 12, 1938, following a long and useful life to the church as well as every other worth while endeavor looking to the betterment of mankind; and

Whereas, she was one of the devoted Christian members of the missionary society, to which she remained faithful and true until death did separate her from us, always present with a smile and handshake for every one. She was ever ready to voice the approval of all projects which the society undertook for the improvement of the church or the community. Therefore be it resolved:

That we deeply deplore the loss by this society, by her family and the community of this Christian woman.

Be it further resolved, that a copy of these resolutions be sent to her family,a copy sent to the N. C. Christian Advocate and a copy to the Smithfield Herald.

Mrs. A. M. Creech,
Mrs. M. P. Young,
Mrs. B. L. Aycock.

IN MEMORIAM

After an illness of several months on the afternoon of August 10, 1938, Mrs. Jennie Egerton Nalls of Spencer became still and her spirit, freed from its earthly tenement, took its triumphant flight beyond the shadows, perplexities and sorrows of earth into the glorious realms of God's eternal peace.

In a few brief sentences a summary of her life could be given, but to what lengths and how many lives the influence of her noble life has reached and may yet touch is beyond our ken.

She was born on June 10, 1877, in Warren county, the daughter of Joseph and Virginia Landis Egerton, where she grew into young womanhood. On her 20th birthday she was wed to William Gray Powell of Macon, Warren county, but by a railroad accident was left a widow with a tiny son about a year and a half later. After six years of widowhood she was married to Sydney Risdon of Macon but a native of Taunton, England; but was again left a widow in less than two years with a second infant son. Her third marriage was nine years later to Jackson Nalls of Spencer and Alexandria, Va., with whom she lived very happily for 18 years before he, too, was taken from her by death, leaving a third son just entering young manhood.

Life brought to her more than the usual lot of sorrow and disappointment, but being by nature of a joyous and happy spirit these dark clouds did not entirely obscure the sunlight along her way, but shutting away the sadness that often filled her soul she entered whole-heartedly into the joys of others. Her sympathies and interests were broad and sincere, and not only did she share the burdens of the sorrowing but with real delight into the joyous experiences and adventures of those she knew to whom life brought gladness and sunshine.

To those of us who were privileged to know it is heart-warming to remember how ever responsive she was to any who were in need of a helping hand—not only speaking words of good counsel, encouragement and cheer but in reality feeding the hungry and clothing the destitute. Generous almost to a fault, she seemed never to tire in relieving the needs of others as far as lay in her power. She was devotedly attached to little children and those in her community will sorely miss her kind and affectionate motherliness. As truly as any we have ever known can it be said of her that she was a friend to man.

We count it a privilege and a blessing to have had intimate association with this sweet and unselfish character for so many years and would point out to her three stalwart sons the enviable and beautiful heritage left them by a consecrated Christian mother who, despite the rugged road it was oftentimes her lot to encounter and the shadows that many times obscured the sunlight for a season, kept courageously onward with an eye of never wavering faith and trust ever fixed on the upward way.

Her sons are Prof. William E. Powell of the Liberty schools, Sydney Risdon of Raleigh, and Jackson Nalls of Spencer. We pray that they may strive to emulate her example of pure and clean Christian living and loyalty to high ideals and steadfast purposes of the worth while things of life.

She loved living, but as the years wore on and her bark neared the further shore we know she was listening eagerly for the call to join the dear ones over there.

"Like weary and worn-out children
Who sigh for the daylight's close,
We know that she often was longing
For Home and its sweet repose."

We are sad that in this life we shall see her no more and we miss her greatly, but we must not grieve too much because her faith and trust in her Father was so sincere and complete that we have no doubt that her redeemed spirit is now happy in the beautiful eternal land that is fairer than day. She had done her work here faithfully and well and was so ready to pass into "the other room." With her it was just "good night here and good morning up there" with "nothing between," and so—

"With willing hands did she fold her work away,
And lying down to sleep close fearless eyes
Regretful not of further work or play,
But in the sleep God giveth his beloved awaits the day."

Her sisters-in-law,,
Mrs. C. M. Bobbitt,
Mrs. D. H. Herritage.

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The Withered Hand——Whole

By AMOS R. WELLS

(in *Sunday School Times*)

Praise God! Praise God! Give me my tools again!
Oh, let me grasp a hammer and saw!
Bring me a nail, and any piece of wood.
Come, see me shut my hand and open it,
And watch my nimble fingers twirl a ring.
How good are solids!—oak, and stone, and iron,
And rough and smooth, and straight and curved and round!
Here, Hannah: for these long and weary years
My hand has ached to smooth your shining hair
And touch your dimpled cheek. Come, wife, and see:
I am a man again, a man to work,
A man for earning bread and clothes and home;
A man, and not a useless hold-the-hand;
A man, no more a bandaged cumberer.
Oh, blessed Sabbath of all Sabbath days!

And did you hear them muttering at Him?
And did you see them looking sour at me?
They'll cast me from the synagogue, perchance.
But let them: I've a hand, a hand, a hand!
But ah, dear wife, to think He goes about
So quietly, and does such things as this.
Making poor half men whole, in hand and foot,
In eye and ear and wistless maniac mind,
To get such praise as that! Well, here's a hand,
A strong, true hand that now is wholly His,
To work or fight for Him, or what He will;
For He has been the hand of God to me.

PROGRAM W. N. C. ANNUAL CONFERENCE, 1938, FIRST METHODIST CHURCH, CHARLOTTE, OCTOBER 19-25

Wednesday, October 19

7:30 p.m. Meeting of the Conference Historical Society. Address: "The Methodist Church in Anson County," by the Rev. Norman A. Huffman.

Thursday, October 20

9:00 a.m. Bishop Clare Purcell will call the conference to order. The Holy Communion will be administered by Bishop Purcell, assisted by the presiding elders. The conference will be organized.

3:00 p.m. Sermon: The Rev. S. A. Stewart, missionary to Japan.

4:00 p.m. Conference Brotherhood meeting.

7:30 p.m. Anniversary of the Board of Christian Education. Music by the Greensboro College Glee Club.

Friday, October 21

9:00 a.m. Business session of the conference.

12:00 Noon. Fraternal address by the Rev. R. M. Andrews, D.D., editor of the Methodist Protestant Herald, High Point.

3:00 p.m. Sermon: The Rev. C. E. Rozelle, pastor Main Street Church, Gastonia.

7:30 p.m. Anniversary of the Board of Missions. Address: Dr. Harry Denman, secretary of evangelism, Board of Lay Activities, Nashville, Tenn.

Saturday, October 22

9:00 a.m. Business sesion of the conference.

7:30 p.m. Anniversary of the Board of lay activties. Address: Dr. G. L. Morelock, general secretary, Board of Lay Activities, Nashville, Tenn.

Sunday, October 23

9:00 a.m. Conference love feast. Committee: The Rev. J. H. West, chairman, and the Revs. H. C. Sprinkle, J. P. Hipps, P. W. Tucker, and T. J. Huggins.

11:00 a.m. Conference sermon: Bishop Clare Purcell.

3:00 p.m. Memorial service. Address: Dr. R. L. Ownbey, pastor Myers Park Church, Charlotte.

7:30 p.m. Ordination sermon: Rev. W. A. Stanbury, D.D., pastor Central Church, Asheville.

Monday, October 24

9:00 a.m. Business session of the conference. Adjournment at will.

HAVE YOU ENROLLED IN THE GOLDEN CROSS?

One of the chief objectives as set forth by the Board of Lay Activities of the North Carolina conference for this year is the promotion of the hospital work of the church. In every district and in many of the churches this cause has been presented.

The plan adopted by the General Board calls for enrollment during Hospital Week, and to be completed as soon as possible. Members may be enrolled, however, at any time and place.

In all the charges where this work has not been done it is hoped that before the annual conference meets every member will be given an opportunity to enroll, and that there will be no church in the conference that will fail to make a substantial report.

Last year the North Georgia conference raised through the Golden Cross the sum of $8,000. This was directed to Emory University Hospital. Are North Carolina Methodists less compassionate than the Georgians?

Let every preacher, district and church director, as well as members of our churches, show our appreciation of the great relief work done at Duke University Hospital for those who are unable to pay for this service.

IMPORTANT NOTICE

To All Ministers of the North Carolina and the the Western North Carolina Conferences.

My Dear Brethren:

It is only a matter of days now until both of our conferences will meet in annual sessions. I am writing this personal appeal to you to be most diligent in bringing up full reports to the annual conferences. The last few days of the year may mean victory or defeat on any charge. Let us remember those for whom we are responsible in raising these sacred funds: the worn-out preachers, the mission pastors, missionaries, all of our educational work, general missionary work, and other most worthy causes. Let us have complete reports this year.

My best wishes. Faithfully yours,

Clare Purcell.

COMMITTEE MEETS IN NASHVILLE OCTOBER 11

The committee on publishing interests and church press of the Uniting Conference holds an important meeting in Nashville, Tenn., October 11 and 12. This committee held its first meeting in Cincinnati August 23 and 24. In the Nashville meeting the future of the church papers will be of special interest for all of American Methodism.

The personnel of this committee are as follows:

Committee on Publishing Interests, Publicity, Church Periodical Press, and Methodist Promotion

The Methodist Episcopal Church:
- Bishop H. Lester Smith, Cincinnati, Ohio.
- Dr. B. W. Meeks, Frederick, Md.
- Dr. George C. Douglas, Cincinnati, Ohio.
- Dr. Matthew F. Davage, Atlanta, Ga.
- Dr. Frank A. Horne, Brooklyn, N. Y.
- Mr. John D. Crummey, San Jose, Calif.
- Dr. E. H. Cherrington, Washington, D. C.

The Methodist Episcopal Church, South:
- Bishop J. L. Decell, Birmingham, Ala.
- Mr. B. A. Whitmore, Nashville, Tenn.
- Dr. W. Angie Smith, Birmingham, Ala.
- Dr. R. E. L. Morgan, Lawton, Okla.
- Dr. H. H. Sherman, Front Royal, Va.
- Dr. M. T. Plyler, Greensboro, N. C.
- Judge W. H. Swiggart, Nashville, Tenn.

The Methodist Protestant Church:
- Mr. W. C. Perkins, 701 American Bank Bldg., Pittsburgh.
- Dr. Roby F. Day, 332 Redwood Ave., Inwood, Far Rockaway, N. Y.
- Dr. R. L. Shipley, 516 N. Charles St., Baltimore, Md.
- Mrs. William C. Hammer, Asheboro, N. C.

SUPERANNAUATE ENDOWMENT NOTICE

Up to October 15 money for superannuate endowment should be sent to Dr. C. W. Tadlock, Security Building, St. Louis, Mo. Kindly bring funds received after that date to the conference at Charlotte and I will receive it and furnish you a receipt. Look up table four for the standing of your charge on this matter.

C. S. Kirkpatrick, Conf. Director.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Volume 83 GREENSBORO, N. C., THURSDAY, OCTOBER 6, 1938 Number 40

The conviction of a personal God, faith in a living Saviour, assurance of a spiritual presence enables one to speak with an earnestness that makes a good witness to a gospel mighty to save.

S S S

Deism in England in the seventeenth century stressed an absent God and the self-sufficient man; Wesley stressed a present God, warming and cleansing the soul of man, and thereby he saved England from the horrors of the French Revolution.

S S S

The old preachers made much of "God answers by fire." They went forth singing, "Refining fire go through my soul!" They knew the warm heart and they pled for the glowing soul. Regeneration rather than humanism was their gospel.

S S S

In the check-up meeting this week the Greensboro district showed that twelve hundred additions on profession of faith and all financial obligations met would be the report at Charlotte. These Methodists have formed the habit of taking care of the financial and spiritual affairs of the church. Such people are sure to get results, so that they can come rejoicing, bringing their sheaves with them.

S S S

We all enjoy a sense of relief to have escaped the threat of war in Europe the past few weeks. The horror of war becomes more and more appalling. Chamberlain's settlement is not satisfactory to many, but would a treaty following the horrors of war have been better? War settles nothing. We are told the treaty following the World War—a war to end war—is responsible for the present situation in Europe. Instead of that war making the world safe for democracy it seems to have made the world safe for the dictators. We have not escaped all semblance of dictators entirely in this our land with a government built on the very mudsills of democracy—the democracy Senator Vance said is immortal.

Statistics show that the percentage of drivers involved in accidents resulting in personal injuries varies as does the percentage and number of drinking drivers. As the blood alcohol content increases, the number of drivers involved in personal injury accidents increases out of all proportion to that in the general driving population. Drinking drivers are more dangerous than drunken drivers.

S S S

The aroma of the scuppernong that clings about the arbor; the tinge of color on the forests that deepens with each passing day; the dull hues that rest upon the field—soon to be brown and bare—tell of the approach of autumn. In many places gorgeous colors will accompany nature in her annual march to the tomb of winter. But all is not death. These marks of decay are largely in appearance. The farmers are laying by in store; school children are bouyant and full of glee; and deep in the soul of mother earth and in the soul of man is the assurance of verdant forests and fields and the hope of eternal springtime.

S S S

Tennyson was wise when he said to the flower in the crannied wall:

"Little flower—if I could but understand
What you are, root and all, and all in all,
I should know what God is and what man is."

Our ignorance is most profound, and the farther our knowledge extends in any line, the greater is the extent of the unknown darkness beyond it. We do not quarrel with our necessary limitation of knowledge elsewhere. It leaves us with room enough to live and grow happily if we act on what we do know. We grow to knowledge only through a procession of half-truths on which we act. Why in all honesty should we try to demand more in the realm of the spirit? That great discoverer, Isaac Newton, declared that after all he was only a child gathering shells on the shore of a great sea that was entirely unknown.—United Presbyterian.

Hold Fast to the Invisible

NOT the outward incidents of life and the varied appearances of time so much as the inner experiences of life count and remain with us. The tender associations of the years make that invisible world which counts beyond all else. The old homestead stays with us. The older we grow and the farther we roam from the sacred scenes of our childhood the tenderer the memories. We are never too old to sing with Thomas Hood, the English poet:

I remember, I remember the house where I was born,
The little window where the sun came peeping in at morn.

But we do not love the old homestead. It is the sweet recollections that are dear to the heart. Nor do we love the visible friends of long ago. What we love is that unseen personality which made its impress upon our youthful mind and heart which survives the loss of flesh and blood.

Eugene Field's Little Boy Blue, weary with games of the day, lays his little toy dog and little tin soldier on the mantel, saying, "You stay here till I come again." But that night he hears an angel sing. The years pass by, many and long. Still the little toy dog and the little tin soldier stand unmoved. Why does the mother refuse to touch them? Not because she loves what she sees but because they bring to her memory the last request of her Little Boy Blue. "You stay here till I come again." What she really loves is that invisible one whose invisible feet are treading the shore of an invisible world.

Not the visible but the invisible in life and in religion that counts. Jesus always went to the heart of things and warned against relying upon the outward in religion. Fasting, praying, and giving lost all their genuine worth in his estimate when they became outward forms done to be seen of men.

Just now many wise words of warning are pressed upon the Methodists with the coming of union. They are urged to hold fast to that inner experience that made significant the Wesleyan movement. This has been the conquering word in religious conquest.

Experience is writ large in the Christian centuries. Back of all the achievements of the years are the throbbing hearts of master spirits who were awfully conscious of God. Paul pioneered the way for a world-wide religion and forged chains of logic in his letters strong enough to bind the world to the throne of God; but beneath all this thought and action lived that thrilling, throbbing soul so sure of God. Mightily moved was he by the need which he saw about him in Athens and by the Macedonian call that came from across the Agean sea.

Augustine, one of the greatest theologians of the Christian centuries, eagerly yearned after God. Though about his life and works gathered an ecclesiastical system which became a body of death to the Christian church for a thousand years, yet back of all this accumulation tending to mar the work of Augustine lived a man eager for God. "Unquiet is our heart," says Augustine, "until it finds rest in Thee."

Luther rose in revolt against the whole system of Roman mediation of priests and sacraments that intervene between man and God, because he, an Augustinian monk, had learned that the soul of man, though naked and unafraid, can by faith, without the mediation of priest and sacrament, approach God.

In the day of the Deists, when God had ceased in England to be a living presence among men, Wesley testified God does live in and move among men; at that moment a revival began, the end of which is not yet. So, when the gospel moves upon the Roman world in Paul, and upon the mediaeval world in Augustine; when the modern world began in Luther, and present day evangelical theology had a new birth in Wesley, four strong men who desired nothing but God lived and loved and thought and wrought.

Facing More Than a Milestone

WE Methodists are accustomed to think of the assembling of the annual conference as another milestone along the way. The year ends and a new year begins with many of the pastors assigned to other fields to labor under other conditions. New faces greet them and new adjustments must be made. This goes on from year to year as we make note of the passing milestones.

The gatherings this present year at Charlotte and at Elizabeth City are more than the ordinary. Within the twelve months following the Organizing Conference in Kansas City will have done its work and American Methodism will be in the process of making the needed adjustments in each and every annual conference. In some, the people will scarcely be aware of the change; in others, radical and

far-reaching changes will be necessary. Even here in North Carolina the three Methodisms should be eager and busy to see that the wisest and best adjustments are made. One year hence we should have the whole situation well in hand for a great Methodist advance.

Every one who has thought about it knows that we should come up to Charlotte and to Elizabeth City with the work of this present year more than well done, so as to make possible a great conquest in 1939. The conferences at their approaching sessions certainly should provide plans and cultivate the spirit for a real advance in missions, Christian education, Chrstian literature, laymen's work and benevolences of every sort that we may enter the united church with the stride of conquest. Some speak of "standing pat" until the union. This is a mistake. Those who will come to a place of leadership in the Methodist church will be those who have been winning in the old order. In fact, when there is a special work to be done careful effort is made to find an unusual man to do the job. Jobs will not be handed out in the new order any more than in the old order. A work well done is always a preparation for a bigger and a better work. Will we learn the lesson?

The Children and the Sick

SURELY no pastor in the North Carolina conference will fail to give heed to the urgent plea of Supt. A. S. Barnes that money for the Methodist Orphanage be forwarded to him at once so that he may not be forced to borrow another $5,000 to take care of urgent demands. Doubtless some churches have money in hand which they expect to send in to Elizabeth City. Others could get it for the asking. Why not make a remittance to A. S. Barnes, Raleigh, and give the needed relief? The call is urgent.

We offer this gentle reminder, feeling quite sure that some pastors have overlooked the statement concerning the Orphanage and its present needs.

Another notice in this issue of the Advocate about the Golden Cross should receive the attention of the Golden Cross directors in every charge. One of the most effective ways to remind our Methodist people of their obligation to the sick is to take an offering for the Golden Cross. The better way would be to follow the method of the Red Cross. Have an enrollment for the Golden Cross.

Years ago we began our orphanage work with the care of needy children here in North Carolina. This has become a passion with many. Hospitalization, with the care of the sick, has not yet taken hold of our people as has the care of childhood. Both of these should be kept continually before all our church people. The orphanage and the Golden Cross are our immediate concern at the present moment in the North Carolina conference.

Christianity and Its Conquest

THE wonder of the centuries is the conquest that followed the Man of Galilee. Again and again pen and tongue have told of the marvel of it all. This son of a peasant maiden, with a few fisher folk gathered about him, went out to revolutionize the world. His followers were able to turn the world upside down. With the centuries the wonder grows as the conquest is viewed in the large.

It is fully as wonderful when we note what he has done for the individual in every land where the gospel has gone. He lifts the loads, removes the sense of sin, binds up the brokenhearted and makes the dumb to sing.

Many have taken it in hand to tell of this man who rises above the noblest of earth. He is counted the best of our humanity, but even all this does not explain the Christian conquest unless back of all else is put Calvary and its sorrows. Calvary enables the world to sing

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the Light of sacred story
Gathers around its head sublime."

The anguish of the cross makes an appeal that never loses its grip on our broken humanity. It is the innocent dying for the guilty that gives the cross its power. Thus from Calvary and its sorrows comes Christianity and its conquest.

Jesus came into the world to live as the man of sorrow and to die as victor. He was the suffering servant, acquainted with grief; he made Calvary the symbol of conquest and the grave the gateway to victory. Peace out of pain and conquest out of suffering are the abiding paradox of the cross. Suffering servants of today give victory to the tomorrows with their peace out of pain, their life out of death. So some of his servants are here to live; others are here to die in the conquest of the nations.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

"Announcing the arrival of a boy on September 12, 1938. Weight, 10 pounds; name, David Arnold. Mr. and Mrs. A. C. Thompson."

Our church at Edenton will observe the 130th anniversary on October 23. Rev. George W. Blount has promised a a notice at an early day.

The address of Rev. S. A. Stewart during his furlough in America is 407 Everett St., Monroe, N. C. All friends of the Stewarts have a cordial welcome to call at Monroe.

"The members of Front Street Methodist church, Burlington, N. C., cordially invite you to attend the fiftieth anniversary of its organization Sunday, October 9 to 13, inclusive."—H. I. Glass, Pastor.

"I will probably be at conference and will be glad to attend to the Book Exchange. Bring your books, mark a fair price in them, put your name in them. Ten per cent on sales. No sale, no charge."—A. R. Bell.

Rev. and Mrs. Cecil Swackhammer have been sent from Kansas City, Mo., to Warrensburg, Mo. Their address is 308 E. Gay Street, Warrensburg, Mo. Those wishing to communicate with them may do so at the above address.

Friends of Mr. Rush Hodgin will regret to learn that he broke one bone in his ankle recently. With the aid of a crutch, he is able to spend a part of the day at his place of business. Brother Hodgin has been a loyal official member of Centenary church, Greensboro, for some years.

Sunday, October 9, is to be home coming day at Bessemer Methodist church. Rev. J. L. Neese, a former member of the church, will preach at 11, and after lunch in the grove by the church Rev. B. C. Reavis will preach at 1:30. All former members and pastors and friends are invited to attend.

Mrs. Martin Moose died some days ago at her home in Statesville. She was a sister of the Rev. R. D. Sherrill, who died in Charlotte last December. Brother Moose died about two years ago. She leaves several sons and daughters. Rev. A. C. Gibbs, her pastor, conducted the funeral at Broad Street Methodist church.

"Some years ago Mrs. Draper and I decided to make Warrenton our home after our superannuation. We have recently set up housekeeping in our own home here, and last Friday night our friends gave us a surprise shower and pounding combined. We received many articles of value, such as any young couple just setting up housekeeping would need. We appreciate most heartily every one of these tokens of friendship and brotherly love. It makes our hearts glad to know that we can spend our last days with such splendid people."—J. T. Draper.

"Do you remember, Brother Editor, how good you used to feel when your charge paid out for the year? That is my feeling this morning. There will be no last-minute strain at Waynesville this year, no agonizing stewards' meeting between the last Sunday of the year and the convening of conference, no desperate prodding of the people to get them to do at the last minute what they could easily have done during the year. Financially speaking we have topped the hill—and it's a grand feeling! Sunday we shall receive new members and have communion. The last Sunday before conference the entire membership will be specially urged to come to service to hear the church roll called, and to make pledges for the new church year. Don't you think that is a good way to prepare for conference?"—J. G. Huggin, Jr.

"Home coming, harvest and victory day will be observed at Caledonia church on the Caledonia charge on Sunday, October 9. This is an old historic church, dating back more than one hundred years. We cordially invite all former members, pastors, presiding elders and friends to join us on this day."—M. F. Hodges, P. C.

"The people of Steele Street Methodist church, Sanford, are completely renovating, repairing and painting their church. The church is being painted inside and out. Next Sunday morning Mrs. C. L. Steidley of High Point will begin a two weeks revival meeting in the church. A great deal of preparation has been made for these services and we are looking forward to a great meeting."—C. B. Culbreth.

With figures still incomplete the student body of the Candler School of Theology at Emory University has an increase of nine as compared to last fall's enrollment. At the end of the first day 103 students had registered and a number of upper classmen were expected to arrive a day late. The total enrollment of the university will probably reach 1525, according to director of admissions, J. G. Stipe. This figure will include the junior colleges at Oxford and Valdosta.

The men's Bible class of Edenton Street church in Raleigh, with Gov. Clyde R. Hoey as regular teacher, has enjoyed another excellent year. Under the presidency of Mr. L. L. Ivey of State College the class has achieved a record during the past 12 months that is certainly worthy of mention. With a membership of almost 300 there has been an average attendance for every Sunday in the year of 168. This class contributes $30 each month to the Methodist Orphanage and $20 per Sunday to the general treasury of the church school. The grand total of the contributions of the members to the class treasury has been approximately $3,400.

"A new brick veneer church in Kitty Hawk with five separate Sunday school rooms and auditorium and a furnace room will be ready for service by the first of November. The local community was thoroughly canvassed and the people made pledges to be paid monthly or quarterly over a period of 24 months. They all have small incomes and they are not able to give much at a time. They started paying on their pledges last December and have been faithful up till now. We will have enough income to finish paying for our church by December, 1939, if not before. Within the past few weeks we have been working to raise funds from outside sources especially for our furniture. The people of this mission charge are very happy about their new church and are co-operating nobly in helping to reach our goal. Anyone who can send $1 or $5 to aid this devoted people will prove a blessing."—Matt. Ransom Gardner, Pastor.

"Five earnest young people, elected by the Methodist Young People's Union of Davidson county, stood before the chancel of the First Methodist church, Lexington, Monday night, October 3, and accepted the mantle of responsibility for leadership of the organization for a year. Rev. H. G. Allen spoke on 'Your Task,' mentioning the youth crusade of young people in united Methodism. The service closed with sentence prayers and 'Have Thine Own Way' was sung softly as a prayer hymn. Seaford Crouse directed the worship service preceding the installation. With Mrs. Z. V. Walser, Jr., at the organ, Mrs. C. E. Crouse sang two solos. Rev. J. L. Ingram offered prayer, and 'Traumerei' was played by Mrs. Walser for the offertory. The new officers are: Paul Nifong, Midway, president; Paul Blair, Fair Grove, vice president; Sybil Bryant, Trinity, secretary; C. R. Tysinger, Trinity, treasurer; Kathleen Hill, Fair Grove, corresponding secretary. Recreation was held in the Methodist hut."—Laura Shaw.

CENTENNIAL CELEBRATION OF FRONT STREET CHURCH, BURLINGTON, OCTOBER 9-13

The celebration opens Sunday, October 9, with sermon by Bishop Clare Purcell at the morning hour; a picnic dinner on the church grounds at the noon hour; and in the evening the memorial service with Rev. Geo. W. Perry of Durham as chief speaker.



Rev. H. I. Glass, pastor of Front Street Church, Burlington

Then each evening will be special programs, with outstanding men as guest speakers. Committees charged with entertainment, invitations, music, fellowship dinner, history, memorials, and other phases of the program indicate the careful preparation that is being made for this fiftieth anniversary celebration. The program follows:

The celebration will open formally at 11 o'clock Sunday morning, when Bishop Clare Purcell of Charlotte will deliver the sermon, to be followed in the evening at 7:30 o'clock by a memorial program during which brief memorials to departed leaders will be read, with Rev. George W. Perry, Trinity church, Durham, delivering an address.

Historical night will be observed Monday evening. The program will feature an outline of the church history and progress since the founding.

Fellowship night will be observed on Tuesday, with two principal features—greetings from former pastors and an informal reception in closing.

Wednesday night Dr. W. P. Few, president of Duke University, will deliver an address on "Methodism and Christian Education."

And on Thursday night to bring the program to a close, Dr. H. E. Spence, also of Duke University, will speak on the subject, "Can Methodism Repeat?"

THE FAMILY REUNION

The family reunion is a fine institution, a going concern. It appeals especially to lovers of automobiles and Arkansas travelers.

There is reason for its popularity. The Aders are proud of their ancestors, and they delight to parade them before the public. Looking up the family tree, they see honored names, statesmen and soldiers, scientists, scholars, saints and sages—not to mention monkeys and morons on the lower limbs. The Bains and the Caesar family have folks, too, that they take pride in exhibiting to the public. So they select a day to display their notable ancestors. This is fine for the family, giving them pride and pleasure as they talk of their honored dead; and it is good for the rising generation to look at their forebears at their best and be stimulated to live up to the high traditions of the family name.

The idea is fine and the institution is most commendable, if it does not do hurt and harm to another institution to which it owes its all even to its very existence.

If the Caesar family select a given Sabbath as their day for their family reunion, and on that day set up the name of Caesar over and above the name of Christ, would you call that Caesar's day, or Christ's day? Sunday is supposed to be the Lord's Day. Shall we take it from him for ourselves? There is ancestor worship in China; but in America (?) Are there not six days in the week that we might select one for ourselves—one of those days that bears the name of the gods of our ancestors?

Again, when a church choir that has fame for making fine music is called from its regular preaching service to sing at a family reunion is called, as one was recently, to leave its church on the day its revival began, and it leaves its home church to chase across the country—is that religion? That sets reunion against revival—too bad!

If every family that has honored names in its history should select a Sabbath for its family reunion, it would leave no day for the worship of the Lord in the local church.

When the reunion is made, not a family affair but a country-wide feast, where church workers are called from their accustomed places of worship, and the holy day is turned into a holiday, it destroys the church-going habit, it violates the sanctity of the holy day, and it reduces the spirit of worship to the last degree.

He who is loyal to his local church will transmit to his posterity a name worthy of high honor, and his name will be written high on the scroll of history. And he will have a place around the board when they have family reunion in heaven. Otherwise, it will be otherwise.

O. P. Ader.

NEWS NOTES FROM BREVARD

Beginning last week with a thorough physical examination of the football team plans are under way to give attention to the medical needs of the entire student body. Two local physicians will conduct physical examinations for all the boarding students. All minor ailments will be treated at once. Vaccination against typhoid and small pox given where necessary. In addition to this initial examination these two competent physicians will care for the boarding students during minor illnesses throughout the year.

The Brevard Tornadoes have shown a new strength this year in the two games already played. One of them with the strong team at Cullowhee came out 12 to 26 and the other with the Wofford freshmen with a score of 34 to 0. While Cullowhee was much too strong the team held them to a better score than was thought possible. The Wofford freshmen were no match at all for our strength.

Latest figures show that 411 students have registered for the first semester. Last year at this time 378 students had registered. This is an increase of 33, which we feel indicates the steady growth and development of our college in its influence and area of service.

Leaving September 28, several members of the Brevard College faculty attended an executive meeting of the Educational Commission of the Southern Mountain Workers' Conference at Berea College, Berea, Ky. The meeting was held September 29 and 30. The Southern Mountain Workers' Conference is made up of health workers, social workers, and educators interested in the mountain areas of North Carolina, South Carolina, Georgia, Virginia, West Virginia, Kentucky, and Tennessee.. It was the purpose of this particular meeting to plan an approach to adult education and the co-operative movement in the mountain area. This phase of the work was under the leadership of Ellsworth Smith, who has just returned from Nova Scotia where he made an intensive study of the co-operative movement.

Those going from Brevard College were President E. J. Coltrane, Dean C. E. Buckner, Mrs. E. J. Coltrane, and Earl Brewer.

E. D. C. Brewer, Cor.

America Evaluates Her Heritage

By JACOB SIMPSON PAYTON

The years have pretty well demonstrated that it is much easier to get democracy into the world than it is to keep it there. At the time eight million dead seemed a pretty big price to pay to "make the world safe for democracy." The cynics are now saying that on the contrary it only made the world safe for dictators. With all this sword-rattling and fist-shaking it is doubtful whether Adolf Hitler and Mussolini believe that. God has never been on the side of the bulldozers. From Washington it appears that as experiments go, our form of government in which the people of the sovereign states of South Carolina, Georgia and Maryland unseat the President from his high horse when his dictatorship assumes no more menacing form than control of party candidates, is pretty conclusive evidence that the democracy is working pretty effectively.

With Americans still free to say what they please, write what they please, worship as they please and vote as they please, despite the alarmists, the world yet has before its eyes a pretty good demonstration of the success of a government where power is still vested in the people. Here in the nation's capital there are differences of opinion as to allocating the blame for Europe's unhappy state, and of the wisdom of the course along which statesmen of France and England have led their governments in recent weeks. In one field, however, opinion is unanimous. The spectacle of Hitler has heightened their fear of, and deepened their disgust for dictatorship. They want none of that. He more than any other influence in the world is establishing Americans in an appreciation of the benefits they enjoy under their democratic form of government, and in their determination to keep their rights inviolate.

Washington's house of mystery is the old-fashioned State Department building. Behind its gray columned facades perhaps more anxiety is housed than within the walls of any other building in the nation's capital. It is America's watch-tower and listening post through all those tragic and dramatic days of world upheaval. The presence of Secretary of State Hull at his desk there finds one of the ablest men in public life at the major post of responsibility in this emergency. A year ago he enunciated his sixteen point peace program, chief of which was to keep America out of entangling foreign alliances. His emphasis upon establishing a closer union between the governments of the Western Hemisphere is well known. The lack of complacency with which he views nations that ignore their contracts for keeping the peace of the world, as in their failure to keep the Kellogg-Briand Pact is also well known. He is calm, patient, wise and experienced statesman who through all the trying experiences of his career has demonstrated poise and sound judgment.

On Awakening Men's Memories

One of the deficiencies of the human race is that its memory is so short. Only twenty years ago it was the Hindenberg Line from which came reports of slaughter so appalling as would cause anyone to be judged bereft of all reason who would have prophesied that in its life time a generation would return to any such gruesome spectacle. Yet today Germany is boasting of her "Siegfried Line," and France stakes her fate on the Maginot Line. And so the world forgets that the new lines of 1938 would become exactly what they were in 1918, only worse —lines of hatred, wastefulness, madness, suffering, futility.

President Roosevelt, with Secretary Hull at his elbow, has never used the prestige of his office to better purpose than in his appeal of September 26 to the contending powers to continue negotiations rather than fly to arms. It was an appeal to memory—the memory of "the economic system shattered, the social structure completely wrecked," and the wild contagion whereby "no nation can escape some measure of the consequences of such a world catastrophe." And by every memory of the Versailles of 1918 he pled that "peace may be made before, rather than after, war." By the grim reminder of eight million youth sacrificed, he emphasized the truth which Europe seems so slow to learn, that "force produces no solution for the future good of humanity."

Perhaps not since Edward the Eighth broadcast his abdication speech have more residents of the nation's capital listened in, than when a dozen hours after President Roosevelt dispatched his messages, Adolf Hitler addressed a Berlin audience on the impending crisis. Judging from the sections of the speech which evoked the longest and most thunderous applause, listeners here suspected that the memories of the German people are also rather short. For the utterances of the same inflammatory brand, accompanied by not a little bombast and boasting, appeared to appeal more to the cheering throng than did the more conciliatory passages.

"Today we have an armed force the like of which the world has never seen," and "I can tell you now I have spent billions right here for armaments," brought forth the wild chorus, "Fuehrer! Command, we follow." Washingtonians listened in amazement to the same type of speech which twenty years and more ago decimated so many family circles, filled so many graves and plunged the world into such a maelstrom of horror. It is little wonder that on the afternoon of September 26, the world over, those who love peace and pursue it, stood aghast at such a demonstration of the brevity of the memories of that Berlin throng.

Belief in Washington is that war will be averted. It is unbelievable that before October 1 the sanity and the persistency of men of good will in Germany will not intervent to avert the threatened catastrophe. There was a phrase frequently on the lips of Methodist evangelists in olden times, but has been permitted to fall into disuse by later generations who believed civilization was automatically advancing along the high road. They referred to "a lost and ruined world," and the words may be reemployed with fitting significance, if war comes. In any event it becomes increasingly apparent here in Washington that to the old remedy which they prescribed, this avaricious and war-fevered world must surely turn for its healing.

"Christianity in its simplest and most ultimate form is the Apostles' Creed."—Goodwin.

Front Street Methodist Church, Burlington, to Celebrate 50th Anniversary October 9-13



GASTONIA DISTRICT LEAGUE OF STEWARDS

On Thursday, September 29, the second quarterly meeting of the Gastonia District League of Stewards was held. The first meeting was held during last quarter at the Kings Mountain Methodist church with Bishop Clare Purcell as guest speaker. At this time the League of Stewards was organized, being the first district to take this step in the Western North Carolina conference, if not in the Eighth Episcopal area. Mr. Floyd Todd, district lay leader for the Gastonia district, was elected president of the league. The following sub-district lay leaders were made vice presidents: W. H. Chrenshaw (Gaston), Giles Goodson (Lincoln), and Horace Grigg (Cleveland). Mr. A. J. Kirby, conference lay leader, and Rev. Claude Moser, presiding elder, were present at this first meeting and made significant contributions.

The meeting last Thursday, September 29, was held in the First Methodist church, Lincolnton, with the president, Mr. Floyd Todd, presiding. The service was opened by a 30-minute choral recital from the Gastonia Male Chorus, Floyd Todd directing. After this the meeting was turned over to the program chairman, Mr. Horace Grigg, who conducted a most helpful and interesting panel discussion on the general topic: "Is My Church Doing All That It Can in a Financial Way in the Support of the Church?" Sitting on the panel were the sub-district lay leaders, the conference lay leader, the district lay leader, and the presiding elder. The discussion was entered into most enthusiastically by those in attendance and many excellent suggestions were made as to what was being done and what could be done in the churches of the district. Other related questions were brought out from time to time, such as: "Are the Affairs of My Church Carried Out in a Business-like Way?" "Is the Entire Membership Canvassed?" etc. Mr. Grigg made an excellent presiding officer and kept the discussion moving.

At the close of the discussion Mr. Todd spoke concerning the work of the district and then called upon the presiding elder who spoke briefly. After another selection from the male chorus the meeting was adjourned.

The next meeting will be held in Cherryville some time during the first quarter of the new conference year.

"IN QUIETNESS"

Someone has wronged, has hurt you, you say.
Well, Christian, can't you take it?
Pause a moment and picture the man,
Brought by rude soldiers to take his stand
Before Pontius Pilate, his very flesh crying out in pain,
To hear lying witness again and again.
Betrayed by one friend, denied by another,
In silence and pity bearing it all.
Can't you bear something, my brother?
Did Jesus promise an easy way
To those who would follow him?
Often, he said 'twould be rough and dark,
But he told of a "Light" never dim.
As the world measured out to the Master,
Also will it measure to you—
Persecution, lies and derision.
But keep your heart quiet, be true
Always to the "heavenly vision";
"And lo" Christ walks there too.
He takes your heart in his own heart,
In its place gives you love to pray—
"Father, forgive them," and courage
Give me, to follow thee all the way.

—Lucile N. Carter.

What The Forest Is to the Tree

By OSCAR M. ADAM

In the diary of Samuel Marsden, who has been called "one of the neglected heroes of the Anglican Church" and "one of the most remarkable men of the nineteenth century," there is an entry concerning a tree which beautifully illustrates the function of fellowship and its significance in the life of man."

"I have a lofty tree on one of my estates in New South Wales," Marsden wrote. "It stands on the summit of a hill. When I first got possession of the land this tree was surrounded with many more. It appeared from the strength and stateliness that it would stand uninjured for ages. I removed all the rest and left it to stand alone as a conspicuous ornament, when it soon withered and died. It still remains in its old situation, a dead, leafless object."

And then, reflecting on the breakdown of a minister and on the shame it had brought to the Christian name, and moralizing on the effect that loss of Christian fellowship in church and society has upon missionaries in a foreign field, he added: "Remove a Christian from London, where he is bearing the fruits of righteousness, into the barren deserts of New Zealand, and I apprehend he would in a short time put on a faded appearance and his leaves droop and wither."

In a review of Marsden's diary in The British Weekly several years ago, Dr. J. J. North of New Zealand Baptist College, after calling attention to the entry, recalled a passage in Whitehead's book "Science and the Modern World" which further illustrates that what the forest is to the tree, fellowship is to man.

"A single tree," Whitehead observes, "by itself is dependent upon all the adverse chances of shifting circumstances. The wind stunts it; the rain denudes its soil; its leaves are blown away and lost for the purpose of fertilization."

He goes on to say: "You may obtain individual specimens of fine trees either in exceptional circumstances or where human cultivation has intervened. But in nature the normal way in which trees flourish is by their association in a forest. Each tree may lose something of its individual perfection of growth, but they mutually assist each other in supplying the conditions for survival. The soil is preserved and shaded, and the microbes necessary for its fertility are neither scorched, nor frozen, nor washed away. A forest is the triumph of the organization of mutually dependent species."

These illustrations of the function and the value of fellowship and the danger in losing, neglecting, or being deprived of it are a warning and a summons. They are particularly pertinent at this season of the year when absence from the churches during the summer vacation period makes it necessary to put forth special efforts in order to get people back to church.

Man is a social being. No more than a tree is he made to live in isolation. Far less than a tree can he do so successfully. As in nature the normal way in which trees flourish is by their association in a forest, so in the human realm the normal way in which man flourishes is by his association with the fellow human beings in a fellowship.

Probably there are individual specimens of fine human beings to be found apart from the associations of human fellowship, just as there are individual specimens of fine trees to be found outside of a forest, in exceptional circumstances or where human cultivation has intervened. But if such specimens exist, they are probably few. My own observation is that the "hermit souls that live withdrawn in the place of their self-content" are usually queer, eccentric, peculiar. For man is made for fellowship, and wanton isolation of himself is apt to be not only detrimental to normal living but disastrous to values in human associations which he cannot afford to lose.

Like the tree in the forest, the individual in fellowship may lose some things, but he gains by association with others vastly more. And what he loses in fellowship is as nothing compared with what he is likely to lose in isolation.

Living in isolation like Marsden's lone tree on the summit of a hill, man is compelled alone to battle against adverse circumstances. When the rains of misfortune descend upon him, and the winds of affliction, disaster, calamity, and catastrophe blow and beat upon him, he has no resource but himself to fall back upon.

Living in the association of human fellowship as the tree normally lives in association with other trees in the forest, man both creates the conditions for survival and gives and receives the assistance he needs in order to flourish. He is no longer at the mercy of shifting circumstances. What the forest is to the tree, fellowship is to man.

What is thus true of isolation and of fellowship in general is especially true in man's relationship to the church. Men are made for religious fellowship, and religious fellowship was made for man. Apart from it, like Marsden's hill-top tree, he runs the risk of becoming insipid, zestless, cynical, hopeless, even desperate, as well as demoralized, debauched, and debased. As a single tree, standing and struggling against the elements alone, may be stunned in its growth, denuded of its strength-giving soil, deprived of its leaves which replenish and fertilize the earth, so man apart from religious fellowship is likely to find life a dwarfed, disappointing, dispiriting, and disillusioning existence, leaving him barren of joy, burdened in soul, and broken in morale. So, like a tree in isolation, many a man in a life withdrawn from religious fellowship, instead of appearing with a strength and stateliness he might possess, now appears faded, drooping, and withered, bereft of the beauty of holiness and the ministry of usefulness that might have been his.

Here, then, is the gist of the matter: As the forest is the normal and proper place for trees to flourish, so in the associations of Christian fellowship in the church is the normal and proper place for man to flourish.

Think of what the church has to offer! In and through its fellowship, man's faith is enriched, his stability is increased, and his dedicated life finds an effective means of expression in co-operative endeavor to remedy both personal and social ills. It reveals to him in how many different ways men have come to know God, provides a social confirmation of his faith through the service of religious authorities and the authority of a cumulative racial experience, and enables him in association with oth-

ers to put his faith to work in creative tasks in the kingdom building enterprise.

The church brings man into fellowship and communion with God, into companionship with Christ, and into comradeship with the best men of the past and the present. It associates him with a host of believers in all parts of the world. It provides opportunities for worship, for religious instruction for both young and old, for common and united endeavor in the quest for the amelioration of social evil and for victory in the conquests of the inner life.

As Dr. Charles Stelzle once put it in a New Year's message from the churches to the people of America, prepared with the co-operation of one hundred ministers selected by him:

The church offers a moral foundation upon which commerce may be established and character may be built. It offers to men a center of human interest; an opportunity for unselfish service; the loftiest personal ideals; the finest fellowship; the greatest moral adventure in human experience; a program for personal living; a social passion that will build a new social order; a vital contact with the great elements of culture; a faith that destroys all fear; a source of power unparalleled; a place of leadership for every man who possesses real ability; an assurance of ultimate victory. The church offers to men a solution of the problem of sin; a thorough toning up of their inner lives; a method of expression for the very things that men desire to express; comfort and strength when trials and sorrows weigh upon the heart; an enlargement of life's meaning; guidance in life's endeavors, and an assurance of life's outcome. It offers a message of courage and hope; the gift of wisdom in times of perplexity; the assurance of perfect peace; emancipation from ignorance through the truth which makes all men free, and the power of eternal life.

If some one objects and says that he has not found these values in the church where he worships, instead of permitting that to be an excuse or alibi or defense mechanism for isolating himself from its fellowship, let him see what he can do in fellowship with others to create, recover, appropriate, and make available the values he feels are lacking. For potentially all the values mentioned are present in the fellowship of the Christian church; all that is necessary to release them is the combined and cooperative efforts of those who constitute its leadership and its membership.

Therefore, let no man isolate himself from Christian fellowship in the church. If the church is not what it ought to be, go to work to make it what it can be. For what the forest is to the tree, Christian fellowship in the church can and ought to be to man—the source and support of a flourishing life—abundant, eternal, the life that is life indeed.—Zions Herald.

THE PRICE OF LEADERSHIP

By Owen D. Young

There is nothing magical about leadership, but there are certain penalties attached to it. Men with conscience and judgment plus courage to act and willingness to take the penalties of responsibility are the stuff out of which leaders are made. Ninety-nine out of a hundred men are unwilling to pay the price of leadership, are unwilling to assume responsibility.

The road to leadership is not particularly comfortable. You travel it heavily laden. While the nine-to-five o'clock worker is lolling at ease you are toiling upward at night. Forever you are picking up packs that no one else would notice if you left them behind. Laboriously you extend your frontiers. A really big man is never a dodger.—American Magazine.

DOES HONESTY PAY?

By Lovick P. Law

Standards of every kind around us, business, social, spiritual, have in the last few years been breaking down. There is no use denying this fact. The fruits of this breakdown are to be seen on every side of us today Whether it is in politics, religion or society, the question comes again and again in a whisper to men running for public office, to men in business, to women in social channels. Does it pay to be honest and play the game square?

I am standing up in the open and saying it absolutely does.

Do you want to get your answer? Consider the discredited public officials who have tasted of the forbidden fruit and have had to flee to other countries to escape penalties, and see them when at last they returned to face the crowd. Do you think the price has been high? Look at the men on every side of us, in this busy whirling race today, and see them held up to ridicule and scorn before that world that once bowed down to worship. Why?

Then did not play the game square and now pay day has come.

A prominent man once said: "The man with the bill will always come," and that is true; he always comes sooner or later and you must pay. Pay day is sure to show up. Integrity banks against bad days ahead and stores up a coin that the world cannot take away. Lowered standards and the idea that a man can get away with crooked deals and shady practices and come out on top is an exploded theory, even though some may argue otherwise.

Human wrecks along life's highways, that lie bleaching in the sun, are mute evidence that to play the game square pays in the long run. Prosperity—financial, social, political or otherwise—built upon the false foundation theory that all men are crooked so why not get something out of it yourself, ultimately will meet with disaster. To play the game square with yourself and others means a clear conscience at nightfall and a sweet pillow where your head will rest in peace and no raven will croak on your bedpost.

Do not lose your true sense of manhood. The pathways of life are cluttered up with broken men and women who thought they could get by with anything and found the avalanche swept upon them and carried them down. They are to be seen with bowed heads, broken hearts, and shoulders drooped, who once held their heads high and power flashed from their eyes, but now the old dash is gone. You do not have to look long to find out the answer for this change.

They did not play the game square.

There is a great call today for men of strength and character who will not be swayed by popular currents when those currents are controlled by graft, greed and wrong. Keep your flag up and keep it flying high. Do not dip it to the crowd that would destroy your high ideals and warp your soul. Thus to stand firm will mean that in the end you will find yourself upon the hill tops of life, breathing the ozone of honest effort, and you will be able to look the world in the face unashamed. You will have left your imprint upon humanity in the right way, and more than that, you will be able to say when you near the end of the road and the daylight fades: "It pays to play the game square."

That is acting the part of a man.

COURAGE

By Bishop John Gowdy

I remember reading in the "Life of Wesley" that when he was crossing the Atlantic on his way to America a violent storm arose. Everybody on board was greatly frightened except a group of Moravian missionaries who seemed to be quite unconcerned. Their leader, on being questioned by Wesley, admitted they could see no reason for fear. They were in God's hands under his care and whatever happened was for the best.

If we, as Christians, actually believed what we claim to believe, I suppose that should be our attitude in times of danger. At any rate it is having its counterpart in China today.

Not long ago when the Japanese were visiting us in Foochow with the first bombing (since then we have had twelve more days of it, sometimes twice a day) Siang Siang, the cook for an English lady missionary was in a grocery store making some purchases for his employer.

When the siren sounded announcing the approach of bombing planes, the store was closed at once, with all its customers inside. According to official orders, during an air raid, all activities cease, all pedestrians and vehicles on the street stop where they are and all stores are closed. It was the first raid and in the grocery store everybody was greatly frightened except Siang Siang who kept on talking as if nothing was happening.

"Aren't you afraid?" the others asked him.

"No, why should I be?" he replied.

"Well, we might be killed," they answered.

"You see," said Siang Siang, "I am a Christian, so I know God will take care of me, and do what is best for me. If I should be killed I'd go straight to heaven, which is far better."

The group were so impressed by his complete lack of fear that they asked him to pray for them.

It was at 11:50 a. m. on Sunday, April 3, that our worst bombing occurrred. We were in church and the pastor was within five minutes of the end of his sermon when the planes came. Some of them circled over the church, very low, so that we could not hear what the minister was saying, for he kept right on preaching.

Soon the planes moved away towards the air field and began to drop tremendous bombs that shook the church as we were singing the last hymn. The service continued to the end without interruption, and then the congregation took their seats. There was no disorder.

The bombing continued for over half an hour. A few non-Christian women in the congregation of 500 worshippers seemed frightened, so some of the Christian women went over and sat down beside them and quieted their fears. Otherwise there was no movement of any kind among the congregation, though it was not altogether soothing to have the church tremble again and again from the repercussions from the great bombs.

Altogether it was over an hour before the "all clear" signal was given and the congregation scattered to their homes. It all seemed to me a wonderful exhibition of control by faith. As those planes circled low over the church we simply did not know what might happen, perhaps even by accident.

I thank God that our people here feel that way, for there is great need of it these days and there is no other power that can hold us steady at such a time.—From Foochow News.

GREENSBORO COLLEGE NEWS

By Janet Thomas

Greensboro College enters its second century with the largest enrollment in its history, according to figures just released by President Luther Gobbel. There are representatives from ten states and the District of Columbia Denominational distribution is as follows: Methodists 253, Baptist 38, Presbyterian 21, Episcopal 8, Christian 7, Methodist Protestant 4, Lutheran 4, Catholic 2, Reformed 2, Moravian 1, Disciples of Christ 1, Friends 1, Jewish 1, Holiness 1.

Mrs. Carl Bishopric of Spray, president of the general alumnae association of Greensboro College, spoke at a tea given in her honor Wednesday afternoon by the Wake County chapter of the Greensboro College Alumnae Association. The tea was held at the home of Mrs. L. E. Blanchard, president of the Wake County chapter, at 2121 Country Club Drive in Raleigh.

Mark Hoffman, head of the school of music, attended and conducted a piano clinic at the Georgia State College for Women from September 29 to the 31. He will return to Georgia some time in April to judge the piano contests in the Georgia State Music Contest.

The Greensboro College Players will present "Uncle Remus's Creeturs," an original dramatization of the beloved Joel Chandler Harris stories, written by Dr. J. Roddy Miller, head of the English department at the college. The first presentation will be given in Odell Memorial auditorium on October 19 under the sponsorship of the local alumnae association. On October 21, in Danville, Va., the Forest Hills Parent Teacher Association will sponsor the production, which will be portrayed by the same cast as last year.

The board of trustees will hold its annual meeting Thursday, October 6, at 2:00 on the college campus, with Mr. Charles S. Wallace of Morehead City and Jacksonville, Fla., president of the board, presiding. Election of officers for the coming year, submission of a revised budget and other business will be brought before the trustees.

DR. KING DISPOSED OF AND HIS BOOK COMMENDED

This volume has significant content, timeliness of interest and the pungent flavor of personality. That is more than enough excuse for any book. We might as well get Dr. King himself disposed of first, so that we can say a word about the book itself. It will not be news to any pastor in the Methodist Episcopal Church, South, to use an unwieldly designation which in the providence of God we can soon store away in an historical museum, that Dr. King has a lovely wit. In Charles C. Torrey's translation of the Gospels there is a fresh rendering of a text which well describes Dr. King: "Have salt in yourselves and pass it to others." That may or may not be exactly what Jesus said; it is exactly what Dr. King does. He passes on the salt that is in him. There is always around his thought the flicker of heat and lightning. Sometimes it is wit and humor, more often an arresting, forthright vividness of expression.

In this book Dr. King faces squarely the moral confusion of people today, particularly of young people. Anyone who has faced, as the pastor does continually, the honest question, "Why is this right and that wrong?" will know the need for a book which aims to give clear, honest answers to such questions without retreating to the barricades of refuge in such answers as, "The Bible says it is wrong," or "The best people have always done it that way." To the youth who asks, "Why?" Dr. King talks in youth's own terms. The separate headings indicate the field of interest: "The Blurred Sense of Right and Wrong" (and how frightfully blurred it gets!); "Wishful Thinking"; "Mammon Above God"; "Obscuring the Sense of Sin," etc. These titles are in the field of diagnosis,and a searching diagnosis it is. The second part of the volume is given to "Determinative Tests by Which We May Know Right and Wrong," among which are spiritual intuition, moral order in the world, the test of workability, and moral guidance of great personalities. It is an immensely valuable book for anyone wishing to descend from cloudy generalities and come to grips with today's moral difficulties.—Halford E. Luccock, in The Pastor.

Right and Wrong in an Age of Confusion. By William P. King. The Abingdon Press. Price $2.00.

The book may be ordered from the Abingdon Press, 150 Fifth Avenue, New York City; or from the Methodist Publishing House, 810 Broadway, Nashville, Tenn., and its branch houses, at Richmond and Dallas.

"Big Lee—When He Holds the Reins"

By MRS. HELEN THOMPSON MACON

Big Lee is big of girth, of height, big of hands and feet. The whiteness of his teeth, the blackness of his skin and the breadth of his smile match the rest of him. A number of personal qualities also loom large in this character, which may seem at times to make for some complexity, and even contradiction. But they make an unusual combination, and after considering them for a time, the reader may judge of the worthiness of their sum total.

One of Lee's conspicuous traits is imagination ,and in exercising it, like Dr. Samuel Johnson, Lee likes "to fold his legs and have his talk out." He loves to tell things that astonish his hearers, especially if among them are young boys like those up at The House, who are his devoted adherents. His casual off-hand manner of giving these accounts, free from heroics, carries disarming force with it, often in the face of apparent incongruities.

There was a time, for example, when he was quite a fisherman. "And once," he said, "I caught a' eel the size o' that saplin' yon' ". There followed a mighty struggle between him and this leviathan, with the angler at length winning the mastery only by his superior cunning. A hunter too of no slight fame was he, the 'possum being his favorite in the chase. But he no longer cares for " 'possum and taters with the gravy all aroun' ". For once when at one time he had about 75 'possums in his back yard, said he, "My mother or sister, one, cooked and flavored a 'possum wrong. An' it made me sick, an' I ain' had no use for no 'possum since." At trapping such was his skill that eight rabbits per night with a couple of gums was no uncommon catch. Then as to farming, why, he is a master, raising corn any time with ears the length of his arm. And watermelons! O boy! No use to tell! And so on indefinitely. But observe his yarns as you will, you will find in them no malice or gossip, nothing to harm or hurt.

Big Lee possesses another quality which adds strength to his title. It is his dependability in keeping his word when he promises to do a thing. In time of sickness or other emergency at The House, he is ready to come to the rescue. On call, his answer always is, "I'll be there." And he is there, if not on time, ahead of time. In our appreciation of this quality in Lee in particular, and in general whenever found, we often think of Dr. Frank Crane's expression on the subject: "I give first place, first prize, and the blue ribbon, also honorable mention, and the gold medal, the Victorian Cross together with the Nobel Prize and three cheers to the man who keeps his word."

Lee is a good, kind neighbor. Near him live some blind people, to whom he has been a tower of strength and comfort. His big, strong frame, genial, unperturbed spirit, his ever-ready hearty laugh, shed about him a feeling of security and hope. He is good for a case of the blues. And many have been the times when we have blessed him just for being Big Lee.

One day the pump up at The House went bad. A number of men including Lee came to work on it, a difficult, nerve-racking job. At one breath-taking stage, when much depended upon concerted action, and a slight error might send beams and staging crashing down, Big Lee's voice sounded out deep and calm, "Keep right quiet. Don't say a word. Just be quiet." With mind and nerve steadied, together they moved past the critical point, and the job was done.

Big Lee and his wife don't mingle much with others of their community, not of the highest average type. They do not assume the "holier-than-thou" atitude, but just don't associate with trash. However, they say little about the situation, helping out if needed, staying away if not.

Big Lee can't write his name, but his wife is a teacher, far above most of her race in most respects. But for all this apparent difference, there exists between the two the utmost respect and confidence. Once up at The House they had a new, beautiful, high-spirited horse. Big Lee was the only one around who could manager her. He would hitch her up, and drive her around, wholly undisturbed by the antics that would spill out the rest of the passengers long before they were ready to stop, and would return, head high, with his usual unconcern holding the reins over the now subdued horse.

We liked to have him drive the horse whenever he could. So we asked Minerva, knowing she was rather timid, if she would be willing to ride to church behind her with Lee driving. Her face lighted up. For a moment she said nothing. Then she answered, "I may be foolish. But somehow, I'm never uneasy when he holds the reins in anything."

Any comment upon these words would seem inopportune. Food for a variety of thoughts is contained in them. But how different the world would be if you and I, and all of us would covet for ourselves as the supreme reward, praise like this, both from our fellowman and from the Master who keeps daily account of our stewardship: "Im not uneasy when he holds the reins in anything."

A CHRISTIAN MOTHER

"When I call to remembrance the unfeigned faith that is in thee, which dwelt in thy grandmother Lois, and thy mother Eunice."—2 Timothy 1:5.

It was a beautiful Sunday morning in a charming old town of North Carolina. I was visiting a college mate of many years ago. Her 12-year-old son, his cousin and I were in the pleasant living room, each enjoying in our own way the interval between breakfast and the Sunday school hour. At last it was time to leave. The mother, who had been occupied with household matters, now ready for church, joined us. Going up to the boys, placing a hand on either head, she made a short prayer, committing them to their heavenly Father's care, and invoking his blessing upon the services we were to attend.

This little incident, reverent, worshipful, was as natural and spontaneous in this home as it is unaccustomed elsewhere. In how many homes did a scene like this take place this Sunday morning? Why are such so rare among us?

The reason is not far to seek. This mother was nurtured in an atmosphere of piety and culture. Her mother was one of the most devout women I ever knew; her father was a brilliant man. Thus, by heritage keenly intellectual and deeply spiritual, this friend of mine was early dedicated to the development of the finest and best within her. In college days, outstanding both as student and promoter of religious activities, she had no time for things of lesser value. The sorrow and suffering with which at times the passing years have been heavy, have been for her as a "refiner's fire," means of growth in faith and grace.

Her interests and her services include many public and religious activities as health and strength allow. But her deepest concern is in the rearing of her young son. It is most interesting to observe the kind of books she has for him, her supervision of his education, and direction of his recreational activities, her religious training, all done with a wisdom and love that should produce a mind and character "like mother, like son," a splendid man. And when he reaches man's estate, and comes to evaluate things of most worth to him in life, he will live again in that Sunday morning picture, and others like it, in which the central figure is his praying mother.

KAGAWA WRITES VERSES ON WAR IN CHINA

London.—"Kagawa believes in patience rather than protest towards the government," declared Miss Helen Topping, the evangelist's secretary, in sending to London some verses by Doctor Kagawa, written with reference to the war in China. The verses are:

TEARS

Ah, tears, unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
At midnight, dawn, midday,
Ye come; nor wait thy coming nor delay;
Nay, fearless with what scorn,
Ye picture China by my brothers torn.
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair;
And China, too; this war I cannot bear.

"Is there no other way?"
Thus do I search my spirit all the day
Nor ever reach a goal;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.
At, tears; unbidden tears!
Long separated we,
Alas! has come another day
When I must dwell with thee.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

THE OCTOBER MEETING OF THE CHURCH BOARD OF CHRISTIAN EDUCATION

1. At the October meeting of the board not only the regular reports for the preceding quarter are to be made by the three division superintendents and the secretary and the treasurer, but also the annual reports for the entire year.

2. Study these reports carefully and, in the light of this study, make necessary changes in the plans and policies for the ensuing year (the formulation of which was suggested for the September meeting).

3. Lay plans to strengthen the weak points in the work of the school as revealed in the reports.

4. Seek to remedy any special problems brought about by the promotion and regrouping in September.

5. If the installation servece for officers and teachers has not been held,

5. If the installation service for offiend of the month.

6. Investigate whether all the officers in the class and departments of the young people's and adult divisions have been elected.

7. Elect and confirm officers and teachers not elected at the "annual" meeting of the board in September.

8. Lay careful plans for the observance of Childhood and Youth Week as suggested for the third week in October. See the church school periodicals for September and October, particularly the Church School Magazine, the Christian Home, the Elementary Teacher, and the Adult Student.

9. See that the social service committees in the young people's and adult divisions begin to function more definitely with the approach of the winter months.

10. Plan for the quarterly emphasis on higher education—our church colleges—for the fifth Sunday.

These ten points are suggestions contained in the Church School Magazine. Each month in the section "Planning the Program for the Local Church" there is a short article setting forth some of the ebjectives of the monthly meeting of the local church board of Christian education. Your board meetings will be much more helpful and your church school work will be better planned if more attention is given to these problems to be studied in the monthly meeting of the local board.

"GETTING ASQUAINTED WITH THE NEW TESTAMENT"

This is the attractive title of the Elective Course for Adults during the months of October, November and December.

In the October issue of the Church School Magazine Dr. James T. Carlyon sets forth some of the aims of this elective course. It would be well for each teacher of an adult class to read this article, "Teaching the Elective Course Getting Acquainted with the New Testament." Discussing the course, Dr. Carlyon says: "If we are not careful, we may, in the act of making it sacred, make the New Testament a closed volume. There is danger of Worshipping the Bible instead of using it, or reversing it rather than knowing it. Our aim during the quarter is to help 'open the scriptures' to adults."

The first study, for October 2, is a rapid survey of the entire New Testament—"Seeing the New Testament as a Whole—Its Literature, Meaning, and Purpose." The second study, for October 9, "Making the Best Use of the New Testament," is a discussion of the ways in which we can use the New Testament in our present day. The purpose of this study is to recognize the privilege and at the same time the difficulty of using this New Testament library.

There are many helps available for teachers of this elective course. The Adult Student magazine has several articles that will help one in preparing the lesson, in addition to the material found in each study itself. Dr. Carlyon's article in the Church School Magazine should be carefully studied, and in the same issue Bishop W. T. Watkins has written an article, "Toward an Understanding of the Bible," which has more material for use in the elective course.

The topics for each of the 13 lessons are:

Study 1. The New Testament—A Christian Library.

Study 2. Making the Best Use of the New Testament.

Study 3. The Life and Teaching of Jesus (Matthew).

Study 4. The Life and Work of Jesus (Mark).

Study 5. Jesus the Friend of Sinners (Luke).

Study 6. The Person and Work of Christ (John).

Study 7. The Growing Church (The Acts of the Apostles).

Study 8. The First Christian Writings (Galatians and Thessalonians).

Study 9. Letters of Paul to the Corinthians.

Study 10. The Letter to the Romans.

Study 11. The Letters of Paul from Prison (Philemon, Philippians, Colossians, Ephesians).

Study 12. The Pastoral Letters (Timothy and Titus) and the Revelation of John.

Study 13. Hebrews and the Catholic Epistles (James, Peter, Jude, and John).

Let us urge that each adult class seriously consider the opportunities of an intelligent, directed Bible study offered in this course. Use it in your Sunday morning classes, or if possible, have a group meet on some week night and discuss this important part of our Christian heritage.

Opposition is more helpful to truth than apathy.—Trumbull.

"THE TEN COMMANDMENTS AND THE TEACHINGS OF JESUS"

In all the church schools using the International Uniform Lessons, this is the subject to be studied during the next three months. Teachers always need more material than is to be found in the lessons used by the students, and a careful study of the October Church School Magazine will show any teacher the large amount of material that is available to assist in preparing the lessons. For example, the lesson for October 2 is "The One True God." There is an article by Edwin Lewis on "The One God and Jesus Christ His Son," and an outline of the lesson for the teacher by Donald M. Maynard.

The articles of general interest in studying this subject are:

"How Can We Know God?" by Harris F. Rall, and "The Christian Idea of God," by Franklin N. Parker. Both are in the Church School Magazine.

The Christian Home magazine for October has for its general theme: "A Growing Understanding of God." Several articles and poems are to be found on this subject. In addition, there is an outline for parents' calses or groups on "The Christian Idea of God."

With all of this material available in our periodicals every teacher should face the question, "Am I adequately preparing myself for my Sunday school class?"

CHILDREN'S DIVISION YEARBOOK

Pastors, general superintendents of church schools, children's division superintendents, secretaries of children's work in the woman's missionary societies, and superintendents of the departments in the children's division:

Let us think again about the second volume of the Children's Division Yearbook. Last year it was received with much enthusiasm and interest, since it was the answer to many of the questions and needs of the children's workers.

The emphases this year are reaching and keeping the children in order to bring every available child into contact with the church program and activities, and parents and teachers working together. We realize that parents and teachers must share a common viewpoint and purpose so as to promote the religious life of the child.

It matters not about the size of the church, if there is a class or department of children, this book will prove a guide in planning all along. We are always glad to have requests come to the office about plans and programs, materials and other helps; however, we recommend this book to have with you at all times.

Many church schools have ordered the "Children's Division Yearbook" with the new literature. Your conference office has a supply which we will be glad to send to you on request and receipt of ten cents per copy.

If we are to "work together for the children" let us see that we do all we can to become acquainted with the need, programs and materials available!

Alma Louise Cade.

Repentance is renunciation of sin in principle, in sympathy, and in practice.—Cumming.

GETTING, KEEPING AND REPORTING CHURCH SCHOOL MEMBERS

The following churches enrolled in the movement for a membership increase in their church schools during the present conference year:

Spruce Pine ..... E. A. Scott
Snow Hill (Cander St.) ..... C. Floyd Robinson
Park Street ..... C. E. Moore
Ebenezer (McAdenville) ..... G. W. Barnes
Stanley ..... Rusell Handsel
Centenary, Greensboro ..... A. C. Sherrill
St. Paul (Randleman) ..... A. M. Floyd
Bethlehem (Old Fort) ..... E. T. Burgin
Lenoir ..... J. S. Hiatt
Trinity, Kannapolis ..... R. M. Cochran
Bethel (Pfeiffer) ..... V. C. Moss
Rocky Ridge ..... F. R. Barber
Mt. Olivet ..... J. N. Randall
Coburn Memorial ..... A. C. Waggoner
Warrensville ..... J. G. Wooten, Jr.
Ball's Creek Charge ..... J. A. Howell
Centenary, Winston ..... W. O. Weldon
Battleground Charge ..... F. E. Howard
Hendersonville ..... A. R. Johnson
Myers Park ..... Dr. R. L. Ownbey
Wesley Chapel (S. Fork) ..... C. A. Morrison
Boger City ..... G. B. Goodson
Cramerton ..... C. S. Mack
Archdale ..... W. C. Lowe, Jr.
Bethel (Old Fort) ..... Jack Lytle
Valdese ..... G. F. Hood
Kerr Street ..... R. W. Caton
Central, Albemarle ..... R. A. Elder
Mt. Carmel (Rocky Ridge) ..... C. E. Cook
Cooleemee ..... A. A. Kyles
Central, Concord ..... T. M. Rowlett
Central, Spencer ..... M. L. Kiser
Jones Memorial ..... W. B. Overcash
Canton ..... D. E. Camak
Gibsonville ..... Mrs. T. E. Stough
Pine Grove (Forsyth Ct.) ..... C. W. Kirby

A free leaflet on REPORTING THE CHURCH SCHOOL TO ANNUAL CONFERENCE has been sent to each pastor and general superintendent during the last month. Additional copies will be sent to anyone on request to the conference office, Box 828,Salisbury, N. C.

The following Charges reported more than a ten per cent increase in Church School enrollment in 1937:

Asheville Ct. ..... O. J. Chandler
Black Mountain ..... H. C. Sprinkle, Jr.
Saluda-Tryon ..... F. O. Dryman
Skyland ..... T. C. Jordan
Duncan Memorial ..... J. S. Folger
Belmont Park ..... E. M. Jones
Hawthorne Lane ..... L. B. Hayes
Myers Park ..... R. L. Ownbey
Spencer Memorial ..... F. W. Kiker
New Hope-Bethel ..... J. R. Warren
Prospect ..... P. T. Dixon
Belwood ..... R. T. Houts
Maylo ..... J. L. Rayle
Lincoln Ct. ..... W. B. Shinn
McAdenville ..... H. E. Jones
Central, Shelby ..... R. M. Courtney
Stanley ..... M. E. Leftwich
Ramseur-Franklinville ..... R. M. Hauss
Stokesdale ..... J. E. B. Houser
Summerfield ..... R. P. Gibbs
Cliffside-Avondale ..... H. E. Stimson
Forest City ..... J. E. Abernethy
Gilkey ..... M. W. Edwards
Glen Alpine ..... M. F. Moores
Henrietta-Caroleen ..... Elzie Myers
Cross Mills ..... R. J. Barnwell
Morganton, First ..... J. C. Cornett
Spindale ..... F. J. Stough
Albemarle Ct. ..... R. L. Bass
Concord Central ..... W. L. Hutchins
Kerr Street ..... C. E. Murray
Landis ..... C. R. Allison
Central, Spencer ..... G. A. Stamper
Bethel-Fairgrove ..... R. E. Ward
Broad Street, Mooresville ..... J. P. Hornbuckle
Highlands ..... W. F. Beadle
Robbinsville ..... G. L. Lovett
Waynesville ..... R. S. Truesdale
Sylva ..... M. Q. Tuttle
Davidson ..... W. L. Scott
Hanes ..... C. F. Tate
Lexington ..... H. C. Sprinkle
Reeds ..... Byron Nifong
Welcome ..... J. L. Ingram

WILL YOUR REPORT SHOW AN INCREASE OR DECREASE FOR THE YEAR?

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

KIND FRIENDS

Kind friends, you know we are tremendously interested in what you are going to do in a financial way for our boys and girls between now and the meeting of our annual conference at Charlotte on October 20. When we think of the obligations we are facing and our desire for the incoming of all the money apportioned to our cause we can hardly sit still. We find ourselves walking about some. We are trying to have a lot of faith in believing that our friends will do a lot of work in helping our cause along. Our responsibility is greater than it has ever been, in that we are responsible for more boys and girls than we have ever before enrolled. While other orphanages have reduced their population ours has been increased. There seemed to be an urgent demand for this. In fact those children who are still on the outside and whose pastors are making demands for them feel that the Children's Home isn't yet nearly large enough. Have we presumed too much on what our friends can do?

REASONABLE EXPECTATION

The intake of so large a number of children as are now enrolled here, 414 all told, was assumed because of the expectation of all of our charges being in position to pay their ten per cent apportionment in full. If this is done, together with the fifth Sunday offerings and the individual contributions, coming to us without personal solicitation, we will be in position to meet the obligations we have assumed without overbalancing our budget. While our children do not suffer for the lack of necessities, the Duke Endowment report showing that we are spending more for food, clothing and education than the average amounts spent by the leading orphanages in North and South Carolina, our total daily per capita cost is less than the leading orphanages in this territory. This showing is made possible because of less overhead expense. With this in mind our friends may feel assured that their money will serve in a most meritorious way the needs of boys and girls who look to them with confidence and assurance.

WHEN LOVE SHINES IN

The following letter signed by eight little primary and junior boys and girls from Bethel, on the Franklin circuit, illustrates what love for a cause will do. Read and rejoice with us: "Our mothers gave us some little chickens to feed. We sold them for friers. We want to help the little boys and girls at the Children's Home with our money—$3. We are in the primary and junior classes of the Bethel church school, on the Franklin circuit. We love the little boys and girls at the Children's Home. Your little friends, Joan Palmer, Christine Hall, Doris Hall, Burgan Hall, Johnnie Henderson, Harlie Henderson, Edwin Horn, Charles Robert Horn."

HELD IN FAVOR

Inquiry has been insistently made through Bishop Decell, presiding bishop of the Alabama-Georgia area, to know if our pastor, Dr. G. Ray Jordan, would be in a receptive mood for being transferred to First church, Birmingham, at the approaching annual conferences. Since Birmingham's call was quite attractive financially and otherwise, a number of our Centenary membership became quite interested in knowing what would come of the matter. Inquiry as to our pastor's desire, his standing with our congregation and Bishop Purcell's attitude seem now to indiicate that Dr. Jordan will remain at Centenary another year, providing of course that the bishop's cabinet will confirm the request of our congregation. Centenary, a large church with a constructive and altruistic program, asks for a continuation of the services of its beloved and talented minister.



Let a little child open your pocketbook

A THEOLOGICAL QUESTION

Mrs. Emmons, house mother at the Smith cottage, where 30 little primary girls live, reports that one evening last week after a fire was kindled in the fireplace and all the other lights turned out the little girls sat in the flickering fire light and talked. In the midst of the conversation a little recent arrival at the Children's Home remarked that she did not like God, that she had heard said that he watched everybody to see all the bad there was to them, that she had even heard that God would take a person out of heaven and send him to the bad place if he was not good. Whereupon another little girl said, "Pshaw, somebody just told you that. You ought not to believe it. God loves everybody and does not want anyone to go to the bad place. He loves us and our Sunday school teacher said that it hurts God for us to be bad."

HONOR SOCIETY

We are filled with grateful thanks because of the fine returns which have been made from the following congregations, these good friends having forwarded their ten per cent apportionment in full. They are entitled to be placed in the select membership of our honor society. Kindly note the congregation and pastor and join us in thanks:

Franklin circuit, Rev. H. S. Williams.

Mt. Olivet, Concord, Rev. J. N. Randall.

Pfeiffer circuit, Rev. A. J. Cox.

Bradley Memorial, Gastonia, Rev. H. F. Duncan.

Oak View, High Point, Rev. J. W. Groce.

Race Street, Statesville, Rev. G. W. Vick.

First Church, Lincolnton, Dr. A. L. Stanford.

Crouse circuit, Rev. W. F. Eaker.

Boger's Chapel, Bethel-Bogers, Rev. W. B. Thompson.

Sandy Plains, Morven circuit, Rev. G. N. Dulin.

Centenary, Davidson circuit, Rev. W. L. Scott.

COULD YOU TAKE IT?

Last Saturday our 100-pound football team played a game with the fine little 100 pounders from the Junior Home at Lexington, both teams playing strong on offense but weak on defense, the final official score resulting in 13 to 12 in favor of the Junior Home. The real score, however, was a tie, 12 to 12. One of the older boys who was refereeing the game erred in judgment when he decided that our youngsters could not decline an off-side penalty on the visiting team on their unsuccessful try for the extra point after a touchdown. He therefore penalized the visiting team five yards and gave them another try for the extra point which was made, partly due to the confusion resulting from the referee's decision. The boys took their defeat without complaint.

HAIR CUTTING PROBLEMS

The picture of little Sara Ann Hauser, four years old the 7th of August, is again present on this page. Little Sara Ann is a mighty sweet little girl, fat, fluffy and healthy. The only thing wrong about this little sister is that her hair grows faster than we get it trimmed. As a matter of fact, the cutting of hair here in our family is a real problem when our young barbers are at school a large part of the day. Blanche Wadford, the girls' barber, is just recovering from a serious mastoid operation and while she was in the hospital for a month the girls' hair didn't stop growing. It will take some time for Blanche to catch up, even with the aid of the help we are trying to give her. Thurmond Darnell is the boys' barber and he is having a hard time keeping the hair on the heads of 220 boys of proper length In addition to Thurmond's second work he is a guard on the varsity football team and the two lines of training do not leave him much time to be a tonsorial artist. Little Sara Ann's hair has been cut since this picture was made and she now looks better. She and her older sister, Betty, are sponsored by the Anabel Martin class of West Market Street, Greensboro.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

The fall and winter clothes are gradually beginning to come for our children. Since the weather is getting cooler our children need their fall clothes right away. I want to thank everyone who is making some contribution toward supplying our children with comfortable and attractive clothes. We have several children who have recently come to the Orphanage who have not been provided for, and I shall be very happy to hear from any auxiliary or Sunday school class that will assume the obligation of clothing these children.

* * * *

The former Orphanage boys and girls have responded very promptly and generously to my request for funds with which to buy our football squad a complete new outfit. We still lack about a hundred dollars of having a sufficient amount on hand with which to finish paying for football suits. I have assumed the entire financial obligation for the football outfit, believing that the alumni and friends will reimburse me for this equipment. One prominent layman sent me $10, and a prominent lady friend sent me $20. The equipment is very attractive, and our boys look mighty nice in their new football suits. I shall be very happy to hear from other friends who believe in athletics for our Orphanage children.

* * * *

I cannot urge too strongly the importance of pastors and churches sending me all the Orphanage apportionment that they can raise within the next week or two. Unless there is united effort on the part of pastors and churches along this line, we shall be forced to borrow $5,000 within the next week or ten days. Our financial embarrassment is acute, and I am sending out this SOS call to meet the emergency in which we find ourselves. A prompt response will be sincerely appreciated by our 310 children. During my administration of nearly 24 years, we have never been so badly embarrassed financially as we are at this writing. The appeal is urgent, and the need is imperative.

* * * *

In the passing of Mr. Ed Hunt Granville county and Salem Methodist church have sustained a great loss. I was Brother Hunt's pastor for three years and knew him intimately. He came from one of the most prominent families of Granville county, and was considered one of its leading citizens. For many years he was a prominent official in Salem church and took a deep interest in civic and religious matters. He was one of the purest and best men I have ever known. More than a thousand people attended his funeral on Sunday, September 25, which was held in Salem Methodist church, near Oxford. It was my sad privilege to take part in the funeral service. He leaves a devoted wife and three fine sons to mourn his passing. His influence will continue to live in the church and county for many years.

* * * *

Mrs. Nellie Rives gives the following account of her visit to Washington and Kenly:

"Our singing class had a most delightful visit to Washington, leaving the Orphanage Saturday afternoon. Rev. L. B. Jones and some of the loyal church ladies were at the church to meet us and assign our homes for the night. I spent the night in the home of Mrs. Lee Davenport, a kind friend, with whom I had a most pleasant visit. Mrs. Davenport runs "The Mille House." It was interesting to look over the house and to think of the movie producer, Cecil DeMille, who spent his early days in this home built by his forefathers. Mr. Jones, the minister, had the distinguished visitor, Governor Hoey, who taught the men's Bible class. The main auditorium of the church was filled with members of the class and visitors, all of whom were delighted with the great message brought by His Excellency.

Our class gave the concert at the 11 o'clock hour to an appreciative congregation. We have many loyal Orphanage friends in this church.

Sunday evening we were at Kenly, where Rev. P. F. Newton is pastor. There is a new church on which the indebtedness has been paid and soon to be dedicated. Rev. and Mrs. Newton are serving their third year here. They are much interested in their people and they are doing a good work. We enjoyed the delicious supper with the pastor and his wife. Our congregations were inspiring and they seemed to enjoy the message our class took them."

NEUROSIS-ECCLESIASTICA

One of the painful discoveries in our "church clinic" is the presence of neurosis due to a progressive acidosis. The nerves of our church seem "jittery," and very few men and women can be found that do not partake of a bad case of nerves. One of the most difficult treatments in materia medica is the treatment of the nerves for the reason that science is yet derelict in the discovery of this germ. Up until this time it acts somewhat like infantile paralysis—it seems to have no germ. There must be some more research in the scientific world to find out a way to treat nerves, and there must be some clinics in our church to find out the best treatment we can give for "jittery" faith. Our people are all right when the sun shines but on sombre days they lose themselves and doubt themselves, the leaders, church and God. Faith was not given for days of sunshine and success, but for the days of darkness and distress. Under the yoke, our people cringe and cower and complain. Suppose we simply trust in God, act on his promise, believe his Word and "hold to his unchanging hand."—The Star of Zion.



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Salutations II CORINTHIANS 1

that it is the firstfruits of A-chā'ĭa, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit your- the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.

North Carolina Christian Advocate

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

EXECUTIVE MEETING

On Thursday, October 6, at 2:30 p. m. the executive committee meeting of N. C. Conference Woman's Missionary Society will meet in the Burwell cottage at the Methodist Orphanage in Raleigh. Mr. Barnes has most graciously offered the use of the cottage for this meeting and meals will be served in the dining room of the orphanage.

The executive committee is composed of all officers, district secretaries, the editor of the woman's page of the Advocate, and Miss Elizabeth Lamb, chairman of the spiritual life groups. Mrs. A. M. Gates, former conference president, has also been invited to attend. Two meetings of the executive committee are held each year, one in the fall and the other just prior to the annual conference in the spring. Matters of importance are to be considered at this meeting and the prayers of the spiritual life groups and auxiliary members are asked. The meeting will adjourn with the luncheon on Friday.

WILMINGTON DISTRICT MEETING

On October 19 the annual meeting of the Wilmington district and the Study Leaders' Training Day will be held jointly in Whiteville, beginning at 9:45 a. m. It is very important that presidents, study superintendents, class teachers, C. S. R. superintendents and secretaries of children's work attend. Mrs. Hillman, Mrs. Faison, Mrs. Chadwick, Mrs. Boone, Mrs. Rivers, Mrs. Matthews, New Bern district secretary, and Mrs. Walters, district director of children's work, will appear on the program. Each one will have an important meassage for you. Don't miss it. Bring pencil and note book.

Mrs. Floyd Johnson, Dis. Sec.

Southern Zone, Raleigh District

Black's Chapel, near Dunn, October 20, 10 a. m.

WEEK OF PRAYER

It is not too soon to begin to make plans for the observance of the week of prayer, which will be held November 6-12. A committee should be appointed who will make careful plans for the observance of the entire week. Each society must decide upon the number of meetings to be held. It is urged, however, that individual members of the auxiliaries observe the entire week engaging in earnest prayer for our missionaries and national Christians in China and the French mission in Louisiana, as well as other places. A minimum of three programs should be used by each society, whether in an all day meeting or in afternoon meetings. At least two hours should be spent in the retreat, for those auxiliaries planning to hold a retreat.

Leaders are urged to distribute envelopes at once to every member of the auxiliaries, in order that each one may have a part in the self-denial over a period of many weeks instead of one week. These envelopes may be ordered from Literature Headquarters at Nashville Tenn. The increase in,the week of prayer offering will count on the birthday gift.

CENTRAL ZONE OF RALEIGH DISTRICT MEETS

On Tuesday, September 27, the Central zone of the Raleigh district met at Edenton Street, Raleigh. In the absence of Mrs. A. W. Hoffman, zone leader, Mrs. Gurney P. Hood, district secretary, presided. The meeting was opened with the hymn "This Is My Father's World." A special feature of the program was the devotional given by Miss Elizabeth Lamb of Fayetteville, conference secretary of spiritual life groups. Using Luke 19:10 as a basis for her remarks and in her usual quiet and gentle way, Miss Lamb brought a stirring message, calling the women to their knees in prayer in preparation for the fall mission study classes and for the fruitful outgrowth of the study. "Whatever the Holy Spirit guides us to do we will do, but are we obedient?" and "Are we about our Father's business seeking the lost until they are found?" were two challenging questions which Miss Lamb asked. Her devotional closed with the hymn "Are Ye Able?" The major portion of the program was used for talks, instructions and discussions on the fall mission study class. Mrs. B. F. Boone, conference superintendent of study, was assisted in her presentations by Mrs. F. D. Hedden of Edenton Street, who gave an outline of the purpose and plans of study programs, also led in an informal discussion of some practical suggestions of some expected outgrowths of the study of "The American City and Its Church"; Mrs. J. L. Midgett of Cary, who stated the values of council class! Mrs. Gurney Hood, who presented some community problems and suggested ways in which the missonary women may help to remedy them; Mrs. Wray White, president of the Edenton Street auxiliary, and Mrs. W. R. Rand of Garner, who gave a clever and impromptu skit dealing with the good and evils of the city and what is being done to remedy the latter; and Miss Vara Herring of Edenton Street, who stressed the importance of personal contact in C. S. R. work. The study hour closed with a short devotional by Mrs. B. H. Black of Garner, prayer led by Mrs. F. M. Shamberger and the singing of the hymn "Lead on, O King Eternal."

Other topics and speakers of the morning were: "How to combine the 60th anniversary with Harvest Day programs," Mrs. Hood; baby specials and children's work, Miss Mary Gardner; the week of prayer, Mrs. Leon Russell of Hayes Barton church, Raleigh; the World Outlook and the Advocate, Mrs. W. I. Wellons of Central church, Raleigh.

In the closing moments of the meeting Mrs. Hood briefly stated the needs of several details of the work of the missionary society and read a letter from Miss Ida Hankins, who was remembered with a love gift from the Raleigh district before sailing for Korea in August. After the benediction, for which Psalm 19:14 was used, a delicious luncheon was served in the social room of the Poindexter Memorial building. M. E. G.

THE MARY HAMRICK AUXILIARY CELEBRATES ITS SIXTIETH ANNIVERSARY

Using the theme, "Following the Gleam," the Mary Hambrick uaxiliary of Long Memorial church, Roxboro, celebrated the 60th anniversary of its organization. Honor guest for the occasion was Miss Anna Webb, one of the 15 charter members of "The Person County Missionary Society," which was organized on September 25, 1879, and which name was later changed to The Mary Hambrick Auxiliary, honoring the memory of one of its most loyal and devoted members.

"Miss Anna," as honor guest dressed in white and wearing a corsage, a gift of the society and bearing a white lighted taper, sat immediately inside the chancel rail of the pulpit. Eight young women, depicting in their dress the 60 years intervening between 1879 and now and forming the connecting link which ties the present to the past, came in one by one, lighted their tapers from Miss Anna's and formed a line on each side of her. After they had sung "Faith of Our Fathers" Miss Anna closed this portion of the service with prayer and led the procession out of the church auditorium. Taking part were: Miss Ruth Newton, representing 1879; Mrs. Burke Mewborne, 1885; Mrs. Carlyle Brooks, 1898; Mrs. W. E. Malone, 1906; Miss Margaret Harkrader, 1913; Miss Lucille Clark, 1918; Mrs. A. C. Gentry, 1928, and Mrs. B. B. Stern, 1938. This most impressive pantomine was directed by Mrs. B. G. Clayton.

The business session was held with Mrs. R. J. Teague, president, presiding. She briefly reviewed the history of the society and stated some of the accomplishments of it. The Bible lesson was read by Mrs. Jesse H. Lanning. The remaining portion of the program included the minutes of the last meeting, reports of the circles, and a solo by Mr. K. L. Street, who sang "The Whole Wide World for Jesus."

Among the visitors present were Miss Florine Robertson of Burlington, Durham district secretary; Mrs. R. G. Dawson, Burlington; Mrs. J. W. Lee, Graham; Rev. and Mrs. T. M. Vick and Mrs. J. R. Puryear of Longhurst, and Rev. and Mrs. M. W. Lawrence of Roxboro.

Following the program a buffet supper was served in the basement of the church. Husbands and other friends of the members of the auxiliary were invited guests. Mrs. J. Y. Blanks.

I know not if the dark or bright
Shall be my lot—
If that wherein my hopes delight
Be best or not.

My barque is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

—Dean Alford.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

IMPORTANT NOTICE

Recently several requests have come to me for copies of the playlet, "We Are Sixty," written by Miss Estelle Haskin for use in the missionary societies in their celebration of our sixtieth anniversary. I am sorry I have not been able to grant these requests, so ask that all those desiring the playlet order it from Literature Headquarters, 706 Church St., Nashville, Tenn. (three copies for ten cents), where the orders will receive prompt attention.

Mrs. W. R. Harris.

RETURN TO NORTH CAROLINA

Friends of Mrs. J. W. Mann, former secretary of the Statesville district, will be interested to know that she and Mr. Mannare back in North Carolina, and are residing at 301 Woodbine Court, Greensboro, N. C. We are glad to welcome them back to their own state.

EXCERPTS FROM MESSAGE OF CONFERENCE PRESIDENT

We are glad to pass on to our readears excerpts from a recent message from our president, Mrs. C. C. Weaver:

(1) We are celebrating this year the sixtieth anniversary of our woman's missionary work. In commemoration of this birthday, may we feel deeply the challenge to our spiritual growth, and be aware of the world-wide service of the woman's missionary society. I hope you will plan to have a "birthday party" this fall in commemoration of this remarkable event. Literature especially helpful for this celebration will be available at Literature Headquarters, Nashville, Tenn.

(2) The new hand book, which is most inclusive, and which gives direction for every phase of our work, has been distributed. If you failed to get your copy please order it from Literature Headquarters. You are entitled to one copy free.

(3) Please check your efficiency aim and see if your auxiliary cannot reach it this year. This is a spiritual means to the accomplishment of our purpose as a missionary society.

(4) Let us pray and work to make the week of prayer a success in every way. Please order your envelopes at once.

(5) Let us be very diligent during this last quarter in regard to finances. We cannot afford to fall short at this time. I'm sure you will be interested to know that we have several girls attending Sue Bennett College, Vashti School and Paine College. These girls could not go were it not for our help. Then let us pay every dollar pledged for Miss Kelly's salary. A letter has come from her telling of her work and saying how glad she is to be at work in Africa now.

(6) Let us undergird our whole program with prayer, individually and in spiritual life groups, remembering especially our missionaries who have recently returned to China.

(7) Now that your September meetings have been held be sure and send in all your reports (excepting that of your treasure) to your district secretary. I hope you like this new way of reporting; think it will work nicely if you will be prompt in reporting.

(8) Let us celebrate this year's victory by having a wonderful harvest day meeting.

STUDY LEADERS' MEETING

We are indebted to Mrs. Henry Fisher of Charlotte for the following splendid report of the recent study leaders' meeting—the first one in the series of three held during the week of September 18. Mrs. Fisher says:

"The fall study leaders' meeting for the three districts (Charlotte, Gastonia and Salisbury) met at First Methodist church, Charlotte, September 20, at 9:30 a. m., with 230 women present. Mrs. C. C. Weaver opened the meeting with an inspirational devotional, using requisites of Christian leadership as her theme. She brought out that a Christian leader should have a listening ear, penetrating eyes, dedicated lips and a directed life.

Mrs. C. E. Wakefield welcomed the leaders from our sister districts and also the visitors from the Statesville district. She introduced the conference officers and immediately afterward the group meetings were held, with Mrs. Reid Wall meeting the Christian social relations group; Mrs. George Hoyle the children's workers, Mrs. C. N. Clark the spiritual life leaders, and Mrs. J. W. Payne the mission study leaders. When the groups had reassembled Mrs. Wakefield presented Mrs. Reid Wall, conference superintendent of C. S. Relations, who spoke of the book 'The American City and Its Church' by Samuel C. Kinchloe, which we are to use this year. She asked the local superintendents to secure maps of their particular cities or county and plot them according to districts and the problems presented in their particular locations.

Then the new conference superintendent of study, Mrs. J. W. Payne of Waxhaw, was introduced. She talked about the problems which challenges the church today and the opportunities presented, stressing that the church is a changeless institution, but that our methods are changing in order to meet new responsibilities as new occasions teach new duties.

A skit, 'The Old World and the New' from 'City Shadows,' was presented under the direction of Mrs. Arthur. This playlet stresses the opportunities which the church has to extend a helping hand to the foreign element within our ctiy. The skit was impressive and told its story clearly.

Mrs. C. N. Clark, conference vice president and leader of spiritual life groups, led the service of consecration, using as her subject Paul's plea, 'I beseech you, brethren, that you present your bodies a living sacrifice, holy, acceptable unto God.' She reminded us that every criticism of the church is a criticism of us, and urged that we examine our lives to see if they are acceptable unto God. After a profitable and inspiring session the meeting was adjourned with benediction by Mrs. W. W. Hagood."

ZONE MEETING AT ELKIN

Miss Mamie Sockwell

The sixtieth anniversary was the theme of the upper zone meeting of the Statesville district held at Elkin Wednesday, September 14, with the chairman of zone, Mrs. B. S. Call of Wilkesboro, in charge, and Mrs. J. B. Henderson, also of Wilkesboro, acting as secretary.

Rev. L. B. Abernethy of Elkin led the devotional for the morning, following the hymn "God of Grace and tion. Words of welcome were spoken toin. Words of welcome were spoken by Mrs. J. L. Hall, to which Mrs. J. C. Gentry of Moravian Falls responded.

Mrs. T. V. Goode, secretary Statesville district, spoke on missions, emphasizing the observance of the 60th anniversary by the auxiliaries. Other speakers were Miss Elizabeth Oliver of Salisbury, director of children's work on the board of Christian education, and Mrs. Ed F. Gardner of North Wilkesboro. Miss Oliver presented the co-operative plan for the children's work and Mrs. Gardner the work of the young people, both stressing the opportunity afforded by these departments for training for leadership—a training that should not be neglected. The inspirational message was brought by Rev. W. A. Jenkins, pastor of Elkin church, who spoke in terms of a world community, emphasizing as a great need of today the establishment of Christian principles in the hearts of men. Mrs. E. G. Click of Elkin, sang impressively "Lord, Be Merciful." Mrs. John Hoyle of Statesville opened the afternoon session with a worship period, after which the following subjects were presented: Mission study by Mrs. R. G. Smith of Elkin; baby specials by Mrs. A. C. Gibbs of Statesville; the World Outlook by Miss Mamie Sockwell of North Wilkesboro.

Mrs. Goode outlined plans for closing of the year's work during the business session, and both Mrs. Call, as chairman, and Mrs. Henderson, as secreary, were re-elected. A delightful social hour was enjoyed during the noon hour and a delicious plate lunch was served by the hostess church.

The Southern Methodist women sent out their first woman missoinary, Miss Lochie Rankin, in 1878. One day in 1919, Miss Mabel K. Howell was invited by Miss Rankin to an afternoon tea in Huchow to meet some of her former students. Her mind pictured lively Chinese women, but to her utter amazement, she found the room full of young Methodist preachers and laymen. At her first opportunity she expressed to Miss Rankin her surprise. She replied: "Yes, I was sent out to teach girls, but in the early days I had no such opportunity. They were not allowed to attend school. My first pupils were these boys."—Bulletin.

Sunday School Lesson

OCTOBER 9

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Spiritual Worship

Scripture—Exodus 3:10-12; 4:10-12

Old errors when cast out in disgrace have a way of reappearing in a new guise that decevies us.

One of the Ten Commandments reads, "Thou shalt not make unto thee any graven image." We congratulate ourselves that we have emerged from the dark old days when men bowed down to wood and stone. But the worship of idols is still very common, even among the most sophisticated moderns. It goes without the saying that it makes no practical difference whether an idol is graven in wood or stone, or graven in the mind to satisfy some philosophical whim.

Academic Idolatry

We can listen to pompous gentlemen as they patronize the biblical conception of God, and blandly express the thought that our God is simply our ideal which we project from our inner nature on the screen of the imagination. They are worshipping their own so-called intellectualism.

Here is another idol which is often set up in university halls as the very latest product of advanced thought: God is the impersonal source of life, the cosmic urge. That, as Dr. T. Z. Koo says, is simply a return to the ancient Chinese conception that God is the principle of creativity.

Then there is the theory of the deists that is being revived in certain quarters today, a God who has constructed the universe, wound it up like a clock, and then withdrawn. It is, of course, absurd to pray to him, for things will go on inevitably, prayer or no prayer.

And furthermore, he is too great to bother himself about the little affairs of such microscopic creatures as we are. When it comes to inspiring life and binding up broken hearts, according to this school of thought, one had better bow down before the smiling image of Buddha in a Chinese temple than before such a God, for Buddha is deemed compassionate at least.

And then there is the fashionable idol of some moderns who is a kind of beneficent One, good natured but not deeply and passionately good, a God who can be trifled with and has no intense and burning opposition to sin and impurity. This is worship after the pattern of the ancient Roman world.

Tribal Gods Revised

And, of course, there are those today who have gone back to the mere tribal god of the ancients, a God who is interested in Aryans but not in Jews, in whites but not in blacks. Who would have deemed it possible a few years ago that great nations would summon up the fierce tribal gods of their ancestors, and espouse them in open hostility to Christianity?

An example of pagan worship today is that of a very powerful industrialist who successfully drives his competitors to the wall. This he does ruthlessly at every opportunity. He talks loftily of the survival of the fittest as the dominating principle of the universe. His idol favors his ruthlessness.

Perhaps the worst kind of idolatry that we have today is the idolatry that really worships money and power, but in order to camouflage this brutal materialism makes a great show of devotion to the Christian church and its services, on the supposition that abundant gifts to the sanctuary to pay for great music and splendid pulpit oratory will somehow make up for practical paganism.

This type of heathenism is more offensive to our Creator than any other, because it has power to hinder the proclamation of the gospel. Hypocritical Christianity is a greater menace than any form of paganism. "If the salt have lost his savor," said Jesus, "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

When a man reaches into his pocket and brings out a dollar and says, "This is my God," he is at least honest, and we know how to take him. But when he professes loyalty to Christ, and in his business deliberately tramples on the Golden Rule, he is worse than a heathen; he is a defiler of the temple of God.

The Image of God

Someone has said that any religious phenomenon that is universal, no matter how corrupt it may have become, expresses some fundamental need of human nature. This is true image worship. And this reaching out for a symbol of God is normally fulfilled in Jesus, who is called the image of God (Hebrews 1:3).

Jesus differs from the images of wood and stone that caricature God, and hideously belie his nature; for, strangely enough, when we hear Jesus' words, "He that hath seen me hath seen the Father," it never occurs to us to think of God as having a physical appearance similar to his. We simply understand that God loves as he loves, and God's standards of righteousness are those of Jesus.

To look at Jesus freshens our constantly degenerating conception of God. He is like the piano by which the violinist tunes his instrument before he begins to play. Jesus makes the thought of God warm and attractive. Like the sunflowers that face the morning light, we should keep our thoughts on Jesus, for he perpetually and progressively elevates our thought of God.

Isaiah dreamed of the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is the peculiarity of water that it permeates all the crevices, and so the prophet thinks of the day when the knowledge of God will permeate all our business dealings and the life of the family, purify politics, inspire literature, and glorify art.

Instead of being engaged in something impracticable, the man who helps his fellows to a true conception of God

Continued on page 23



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Children's Storyland



BLACK FOREST

By Rena Stotenburgh Travais

"Teacher has been reading us about the boyhood of great men," Bob told his mother.

"And great women," Clara interrupted.

"When they were young, but not as young as Clara," Bob objected.

"When they were young, but not as girl shook her head at her brother, "they did the things that were to make them great. Not really, but in play."

Mrs. Hulett smiled, but also sighed. Already she guessed what was to come.

"And I want to be a great explorer. Maybe in Africa, if they don't get it all explored before I am old enough to go—and yet you won't let me go with the boys over to the Black Forest and camp there."

Mrs. Hulett shook her head. "But they haven't an experienced guide, and even hunters have been lost there. One starved before the searching party could find him."

"But they were careless," Bob argued, "and we wouldn't be. We'd blaze a trail from the road to the camp, and we've already made out a system of signals, like smoke,and drumming on a hollow log."

"Boys can explore," put in Clara. "I'm going to be Clara Barton—not really, but like her—and when the white hen broke her leg, mother bandaged it herself. How am I going to do the things now that are to make me great some day, if I'm treated this way?"

The children's father was more easily persuaded than their mother, and when he endorsed the plan there seemed nothing for mother to do but consent to the Black Forest trip.

Clara also felt that she was on her way to fame when her favorite kitten cut its foot and she was allowed to bandage it.

The first night in the Black Forest was not all pleasure. The tent leaked, there were strange noises that suggested wild animals, and the flashlights were kept in such constant use that it seemed certain the batteries would wear out long before they could be replaced.

By the third day the boys had grown tired of their camp site, and late in the afternoon they moved their tents to a place farther back in the woods and near a little brook.

"Every one stay close tonight," the leader cautioned, "and tomorrow we'll blaze a trail back to the old camp."

It was almost morning when Bob heard a bird, a strange bird with a clear, sweet song, and it seemed just outside the tent.

Slipping on his sneakers, he lifted the tent flap and stole out, being careful not to waken the others. Already there was a dim light in the east and the moon looked pale and wan.

The bird flew to another tree still singing, and Bob followed. It was growing lighter, and he could almost see the color of the sweet singer as it spread its wings and kept just ahead of him across an open space. Then from a tree at one side it repeated its song until the little boy was almost directly underneath.

A banner of red across the sky reminded Bob that it was morning, almost time for breakfast, and that he was on kitchen police duty. He immediately started back to camp. It seemed farther than he had thought, and he ran instead of walking.

No canvas could be seen through the trees, and he stopped suddenly—looking around with fear rapping at his heart.

The sun was a copper ball in a red cloud. Should it be in front of or behind him? He turned and ran the opposite way, panting a little, and at last he came to a brook, a brook that looked like the one near which they had pitched the tent. The ground was rough along the brook, but he stumbled on. The sun, climbing higher and higher, reminded him that he was hungry. Would the boys save him any breakfast, or would they be angry because he had not been there to help get it?

Then he began running again. Sometimes he climbed over fallen trees, sometimes he went around big rocks or tangled underbrush that he could not get through. His feet were wet from walking in the brook when his way was barred, and he did not dare leave the little sream lest he might not find it again.

The sun overhead told him it was noon. He knew he must be far from camp, but the brook was growing larger and he remembered reading that when you are lost you should always try to find a stream and follow it. It will sometimes lead you out to a larger stream—to villages—to safety.

Sometimes he ran, sometimes he stumbled along, breathless, hungry, and frightened. What if he starved? What if he never got away from the dark trees that seemed trying to shut him in?

Atlast he saw ahead of him a road and heard the welcome sound of auto horns.

A friendly truckman picked him up and took him to the nearest village, and there a good-natured policeman gave him his dinner.

A young reporter who had heard of the boys camping in the Black Forest, and knew about where to find them, offered to take him back. Bob showed him where they left the road, and in the bright light it was easy to follow the marks left on the trees until they came to the tent, where a band of badly frightened boys had been sending up smoke signals that got no higher than the tops of the trees, and beating on a hollow log that made less noise than the brook.

Mrs. Hulett was worried anew when she saw in the paper the next day the story of a boy lost from the camp, with his picture and those of his companions.

"No need to worry now," her husband told her. "You can be sure Bob won't get ten inches away from the camp again."

Bob was delighted when plans were made for taking down the tent and starting for home, although he said little to the boys, knowing that they blamed him for the trouble he had made them.

His mother had the very things he liked best for supper the night of his return, and he knew this was her way of telling him how glad she was that he was safe.

"How's the future great explorer?" his father laughed, putting his hand on the brown curls.

"I've made up my mind to be a carpenter," Bob explained. "Mother says I may have the old boxes down cellar and build a hospital for lame hens and kittens with cuts on their feet."—Zions Herald.

CHILDREN'S SAYINGS

"Mother," said Bobby, after a full week of obedience, "have I been a good boy lately?" "Yes, dear," replied his mother, "a very, very good boy." "And do you trust me?" he continued. "Why, of course mother trusts her little boy," she answered. But the chastened child was not pacified. "I mean really, really trust me, you know," he explained. "Yes, I really, really trust you," nodded his mother. "Why do you ask?" "Just because," said Bobby, diving his hand into his pockets and looking her in the face, "if you trust me like you say you do, why do you go on hiding the jam?"—Standard.

* * * *

Jimmy was in the habit of coming to table with dirty hands. Of course he would be sent away to wash up. Still he kept on with his habit just the same. One day his mother lost patience.

"Jimmy," she said, "why do you persist, week in and week out, in coming to table without washing? You know I always send you away."

"Once," said the boy, "you forgot."

* * * *

Boss: "Don't you know that this is a private office? How much did you pay the office boy to let you in?"

Job Wanter: "I got in free of charge, sir. It says 'No admission' on the door."—Exchange.

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Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

October

Brooksdale Ct., Allensville, 11 8
Milton Ct., New Hope, 3 9
Graham-W. Burlington, Graham, 7:30 9
Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

November

Lakewood, 7:30 2
Siler City Ct., First Church, 11 6
Pittsboro Ct., Brown's, 3 6
Mebane, 7:30 6
West Durham, 7:30 7
Trinity, 7:30 8
Calvary, 7:30 9
Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Ahoskie, Powersville, 11 and 1 7
Perquimans, Oak Grove, 11 and 1 8
Bath, Asbury, 11 9
Washington, night 9
Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper,, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

October

Carthage, 11 9
Broadway, Memphis, 3 9
Jonesboro, Lemon Springs, 7:30 9
Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

November

West End, Hoffman, 11 6
Biscoe, 3 6
Hamlet, 7:30 6
Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

October

Fremont, Fremont, 11 9
Goldsboro Ct., Pine Forest, 3 9
La Grange, La Grange, 7:30 9
Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 29
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November

Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

October

Mamers, Mamers, 11 8
Fairmont, 11 9
Henderson, White Memorial, night 9
Dunn, night 10
Henderson, First Church, night 11
Raleigh, Central, night 12
Youngsville 15
Millbrook, Millbrook, 11 16
Middleburg, Cokesbury, 3 16
Oxford, night 16
Raleigh, Epworth, night 19
Newton Grove, Newton Grove, 11 22
Benson, 11 23
Erwin, night 23
Raleigh, Jenkins Memorial, night 26
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November

Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Hayes Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

October

Stantonsburg, 11 9
Walstonburg, 3 9
Battleboro, McTyeire, 8 9
Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November

Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 .....
Seaboard, 8 6
Warrenton, Warren Plains, 11 12
Warren, Shady Grove, 11 13
Norlina, 3 13
McKendree, 8 13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

October

Wilmington, Grace, 11 9
Burgaw, Rocky Point, night 9
St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night...17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

October

Swannanoa, Azalea, 11 9
Fairview, Sharon, 3 9
Black Mountain, 8 9
Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

October

Matthewys-Indian Trail, Indian Trail, 11 9
Felkton, Poplar Hill, 3 9
Pilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, Main St., night 16

GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

October

Mt. Pleasant, 7:30 6
Stoneville-Mayodan, Mayodan, 7:30 7
Farmer, Oak Grove, 11 9
Asheboro Ct., Central Falls, 3 9
Coleridge, Coleridge, 7:30 9
Wesley Memorial, 7:30 10
West Market, 7:30 11
Lees Chapel-Grace, 7:30 12
College Place, 7:30 13
Proximity, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

Cramerton, 11 9
Lincoln Ct., Pisgah, 3 9
Kings Mountain, night 9
Gastonia, Smyre, 11 16
Belmont, night 16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

October

Cliffside-Avondale, Avondale, 11 9
Henrietta-Caroleen, Caroleen, 2:30 9
Pleasant Grove, 5 9
Forest City, night 9
Rutherford College, 11 16
Marion Ct., Concord, 3 16
Old Fort, night 16

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FOURTH ROUND

October

Davie Ct., 11 8
Granite Quarry, Bethel, 11 9
First St., Albemarle, 7:30 9

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

October

Statesville, Race Street, 11 9
Shepherds, Vanderberg, 3 9
Malden, Malden, night 9
Newton, 11 16
Hickory, First Church, night 16
Central, Mooresville, night 17
Statesville, Broad Street, night 18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

October

Sylva, 11 9
Fines Creek, 3 9
Whittier, 11 16

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

October

Lexington, First Church, 7:30 6
Walkertown, Love's, 7:30 7
Yadkinville, Boonville, 11 9
Dobson, Rockford, 3 9
Hiatt Memorial, Crews, 7:30 9
Ogburn Memorial, Oak Summit, 7:30 10
Fourth check-up meeting, Centenary Church, 7:30....11
Centenary, 7:30 12

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North Carolina Christian Advocate

In Memoriam

WILLIAMS—John T. Williams died June 22, living to be 68. He is survived by one daughter, Mrs. J. C. Ward of Rowland, N. C.,and one son, J. R. Williams of Asheboro. His funeral was conducted by his pastor, assisted by former pastor, J. C. Whedbee, and Rev. J. M. Lemmons, and was the first held in the new Methodist church. Brother Williams loved his church, and as long as his health permitted he was a faithful attendant. His faith in Christ was beautiful, and he did not fear death. His love was made perfect through suffering. God bless the life of this good man. J. Bascom Hurley, P. C.

McCORMICK—Mrs. Henry K. McCormick departed this life at her home in Rowland July 16, 1938, at the age of 72. Her funeral was conducted by her pastor, assisted by L. F. Topping. Sister McCormick was a remarkable woman, alert in mind, active in church and Sunday school, thoroughly devoted Christian. She was one of the charter members of Rowland Methodist church. The word that ever characterized her life was "faithfulness." We miss this mother in Israel, but we know all is well with her because she loved Jesus. I believe her Master could truly say of her, "She hath done what she could."

J. Bascom Hurley, Pastor.

BLAKE—Leslie Blake was a steward of Marvin church on the Parkton charge. He was interested in the welfare of his church. He loved his family, his church, his community and his Lord. Leslie Blake was a patient sufferer, but he was not able to put up the fight. His wife expressed unusual devotion to him and his family did all that could be done for him. On Friday morning, September 9, he slipped away to be with Jesus. Funeral services were conducted in Marvin church on Saturday, September 10, by his pastor and Rev. C. R. Hester. We shall miss our friend, but we are to recognize the fact that death is the greatest of teachers. Were our days to be extended, were all diseases and troubles removed from our midst, were all accidents prevented, then we would become unmindful of God. Death continues to teach us. May we listen to these teachings and may God comfort his children. M. C. Ellerbe, Pastor.

RESOLUTIONS OF RESPECT

In the death of Mrs. John Norris on Sunday morning, August 28, 1938, Boone Methodist church lost one of its most beloved members. Mrs. Norris was one of the most loyal and devoted members of the woman's missionary society, and her sweet smile and friendly greeting will be greatly missed. She was always cheerful and ready to give of her best, so that her presence was a benediction to the community and a source of genuine pleasure to her friends. Her beautiful devotion to her husband and family was rewarded by their tenderest love and esteem.

Realizing the loss to the church and community of so faithful and consecrated a woman, the members of the woman's missionary society do hereby resolve:

First, That we express our appreciation of her kindly service and her readines to lend a hand whenever needed or to bring joy to any troubled heart.

Second, That we extend to her husband, children, grandchildren and other relatives our heartfelt sympathy in their hour of sorrow.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, the Watauga Democrat, and that a copy be recorded in the minutes of the womans missionary society of the Boone Methodist church.

Mrs. R. L. Clay,
Mrs. F. A. Linney,
Mrs. H. B. Perry,
Mrs. John Hardin.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Goshen missionary society, wish to pay tribute to our beloved member, Mrs. W. R. Sutton, who passed away June 22, 1938. We are deeply grieved at her going and fully realize how much her membership and devotion has meant to us. We lose from our society one who was ever ready to serve in any capacity she could the needs of humanity. Seldom is seen a more complete combination of Christian virtues than was portrayed in "Aunt Dennie," as she was affectionately known. We further realize that her example of righteous living, fidelity to her family, friends and missionary society have been an inspiration over a number of years, and wish to express our deep sympathy to her family. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we better serve our missionary society because of her example.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy to be placed on our records as a permanent expression of our love and esteem for Mrs. Sutton.

Mrs. Claude Sutton,
Mrs. D. B. Sutton,
Mrs. Paul T. Long.
Committee.

SUNDAY SCHOOL LESSON

(Continued from page 20)

is a great social servant whose influence will extend far and wide. On the other hand, he who proclaims a low conception of God causes the sky to cave in, encourages men to build vile and crowded tenements, sets armies on the march, and booming planes to dropping death on innocent women and children.

Well may we pray in these days, "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come."—Northern Advocates.



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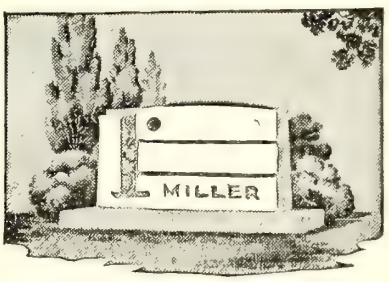
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A Friend	Hillsboro charge	Durham	5.00
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Woman's Missionary Society	Perquimons	Elizabeth City	2.50
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J. B. Henderlite	Park Avenue Church	Salisbury	2.32
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			$ 79.52
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NORTH CAROLINA CHRISTIAN ADVOCATE
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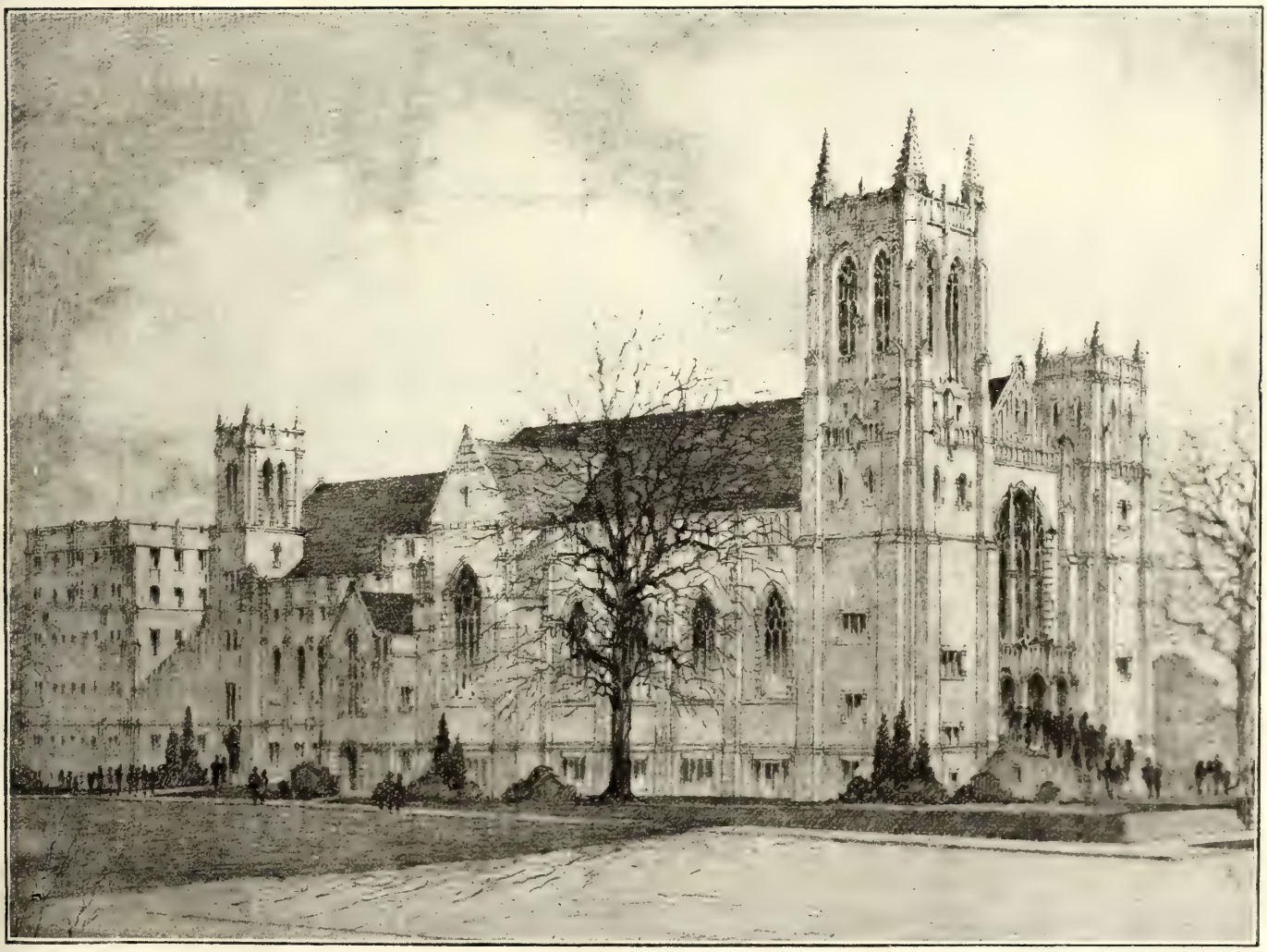
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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, OCTOBER 13, Number 41



First Methodist Church, Charlotte, N. C. Where the Western North Carolina Conference Assembles Thursday Morning, October 20, Bishop Clare Purcell Will Preside

PROGRAM W. N. C. ANNUAL CONFERENCE, 1938, FIRST METHODIST CHURCH, CHARLOTTE, OCTOBER 19-25

Wednesday, October 19

7:30 p.m. Meeting of the Conference Historical Society. Address: "The Methodist Church in Anson County," by the Rev. Norman A. Huffman.

Thursday, October 20

9:00 a.m. Bishop Clare Purcell will call the conference to order. The Holy Communion will be administered by Bishop Purcell, assisted by the presiding elders. The conference will be organized.

3:00 p.m. Sermon: The Rev. S. A. Stewart, missionary to Japan.

4:00 p.m. Conference Brotherhood meeting.

7:30 p.m. Anniversary of the Board of Christian Education. Music by the Greensboro College Glee Club.

Friday, October 21

9:00 a.m. Business session of the conference.

12:00 Noon. Fraternal address by the Rev. R. M. Andrews, D.D., editor of the Methodist Protestant Herald, High Point.

3:00 p.m. Sermon: The Rev. C. E. Rozelle, pastor Main Street Church, Gastonia.

7:30 p.m. Anniversary of the Board of Missions. Address: Dr. Harry Denman, secretary of evangelism, Board of Lay Activities, Nashville, Tenn.

Saturday, October 22

9:00 a.m. Business session of the conference.

7:30 p.m. Anniversary of the Board of lay activties. Address: Dr. G. L. Morelock, general secretary, Board of Lay Activities, Nashville, Tenn.

Sunday, October 23

9:00 a.m. Conference love feast. Committee: The Rev. J. H. West, chairman, and the Revs. H. C. Sprinkle, J. P. Hipps, P. W. Tucker, and T. J. Huggins.

11:00 a.m. Conference sermon: Bishop Clare Purcell.

3:00 p.m. Memorial service. Address: Dr. R. L. Ownbey, pastor Myers Park Church, Charlotte.

7:30 p.m. Ordination sermon: Rev. W. A. Stanbury, D.D., pastor Central Church, Asheville.

Monday, October 24

9:00 a.m. Business session of the conference. Adjournment at will.

ANNUAL CONFERENCE NOTICES

ADMISSION ON TRIAL

The committee on Admission on Trial will meet in room designated on Wednesday evening at 7.

W. Q. Grigg, Sec.

COMMITTEE OF FIRST YEAR

The First Year Committee will meet with the class in room assigned on Wednesday, October 19, at 3 o'clock.

Committee: G. C. Graham, W. L. Scott, O. L. Brown.

CLASS OF SECOND YEAR

Those who are to come before the Committee of the Second Year in the course of study are asked to meet the committee in the room designated at First church, Charlotte, on Wednesday, October 19, at 4 o'clock.

Mark Q. Tuttle, Chm.

CLASS OF THE THIRD YEAR

The class of the third year will meet with the Committee of the Third Year in the room designated at 5 p. m. Wednesday.

C. B. Newton, Chm.

CLASS OF THE FOURTH YEAR

The members of the class of the fourth year are called to meet the Committee for the Fourth Year Wednesday, October 19, 4 p. m., First church, Charlotte.

J. C. Cornett, Chm.

COMMITTEE ON ADMISSIONS

All men who are coming into the Western North Carolina conference on trial or who desire to come into full connection with the conference, will meet with the Committee on Admissions in the room designated in First church, Charlotte, at 7:30 p. m. on Wednesday, October 19.

Paul Hardin, Jr.

BOARD OF MISSIONS

The Conference Board of Missions is called to meet Wednesday, October 19, at 3 o'clock in the First Methodist church in Charlotte.

Chas. C. Weaver,
Chm. Board of Missions.

THE BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education will meet in the designated room in First Methodist church, Charlotte, Wednesday afternoon, October 19, at 3:30 o'clock. A full attendance of the board is earnestly desired. Those having business with the board will receive a cordial welcome.

O. V. Woosley, Chm.

CONFERENCE COMMISSION ON BUDGET

The Commission on Budget is called to meet in the room designated in First Methodist church, Charlotte, at 2 o'clock p. m. on Thursday, October 20. It is important that every member be present at this first meeting in order that we may plan carefully together for launching the work of the conference for the new quadrennium. Please let those who are to represent the claims of the various participating boards and agencies appear before the Committee on Budget not later than its second session at 2 o'clock p. m. on Friday, October 21.

H. C. Sprinkle, Chm.

MEETING OF WESLEY FOUNDATION

The Wesley Foundation of College Place and Chapel Hill churches will hold a meeting at First church, Charlotte, on the afternoon of October 20. Let all interested make note of this.

M. T. Plyler, Chm.

NOTICE TO W. N. C. BROTHERHOOD MEMBERS

Every member of the W. N. C. Brotherhood is requested to call for important mail at the conference postoffice in First church, Charlotte, on the first day of the conference session.

C. C. Herbert, Jr., Sec.-Treas.

EMORY UNIVERSITY CLUB

The Emory University Club of the Western North Carolina Conference will hold its annual banquet on October 21 at 6 p. m. at Thackers, Inc., South Tryon St., Charlotte. An interesting program is being arranged. Please notify Rev. Rollin Gibbs, Treas., Summerfield, if you can be present.

H. G. Allen, Pres. Emory Club.

LUNCHEON MEETING OF MINISTERS' WIVES

The annual fall banquet of the W. N. C. Ministers' Wives' Association will be held Saturday, October 22, Efird's Private Dining Room, Charlotte. This is to remind you good wive sto send in your reservation cards to Mrs. C. C. Weaver. We hope to recah our attendance goal—200.

AN APPRECIATION OF DR. JORDAN'S BOOK

Dr. G. Ray Jordan's recent book, "Adventures in Radiant Living," affords stimulating and interesting reading for both preachers and laymen. Each of the 16 chapters makes its point clearly and succinctly. As the title implies, the book has a distinct note of radiance in it. The reader has the sensation of receiving a bracing spiritual tonic. Dr. Jordan's outstanding ability to preach the Christian gospel to and about "life as it is lived," and to illuminate his messages with apt contemporary illustrations is nowhere better demonstrated than in this readable volume.

C. C. Herbert, Jr.

BOOK EXCHANGE

I will probably be at conference and will be glad to attend to the Book Exchange. Bring your books, mark a fair price in them, put your name in them. Ten per cent on sales. No sale, no charge.

A. R. Bell.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Preachers, $1

Volume 83 GREENSBORO, N. C., THURSDAY, OCTOBER 13, 1938 Number 41

Why do the labor leaders and many friends of labor have so little to say of the Sabbath and do so little to preserve this day of rest? What other day has meant so much to masses that toil?

x x x

Doctors Thomas S. Brock and Harold P. Sloan were elected the clerical delegates from the New Jersey conference to the Organizing Conference. Both these distinguished ministers were most interested visitors at Birmingham. They were much interested in the General Conference and made many friends.

x x x

One of the jests about a Mehodist conference is the group that stands about the doors during the conference sessions. On a par with this company are the idle who loaf around the book room and in the lobbies. None of this is wicked but it foreshadows weakness. They fail to improve their opportunities. The eager and alert young man, though he may have college degrees and high expectations, with no little egotism mixed in, if he is wise, he will stick close to all the proceedings of the conference. There is yet much for him to learn. Then, too, he will escape the temptation to join in idle gossip and to become one with those who discount their brethren.

x x x

I have no right to say which of these two theories you should adopt, but I am quite willing to say which one I adopt. After visiting Europe six times during the last eight summers, after traveling back and forth from Ireland to Russia and from Italy to Norway, I have returned home with a firm conviction. I hope with all my heart that America will stay out of any European war. O America, protected by two great oceans, your opportunities and your responsibilities lie here in the west! Leave Europe to solve its own problems: save your wealth, your man-power, for your own needs! Try to build in this last corner of our war-cursed world a new and a peaceful civilization. --Dr. James Gordan Gilkey.

What does Sunday mean to us? It should mean public assembly for fellowship and Christian culture; it should mean a better knowledge of the Bible and the time for meditation upon eternal issues; it should mean a release from the tasks of the other six days. So many of late do not expect to labor the half of six days that a day of rest has lost its meaning. Instead of prophets of God speaking with authority we have social reformers suggesting what to do with leisure.

x x x

Here is the thing we must see. There are two ideologies combating for world supremacy. The one is freedom, which magnifies the spirit, and is potentially Christian. The other is the totalitarian state, which magnifies things, and is potentially atheist. America has as much of a stake in maintaining the first of these ideologies and systems as has England. Three thousand miles of ocean indeed separate us farther from the immediate pressure of the conflict; but they cannot separate us from our full responsibility, especially if we be Christians.—H. P. S.

x x x

On October 10 a run across Piedmont Carolina brought to vivid remembrance another October day on the sounds of Tidewater North Carolina. The clear sky overhead and the autumnal haze on the wide horizon varied little. But the scarlet and gold and green that lingered on the forests, the fields from which the corn and the tobacco had been gathered to be followed by the winter cover crops were widely different from the shimmering waters of the sound and the fisherman's craft on the dim horizon. What a different world is that of fields and forests and the reapings following the sowings of the farmer compared with that other region of sand and sound, of wind and water, with its scattered fisher folk. In the sunshine overhead, however, and in the autumn air there was much in common. Summer was giving way to the approach of winter as time marches on.

The Methodists at Charlotte Next Week

WHAT a notable session of the Western North Carolina conference will that be at Charlotte, October 20-26, 1938! Often this vigorous body of Methodists have assembled in Charlotte, a city of no mean repute, but never before has the historic situation been the same and the issues involved as at the present time. This is the last session of the Western North Carolina conference of the Methodist Episcopal Church, South; the next session will be the first of the Methodist Church following union.

The usual business to come before this great conference in North Carolina will engage the brethren at Charlotte, but this is not all. Certain other responsibilities are to be met, we trust "as in the presence of God," to use a phrase of the early Methodists.

1. A grave responsibility will be the election of delegates to that Uniting Conference which is to be held in Kansas City next April. We noted last week at Pfeiffer College the seriousness with which Bishop Wade, presiding over the Blue Ridge-Atlantic conference, entered into the election of delegates to the Uniting conference. After reminding the conference of its "high responsibility" in electing delegates, one brother led in prayer, and the bishop once more stressed the importance of the coming Uniting Conference. This election was more than a mere casting of ballots. Evidently the Methodist Episcopal Church is giving careful attention to the selection of delegates so as to secure their best qualified men and women. In the lists of the conferences that have elected their delegates we note the names of many of their outstanding men and women who have unusual influence in their church. Such delegates will be real leaders in the Uniting Conference at Kansas City. At Charlotte and at other conferences of the Southern Church we will want to be as well favored. Men and women who know and love Methodism, its traditions, its polity, its history and all else that belongs to the Methodist witness, will be able to make a contribution to the work at Kansas City. Any who do not have the time and are wanting in the disposition to give themselves with utmost devotion of soul to the hard work through the entire session should remain at home. Only the utmost care in selecting delegates will enable us to take our place with the other two Methodisms in making effective the plan of union.

2. Be mindful of and guard against the reactions that follow long sought and burdensome achievements. Especially true is it in churches that a reaction will follow and a let down be felt with the completion of a long, hard task. How often is this seen following a prolonged effort to build a church and then to pay off a heavy debt! The end is reached and then all are ready to rest on their laurels. With the coming of Methodist union, we are exposed to this same peril. It will be easy for 350,000 Methodists in North Carolina to conclude that we have numbers and wonderful resources, the expenses at some points reduced—to conclude that they can take it easy. Soon the heroic will die out.

Our union, if it means anything, means union for conquest. The Western North Carolina conference certainly will be greatly enlarged in numbers and in responsibilities. The utmost wisdom and devotion will be needed on the part of our leaders to make the needed adjustments so as to win in every nook and corner. The men and measures of the three Methodisms should be used in a far more effective way to win in every city, town and country place. As a defense against the imminent let down following union there should be aggressive and heroic action for still larger conquest. Years in cultivating a better understanding in three churches will make more effective and successful our understanding in the united Methodism. The young people in every church and section where the three Methodisms exist should be brought together so as to catch the vision and come into a larger fellowship for the years ahead. These many notable occasions in our Methodisms are of vast significance. No one in the long stretch of years should count for more than the conference session at Charlotte as it faces the epochal year 1938.

Separations Have Their Blessings

THE enforced separations incident to our earthly sojourn often seem to rend the heart asunder. Not far do we go, however, down the pilgrim road, with the few intimate friends most of us can claim, before we conclude that life has its too deep sorrows due to the rents and breaks that tear us asunder.

For many the words of Jesus to his disciples when he assured them that it was good for them that he go away become a paradox. Later these men learned a needed lesson as

they came to know their Lord better and to realize how rich for them were the blessings that followed his departure.

In Wilmington, in the days of the World War, enthusiasm ran high and the citizens did their best to speed the soldier boys as they left for France. At one of these patriotic outpourings of the citizens doing honor to the soldier boys so soon to go away, we were not as much impressed with the speeches and enthusiasm of the crowd as with the manly seriousness on the faces and the strange, far-away look in the eyes of the boys in line, some of them hardly out of their teens. A new sense of oneness with the spirit of the nation and a fresh realization of obligation had taken hold of them. The serious, eager faces here and there in the crowd, some flushed with pride and expectation, told of a mutual appreciation at this hour of early separation—this going away not to serve self, but to surrender self in a great cause.

Along this road happiness lies, and in this way the world is put forward, or else our much fine phrasing about the royalty of service and the glory of sacrifice is worse than sounding brass and clanging cymbals. Tearing up of the old nest and a fluttering from the old roof tree belong to the inevitable. The girls listen to the voice of a stranger and hasten to venture out where motherhood brings its story of pain; the boys go away to school or are out fighting with wild beasts, or they sail away, favored by wind and tide, soon to be overboard where all seas meet. Moreover, this must be, or else the home, however well favored and filled with promise, is doomed. Selfishness will eat out the vitals where there is no venture, and the unwillingness to serve at the cost of separation blots out the future. Bequests made the future are born in suffering and sustained by sacrifice. In this way the world is put forward and blessed by those who are willing to venture.

Those who sit with empty hearts and desolated lives in darkened homes made such by the call of country, by the cruel fates of the urgent years, or by the inevitable demands of death would do well to see the blessings rather than to magnify the hurts that come. It is possible for these sore experiences and trying ordeals to lift them into a new sense of the reality and the genuine superiority of the spirit realm and also to teach them such lessons of faith and reliance as to enrich all the after years. Going away even to a cross may be but the gateway to glory. Though painful here, out there the blessings lie.

Life at Its Best

SOME years ago two intelligent men, well advanced in age, were discussing current issues, certain changes in governmental policies, and the ways of modern youth.

This exchange of opinion was refreshing to both men, and as they separated one of them, noted for his drollery, remarked, "After all, the struggle of the race is to get away from fried meat."

That is universally true, for there is a force within the race that pushes it up from the primitive practices of daily living. Certain individuals have the power to emerge out of a great mass of obscure humanity and, seeing a glorious achievement from the beginning, hold to a fixed purpose to live above and beyond their former associates.

Men keep wondering how those things happen while the race struggles to get the material things that the earth supplies.

Yes, men and women are struggling to get away from "fried meat"—the fate of primitive people who live in the simplest way. Men want the things of life and frequently wreck their lives in getting them.

These conditions exist in our own country, overflowing with an indescribable wealth of minerals, of products of the soil and sea and all other essentials for the making of a great people.

Nations are looking beyond their own boundaries to see what resources other nations have and each covets all that the earth yields.

Men and women of great philanthropic spirit have placed the treasures of art, music, literature and learning at the disposal of the average citizen. But, alas, the majority are too closely occupied with accumulating the things of life to be concerned with matters pertaining to the spirit. Getting the things of life often leaves no time for art or literature.

In an appropriate address before a girls' school, the speaker said: "I would rather live a love story than to write a thousand." Striking a sympathetic cord, he immediately gained the attention of his audience and appealed to the young women to be genuine, to live real lives, without giving undue concern to the things that fetter the spirit.

What a boon it would be to the youth of our land if there could come a realization that great lives and satisfying lives can be lived without securing all the things that belong to our present day civilization.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17



BISHOP CLARE PURCELL
Who will preside over the Western North Carolina Conference in Charlotte

Fellowship and Victory Sunday for the Roseboro charge in the Roseboro church is on October 23.

Dr. Paul N. Garber, Duke University, was the guest speaker at the U. S. Naval Academy on Sunday morning, October 9. In the evening he again spoke to the midshipmen at their regular Christian association meeting.

According to announcement in Dallas papers, Bishop Ivan Lee Holt has named Rev. W. Angie Smith, D.D., now pastor at First Methodist church, Dallas. It was stated that the appointment will be in effect with the beginning of the new conference year. Dr. Smith is a native of Texas and began his ministry in this state.—Southwestern Advocate.

A thankful heart will lighten every burden in life. We should be grateful for all we have and never murmur over what we have neither earned nor deserved. Many overlook the blessings which they already possess by longing and seeking for things that are not fitted to use.—Bishop Woodcock.

"While we are discussing Aldersgate in an effort to gain new members let me present the report of 11 years in the ministry, beginning at Jonathan in August of 1927 and ending at Morven in 1938: Additions to churches, Jonathan 25, Fines Creek 35, Bethel 156, Franklin 84, Peachland 293, and Morven 75—a total of 668 for the 11 years, over 60 per year average. All other phases of the work came up as well."—G. N. Dulin.

It is of vital importance that every communicant of the church should realize his membership is in a parish only incidentally; membership is essentially in the whole Body of Christ. Of necessity it is expressed first of all through a parish or mission, but immediately it expresses itself in the work of the church in the diocese and of course throughout the nation and into the uttermost parts of the earth.—Bishop Clingman.

A new steam-vapor heating plant has been installed in the parsonage of the Main Street church, Reidsville. The kitchen has been modernized also. Rev. J. H. Armbrust is the pastor of this growing church.

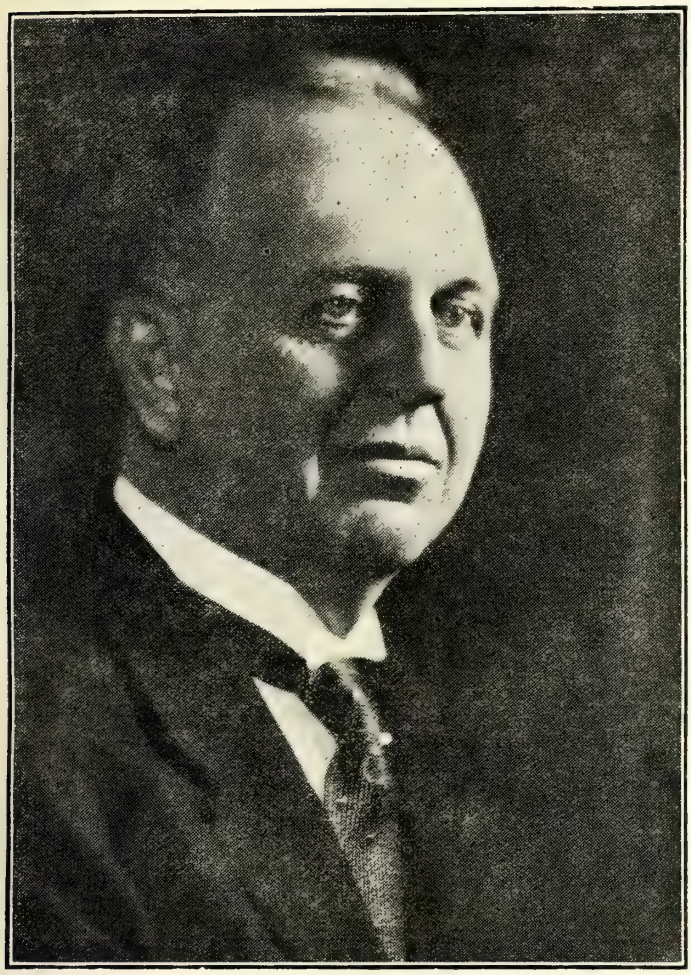
Northwestern University, where Frances E. Willard was the first dean of women, dedicated Willard Hall, a new $600,000 dormitory for women, on Wednesday of last week, September 28, thus opening a year of centennial celebration in commemoration of Miss Willard and her great work for temperance and the advancement of women. The old dormitory that bore her name is now being turned into a classroom building.—Zions Herald.

"I just want to say that it was our privilege to have Rev. Odell Brown with us this summer past. He held three revivals for us and at each place we had the best revival in years. It seems that he has a revival where it looks impossible sometimes. I do not know of a single failure he has had. He just works hard, prays, and trusts God for results. If you have a place where it is hard to have a revival call on him. He will be in the Duke school of religion again this year but will be availbale for a revival during the Christmas holidays if some pastor wants him then."—C. E. Williams.

"We have cause for rejoicing here at Mebane. At the beginning of the conference year the entire orphanage apportionment, as well as the apportionment for district work, was paid in full. By the time of the meeting of the district conference the benevolences were half paid, and on this past Sunday the entire amount for benevolences was paid in full. There have been 12 additions to the church during the year, making a total of about 80 for the three years here, and we are to receive some more before conference. We have been particularly pleased with the fine congregations we have had. We are happy over the fine spirit of co-operation that has existed ever since our arrival here. We have just made a fine start in the church school work for the new year. The board is well organized, the officers and teachers of the church school have started off as though they mean business. At the present Rev. Floyd Patterson is directing us in a week's study of our common task, the educational work of our church. We are laying foundations here which we believe the years will bring to fruition. At least, it is our hope and our prayer that such will be the case."—T. R. Jenkins.



DR. G. T. BOND
Presiding Elder of the Charlotte District



DR. C. C. WEAVER
Pastor First Church, Charlotte, and Conference host

Far too many battles in life are lost through lack of self-confidence. Success awaits and beckons to him who makes the rewarding discovery of self.—Nathan Howard Gist.

Dr. Norman Huffman delivers the historic address at the W. N. C. conference in Charlotte ,presenting "The History of Methodism in Anson County." Dr. Huffman holds degrees from Duke, Harvard, and Brown, his Ph.D. having been granted by Brown. He is eminently qualified for the present assignment.

A three-year-old girl was taught to close her evening prayer, during the absence of her traveling father, with "And please watch over my papa." It sounded very sweet to the mother, but her astonishment may be imagined when one evening the little girl added, "And you had better keep an eye on mamma too."—United Presbyterian.

"We have had a great year on the Hanes-Clemmons charge. Reconditioned one heating plant at a cost of $525. Reconditioned the church at Clemmons, painted it inside and out, put in nice light fixtures, put in a new air conditioned heating plant, installed new pews and a new piano, all at a cost of $1754.61. We have had great revivals at each of the three churches on the charge, resulting in 101 addition to the church—83 by vows."—R. A. Taylor, Pastor.

The First Methodist church of Birmingham, Ala., has another Smith for pastor. Dr. Angie Smith, who has been transferred to First church, Dallas, Texas, has for his successor Rev. Joseph A. Smith, who has just completed three years as pastor of Central church, Meridian, Miss. Dr. Smith was born in Jasper, Florida, and is 48 years of age. He was educated at Emory University, Drew Theological Seminary and the University of California. He holds the A.B. and M. A. and honorary D.D. degrees. He served Emory University church in Atlanta, Ga., for two years, Capitol Street church in Jackson, Miss., four years, Hattiesburg, Miss., four years, and Central church, Meridian, for the past three years.

WORK AT LOUISBURG COLLEGE

Louisburg College opened her fall semester in September of 1938-39. Since the opening the work has been going on very smoothly. Five new teachers came into the faculty and they seem to have caught the spirit of Louisburg College and are rendering fine service. These new members are James E. Byerly of Statesville, N. C., L. R. Taff of Birmingham, Ala., John D. Woodall of Stantonburg, N. C., and Misses Beuna Moore of South Carolina, and Geraldine Parker. These ladies and gentlemen are ingratiating themselves into the lives of the student body and into the life of the college, and they promise to become of very material worth to Louisburg College and vicinity.

We have 200 men and 217 women registered as regular students, making a total of 417. As the college does not accept registrants after October 1 until a new semester opens this number will constitute the enrollment of the student body for the present semester. 318 of these students are juniors, 74 are seniors, 13 are graduate students and 12 are special students.

In the enrollment are 237 Methodists, 92 Baptists, 13 Episcopalians, 18 Presbyterians, 7 Christians, 3 Catholics, and 1 Lutheran. The remaining 47 did not state their church preferences. This shows the majority of Louisburg students are members of the Methodist church.

The Y.W.C.A., Y.M.C.A., Ministerial Association, the Gospel Band, and other religious organizations are doing a good work among the college students. During this present week a special meeting is being held in the Methodist church of Louisburg for the benefit not only of the town people but of the student body. Dr. R. E. Brown, pastor of the First Methodist church of Henderson, is doing the preaching. As always, he is preaching the finest gospel sermons and with telling effect.

During the past week President Earnhardt has been holding a special revival meeting in the Methodist church of Beaufort.

PARK AVENUE NEWS ITEMS

Perhaps a word from the Park Avenue church in Salisbury would not be out of order.

This church is closing a quadrennium with some interesting and much coveted results. Both church and parsonage have been painted inside and out; an extra bedroom has been built onto the parsonage; some needed furniture and rugs have been purchased and put into use; a long standing debt against the church heating plant and the parsonage was liquidated more than a year ago, and today there is no indebtedness against the church property; the church school has had a healthy growth, with the general average attendance this year the best perhaps in the history of the school, having had an average net gain over last year of 52.5 per Sunday and a net gain in membership of ten per cent or more; 138 members have been received into the church, 69 on profession of faith and 69 by certificate; each year all regular financial obligations have been met in full and the record will be held this year.

The Aldersgate Commemoration brought to the pastor and members the inspiration which resulted in the raising of funds to make possible a new church in the suburbs of the city of Chulwon, Korea, the church to carry the name, "Park Memorial Methodist Church," in honor of the Park Avenue Methodist church. This pastor has never seen a more beautiful Christian spirit of giving than was demonstrated in the raising of funds for this church. By this means our church wants to help preach the gospel in Korea and extend the borders of the kingdom of God and exalt Christ. Each donor received a bond, the like of which is enclosed, as a receipt and as an evidence of his investment in the kingdom in Korea. The spiritual tie thus made should be inspiring and permanent. E. L. Kirk.

TO ALL MINISTERS AND MEMBERS IN THE TWO CONFERENCES

As we approach the conferences I wish to remind you of the claims of our two orphanages. We have in these two institutions some 600 dependent boys and girls. They look to us for support. I have visited in both homes and was delighted to find them in such splendid condition. They are ably administered. I am proud to be associated with conferences which have made such noble provision for these children. I am sure that every pastor and every steward will see to it that they are not forgotten in closing out the year's work.

Clare Purcell.

CHARLOTTE METHODISTS TO BE HOSTS TO THE ANNUAL CONFERENCE

The Charlotte Methodists number approximately 10,000 and they are a militant group of Wesleyans. They know also how to entertain visitors in a delightful manner. All who have been guests of Charlotte in other annual conferences are looking forward with eager anticipation to the days that are just ahead in Charlotte.

The story of Charlotte Methodism cannot fail to interest all lovers of the life story of those who have gone before. Methodism dared to enter this Presbyterian stronghold—Scotch-Irish to the core—in 1815 and the little church was included in the Sugar Creek circuit, which was composed of sixteen preaching places. In 1843 the name was changed to the Charlotte circuit. Charlotte was made a station in 1840—98 years ago.

The congregation worshipped from 1816 to 1934 in the town church, which was a community enterprise. In 1834 the Presbyterians secured control of this building and the Methodists erected their first church building on Seventh street and it served as their church till 1859, when a church was erected on Tryon street and Sixth street and known thereafter as Tryon Street.

Trinity Methodist church was organized in 1896 and was located on S. Tryon street. In 1927 these two churches were united in the First Methodist church and a new building was erected on the corner of North Tryon and Eighth streets. The building was erected at a total cost of about $850,000.

Methodism in Charlotte has done its part to make Charlotte a city of churches. There are, perhaps, more churches in the city than in any town of its size in this country, and Methodism is not at all poorly represented. Besides First church, we have Belmont Park, Brevard Street, Calvary, Dilworth, Duncan Memorial, Hawthorne Lane, Myers Park, Spencer Memorial, and Wesley Heights in what we might call the immediate city of Charlotte, with a number of most excellent churches in the immediate suburbs. In the city and immediate suburbs there are about 10,000 Methodists.

CONFERENCE AT PFEIFFER COLLEGE

Going as a fraternal messenger from the two North Carolina conferences of the Methodist Episcopal Church, South, to the Blue Ridge-Atlantic conference of the Methodist Episcopal Church, I had the privilege last week of an inspection of the new buildings of Pfeiffer Junior College. Those buildings costing more than $300,000 makes this the best junior college plant in the state. The foundation is laid here for the development of one of the most useful colleges in North Carolina. (In an early number of the Advocate will appear views of these buildings).

The Blue Ridge-Atlantic conference held its sessions in the college chapel with Bishop Raymond J. Wade of Sweden presiding. He is a native of Indiana, but at present he is stationed at Stockholm, Sweden.

Most of Friday morning was given to the elections and to receiving the fraternal messengers.

Rev. T. G. Madison spoke for the Methodist Protestant Church. Rev. M. T. Plyler represented the two conferences of the Methodist Episcopal Church, South.

Bishop Wade was most gracious in his courtesies and spoke at some length concerning Methodist union. Ministers of the Methodist Protestant Church and of the Western North Carolina conference were present, among whom was Rev. M. T. Smathers, presiding elder of the Asheville district. An atmosphere of fraternity pervaded the conference.

My trip out from Salisbury to Misenheimers with Rev. A. C. Waggoner was an unalloyed pleasure. This good brother knows how to play the part of friend in need.

M. T. P.

WHITAKER'S METHODISM TO HAVE ONE PASTOR

When the beautiful Whitaker's Chapel was burned last January the Methodist Episcopal Church, South, was in mourning. The Methodist Protestant group most graciously opened their doors to us and we have worshipped in their church ever since the fire, and the fellowship has been most brotherly.

October 6, 1938, marks the beginning of a new epoch in the history of Methodism in Whitakers. Dr. J. E. Pritchard of the M. P. church, Dr. J. M. Culbreth of the Rocky Mount district, and the two boards of the two churches met in joint session; and through the wise guidance of the presiding elder, ably supported by the president of the M. P. conference, a way was found in which the two churches could walk side by side under the leadership of one pastor till the uniting general conference makes it possible for them to be unified in every detail. Both groups seem to be happy over the consummation realized in that meeting. Now hand in hand we march along.

O. I. Hinson.

HENRY BYRUM DESIRES TO TRADE WITH SOME BROTHER

I believe you should let me say a word in the Advocate just as we are rounding up the last of this quadrennium. Four years here at the foot of the Blue Ridge, where we have had the exquisite pleasure of seeing these towering peaks looking heavenward in their majesty and glory. We have seen them wrapped in a blanket of snow with the trees standing like skeletons high up toward the sky; we have seen them in the springtime when the newness of life was bursting forth on every peak; we have seen them in a garment of green in the summer time, with their bosom decked with the most gorgeous flowers; we have seen them robed in garments of gold in the fall of the year. Yes, we have stood high up on them and looked to the east, to the west, to the north and to the south, and noted the myriad of peaks jutting upward and watched the clouds float among them. We have stood near the beginning of many of the streams as the water that has been carried by the wind from blue ocean and emptied out here on the top of these hills, and listened to the babbling streams starting on the long home run back to the sea. So with a loathness in our souls we turn our feet toward the annual gathering down in Charlotte to get orders to go to a new field.

Now, Mr. Editor, I am wondering if this will stir some dear brother to the point that he will open up and exchange with me so we both will be happy. We have no cotton fields to wave their banners of white; no tobacco fields yielding their profitable crops; neither do we hear the hum of the machinery producing the pay roll; but the water is as pure as nectar and the air is fine. Our PWA projects stand along with the best. We have collected as much money for other purposes as we have salary for the preacher. The church has been painted inside and out; new Sunday school rooms built; the parsonage painted; no debts left over. Now don't you think we can get up a trade with some brother?

Anyway, I am heading to the annual round up glad the elder can say nothing against him—and what a thrill it is when we begin to strike hands and ask, "How are you, brother?"

Now we all want better places when we move, and better places we will get provided each has made his place better where he has been. We who are on the moving van will be wondering what our elders have in their brief cases as they dart around. We are hoping the good bishop will tell the elders that they may go out and tell the dear brethren that he can't put but one man in a place and while each one can't get the good place he has chosen for himself, it is possible to get the next best.

Whatever happens, we will all be happy to meet again and greet each other and rejoice together as we have in the past.

H. C. Byrum.

To Whom Shall We Go

By RUFUS M. JONES

(Sermon preached at Moore Memorial Church, Shanghai, June 22, 1938, to a multitude of Chinese Christians).

I was born in a little village in the United States named "China"; I have always been connected with China; I have always loved the Chinese people. I have come this time to see if there is any piece of service that the Quakers in the United Staes and England can do for you in this crisis in your lives.

We read this morning that question of Peter, "Lord, to whom shall we go?" We shall ponder it a few moments together. What is the alternative for Christ? What is the substitute for Christ- What is the equivalent for Christ? To whom do you turn in your crises? Where do you go in your greatest agony, when your world caves in, and life seems to have come to its dead end? When this question was asked Peter, he leapt to the front and gave the right answer, the only answer. There is no alternative to Christ. Peter was very impulsive like the rest of us; but his heart was right. People took knowledge of him that he had been with Jesus.

The thing that brought out this question marks a crisis in Christ's life. People wanted to use him for their own ends. They wanted him to heal their diseases, to be their purveyor of food, to be the leader of a new political movement. I tremble to think what the publicity people would do with Jesus today. They would make records of his voice. They would make movies of his miracles. They would do everything they could to spoil the spiritual part of his mission as the people then wished to do. This crisis in the life of Jesus was like his temptations all over again.

Christ answered the multitude that flocked about him with the wrong interpretation, and told them his mission, "I have come to be the bread of life. I have not come to meet the popular expectation. I have come to open your eyes, to show you what it is that makes life significant."

The Testing Time

When he had told them what his spiritual mission was, they began to go away. They saw they could not use him. He turned to his disciples, those who had been so closely associated with him and asked, "Will ye also go away?" Peter gave the answer that I am giving you this morning, the answer that I am sure every one in this church will give this morning, "What is the substitute for Christ?" Who else is there who can say, "Come unto me and I will give you rest. Come unto me and I will restore your souls. Come unto me and I will give you life."

For a great many people among us, science has become the answer. They have turned away from everything else and expect to get their answer in science. Science has expanded the universe, has given much to life, has answered many questions. But all the roads of science lead up to the frontiers, but the things we want most lead out beyond those frontiers. Until science can ennoble our lives, can give us peace, can restore our souls, it will never be the answer.

Peter put his finger on the place of importance when he said, "Thou only hast the words of eternal life." He has sounded the needs of humanity and has revealed eternity. He alone can answer the deepest questions of our hearts.

History's Secret

It is a simple fact of history that Jesus Christ has been the major shaping force of the life of the world since he has come into the world. He has turned our sunsets to sunrises, our frontiers into new paths of progress. He will turn today into a new epoch.

We have rationalized Christ; we have theologized Christ; we have spun our philosophies about Christ. The time has come now to see him. When the great artist, Holman Hunt, told his friends that he was going to paint Christ, his friends told him that he was making a mistake. "You can't paint anything you don't see." He answered, "I am going to see him. I'm going to walk the roads of Galilee with him; I'm going to Gethsemane with him; I'm going up to the cross with him. And when I see him, I'm going to paint him." I am asking you this morning to walk the roads of Galilee with Christ; to go down to Gethsemane with him; to go up to the cross with him. I know that you love him.

A God With a Face

An American mother was putting her little girl to bed one night. She kissed the child and put out the light.

"Am I going to be left alone here in the dark?" the child quavered. Said the mother, "Oh, my dear, you have God with you."

"Yes," whispered the child, "I know God is here, but I want somebody that has a face." That is what Jesus Christ does for us. He brings the face of God to us. When you see him you see what God is like.

One of the greatest preachers in Scotland was George Morrison who died three or four years ago. A little boy in the slums was knocked down by an automobile and taken dying to a hospital. Mr. Morrison went at once to the hospital and sat by the little boy's bed and told him about God. When the boy's mother came in, the lad said to her, as Mr. Morrison went away, "Just see that man. He has been talking to me. And if Jesus is like that man, I'm not a bit afraid to die."

Now, dear friends, we can help other people see what Christ is like, and through him they can see what the eternal God is like. To whom shall we go? What is the answer to our extremity? Christ! Christ is the only answer.

May God bless, comfort and keep you in Christ forevermore!—China Christian Advocate.

"The really strongest proof of the existence of God is a man's own personal experience of relation to Him and communion with Him—a direct and personal relation independent of all reasonings. Such perception is as valid as any perception of the senses.—Rev. H. Smith.

"God will put up with a great many things in the human heart, but there is one thing that He will not put up with in it—a second place. He who offers God a second place, offers Him no place."—Ruskin.

If I Were in College Now

By HENRY NELSON SNYDER

I'd respect money. It represents somebody's labor and sacrifice. But even more than this. In the college fees we pay with it and the books we buy are plans and hopes for the long future of life. To waste it needlessly and foolishly is to discredit the labor and sacrifice that earned it and wreck the plans and disappoint the hopes that give it its deepest spiritual values, and character is usually soiled and weakened in the process.

I'd respect manners too highly to lose them. Good manners are not a superficial adornment for dress occasions. They are the flower of a fine and generous temperament developed through years of well-ordered and gracious living, and are a friendly consideration of the rights and privileges of others. Moreover, they are a sure index of the background outof which we have come. By manners, how we act in dormitory rooms and dining halls, we advertise the quality of the homes that have grown us and the culture of the communities in which they are located. In the so-called rough-and-tumble of college life, unless we are careful, manners may easily give way to a certain innate boorishness of conduct unsuspected even by ourselves and those who know us best.

I'd respect my intelligence too much not to apply it. This does not raise the question of how much or how little intelligence one has. It only suggests that we should do our best to use what we have, little or much. To skimp and scant the assignments of the lecture room, to apply just enough mental labor "to get by," to do nothing thoroughly, to fail at least to go to the bottom of something each day, not to read and think while reading—well, this is simply to show a strange disrespect of one's mind —a disrespect that in the end will make it a pretty dull tool when we shall need it most. All this is not a matter of the value of what we actually study, but something deeper—how we use our minds in the processes of study.

I'd respect my own personality enough to rely on myself to get on. Much is said in these days to discredit "rugged individualism" and to praise the "collectivistic co-operative" nature of modern society. No amount of "collectivistic co-operativeness," however valuable it may be, can take the place of a generous supply of down-right self-dependence in each of us. The co-operative spirit, as fine and as important as it is, cannot do our studying and reading for us, will not hold us steady in the stress of temptation, is unable to keep our heads up and face forward under the weight of burdens and the assaults of discouragements. Here are matters that call a man to stand on his own feet, with scaffolds and other props all knocked away—self-reliant, self-dependent, an individualist in the deeps of his own soul, asking for himself no odds except those of an open and fair field, and not even too much of that. In any sort of society, on a college campus or off, these are the sort of people that go forward.

I'd respect my dreams. Seventeen to twenty-two, these college years! They are, as never again, the years of great hopes, high ambitions, of splendid visions. In spite of all that the realists say—whose way of life is fallen into the sear and yellow leaf, literally as well as figuratively—hold to these dreams, and be only ashamed if your imagination does not know their shining presence at least every now and then. The scientist may affirm that we are no more than curiously arranged groupings of chemical explosions, while the psychologist may find us no better than a bundle of pre-determined reflexes in the dancing molecules of the brain-cells, still we know that, in spite of them all, we are persons to whom come the compelling appeal to be somebody and to do something worth doing. At any rate, those who do something worth doing in the world and do become somebody are those who make the dreams of their youth come true. Respect your dreams; honor them; make them the companions of your days; they will change many a drab hour into the rich colors of possible great achievement; and some day they may come true if you keep faith with them as projections of your best self. They are good company, anyway.

I'd respect my religion as a very personal thing. The conscious presence of God in the heart, loyalty to the Person and Spirit of Christ, the appropriation of his mind as a working philosophy of life, decent, upright, clean, honorable living on the college campus, without pretense or shame—in such an experience one comes into the most satisfying, the most enriching of all the processes that enter into what is called education. Many substitutes, subtle and strong, will be offered for these personal experiences of religion in the individual soul. Your disillusioned elders will call you to "forums," "conferences," "panel discussions," in which you will be asked to settle in the form of "findings" or "resolutions" many of the "problems" of this "modern" distressed world. These problems will nearly all have to do with certain conventional "relations"—racial, industrial, international, sex. And it will be interesting enough and sometimes very informing to hear about them. But the trouble is, they are, most of them, too remote, and there is no way of your settling them anyway. I shouldn't, therefore, let myself be worried about these questions just yet. Better wait till you come to them in your regular courses in Sociology, Political Science, Economics, and Psychology when you and your instructors, scientifically and objectively, and in the daylight of reason and fact can reach wiser conclusions about all these "relations" issues than can be had in the emotionalized atmosphere of a big meeting. In the meantime, here, now, on this college campus, make your religion a personal reality both in your inner experience of it and in its outward expression in your daily living with your fellow-students.

PARENTS' DAY AT BREVARD

Students and faculty of Brevard College have set aside Sunday, October 16, as Parents' Day. An annual affair, Parents' Day gives mothers and fathers of Brevard students an opportunity to see the college "home" of their sons and daughters and to observe typical activities on Sunday.

Religious services in the morning; dinner on the campus, or with their children in some of the nearby beauty spots; departmental exhibits; fellowship with the faculty; an arranged program of music, and reunion with their children will make the day of interest and worth to each parent.

The eleven students from Guilford county have invited their families to spend all or a part of the day on the campus. Parents having sons and daughters at Brevard College are: Mr. and Mrs. J. B. Staton, Mr. and Mrs. J. W. Dixon, Mr. and Mrs. G. A. Wright, Mr. Ralph A. Oehman, Mrs. O. E. Jarrett, Mr. and Mrs. H. L. Mitchell, Mr. and Mrs. E. L. Michael, Mr. and Mrs. E. C. Macey, Mr. and Mrs. J. W. Fitzgerald, Mrs. Lizzie Winecoff Bennett, and Mr. and Mrs. I. W. Troxler.

UN-METHODIST RURAL METHODISM

By J. D. Swagerty

This caption is awkward and ungraceful, but so is the situation which we are attempting to present. Of late we have been given the benefit of much research and experiment about the peculiar problems of the rural parish. Helpful planning and program making has resulted, but so far, little bearing upon conditions herein presented, i.e., the fact that a majority of members in our rural churches are in no real or vital sense Methodists. O yes! Their names are on the roll of some particular society, they attend occasionally, may even contribute to support pastor and benevolences, but this is as far as their Methodism goes. They have no missionary passion. The "world parish" ideal of John Wesley and all real Methodists is utterly foreign to their thinking. The only reason they pay anything on benevolences and missoinary causes is in order that the charge may make a showing in the reports, be rated well by appointing powers.

They have no "connectional" conception of the church, but are purely congregational in thinking and attachments. They join and belong to "Old Mt. Moriah." Should they migrate to the city of Metropole, they feel no occasion or obligation to connect themselves with a local congregation. They are of, for, and with old Mt. Moriah until death reunite in "the old cemetery where pa and ma are buried." They refuse to be obedient to the Methodist plan and hang on to the distant graveyard, from which they are utterly severed, save in name and sentiment. This explains the appalling fact of over 10,000 Methodists in the city of Atlanta alone without local church connections. They also maintain the habit of attending one Sunday each month. Only a pitiful handful take any church paper, and when more or less coerced to subscribe boast: "I get the Advocate but never read it." They are unfamiliar with and resent the use of our Order of Worship. Not one in ten can or will join in the Apostles Cred if and when used. Why? Because they have never been led in the use of, nor become familiar with it, to which, in a multitude of churches they have no access. The last annual conference assigned the writer to a church within the metropolitan area of what is known as "the largest solid block of Southern Methodists in the world." At the first service he began reciting the Creed. After repeating several articles with no one joining in, he stopped, requesting all to join in the recital. Only one audibly responded. At the close of the service a steward came forward to apologize, saying: "Our people do not know the Creed; we have never had but one pastor who tried to use it." This church is over a hundred years old. Some years ago Dr. McGiffert of Union Theological Seminary said: "To it (Apostles Creed) perhaps more than anything else—even more than to the Gospels which were not widely read in the Middle Ages—we owe the fact that Jesus Christ is and always has been, the object of the Christian's faith, and that his figure has never been completely lost, even when the true gospel has been most overlaid with scholastic philosophy or with sacramentarianism or ecclesiasticism." If he was right, then indeed, we are in a perilous position.

They do not use the Methodist hymnals and hymn books; are wholly unfamiliar with the traditions, theology, and doctrines of our hymnology. The churches are filled up with "Bootleg Song Books" full of introvert doggerel, vicious theological trash, set to the most towdry tunes. Mrs. Cora Harris, in "A Circuit Rider's Wife," copyrighted 1910, describes them as "Nursery rhymes of salvation . . . set to lightly spinning dickey-bird tunes." We bewail the backslidden condition of our people. Go through your churches and study the types of hymns and songs that have been their constant diet for two decades and you will readily understand. The "all day singings" have done more to undermine the faith of the people than the camp meetings to build up. What is here said is against a background of 30 years as a church and evangelistic singer, with a diploma from one of America's great conservatories of music.

Our people are unfamiliar with the ritual of the Lord's Supper. In fact a majority have never seen the entire liturgy of this sacred rite, and are totally ignorant of the fact that it is a reciprocal service where the people have a part in the Collect, the Confession and Responses; in many city churches the ritual is so abridged by the officiating minister that the service is meaningless. Very recently, discussing this question with an honored superannuate of this (N. Ga.) conference, he said: "I never knew why some of the communion service was printed in heavy type, or that the people were supposed to take those parts until I retired and began worshipping in Grace church." As a result, only a small percentage of our people ever participate in this sacrament which should be the high hour of all Christian worship.

No one can imagine how thrilled the writer was with the prospectus of the "Cokesbury Worship Hymnal," which has the Order of Worship, the ritual of the Lord's Supper, and a fine selection of responsive readings (would it were more complete). Now if we can get this hymnal into the rural churches and impress on our pastors the vital necessity of worship as well as preaching, we will begin to sweep back the tide of un-Methodist customs which are now dominant.

Few of this group ever have their children christened. The doctrine of the "baptized believer" as propagated by our Baptist brethren have not been offset by definite teaching as to the Methodist position and doctrine. A steward in a rural church said to the writer: "We have not had a christening service in our church in more than 20 years."

We are looking forward to a great revival, to United Methodism as the greatest Protesant church in the world. These things can and will come if we again teach and indoctrinate the people. We do not need to fear ritualism, but rather to fear making our churches forums for one-sided dialogues between the preacher and the empty benches. The call is: "O come let us worship," and worship is corporate, not just the performance of a clever preacher. Let us go back to the use of the ritual, the Order of Worship, and the singing of Methodist hymns. Let us save the church from triviality and shoddyness.

REV. R. M. LAUGHLIN HONORED

Members of circle No. 1 of the W. M. S. of the Madison Methodist church entertained a large group Monday evening, September 11, at 8 o'clock at the Laughlin hut. The object of this meeting was the presenting of a bronze tablet bearing the name of the pastor and of the hut, also the date of its construction.

This table is a gift from Mrs. Florence Vaughn, one of the society's most beloved and loyal members, and will be permanently placed in a part of the building.

The program was varied and interesting talks were given by the president and other officers and members of the society. Presentation of the tablet was made by Mrs. Tom Frank Webster, member of the hostess circle, who said in part: "The building of this hut has supplied a deep felt need in the church life and made real a long cherished hope of the missionary women and young people for a place to hold their meetings and carry on their work. It is largely the result of the enthusiasm and faithful efforts of the present pastor, for whom it is named, who not only planned it in its entirety, but who helped when and wherever he could with the actual construction."

The response and acceptance was made by the pastor, who voiced his deep appreciation of the honor accorded him on this occasion but said he felt very unworthy of it all.

Refreshments were served, after which all present joined in singing "Blest be the tie that binds." The benediction was by the pastor.

A series of meetings is now in progress at the Madison Methodist church. The pastor, Rev. R. M. Laughlin, secured the services of Rev. A. C. Gibbs, pastor of Broad Street church, Statesville, who is preaching some strong sermons. The Madison people learned to love Brother Gibbs when he came from time to time to conduct their quarterly conferences and preach for them as presiding elder of the old Mt. Airy district, and good congregations are hearing his messages. Secretary Circle No. 1.

BRIEF REPORT FROM LENOIR CIRCUIT

We came to this charge nearly one year ago. Brother D. A. Oakley had served the work for five years and had preached the Word of God faithfully and in so doing made it easy and plasant to follow him and also to reap some blessed results of his sowing.

We were graciously received when we came and the people have stood by us faithfully through the year. Financially, I think everything will be paid in full.

We have built one new church at Gamewell on highway 18, five miles out from Lenoir. This building would do credit to most any community. The auditorium will seat 300 and in the Sunday school or educational department we have six class rooms. The material is rock veneer. The church stands just across the highway from Gamewell school building.

Now as to the spiritual condition of the people here, it is much better than it was one year ago. We have held five revivals on the charge this year. We held three of them ourselves. At Littlejohn Brother M. T. Hinshaw was with us, and I want to say he is a great gospel preacher, not so sensational but sound and sensible. We had good results from this meeting. I was assisted at South Lenoir by Brother J. W. Groce. This was indeed a wonderful revival. The people had been praying for months and were in a state of expectancy. Then Brother Groce preached the Word of God without fear or favor and deep conviction came on the people early in the meeting and remained to the close. Many backsliders were reclaimed, sinners were converted to God, and a goodly number received the Holy Spirit in his sanctifying power. We have already received 22 members as a result of this meeting.

We have received on the whole charge 40 members this year and most of them on profession of faith. We thank God, gird up our loins, and ask an interest in your prayers for greater success in the future. J. W. Combs, Pastor.

DUKE ALUMNI ASSOCIATION IN SESSION IN GREENSBORO

The Duke University Alumni Association of Guilford County held its annual meeting Tuesday evening of this week in the dining room of Greensboro College. We have from time to time attended many of these meetings, but from the standpoint of attendance and general interest this was the best of all.



DR. R. L. FLOWERS
Secretary and Treasurer of Duke University

Dr. R. L. Flowers, vice president and secretary-treasurer of Duke University, was the principal speaker of the evening and his address greatly pleased the big audience. His message centered about the Centenary celebration that is now in progress. He paid a well deserved tribute to the faith and loyalty and heroic devotion of those who began one hundred years ago with a little community educational enterprise in the woods of Randolph county and, also, to those choice spirits of a later day who have brought to us as a priceless heritage the great university of the present hour. But his message had more to do with the present and the future than with the past. He emphasized the fact that the great leaders in medicine, in the law, in the sciences, and in religion were to appear from time to time at the university during the period of this celebration.

In speaking of the growth of the university, the speaker said that the plan was to build to accommodate 3000 students, but in a decade the total had reached 3500, and this year only 33 per cent of those who applied could gain admission. Yet the plan still remains not to build a large university, but rather by the careful selection of students to emphasize quality rather than quantity.

Added emphasis was given to Dr. Flowers' message by his reminder that he had served in every administration of Trinity College except one, that of Braxton Craven. But he had served so intimately with Dr. Craven's associates and had talked with so many of his old students that he was familiar with the Craven administration. He uttered well deserved words of praise for Dr. John F. Crowell and advised that all alumni read his "Seven Years in North Carolina," and to read, also, the revised and enlarged biography of Dr. Craven which is just from the press.

Rufus W. Reynolds, Greensboro attorney, presided. Dr. J. B. Craven gave the invocation. Kenneth B. Brim, in apt sentences, introduced the speaker. Dr. Luther L. Gebbel welcomed the alumni. Charles Dukes of the Duke University office in Durham presented moving pictures of scenes on the Duke University campus.

GREENSBORO COLLEGE NOTES

W. Y. Preyer of Greensboro and New York City, executive vice president of Vick Chemical Company, was elected a member of the board of trustees of Greensboro College at the annual meeting of the board Thursday afternoon, October 6. He succeeds the late Charles C. Hudson of Greensboro. James E. Lambeth of Thomasville, vice president, presided in the absence of Charles S. Wallace, who was unable to attend. Others who attended the meeting included Rev. A. J. Hobbs, Wilson; Dr. R. L. Flowers, Durham; Dr. Peter John, Laurinburg; Thomas C. Hoyle, Sr., Greensboro; Miss Nannie Lee Smith, Greensboro; Dr. M. T. Plyler, Durham; Miss Annie Laurie Lowrance, Catawba; Dr. L. L. Gobbel, president; and Rev. W. M. Curtis, treasurer and business manager.

Miss Lucille Horne of Washington, D. C., editor of the 1938-39 "Echo," annual of the college, has plans well under way with the making of the class pictures. Working with Miss Horne is Miss Clara Meade Smith of Edenton, business manager of the year book. Members of the staff are: Misses Rebecca Fulghum, Kenly, and Virginia Needham, Greensboro, literary editors; Virginia Patrick, Bahama, photographic editor; Frances Dailey, Reidsville, art editor; Thelma Morrison, Sanford, dramatic editor; Miriam Gibbs, Statesville, athletic editor; Mary Susan Robertson, Hillsboro, snapshot; Clara Meade Smith; Grace Clare Taylor, Morehead City; Kathryn Thompson, Aurora; Mary Frances Moore, assistant business managers; and Elizabeth Gabriel, Winston-Salem, and Marie Fitzgerald, Peachland, typists.

Old members of the Home Economics Club entertained all new members at the Sally Southern Club Thursday afternoon from 4 until 5:30. A color scheme of green and yellow was carried out and gaily colored pencils were given as favors. The committee who planned the party included: Misses Carrol Jones, Reidsville; Elizabeth Fulp, Kernersville; and Virginia Patrick, Bahama.

The Greensboro College Players will present a repeat performance of "Uncle Remus's Creeturs" on Wednesday, October 19, at 4 o'clock, under the auspices of the Greensboro College Alumnae Association. This original dramatization of Joel Chandler Harris's immortal stories was written by Dr. J. Roddy Miller and has been presented before by the players.

Miss Winnie Lee Davis, personal worker for the woman's Missionary Council Candidate Committee of the Methodist Episcopal Church, South, spoke at the chapel exercise Tuesday on the subject of "Vocational Guidance." The speaker visits the various campuses in the south and she will speak at both Duke and Woman's College.

TRIBUTE PAID LABORS OF REV. A. C. WAGGONER

Under the frank and aggressive leadership of the Rev. A. C. Waggoner, Coburn Memorial Methodist church is just now closing one of its finest years in history. Every department of the church has made splendid growth, of which the entire church is proud.

For the first time in years a voluntary offering has been made to the Chlidren's Home on fifth Sunday and turning over the entire church school offering for missions on the fourth Sunday. With this program there came an increase in members and finances into the school. There has been a good growth upon the part of the woman's missionary society and with it some needed improvements of the church and parsonage property. The latter is now a treat for sore eyes.

At the present time every steward is a regular subscriber to the North Carolina Christian Advocate and 47 new members have been added to the church roll.

We, the board of stewards, unanimously feel that much credit for these accomplishments is due to the unfaltering leadership of our present pastor and should it seem wise to the bishop and his cabinet we would be grateful for his re-return. We might have stated also that a substantial payment on the principal and interest on our church debt has been paid.

T. C. Earnhardt,
Roy Hincemon,
Committee.

North Carolina Conference Treasurer's Report, December 1, 1937-October 1, 1938

Durham District—H. B. Porter, P.E.

Bahama, M. C. Dunn	$ 100.00
Burlington, Front St., H.I.Glass	500.00
Webb Ave.-Holt, R. G. Dawson	93.75
Burlington Ct., L. L. Parrish	77.83
Bynum,, J. C. Reichard	112.00
Carrboro, Leon Crossno	100.00
Cedar Grove, S. F. Nicks	60.00
Chapel Hill, A. P. Brantley	225.00
Durham, Calvary, Daniel Lane	50.00
Carr, C. P. Womack	300.00
Duke Mem'l, H. C. Smith	1000.00
Lakewood, M. O. Stephenson	55.00
Trinity, G. W. Perry	280.31
W. Durham, Marvin Y. Self	400.00
Eno, H. T. Coley	15.00
Graham-Burlington, B.O.Merritt	125.00
Hillsboro, I. V. Early	63.65
Leasburg, D. D. Traynham	100.00
Mebane, T. R. Jenkins	200.00
Milton, A. M. Williams	25.00
Moncure, Ray Holder	79.17
Person, M. W. Lawrence	265.80
Rougemont, J. T. Greene	80.00
Roxboro, Long M'l, J.H.Lanning	600.00
E. Roxb.-Longhurst, E. R. Hartz	115.00
Siler City, C. F. Heath	157.06
S. Alamance, T. B. Hough	85.27
Stem, J. F. Starnes	50.00
Yanceyville, W. L. Maness	168.34
Total	5483.18

Elizabeth City—B. B. Slaughter, P.E.

Ahoskie, J. L. Smith	175.00
Bath, J. D. Robinson	80.00
Chowan, R. E. Walston	28.85
Columbia, O. C. Melton	85.00
Edenton, G. W. Blount	140.00
Eliz. City-City Rd, E.D.Weathers	150.00
First Church, H. K. King	865.00
Gates, J. M. Joliff	130.00
Hatteras, T .M. Merriman	90.00
Hertford, D. M. Sharpe	305.00
Kinnakeet, M. E. Cotton	125.00
Kitty Hawk, M. R. Gardner	82.35
Manteo, R. R. Grant	215.00
Mattamuskeet, C. K. Wright	45.75
North Gates, W. N. Vaughan	105.00
Pasquotank, A. C. Lee	94.00
Plymouth, C. T. Thrift	134.00
South Mills, E. W. Downum	195.00
Stumpy Pt.-Dare, W. J. Watson	100.00
Swanquarter-Fairfield—	
R. Z. Newton	200.00
Wanchese, J. W. Sneeden	90.00
Washington, L. B. Jones	1000.00
Williamston, S. A. Maxwell	300.00
Windsor, E. N. Harrison	129.00
Total	4863.95

Fayetteville—W. V. McRae, P.E.

Aberdeen-Vass, S. J. Starnes	65.00
Biscoe, H. R. Ashmore	100.00
Broadway, J. W. Page	62.00
Caledonia, M. F. Hodges	20.00
Carthage, L. R. Watts	127.47
Ellerbe, K. F. Duval	160.00
Fayetteville, Hay Street—	
W. C. Martin	610.00
Person St.-Calvary, J. P. Bross	13.00
Glendon, L. M. Hewett	47.00
Hamlet, J. A. Russell	275.00
Mt. Gilead, J. R. Edwards	250.00
Parkton, M. C. Ellerbe	81.75
Red Springs, B .T. Hurley	70.00
Rockingham, J. F. Herbert	975.00
Rockingham Ct., McD. Lamb	197.00
Sanford, C. B. Culbreth	750.00
Total	3803.22

New Bern—E. L. Hillman, P.E.

Atlantic, O. W. Mathison	6.00
Aurora, J. W. Dimmette	117.00
Beaufort, L. D. Hayman	138.00
Dover, E. H. Measamer	25.00
Fremont, C. W. Robbins	50.00
Goldsboro, St. Paul, W. C. Ball	700.00
Goldsboro Ct., J. B. Thompson	201.85
Greenville, Jarvis Memorial—	
T. M. Grant	837.50
Grimesland, F. R. Davis	65.91
Hookerton, J. H. Miller	200.00
La Grange, J. C. Humble	46.00
Morehead City, B. H. Houston	894.08
Mt. Olive-Calypso, W. L. Loy	150.00
New Bern, Centenary—	
L. C. Larkin	775.00
Newport, C. S. Boggs	53.65
Ocracoke-Portsm'th, W.A.Crow	210.03
Oriental, C. E. Hill, Jr.	55.00
Pamlico, W. A. Tew	27.06
Pikeville-Elm St., J. J. Rooks	10.00
Pink Hill, H. M. McLamb	66.00
Riverside-Bridgeton, W.F.Elliott	32.00
Snow Hill, B. D. Critcher	50.00
Straits-Harlowe, J. L. Joyce	65.00
Vanceboro, H. B. Lewis	53.85
Total	4828.93

Raleigh—J. H. Barnhardt, P.E.

Bailey, L. T. Singleton	50.00
Benson, J. C. Whedbee	100.00
Cary-Apex, B. F. Boone	167.50
Creedmoor, E. C. Durham	200.00
Dunn-Devine St., L. M. Hall	325.00
Erwin, I. S. Richmond	84.72
Four Oaks, H. B. Baum	228.19
Franklin, S. E. Mercer	210.00
Garner, B. H. Black	155.00
Henderson, First Church—	
R. E. Brown	100.00
Lillington, N. M. Wright	75.00
Louisburg, J. G. Phillips	100.00
Mamers, M. M. Walters	60.00
Millbrook, H. A. Chester	64.02
Oxford, O. W. Dowd	331.42
Oxford Ct., L. C. Brothers	60.00
Raleigh, Central, E. G. Overton	150.00
Edenton St., E. C. Few	1500.00
Fairmont, O. L. Hardwick	50.00
Hayes Barton, Leon Russell	150.00
Selma, F. B. Peele	125.00
Smithfield, J. J. Boone	350.00
Tar River, J. A. Martin	109.50
Zebulon-Wendell, J. W. Bradley	70.00
Total	4815.35

Rocky Mount—J. M. Culbreth, P.E.

Bethel, W. L. Clegg	350.00
Elm City, N. C. Yearby	66.50
Enfield-Whitakers, O. I. Hinson	12.00
Halifax, Wade Johnson	147.00
Kenly, P. F. Newton	25.00
Nashville, W. C. Wilson	62.50
Northampton, I. T. Poole	135.58
Rich Square, E. C. Crawford	21.15
Rocky Mount, Clark St.—	
C. W. Goldston	100.00
First Church, R. Dwight Ware	37.00
Rosemary, C. T. Rogers	300.00
Scotland Neck, D. L. Fouts	76.70
Seaboard, W. G. Farrar	249.14
Spring Hope, L. A. Tilley	10.00
Stantonsburg, P. D. Woodall	87.56
Warren, E. R. Shuller	92.00
Weldon, B. P. Robinson	250.00
Wilson, A. J. Hobbs	500.00
Total	3428.63

Continued on page 23

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Conference Office Address: Box 647, College Station, Durham, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

October 23 is the last fourth Sunday in this conference year. During this conference there have been 11 new church schools added to the list of those who are seding in regular offerings to the Home and Foreign Missionary Enterprise. But there are some which should be called to the attention of us all—111 church schools contributing in past years have not sent in any offering this conference year, while 39 church schools sent in offerings the first part of this year but have not remitted anything during the past six months.

If your church school has been observing this fourth Sunday will you see if the money has been sent in to the conference treasurer? If your church school has not had a part in this work during this year, may we urge that you begin to plan for it this last fourth Sunday? Your conference office will be glad to supply you with information about it. The conference treasurer is Rev. C. K. Proctor, Oxford,

CHILDHOOD AND YOUTH WEEK OCTOBER 16-23

You will find on this page the programs for three radio broadcasts which are to be partof the observance of Chlidhood and Youth Week in our conference. Rev. Forrest D. Hedden, assistant pastor of Edenton Street church in Raleigh, made the arrangements for the programs.

Groups ofworkers will meet in some churches to hear the broadcasts and then have a program of their own. Make arrangements about the broadcosts so that people in your church may hear them, either in groups or as individuals in their homes.

Young people who were at the Assembly will be especially interested in the fact that their president, T. M. Phillips, Jr., is to be the speaker on Tuesday afternoon.

Children's workers will be particularly interested in the Monday program when Mr. Few will speak. The junior choir of the Cary church, which will have charge of the program on Thursday, is directed by Miss Louise Massey.

CHILDHOOD AND YOUTH WEEK RADIO BROADCAST, STATION WPTF, RALEIGH

Emphasis: "A Growing Understanding of God."

Monday, October 17, 2:45-3:00

"Helping Children to Know God"—Rev. Eugene C. Few, pastor Edenton Street Methodist church, Raleigh.

Cocal Solo, "The Lord Is My Shepherd"—Little Margaret Stevens, accompanied by Mrs. J. P. Pillsbury.

Tuesday, October 18, 2:45:3:00

"God, the Answer to Our Greatest Need"—T. W. Phillips, Jr., president of the North Carolina Conference Y. P. Organization.

Vocal Solo, "Spirit of God" (Neidlinger)—Margaret Stevens, accompanied by Mrs. J. P. Pillsbury.

Thursday, October 20, 2:45-3:00

(Musical program by junior choir of Cary Methodist church).

Theme: "Our Response to God—the Highest Form of Reality"

Hymn, "Holy Spirit, Hear Us" (Swift)—Junior choir.

Reading: The Twenty-fourth Psalm Betty Stolle.

Hymn, "The Wise May Bring Their Learning" (Root)—Junior choir.

Reading: "O Master Workman of the Race" (Jay T. Stocking). Read by Annie Mae LaGarde.

Hymn, "Sing Praise to God," from the Bohemian Grethren's Gesangbuch —Junior choir.

JONESBORO UNION ANNIVERSARY

Eighty-nine young people belonging to the Jonesboro circuit union assembled at Lakeview on August 30 to commemorate the first anniversary of the organization.

Th efirst thing on the program was a social hour. This was followed by a spiritual program given late in the afternoon by the lake side, the theme being "I Will Lift Up Mine Eyes Unto the Hills." Alexander Worthy was the leader of the program. The president, Joyce Griffin, who had just reutrned from the Young People's Leadership Conference at Lake Junaluska, gave an inspiring talk on her experiences there. Immediately after the program a picnic supper was enjoyed by the group. In the evening everybody participated in games directed by the recreational leader, Mary Jon Thomas.

This union was organized August 15, 1937, and during its first year has held meetings monthly and done some very effective work. The pastor in charge is Rev. P. H. Fields of Joesboro who, as adult counselor of the union, has shown much concern in its work and progress. Reporter for Union.

EARNHARDT UNION AT SNEAD'S GROVE

The Earnhardt union held its monthly meeting in September at Snead's Grove church with an attendance of 151. The meeting was opened with the singing of "Are Ye Able," and this was followed by a business session. The program was as follows:

Call to worship by the president, Miss Ruth Hurley. Scripture reading and prayer, Rev. B. T. Hurley of Red Springs. As a prayer response the Red Springs junior choir sang "Be Still, My Soul." A talk on Junaluska and the Youth Crusade was given by Miss Ruth Hurley, who represented the union at the Young People's Leadership conference.

A very inspiring message was brought by Rev. W. V. McRae, presiding elder of the Fayetteville district, on the subject, "Challenge to Youth of Today: What Shall I do?"

VACATION SCHOOL REPORTS

Eureka, Fremont

We have the report from Eureka church on the Premont charge of a vacation school which ran for a two weeks' term. Mr. Lemley Foley, in reporting the school, listed five beginners, six primaries, 23 juniors and 17 intermediates. The suggested lesson materials were used.

Central Church, Raleigh

A vacation school which ran for two weeks was held at Central church, Raleigh. Seventy-five Methodist children attended, 60 of whom attended for three or more days. Rev. E. G. Overton, teacher and pastor of the church, listed 15 workers, 12 of whom are regular workers in the church school. Three preparatory meetings were held while daily meetings were held while the school was going on.

Hayes-Barton, Raleigh

Rev. Leon Russell has reported the vacation school held at Hayes-Barton church, Raleigh. Thirty-one beginners, 62 primaries, 56 juniors and 13 intermediates were enrolled during the school. This school was held in cooperation with other denominations.

Rehobeth, Northampton

Rev. T. E. Jones of the Duke school of religion conducted the vacation school held at Rehobeth church on the Northampton charge. This was the first school held at this church. Beginners and primaries and juniors were grouped together and studied "Children of One Father," and intermediates and young people were grouped together and studied "Administering Young People"s Work in the Small Church."

First Methodist, Rocky Mount

The vacation school held at First church, Rocky Mount, was composed of 39 primaries and 36 juniors who studied respectively, "Bible Homes and Homes Today" and "How Nations Share." Seventy children attended for at least three days. Mrs. Bessie Draper directed the primary group while Mrs. R. A. Barber directed the juniors.

THE YOUTH CRUSADE

The General Conference in session last spring voted that in the coming four years a Youth Crusade would be lauched in Southern Methodism. Church leaders are saying over and over, "The most important thing before us now is the Youth Crusade."

Have you been wondering what to do about it in your church? Many people and those who work with them, are asking for more definite information. At least two sources of information are available right now.

The editorial page of the October Highroad, under the heading, "Points of View," gives definitions of the world "crusade" and quotes from the Episcopal address to the General Conference, from the report adopted by the General Conference ,and also gives a statement by Bishop Kern.

"The Program Guide" for the October-November-December quarter gives a full report of the meeting during the summer of the Youth Crusade Commission, and makes suggestions about what can be done now.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

ALBEMARLE TRAINING ECHOOL

Again the church school workers of Albemarle and the vicinity responded to the annual training school held at Central church September 18-23, in a fine way. Brother George Clemmer and the people of Central did an excellent job of entertaining the school. Pastors and general superintendents brought their people from other churches as follows:

Albeharle Ct.	1
Pfeiffer Ct.	1
Salem	2
Tabernacle	4
Norwood	5
First Street	5
Badin-New London	5
Central	23
Total	46

Asheville Training School

The training school for the Asheville area was held September 25-30. With historic old Central as host church, there was an excellent spirit of co-operation among those persons in attendance and much good was accomplished. The pastors and superintendents who sponsored the school were enthusiastic and felt that the week of study together was very much worth while. Visiting instructors were delighted with the entertainment given.

Presbyterian	1
First Methodist Episcopal	1
Biltmore	2
First Methodist Protestant	3
Weaverville	6
Haywood St.	7
Hillside St.	8
Central	12
West Asheville	16
Total	57

High Point Training School

The High Point training school was held September 18-23. Many persons in attendance pronounced this the best school held there within the past five years. Both ministers and laymen gave of their time in a most enthusiastic and co-operative way. Thanks to Wesley Memorial, the host church, for the use of their excellent equipment and to everyone who contributed to the success of this school. Credits were awarded on the closing night as follows:

Friends Church	1
First Presbyterian	1
Highland	1
Ward Street	1
Archdale	2
Main St.	13
Calvary	19
Wesley Memorial	43
Total	81

Winston Training School

The Winston school was easily one of the very best held in the conference during the year. Dr. W. A. Lambeth, presiding elder, made a fine contribution by asking his people to be unanimous in the support of this school. The response to his call was excellent. Both ministers and laymen are to be congratulated on the fine way in which the school was planned and administered. The credits listed below tell the story of a fine school:

Baptist	1
Episcopal	1
West Market, Greensboro	1
Crews	1
Mount Tabor	2
Ardmore	2
Moravian	3
New Hope	3
Marvin's Chapel	3
Sharon	3
Lewisville	4
Concord	5
Grace	6
Pine Grove	6
Oak Summit	9
Shiloh	9
Central Terrace	10
Green Street	18
Burkhead	20
Walkertown	23
Ogburn Memorial	30
Centenary	57
Total	217

FOURTH QUARTERLY CONFERENCE REPORTS

With all fourth quarterly conferences now a matter of history, almost every charge should have this report in the mail by now. It will save time, expense and extra work if every pastor will mail this report before leaving for conference. Hearty thanks to those who have responded up to October 7:

Asheville District

Acton	J. L. Reynolds
Asbury Memorial	W. H. Groce
Blitmore	M. T. Hipps
Central	W. A. Stanbury
Haywood St.	W. G. McFarland
Hillside St.	F. O. Dryman
Oakley	E. B. Edwards
Bald Creek	C. M. Smith
Burnsville	E. J. Harbison
Micaville	H. E. Bolick
Spruce Pine	T. G. Smith
Weaverville	F. C. Smathers

Charlotte District

Ansonville	L. F. Strader
Belmont Park	J. P. Hipps
Brevard Street	M. Q. Tuttle
Chadwick	T. H. Swofford
Hickory Grove	J. M. Barber
Lilesville	N. A. Huffman
Marshville	J. E. McSwain
Monroe, Central	W. R. Kelly
Morven	G. N. Dulin
Mount Zion	H. C. Sprinkle
New Hope-Bethel	J. R. Warren
N. Monroe-Grace	W. C. Dutton
Peachland	J. B. Fitzgerald
Pineville	L. P. Barnett
Prospect	P. T. Dixon
Weddington	T. J. Huggins

Gastonia District

Boger City	R. L. Forbis
Main St., Gastonia	C. E. Rozzelle
West End	J. C. Groce
Lowell	C. O. Kennerly
Mount Holly	R. S. Truesdale
Lafayette St.	F. H. Price
South Fork	C. A. Morrison

Greensboro District

Gibsonville	L. S. Furr
Battle Ground Road	F. E. Howard
Carraway Memorial	J. W. Fitzgerald
Centenary	C. S. Kirkpatrick
Glenwood	R. M. Hardee
West Greensboro	G. A. Stemper
Highland	H. H. Robbins
Ward St.-Archdale	R. C. Kirk
Jamestown-Oakdale	G. W. Fink
Leaksville	A. C. Swofford
Ramseur-Franklinville	R. M. Hauss
Main St., Reidsville	J. H. Armbrust
Ruffin	H. R. Cornelius
Trinity	H. M. Robinson

Marion District

Avery	C. L. Fisher
Boone	Paul Townsend
Broad River	V. P. Crowder
Hudson	O. L. Robinson
Elk Park	J. D. Pyatt
Gilkey	B. A. Sisk
Glen Alpine	M. F. Moores
Grace Chapel	Wilson Nesbitt
Lenoir	J. S. Hiatt
Cross Mill	R. J. Barnwell
Mill Spring	W. E. Rufty
Spindale	F. J. Stough
Sunshine	H. D. Jessup
Waldese	G. F. Hood
Watauga	J. W. Parker

Salisbury District

Albemarle Ct.	G. L. Wilkinson
Central, Concord	E. K. McLarty
Forest Hill	L. F. Tuttle
Rocky Ridge	F. R. Barber
Westford	T. W. Hager
Cooleemee	A. A. Kyles
E. Spencer-Yadkin	E. W. Needham
Farmington Ct.	H. C. Freeman
Gold Hill	H. L. Creech, Jr.
Mocksville	E. M. Avett
Mt. Pleasant	Geo. W. Clay
Norwood Ct.	R. H. Kennington
Mt. Olivet	J. N. Randall
Pfeiffer Ct.	A. J. Cox
Salem	M. W. Heckard

Statesville District

Balls Creek	J. A. Howell
Cool Spring	R. E. Hunt
Davidson-Fairview, Ralph B. Shumaker	
Elmwood	T. B. Johnson
Helton Ct.	R. J. Starling
Jonesville	P. L. Smith
Mooresville Ct.	W. Q. Grigg
Moravian Falls	J. C. Gentry
N. Wilkesboro	A. L. Aycock
Statesville Ct.	J. B. Tabor, Jr.
Stony Point	C. H. Peace
Todd Ct.	H. O. Huss
Troutman	J. M. Varner
Warrensville	J. G. Wooten, Jr.

Waynesville District

Andrews	W. S. Smith
Bethel	T. G. Highfill
Bryson City	A. L. Rayle
Clyde	E. C. Price
Cullowhee	C. G. Hefner
Franklin Ct.	H. S. Williams
Highlands	W. F. Beadle
Jonathan	H. L. LaFevers
Murphy	W. A. Barber
Webster	G. A. Hovis

Winston-Salem District

Denton	W. M. Rathburn
Doubs	C. E. Williams
Rockford St.	H. G. Hardin, Jr.
Main St., Thomasville	C. M. Pickens
Trinity-Bethel	A. C. Kennedy
Thomasville Ct.	W. R. Jenkins
Walnut Cove	J. O. Banks
Central Terrace	C. B. Newton
Grace	O. B. Mitchell
Green St.	J. B. McLarty

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

GIVE IT TO BRUNNER

Twenty-two thousand people sat spellbound in beautiful Kenan stadium at Chapel Hill last Saturday afternoon as they watched the Tulane Green Wave and the Carolina Tar Heels battle for football supremacy. One rarely finds himself in more beautiful surroundings and one seldom sees a more thrilling game. Carolina's team came from behind twice and with only six minutes to play was leading by a score of 14 to 10. Most of the spectators doubtless thought that with the long end of the score and the ball in their possession the game was safely tucked away for the home boys. When Tulane got possession of the ball there were 66 yards between them and victory. Back into the huddle they went. With apparent determination and a well conceived plan of attack the ball was given to their star backfield ace, Warren Brunner, No. 24, and time after time he tore through Carolina's line with Tulane's other ten men doing their assigned task with apparent perfection. One seldom sees better blocking. It wasn't long until a touchdown was made and the game was won for the Louisianans by a score of 17 to 14.

Does defeat seem apparent to some of our conference team workers as the closing days of the year loom in front of us? If so, do like the Tulane team did—find the right fellow to lead and then block out the opposition for him. Victory is largely a matter of training and will to win.

THE WILL TO WIN

Our three baseball teams won their games with similar teams from the Presbyterian Orphans' Home at Barium Springs over the past week end. Our varsity team won at Barium Friday afternoon after a hard fought game by a score of 6 to 0. Next morning at the Children's Home our 80 pounders won over Barium's 80 pounders by a score of 14 to 0. Then our 100 pounders came through with a 6 to 0 victory over the Barium 100 pounders, thus avenging two severe drubbings the Barium boys gave our boys last year. Our boys have a profound respect for the Barium boys and they find a great deal of joy in winning over them when they can. The rivalry between the Children's Home and Barium is of a high order. The desire to win is keenly manifest but at the same time there is the most cordial relationship. In no instance is there a desire to stoop to conquer.

THERE AND BACK

All the members of our family over about nine years of age were guests of the Forsyth county fair management one afternoon last week, this being an annual privilege and always looked forward to by all the youngsters of our group. Through the courtesy of the manager of the concessions our children were pleased to enjoy the thrills of many a ride on the various attractions presented. Those of us who have the responsibility of getting the children to the fair and back always feel relieved when the last child comes in. About the only way we know to throw a youngster on his own resources is to turn him loose with some responsibility and then observe how he uses it.

COVERING FUMBLES

Most of our boys and girls sat around the radio last Saturday afternoon hearing the report from the Duke-Colgate game. Every time the announcer mentioned the name of Darnell our youngsters would perk up with interest. At one time the word came that Darnell had fallen on a Colgate fumble only six inches from the goal line, thus preventing a Colgate score. Whether the



He has the will to win

announcer was exactly correct we have not yet learned, but in the minds of our children Leonard Darnell, one of our boys who is playing left end on Duke's mighty team, saved the day for Duke at Buffalo last Saturday afternoon.

WORKS ANYWHERE

Following the Children's Home-Barium football game at Barium last Friday afternoon Mr. Murray took our boys over to Hickory as the guests of Lenoir Rhyne management while they were playing Western North Carolina Teachers College team from Cullowhee. One of our boys, Everett Gibson, a freshman, played a part of the game for Lenoir Rhyne. Lenoir Rhyne's Coach Shores reported that Gibson was one of the best workers he had, that he seemed to anticipate what was needed and then set himself to doing it, if it was nothing more than carrying the water bucket. He reported that Everett, better known to us as "Mike," was one of the best morale builders he had.

GOES TO HIGH POINT

James E. Rink, a former member of the Children's Home faculty and for the past seven years a thoroughgoing student at Duke University, expects to join the Western North Carolina conference at its Charlotte meeting next week. Following his admission into the conference Dr. E. H. Blackard and the Wesley Memorial church authorities have requested that he be appointed as junior preacher at Wesley Memorial. When and if this is done James will become director of Christian education for the fine High Point group. We are mighty glad for one of our boys to be so well located among some of the best people in the world.

WINS THE GAME

The picture this week is that of Billy Templeton, in the eighth grade and a member of our 100-pound football team. Billy is a hard running halfback and plays the game for all he is worth. Late in the third quarter last Saturday morning he caught a pass thrown by Harold Bean and then ran for a touchdown, winning the game for our boys. Everybody loves this lad because of his winning ways in all things. Billy is sponsored by the McLaurine Bible class of Myers Park, Charlotte.

HONOR SOCIETY

We are tremendously interested in what our friends are doing for us in a financial way just now. We do not have sufficient money to pay our bills. But if our friends will continue to rally to our cause we will be able to turn loose a lot of checks which are already written waiting for sufficient funds to send them on their paying mission. Kindly note the following congregations, with their pastors in charge, who have paid their apportionment in full and join us in grateful thanks:

Main Street, Belmont, Rev. C. P. Bowles.

Randleman, Rev. J. L. Stokes, II.

West Jefferson, Rev. W. J. Huneycutt.

Glen Alpine, Rev. M. F. Moores.

Murphy circuit, Rev. A. A. Angel.

Dilworth, Charlotte, Rev. L. D. Thompson.

First Church, Hickory, Rev. J. C. Cornett.

Green Street, Winston-Salem, Rev. J. B. McLarty.

West Market Street, Greensboro, Dr. J. B. Craven.

Wesley Memorial, High Point, Dr. E. H. Blackard.

Salem and Elbethel, Shelby circuit, Rev. J. N. Wise.

Avondale, Cliffside-Avondale, Rev. H. E. Stimson.

SEE MR. WALKER

Mr. Paul C. Walker, our bookkeeper, will be conveniently located on the first floor of the church at conference ready to receive all collected Children's Home funds, for which duly signed receipts will be given. It will be remembered that Children's Home money is not expected to be turned over to the conference treasurer, Rev. E. O. Cole. It is earnestly hoped that every charge will be able to report its ten per cent apportionment paid in full.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

Since the Orphanage is going to ask all the church schools, organized classes and churches for a special Thanksgiving offering during the latter part of November and a good part of December, I shall not expect any of these to make a fifth Sunday offering on the fifth Sunday in this month. It is our sincere desire to raise the largest special offering during the Thanksgiving season this year that we have secured in many, many years. In view of this fact, I do not think it would be wise to ask the church schools, organized classes and churches to make a fifth Sunday offering in October. I hope all will bear this fact in mind and line up 100 per cent for a large Thanksgiving offering as a spcial.

* * * *

To be able to preach in the different churches throughout the conference is a great joy and privilege. I wish I could answer all the requests to fill engagements, but it is impossible, as I have a man's job on the Orphanage campus which demands my very best. That was a fine congregation that assembled in Erwin on the first Sunday morning, when I filled the appointment for Rev. I. S. Richmond. Brother Richmond was absent, assisting in a revival in the eastern part of the state. It was promotion day in the church school, and a group of our young people gave a short program at the conclusion of the school. Professor Stutts, superintendent of the Erwin public schools, is also superintendent of the Erwin church school. Under the leadership of Brother Richmond a beautiful church is about ready to be dedicated at Angier and a new religious educational building is in process of erection at Erwin. I was delighted to be guest at the parsonage for dinner, but missed my good friend, Brother Richmond. The children who gave the concert were delightfully entertained at lunch, and the whole church and Sunday school received them with open arms.

* * * *

It was a genuine pleasure to have the executive committee of the woman's missionary society of the North Carolina conference to hold its meeting at the Methodist Orphanage. Mrs. E. L. Hillman, and the officers of the conference numbering twenty odd, were our guests for a part of two days and one night. We turned over the beautiful Burwell Memorial cottage to these outstanding women for their conference and entertainment. It made it very convenient for them to have their assembly room in the building where they all slept under the same roof. The night of the meeting Mrs. Rives and the children gave a short program complimentary to the visiting ladies. Following the program we had an informal reception so the ladies could meet a large number of our children and officers, and visitors from the city. It is the sincere hope of the superintendent that the executive committee of the woman's missionary society of the North Carolina conference will make the Burwell Memorial cottage its annual meeting place. Nobody will ever know the amount of good that the woman's missionary societies are doing for our 310 children.

* * * *

It is the sincere, earnest desire of the Methodist Orphanage that every charge in the conference pay its Orphanage apportionment in full this year without using any specials that have come to the Orphanage from various sources to pay out on the ten per cent Orphanage apportionment. It is very discouraging when any church applies its specials to bring the charge out. I work day in day out through the year to get specials from churches and church schools during Thanksgiving, as well as throughout the year, and write thousands of letters to secure specials, and often at conference I am requested to apply thtse sepcials on apportionment. A loss of several thousand dollars in specials deals the Orphanage a staggering blow from a financial standpoint. If all the charges would pay their Orphanage apportionment in full, in additino to what we can get from our small endowment and the Duke endowment, it would then take approximately $25,000 to give us a balanced budget. In view of our urgent need, I feel confident that the churches and pastors will go to the limit this year in raising their full apportionment without the use of any specials.

* * * *

Mrs. Nellie B. Rives writes interestingly of her visit to Fairmont church in West Raleigh, and to the Clayton charge: "Rev. O. L. Hardwick is the young minister who is organizing the new church "Fairmont" in West Raleigh, with nearly 175 members enrolled at present. They worship in Pullen Memorial Hall at State College. It was our great plaesure Sunday to worship wtih them, leading the service by giving our sacred concert to a splendid congregation. We were glad to meet many new Methodists of our city and visitors. Mr. and Mrs. Hardwick should feel encouraged to see such splendid results in so short a time. After supper, at the Orphanage, we drove over to Clayton to be the evening guests of Rev. W. Stanley Potter in the Clayton Methodist church. They do not have evening service regularly, so we were greatly surprised to greet the splendid congregation that Mr. Potter had present. Mrs. Potter was visiting relatives in New York. It is a joy to go back and worship with friends we have been meeting in our work for many years."

Father: "What do you want now? Haven't I just set up your husband in business?"

Daughter: "Yes, but Harry wants you to buy him out!"—Ex.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

DISTRICT AND ZONE MEETINGS

Wilmington district—Whiteville, October 19, 9:45 a. m.

Southern zone, Raleigh district—Black's Chapel, near Dunn, October 20, 10 a. m.

NEW AUXILIARIES

Elizabeth City District

Mrs. J. L. DeLaney, district secretary, reports two new auxiliaries on the Bath circuit, namely, Asbury church and Ware's Chapel. Miss Gertrude Pinkham is president of the former and Miss Margaret Wynee of the latter. To the pastor, Rev. J. D. Robinson, who organized both societies, due credit and praise is given for the manifestations of his interest in the woman's missionary society.

Raleigh District

From Mrs. Gurney P. Hood, district secretary, comes the news of two new auxiliaries on the Middleburg charge. These are Cokesbury with 15 members and Mrs. Turner Stainback as president; Tabernacle with 26 members and Mrs. Allen Stovall as president.

Your editor is happy to announce the names of new auxiliaries and hopes that the news of each one may serve as a leavening agent with the result that others may come into the field.

EXECUTIVE BOARD MEETS AT ORPHANAGE

When one man, his large staff of workers and 310 boys and girls contribute to the comfort and pleasure of approximately 20 women and the success of a meeting the undertaking is sure to be a 100 per cent success.

Such was the case on October 6 and 7 when the executive board of the Woman's Missionary Society, North Carolina Conference, met in the beautiful new Burwell cottage at the Methodist Orphanage in Raleigh. Had no word of welcome been spoken by Rev. A. S. Barnes, the superintendent; his staff and their children, so solicitous were their attitudes and deeds that the very atmosphere was tinged with hospitality to the utmost extent. Especially was the place of meeting fitting in that the women were privileged to lodge and transact their business under one roof, thus bringing about a more intimate fellowship.

With Mrs. E. L. Hillman presiding in her charming and efficient manner many items of business were transacted. Other features of the three sessions were the devotionals by Miss Elizabeth Lamb and Mrs. B. F. Boone; the good night prayer service on Thursday evening when Miss Zoa Anna Davis led in a period of meditation and devotion; the presence of Mrs. A. M. Gates, former conference president, at a portion of the closing session when she came to meet with the condidate committee; the evcellent program by the Orphanage singing class and the reception which followed, both of which were given in honor of the guests.

With the exception of Mrs. W. L. Knight all conference officers were present and into the hearts of each was undoubtedly carved a rededication of lives to higher goals of service and a determination to place first things first to the end that the upbuilding of the kingdom and the spreading of the gospel around the earth may be accomplished.

M. E. S.

60TH ANNIVERSARY LUNCHEON AT EDENTON STREET

On Thursday, October 6, the woman's missionary society of Edenton Street church with the Mary Pescud auxiliary, missionary societies of the other Methodist churches in the city and several conference officers as guests, met in the social room of the Poindexter Memorial building for the celebration of the 60th anniversary of the organization of the woman's missionary societies of Southern Methodism.

Mrs. Virtruvius Royster, oldest member of the Edenton Street auxiliary, asked the blessing. A lovely birthday cake was presented to the guest speaker, Mrs. E. L. Hillman. Mrs. Gurney P. Hood, Raleigh district secretary, introduced the other conference officers present. These included Mrs. Fred Johnson, Mrs. Floyd Johnson, Miss Elizabeth Lamb, Mrs. D. C. Lawrence and your editor.

The special feature of the occasion came when, after an introduction by Mrs. Hood, Mrs. Hillman gave a most stirring message, the effect of which must needs be one of far-reaching and lasting good. She related a brief history of the beginning of Woman's Work; mentioned some pioneer women and their service; gave the timely reminder that our work has only begun and urged that we gird ourselves for the task that is yet ahead, with a consecration and a new dedication of ourselves to preach the redeeming Christ to the world.

After this most heart searching address those present arose, joined hands around the table and sang "Blest Be the Tie That Binds." M. E. G.

ELIZABETH CITY STUDY LEADERS' MEETING

The Elizabeth City Study Leaders' Training Day was held in the Methodist church at Hertford on Friday, September 23. After the singing of "More Love to Thee, O Christ," Mrs. H. C. Stokes and Mrs. R. E. Brinn enacted a skit on the World Outlook entitled, "Mrs. Sincere Church Member and Mrs. World Outlook." Mrs. R. H. Willis, president of the Hertford auxiliary, welcomed the women present and introduced the visitors, among whom was Mrs. E. L. Hillman, conference president. Mrs. Leigh Sheep led the worship period and brought a beautiful message. After prayer, with heads still bowed, Mrs. E. D. Weathers sang "The Holy City."

Mrs. B. F. Boone, conference superintendent of study, presented that phase of the work, giving much worth while information about the importance of mission study classes and the fall class on "The American City and Its Church." Mrs. E. D. Weathers gave some thoughts on why music should be used in our study programs. Mrs. J. L. Midgette told what a Council class means to her. Mrs. Hillman's message was on the church. She told of the problems which we face in rural, town, village and city churches, stating that we need to study these problems seriously and as Christians do something about them. She closed with the poem, "Lord, Let Me Be Aware." Mrs. B. W. Evans of Edenton talked on Christian Social Relations; Mrs. J. V. Roach on the week of prayer; Mrs. B. B. Slaughter on candidate cultivation; Mrs. J. L. DeLaney on anniversary goals. The hymns used were "The Church is One Foundation," "I Love Thy Kingdom, Lord," "Where Cross the Crowded Ways of Life" and "Are Ye Able?"

Mrs. H. C. Carter of Washington led in the closing prayer, after which a fellowship luncheon was served.

Mrs. J. L. DeLaney.

NORTHERN ZONE, RALEIGH DISTRICT, MEETS

Despite very inclement weather approximately 100 women gathered in the Methodist church in Franklinton on September 30 for the meeting of the Northern zone with Mrs. T. R. Smith of Henderson presiding.

Rev. S. E. Mercer led the devotional, Mrs. Mercer in gracious terms welcomed the visitors and Mrs. Perry Perdue responded. The various other speakers and their subjects included Mrs. Gurney P. Hood, district secretary, who conducted the study hour and spoke on the Week of Prayer; Mrs. J. L. Midgette of Cary and Mrs. Mary Greene of Henderson ,who assisted Mrs. Hood in the study hour; Mrs. A. B. Deans of Henderson, who spoke on the Sixtieth Anniversary and Harvest Day; Mrs. S. E. Mercer on Children's Work, and your editor, who gave the value of the the World Outlook and how we can make our Woman's Page more effective.

The guest speaker, Miss Josephine Dameron of Warrenton, who is a missionary to Korea, was introduced by Mrs. Deans. Miss Dameron painted a vivid word picture of customs and conditions in Korea, told of her work as music teacher at Ewa College at Seoul and stressed the fruitfulness of the gift of the Southern Methodist women in 1935 when a portion of the week of prayer offering was used to build Case Hall at Ewa.

Three other enjoyable features of the program were: Two musical numbers, one by Miss Dameron who sang "O Jesus, I Have Promised"; a trio composed of Mesdames J. A. Cox, W. W. Cook and A. B. Allen, who sang a beautiful interpretation of "Jesus Saviour, Pilot Me"; and the beautfiul luncheon served at the school building. The meeting adjourned in the afternoon to meet next spring at Trinity church on the Tar River charge.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MRS. H. R. STEELE STUDY CLASS LEADER

We congratulate the Greensboro and Winston - Salem missionary societies that they are to have again this year Mrs. Hume R. Steele of Nashville, Tenn. ,as the leader of their mission study groups. We hear that the series of studies on "The American City and Its Church" by Kincheloe will be held at West Market Street church, Greensboro, October 24-27; and at Centenary church, Winston-Salem, November 8-11. We predict most interesting and successful studies under the leadership of Mrs. Steele, who is wonderfully gifted along this lien of work and whose talks are always full of that which is helpful, uplifting and inspirational. We are glad to have Mrs. Steele in our conference for the series of study classes.

1938 OUR 60TH ANNIVERSARY

At the meeting of the Woman's Missionary Council in Tulsa the first of this year it was unanimously decided that 1938, which is the 60th anniversary of our Woman's Missionary Society, should be fittingly observed by all the auxiliaries at some time during the year—preferably the special feature for the November meeting, as an expresion of our gratitude for what has been accomplished during these years and that we women have had a share in the redemptive work of the world.

The following definite goals were set: $60,000 increase in finances in 1938, and 16,000 increase in membership and that each conference set a definite goal of increase in per capita giving for this celebration.

We are urging all of our auxiliaries to share in this celebration and note this occasion in some suitable manner. This amount of $60,000 and increase of 16,0000 members is "to be our birthday offering made in grateful remembrance for all who have helped to build a better world for women and children." Let our auxiliaries secure at once from Literature Headquarters, 706 Church, Street, Nashville, Tenn., copies of the skit "We Are Sixty," which will be helpful in carrying out the program. (Three copies for ten cents).

STUDY LEADERS' MEETING IN ASHEVILLE

The second of the group of study leaders' meeting splanned by Mrs. J. W. Payne, conference superintendent of study; Mrs. C. N. Clark, conference vice president; Mrs. Reid Wall, conference superintendent of C. S. R., and Mrs. G. A. Holye, conference secretary children's work, was held in Central church, Asheville, September 22, with three districts—Marion, Waynesville and Asheville—uniting in the day's program. The meeting opened at 9:30 with quiet music followed by vocal selections by Mrs. W. S. Harrison of West Asheville, and the morning worship conducted by Mrs. F. A. Walton, spiritual life leader for Asheville district.

At ten o'clock group meetings, which were well attended, were held: Mrs. C. N. Clark being in charge of the spiritual life groups; Mrs. Reid Wall, the C. S. Relations groups; Mrs. George Hoyle, representative of the children's work, and Mrs. J. W. Payne, study leaders group.

After an hour's discussion the congregation reassembled in the main auditorium for the morning program, which opened with a talk by Mrs. Reid Wall on "The Work of Christian Social Relations in the City," followed by a skit on "The Old World in the New" presented by representatives from Haywood Street church—Mrs W. G. MacFarland, Miss Kate Raven and Mrs. Maggie Craven. Mrs. J. W. Payne gave an interesting talk on "Teaching the American City and Its Church," and Mrs. George Hoyle spoke on the work of the children. The session closed at 12 o'clock with an impressive, helpful and inspirational talk by Mrs. C. N. Clark, conference spiritual life leader, who used Romans 12 as a basis for her remarks, concluding her talk with prayer, which closed the day's service.

STUDY CLASS AT RUTHERFORD COLLEGE

Mrs. L. C. Johnston, superintendent of study of the Rosa Lowder missionary society of Rutherford College, writes us of a most interesting study of their auxiliary concluded on Thursday afternoon, September 15. The book chosen for this study was "What Is This Moslem World?" by Chas. F. Watson, and Mrs. Johnston was leader of the class in its study over a period of six weeks. On the last day the class was entertained at the home of Mrs. H. I. Johnson, with 11 members present. The book was reviewed by Mrs. A. T. Abernethy, followed by an interesting discussion by the class members, when slips with questions were distributed. The group was divided into two sides and questions called from each side. When one side could not answer the question was passed to the other side. Members were asked to mark their own papers and great interest was shown in the work.

An opinion test was given in which each member took part. At the conclusion of the study a beautiful story was told by Mrs. J. P. Whitley, and the meeting closed with devotional by Mrs. H. I. Johnson. A social hour followed, during which tempting refreshments were served by the hostess, assisted by Mrs. Garland Satterwhite.

Attractive posters depicting life in the Moslem world were on display at each meeting. The book, "The Christian Approach to Moslem," and "The Moslem Faces the Future" by T. H. P. Sailer, were used as parallel reading by the class.

MISSION STUDY IN FIRST CHURCH, SALISBURY

Mrs. E. D. Andraws writes us of a most interesting study on missions in India, recently held in her auxiliary—the woman's auxiliary of First church, Salisbury. The auxiliary was fortunate in having as teacher of the class Miss Nadine Clark, daughter of Rev. and Mrs. C. N. Clark, who is a talented teacher in the high school of Charleston, W. Va., and who at each meeting brought out in a most attractive manner many things of interest on her subject. The book chosen for study was "The Church Takes Root in India," and in the hands of so skillful a teacher as Miss Clark proved of unusual interest.

The opening meeting of the several days' study was held at the home of Mrs. W. B. West, mission study leader of the auxiliary, and 54 were in attendance upon the series of studies.

The first meeting opened with a worship service by Miss Virginia Jenkins, who used Paul's immortal words, "Stir up the gift that is within thee," and gave in connection therewith the poem, "The Man on the Cross."

A playlet, "The Missionary Challenge of India," by four members of the auxiliary gave a survey of the geographic and historical features of India, a resume of the natural resources and possibilities for the future, as well as a pitcure of the customs of the people.

At Tuesday's meeting Miss Clark discussed the problem of the removal of untouchability in India, comparing this problem to the one in the U. S. when slavery was abolished. She was assisted in her presentation of the subject by Mrs. W. W. Weant, who gave a review of the life of Dr. Ambedker, a young leader who has risen to a place of power as leader of the "untouchables." Mrs. Edwin Powell opened Thursday afternoon's meeting, using as an inspiration two Indian poems by Tuka Ram, "The Only Refuge" and "He Knows Our Needs." Mrs. P. N. Peacock contributed to the program with several readings, including excerpts from the Book of Good Counsels translated from the Sanscrit; the beautiful sonnet to the Lotus Flower; a hymn from the Vedic "To the Unknown God,"and selections concerning Buddha, the most potent religious teacher in the whole of Asia. Miss Clark listed as the four main problems of the native Christian the caste system, the need for greater native missionary endeavor, the solution of the Christian and government service, and the necessity for no denominational lines, declaring that the church would have to supply more and more the pastor who was both teacher and agriculturist if India's needs were met.

Mrs. T. C. Fisher, using as a basis a symposium on India, "Moving Millions," discussed the educational work of the Christian colleges which are now for the most part under the control of the Indian leaders.

As a token of appreciation for her inspiring and enthusiastic leadership in this mission study which proved to be one of the most interesting ever held in Salisbury, Miss Clark was presented with a gift by Mrs. W. B. West, on behalf of the auxiliary of the First Methodist church. Thirty-six out of the 54 attending these meetings will receive Council credit for attendance.

Sunday School Lesson

OCTOBER 16

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Reverence for God

Scripture: Luke 6:29-35

It is a matter of primary and fundamental morality never to take the name of the Lord our God in vain. Moses adds, "for the Lord will not hold him guiltless that taketh his name in vain." This is an important addition, because, while all acknowledge that stealing and murder and adultery are wrong, men are prone to feel that although it is better not to swear, yet swearing is not so serious after all.

But here is this commandment in the ten that treats the fundamental, stern, and irrevocable laws that are at the foundation of morality. It is not only a counsel of perfection, but a condition of decency.

The command not to take the name of the Lord in vain applies primarily perhaps to false oaths when men call God to witness that they will keep a promise, and then break it. In the mind of the Jews this command also forbade the light and irreverent use of the name of God. A false oath and a light oath are both of them direct insults to the Most High. The Master taught us to pray, "Our Father, ... hallowed be thy name."

Profanity not only insults God, but it eats into the mouth that utters it. There is such a thing as a spiritual cancer in the mouth and in the mind of a man who constantly juggles with the Divine Name. When he comes to pray in earnest God means nothing to him. He could say, like the King in Hamlet, "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."

Empty prayers must grieve our Lord deeply, for he says, "But when ye pray, use not vain repetitions as the heathen do." And, of course, the same principle applies to preaching and teaching.

Vain Repetition

What is vain repetition? Repetition is not necessarily vain. A man may repeat the same prayer over and over again in a way and in a spirit that is the farthest removed from vain repetition. Jesus is inveighing against prayer and preaching that are not backed by the life of the one who utters them. This is an abomination in the sight of God.

"Many will say unto me in that day," says the Master, "Lord, Lord, have we not prophesied in thy name, and in thy name have we not cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Henry Crane, returning from a trip around the world, tells us that he had come to the conclusion that it is not secularism that is our chief danger, but rotten religion. Insincere praying and preaching take away the key to the kingdom of heaven. Such men enter not in themselves, and those that are entering they hinder. There is no stumbling block so bad as the true gospel preached by a selfish, grasping, insincere man.

And then words are vain repetitions that are spoken without love. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; . . . .and have not love, I am nothing," said Paul.

Words without mental content, droned off by a man who has not though them through, always work harm to the man who utters them, and to those who hear them. And words, purporting to express emotion but which are uttered cold-bloodedly, or worse still, with simulated emotion, always drive men away from the gospel. Thousands of young people are driven into opposition to the church by a flood of pious phrases that are not backed up by earnest thought, sincere feeling, or consistent living.

"Swear Not at All"

When Jesus came he went further than denouncing false swearing. "But I say unto you, swear not at all, neither by heaven; for it is God's throne. Nor by the earth; for it is his footstool; neither by Jerusalem, for it is the city of the great King.

We are certain that one main reason for Jesus' opposition to any kind of oath was that it tended to make a distinction between the obligation to tell the truth under oath and our obligation to tell it at other times. Jesus demanded sincerity at all times. "Let your communication be Yea, yea, Nay, nay," said he, "for whatsoever is more than these cometh of evil."

Crystalline honesty and profound reverence are the qualities demanded of any man who dares to take upon his lips the name of the Most High, or repeat his words. We read in the Old Testament how when God appeared to Moses he commanded him, saying, "Put thy shoes from off thy feet, for the land whereon thou standest is holy ground" (Exodus 3:5).

This is doubly true of Holy Scripture. Everywhere in the Bible we find words that have meant a revelation of the living God to some man and many of the chapters have been made sacred by repeated manifestations of the Holy One to a long line of eager souls throughout the centuries. Hence to read the Bible either in public or private in a perfunctory, unintelligent, or thoughtless manner, is to defile the sanctuary. The same is true of our great hymns.

We might sum up all we have been saying by stating that in all his praying and in all his repeating of sacred words, man must fervently seek for the re-enforcement and power of the Holy Spirit.—Northern Advocates.

O Lord, grant that I may do thy will as if it were my will; so that thou mayest do my will as if it were thy will.—Augustine.

At bottom, the God of justice veils from one the God of love. I tremble instead of trusting.—Amiel.

BROMO-SELTZER EASES MY HEADACHES FAST! SETTLES MY STOMACH, TOO!

says EDWARD P. WAGNER
Civil Engineer

Some jobs force men to eat at all hours. Then heavy FOODS, gulped down hastily, may stay in the stomach too long. Result: gas—nausea—agonizing headache.

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Children's Storyland



UNCLE TOM'S DOLLAR

Ellen jumped out of bed and dressed just as quickly, if not more so than she had ever done it before in her life. She ran to the window. It was a lovely day, the very kind she had hoped it would be.

Ellen was timid through and through because she knew what was waiting by her plate at the table.

Rushing downstairs she met daddy and mother at the foot of the steps. They were staring up to Ellen's room.

"Happy birthday! little daughter!" they both called at once, and Ellen threw herself into their arms, getting a big birthday kiss and hug from each.

Then they went into the dining room and Ellen found the birthday gifts where she knew they would be.

There was a doll mother had been secretly dressing with clothes you could take off and put on again. There was a little muff and cap for the doll to wear, from daddy. Several other presents were there too, and a big, round, new silver dollar from Uncle Tom. With it was a note telling Ellen she could use it all just as she pleased, and to be sure and spend it on her birthday. Then, almost before you knew it, it was time for school.

Mother helped the happy little girl into hat and coat and away she went.

Mildred was passing on the street and she knew it was Ellen's birthday. "Come on, Ellen," Mildred urged, "I'm sorry you have to go to school on your birthday!" The girls laughed as they joined hands and skipped on the walk.

"Will you come to my house this afternoon, Mildred? I want you to see my presents; I'v so many nice things. And oh!" she stopped to catch her breath, "I've a whole silver dollar that Uncle Tom sent. I'm to spend it any way I want to, but I must spend it today."

Mildred's eyes sparkled. "Why, whatever will you do with it, all in one day?"

"I know," Ellen replied with a merry smile. "It's something I've wanted a long time, and it will be something nice."

By this time the little girls had reached the school building and they both went into the third grade.

Ellen felt very proud over the fact that she was eight years old. Especially when the teacher told the roomful of children they could sing their birthday song for Ellen. They all sang:

"Happy birthday to you!
Happy birthday to you!
Happy birthday, dear Ellen,
Happy birthday to you!"

The morning passed quickly and a crowd of her classmates walked by Ellen's house with her when they went home to lunch.

Mother had prepared a grand birthday dinner, and surprised Ellen by having Mildred and another little girl, named Joan, there. They had slipped in the back door and met Ellen.

"Surprise! Surprise!" they cried.

"Oh! Oh!" Ellen squealed, dancing on her toes, "I didn't know you were coming!"

"But we knew it, and I could hardly keep from telling you this morning," Mildred said, smiling gaily.

"Come, children!" Mother hustled them into the dining room. "We must eat right away so you can get back to school on time and not hurry your meal."

The big birthday cake was in the center of the table, and there were eight candles burning brightly in little rosebuds on top of it.

There was also vanilla ice cream for dessert, and they each one had a second helping because mother knew a little extra plain vanilla cream, that she had made herself, would not make them ill.

"I just can hardly wait to spend Uncle Tom's dollar," Ellen said while they were eating.

"Gracious me! What will you get?" Joan questioned. "There are lots of things I'd want."

"That's it," Ellen answered, "I would like to have a great many things, but I know which I want to buy most."

On the way back to school the girls talked it over, but Ellen would not tell about the spending of Uncle Tom's dollar.

When school was dismissed that afternoon Mildren went home with Ellen as she had promised to do.

"Will you tell me now what you'll buy, Ellen?" Mildred wanted to know.

"No, not now. I'll tell you after awhile," Ellen replied with shining eyes.

When they reached her home Ellen dashed into the house and returned with Uncle Tom's gift in the small red purse she carried in her hand.

"Come down to the corner drug store and I'll show you, Mildred."

They soon reached the store and Ellen pointed out a pretty box containing a very large bottle of perfume with a silver stopper. It smelled like violets, and the price was one dollar.

"But that's for a grown-up lady," Mildred said in surprise.

"Yes, I know it, and I'm going to play I'm one when I use it," Ellen giggled. "I think that will be fun. Of course I'll let mother have some, too. I've wanted it ever since it's been there."

"Look, Mildred, there's Mary Coburn. I wonder what she is going to buy?" Ellen said as she noticed another child in the store.

The two girls stepped over beside their little schoolmate and Ellen asked, "Are you going to buy something, Mary?"

Mary was poorly dressed but Mildred and Ellen know there was not much money to spend at Mary's home.

Mary told the other children that her mother was sick and she had come to buy medicine. "But I haven't enough to pay for it, and I don't know what to do." Tears were coming to Mary's eyes. "I don't want to go home without the medicine the doctor said mother must have. It will cost a dollar and I only have fifty cents."

Ellen looked at Mary for a minute, then she swallowed, but a smile came when she said, "I have fifty cents. We can put it with yours and make the dollar."

"I couldn't take your money, Ellen," Mary objected.

"But it's my birthday money, and I can spend it just as I please. I want to help pay for your mother's medicine."

Mary dried her tears and gave Ellen a happy smile. "Thank you so much, Ellen, and now mother will get well soon. The doctor said so."

"With the fifty cents I have left I'm going to buy a smaller bottle of perfume and we will all three put some on our handkerchiefs," Ellen told them, "that will be fun."

She selected a beautiful bottle with pink perfume inside, and it cost exactly fifty cents.

The girls laughed heartily as Ellen passed it around and made them all smell fresh and sweet, like roses in summer time.

Ellen skipped home with Mildred. Her heart was happy and light and she was in a hurry to tell mother what she had done with Uncle Tom's dollar. "And mother, it wasn't hard to smile when I gave Mary fifty cents. I remembered our Sunday school text that says, "The Lord loveth a cheerful giver."—Ethel J. Eldridge, in Pentecost Herald.

CHILDREN'S SAYINGS

Neighbor's Little Girl: "When did you get back, Mrs. Smith? Did you have a good time on your trip?"

Neighbor: "Why, I haven't been away, my dear."

Neighbor's Little Girl: "Haven't you, really? Why, I certainly heard my mother say that you and Mr. Smith had been at Loggerheads for a week." —Exchange.

* * * *

Johnny Jones: "Dad, what is the difference between a cat and a comma?"

Elder Jones: "I don't know; what is it, Johnny?"

Johnny: "A cat has claws at the end of its paws, while a comma is a pause at the end of its clause."

* * * *

Uncle: "If you are good, Charlie, I'll give you this bright new penny."

Nephew: "Haven't you a dirty old nickel instead?"—Ex.

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Christian Advocate

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M. T. PLYLER } ..... Managers

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Route 4, Winston-Salem, N. C.

October 2-16—Winder, Georgia.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

October

Yanceyville Ct., Bethel, 11 15
Person Ct., Concord, 11 16
Stem Ct., Stem, 7:30 16
Bynum Ct., Mt. Pleasant, 11 22
Leasburg Ct., Hebron, 11 23
Duke Ct., Andrews, 3 23
S. Alamance, Swepsonville, 7:30 23
Branson, 7:30 26
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

November

Lakewood, 7:30 2
Siler City Ct., First Church, 11 6
Pittsboro Ct., Brown's, 3 6
Mebane, 7:30 6
West Durham, 7:30 7
Trinity, 7:30 8
Calvary, 7:30 9
Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Pasquotank, Union, 11 and 1 14
Windsor, White Oak, 11 and 1 15
Aulander, Roxobel, 3 16
Murfreesboro, Union, night 16
City Road, night 19
North Gates, Parkers, 11 and 1 22
Columbia, 11 23
Roper,, Pleasant Grove, 3 23
Plymouth, night 23
First Church, Elizabeth City, night 26
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

November

South Mills, Trinity, 11 and 1 5
Kitty Hawk, 11 13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

October

Red Springs, 11 16
Parkton, Cotton, 3 16
Rowland, 7:30 16
Roberdel, Steel's Mill, 11 23
Gibson, 7:30 23
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

November

West End, Hoffman, 11 6
Biscoe, 3 6
Hamlet, 7:30 6
Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

October

Snow Hill, Mt. Hermon, 11 16
Grifton, Grifton, 3 16
Ayden, Ayden, 7:30 16
Greenville, Jarvis Memorial, 7:30 19
Mt. Olive-Calypso, Calypso, 7:30 21
Mt. Olive Ct., Bethel, 11 22
Pikeville-Elm Street, Pikeville, 11 23
Dover, Dover, 3 23
New Bern, Centenary, 7:30 26
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 29
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November

Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

October

Youngsville 15
Millbrook, Millbrook, 11 16
Middleburg, Cokesbury, 3 16
Oxford, night 16
Raleigh, Epworth, night 19
Newton Grove, Newton Grove, 11 22
Benson, 11 23
Erwin, night 23
Raleigh, Jenkins Memorial, night 26
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November

Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Hayes Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

October

Spring Hope, Gold Valley, 11 16
Littleton, Calvary, 8 16
Roanoke Rapids, 8 17
Rosemary, 8 18
Garysburg, Shiloh, 8 19
Elm City, 11 23
Sandy Cross, Horne's, 8 23
Enfield-Whitakers, 8 24
Halifax, 8 25
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November

Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 .....
Seaboard, 8 6
Warrenton, Warren Plains, 11 12
Warren, Shady Grove, 11 13
Norlina, 3 13
McKendree, 8 13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

October

St. Pauls, St. Pauls, 11 16
Lumberton Ct., Smith's, 3 16
Fairmont, Olivet, night 16
Lumberton, Chestnut St., Q. C. and check-up meeting of all charges in the Lumberton area, night... 17
Check-up meeting of all charges in the Wilmington area at Grace church, night 18
Clinton Q. C. and check-up meeting of all charges in the Clinton area, night 19
Faison-Kenansville, Kenansville, 11 20
Hallsboro, Hallsboro, 11 23
Chadbourn, Cerro Gordo, night 23
Epworth-Wesley, Wesley, night 26
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November

Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

October

Weaverville Ct., Pleasant Grove, 11 16
Laurel Ct., Bright Hope, 3 16
Skyland, 8 16

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

October

Dilworth, 7:30 14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

Gastonia, Smyre, 11 16
Belmont, Main St., night 16

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Arrive Greenville ..... 10:52 a.m.
Arrive Washington ..... 11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
Arrive Norfolk ..... 4:50 p.m.

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GREENSBORO DISTRICT
A. W. Plyler, P.E., Greensboro, N. C.
FOURTH ROUND

	October
College Place, 7:30	13
Proximity, 7:30	14

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	October
Gastonia, Smyre, 11	16
Belmont, night	16

MARION DISTRICT
John W. Moore, P.E., Marion N. C.
FOURTH ROUND

	October
Rutherford College, 11	16
Marion Ct., Concord, 3	16
Old Fort, night	16

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	October
Newton, 11	16
Hickory, First Church, night	16
Central, Mooresville, night	17
Statesville, Broad Street, night	18

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Sylva, 11	9
Fines Creek, 3	9
Whittier, 11	16

N. C. CONFERENCE TREASURER'S REPORT

Continued from page 13

Wilmington—W. A. Cade, P.E.

Bladen, W. R. Stevens	65.00
Burgaw, W. F. Walters	100.00
Carver's Creek, G. C. Wood	50.00
Chadbourn, F. B. Joyner	308.00
Elizabeth, C. W. Barbee	32.60
Faison-Kenansville—	
A. L. Thompson	198.00
Hallsboro, C. A. Jones	57.00
Jacksonville-Richlands—	
H. L. Davis	290.00
Lumberton Ct., N.B.Strickland	25.00
Scott's Hill, W. J. Freeman	61.00
Shallotte, C. N. Phillips	30.00
Southport, E. M. Hall	100.00
St. Paul's, J. W. Harrell	108.81
Tabor City, N. B. Johnson	205.00
Town Creek, J. C. Harmon	85.00
Wallace-Rose Hill, E. C. Maness	25.00
Warsaw-Magnolia, C. J. Andrews	50.76
Whiteville, O. P. Fitzgerald	200.00
Wilmington, Epworth-Wesley—	
O. L. Hathaway	150.00
Fifth Avenue, John Cline	100.00
Grace, F. S. Love	700.00
Trinity, R. L. Jerome	75.00
Total	3016.17

Summary

District	Paid Oct. 1, '37	Paid Oct. 1, '38
Durham	$ 5707.46	$ 5483.18
Elizabeth City	6063.81	4863.95
Fayetteville	3786.58	3803.22
New Bern	4468.52	4828.93
Raleigh	4952.83	4815.35
Rocky Mount	4010.72	3428.63
Wilmington	2902.15	3016.17
Totals	31,892.07	30,239.43

C. A. Dillon, Treas.
N. C. Conference.

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that it is the firstfruits of Â-chā'ĭà, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit your- the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.

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RESOLUTIONS OF RESPECT

On August 3, 1938, after a prolonged and severe illness, the spirit of Mrs. James Herbert Johnston took its flight from its earthly home to its abode in heaven.

Mrs. Johnston transferred her church membership from the Baptist church to Trinity Methodist church, Wilmington, in the year 1920. Mrs. Johnston was a consistent member of Trinity church for 18 years ,faithful in attendance until her last illness; an active member of the missionary auxiliary, and was the devotional leader while a member of circle No. 1. At the time of her last illness she was a member of circle No. 3, but on account of her ill health was unable to attend the meetings, though fulfilling her obligations until the last.

Mrs. Johnston was a friend to all who knew her, full of good works and unknown charity. She bore her illness with patience and cheerful resignation, though a great sufferer. We submit to the will of our heavenly Father in her going, for we are assured that she is with her Saviour in whom she trusted, and is now free from all pain and sorrow. We commit her loved ones to the tender care and consoling grace of him who doeth all things well. Be it therefore resolved:

First, That Trinity church, the missionary society and circle No. 3 have lost a true, faithful and valuable member.

Second, That the members of Trinity church, the missionary auxiliary and circle No. 3 extend to her bereaved husband and children loving sympathy in this hour of sorrow and grief.

Third, That a copy of these resolutions be sent to her family, inscribed upon the minutes of the missionary auxiliary and circle No. 3, and a copy be sent to the North Carolina Christian Advocate for publication.

"There are stars that go out in the darkness
But whose silvery light shineth on;
There are roses whose perfume lingers
When the blossoms are faded and gone.
There are hearts full of light and sweetness
When no longer their life current flows,
Still their goodness lives on with the living
Like the souls of the star and the rose."

Mrs. Edmond L. Prince,
Mrs. Paul Grey,
Mrs. Jack Baldwin.

RESOLUTIONS OF RESPECT

On Saturday evening, July 18, 1938, the spirit of our co-worker and friend, Mrs. H. K. McCormack, quietly slipped away from us. She had been a member of the woman's missionary society of Rowland Methodist church for many years and was one of its most faithful, loyal and beloved workers. We feel it a privilege to pause in memory of her beautiful Christian life —so cheerful, unselfish, calm and serene. She loved her fellowman and was ever sympathetic and tender to those who were lonely or in distress. Her happy disposition, sound judgment and great faith in God had a wonderful influence upon those with whom she came in contact.

We realize that each of us has suffered a great loss in her passing. Therefore be it resolved:

First, That though we are saddened by her death, yet we bow in humble submission to the will of our heavenly Father.

Second, That we express our appreciation of her sacrificial service and her devotion to the work of Christ's kingdom.

Third, That we extend to her children, grandchildren and other relatives our deepest sympathy in their great sorrow and commend them to the Holy Comforter.

Fourth, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate and a copy be recorded in the minutes of our society.

Mrs. T. W. Carmichael,
Mrs. G. M. Pate,
Mrs. W. W. Webster.

RESOLUTIONS OF RESPECT

In the passing of John Jordan Powers, who died July 1, 1938, a faithful, loyal Christian passed to his reward after a life of unselfish service to his church and community.

John Powers served as steward of Hay Street church, as teacher and as secretary of the Sunday school for many years. He was always faithful and efficient in the discharge of his duties and was ever courteous and helpful to his fellow workers.

Inasmuch as the board of stewards recognize the virtues and services of John J. Powers during the long years of his life in Hay Street church, and inasmuch as this board cherishes his memory and commends his Christian practices to all men, be it resolved:

That the board of stewards of Hay Street make permanent record of its expression of esteem for the life and work of our departed brother;

That a copy of this resolution be sent to the members of his family;

That a copy be furnished the North Carolina Christian Advocate for publication.

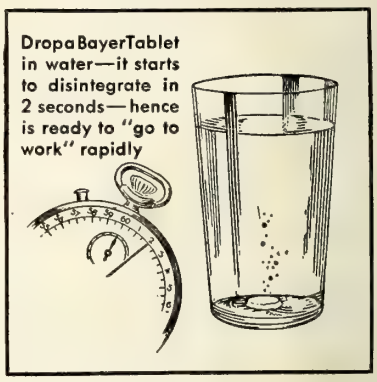
Mrs. T. H. Huske,
Albert Stewart,
George Grant.

LYNCH—Mrs. Mary Borden Lynch heard the summons to come up higher on June 5, 1938. She was born in Goldsboro on February 5, 1859. She is survived by her husband, A. B. Lynch; four sons, James, George and Herbert of Wilmington, and Charles of Knoxville, Tenn.; one daughter, Mrs. Whit T. Benton of Wilmington. From her childhood Mrs. Lynch had been a loyal and faithful member of the Methodist church and had been a member of Trinity Methodist church for a number of years. Although she was frail and could not often attend church or take a very active part in the work, her heart was on fire with love for her Lord, and her Christian influence permeated her home and extended to the entire community. She was truly a Christian saint, and many loved her dearly. The funeral was conducted at the home by her pastor, Rev. R. L. Jerome, and many friends paid a last tribute of love and respect to her memory. R. L. Jerome, P. C.

TAYLOR—Mrs. R. F. Taylor, age 60, died at her home in Aulander Tuesday morning, September 13, at 10:15 o'clock after an illness of nearly seven weeks. Her death was attributed to heart trouble and complications. The deceased was the widow of the late Rev. R. F. Taylor, prominent Methodist minister of the North Carolina conference. Brother Taylor was superannuated in 1932, but was called out of retirement in December, 1935, and went to Ocracoke to serve his last appointment. Brother Taylor died June 10, 1936, and Mrs. Taylor returned to Aulander to make her home. She was a faithful member of the Aulander Methodist church. The remains were sent to Troutman, Va., where she spent her childhood. Interment was in the family cemetery on the morning of September 15 John R. Poe, P. C.

FACTS YOU SHOULD KNOW

IF YOU TAKE ASPIRIN TO RELIEVE HEADACHE OR RHEUMATIC PAIN



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If you suffer with headaches or the pains of rheumatism or neuritis, keep the above picture about genuine Bayer Aspirin in your mind. Especially if quick relief is what you want.

For the way a Bayer Tablet works in the glass is the way it works when you take it. It starts to dissolve almost at once — hence is ready to "take hold" of the rheumatic pain or headache with astonishing speed. Relief often comes in a few minutes.

Always ask for "BAYER Aspirin" —never ask for "aspirin" alone.

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DURHAM, N. C.

NORTH CAROLINA
Christian Advocate

OCT 21 1938

Volume 83 GREENSBORO, N. C., THURSDAY, OCTOBER 20, 1938 Number 42

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STATEMENT BY THE MOST REVEREND COSMO GORDON LANG, D.D. ARCHBISHOP OF CANTERBURY

Lambeth Palace, London. October 2, 1938.

In a national broadcast of thanksgiving for peace on October second, the Archbishop gave the following call for national repentance and a return to the Will of God:—

"The causes which brought us to the brink of an abyss have their root in the refusal to obey that will. We must acknowledge that our own nation has had her share in these breaches of Divine order. Therefore with our thanksgiving there must be humble confession and radical repentance. The deepest need of the world is to return to the Will of God. 'Thy will be done' must not be a mere aspiration but a call to action.

"There are at the present time many heartening answers to that call. For example, some of you know that it is being pressed in many parts of the world by those influenced by what is called the Oxford Group. Some of you may have read the striking letters sent to the press by Members of Parliament and several Labor leaders, and especially another letter bearing with others the honored name of Lord Baldwin. All in one way or another insist that what is most needed in our personal, civil, industrial and international life is, to quote the letter of the Members of Parliament, 'a rededication of our people to those elementary virtues of honesty, unselfishness, and love which so many of us have allowed to take secondary place; 'in the subjection,' as the Foreign Secretary once reminded us, 'of every part of our being to the service of God's Will.'

"Of course, this has been the constant theme of preachers. It may be more heeded if it is thus enforced by laymen. The commonplaces of the pulpit may begin to bear fruit if they become the conviction of men in parliament, in the office, in the factory and of the man in the street. Companies of men and women united in such loyalty to the leadership of Christ in the midst of the nation would be a leaven that would gradually leaven the whole lump. Here is the highest and deepest form of national service."

REPORT OF GRAND JURY IN DURHAM COURT

After listing numerous examples of alleged irregularities in the conduct of the recorder's court, the grand jury late yesterday requested Judge Marshall T. Spears to order "an immediate, full and complete audit of the books and records of the court."

The irregularities referred to included the cancellation, reduction, refunding and non-payment of fines and costs and the return to the defendants of money seized in gambling raids. Such money, it was stated, should by law be divided between charity and the arresting officers.

The grand jury did not mention any officer of the court by name. The acts complained of, however, could only have been ordered by the presiding judge, the clerk and his deputies having no authority to alter the judgments of the court.

Judge William Murdock, the present recorder, is the Democratic nominee for solicitor of the tenth judicial district in the approaching general election. A. H. Borland, assistant recorder, is the party's choice to succeed Judge Murdock.

Ask Removal of Sneed

The grand jury also investigated the records of W. P. Sneed, Durham magistrate, and recommended that Judge Marshall T. Spears, the presiding judge, order "an immediate, full and complete audit of his books for the purpose of removing him from office."

Ninety-one charges against Sneed were made by the grand jury. The investigating body, however, failed to mention the nature of the charges. The examination of Sneed's records covered the period from November 2, 1935, through February 17, 1938.

The recorder's court investigation grew out of the grand jury's recent charge that "certain conditions" exist here which tend to defeat the ends of justice. The jury requested funds for a special investigation, but after being advised none was available, it began early this week an inquiry of its own.

Its investigation, the report stated, was confined to three types of cases tried in recorder's court: (1) Illegal possession of liquor as revealed in 113 cases specially investigated and specially prosecuted by the ABC board (2) Drunken driving, and (3) Possession of gambling devices between the dates of April 4, 1938, and September 14, 1938.

"These three types of cases," the report stated, "are particularly serious in the opinion of the grand jury, supported by the opinions of law enforcement officers."

Apparent Irregularities

"We find apparent irregularities," the report said further, "in regard to non-payment of fines and in reduction of sentences or fines after the passage of a considerable length of time. A case in point is: No. 2371, R. B. Barnhill, Jr. After numerous continuances the defendant was found guilty on April 30 and was given a two-year suspended sentence on payment of a $25 fine and the costs. Nothing has been paid to date."

The effectiveness of the special ABC drive last spring on bootleggers in Durham, the grand jury stated, "was largely nullified by cancellation, reductions and non-payment of fines."

The report pointed out that although the ABC board spent $4,586.40 for undercover agents, and paid R. P. Reade $1,200 to prosecute the cases, fines totaling only $1,735 were assessed against the defendants and $425 of this has never been collected.

The report stated further that the "grand jury is of the opinion that the numbers racket and the tip board racket are powerful forces for crime in the city and county of Durham. These rackets have apparently reached the proportion of big business, according to the testimony of enforcement officers and are so powerful that they apparently attempt to influence the administration of justice of Durham county."

The grand jury found 21 cases between June 1 and August 16 of this year in which defendants were charged with aiding and abetting in the operation of a lottery and in the operation of a gambling house. Seven, it was stated, were found guilty and fined, two were found not guilty, two were nol prossed, and six were amended to illegal possession and operation of a gambling device. Of the six cases amended, two were found guilty and four not guilty. Of the 21 cases nine were fined and three paid only the costs.

Court attaches here said recently they could not recall an instance of where a person convicted of operating tip boards, a widespread form of gambling in Durham, have been sent to the roads within the past five years.

Drunken Driving

The grand jury stated that of 65 persons charged with drunken driving between April 4, 1938, and September 14, 27 were adjudged not guilty, six were amended to reckless driving, two were amended to public drunkenness, four were nol prossed, five appealed and three are still pending. It was stated further that "there is no record of settlement in some cases."—Durham Daily Herald, Oct. 15.

TO THE MEMBERS AND LAYMEN OF THE NORTH CAROLINA CONFERENCE

By this time we are familiar with the action which was taken by our annual conference at its last session with reference to a "Special Superannuate Fund." The resolution as adopted is printed in full in our conference journal.

This resolution was passed without a dissenting vote, and, in so far as we know, is receiving the support of our conference. This would, of course, suggest that we recognized it as, at least, a step in the right direction.

It will be observed that this action does one thing: provides some help for those of us who would be superannuating from that time. It does not provide, however, any help for those of our number who have already superannuated; and that fact is the occasion of this appeal.

The only provision we have made thus far to help this group is through our Conference Brotherhood. It would seem that we ought to be doing a great deal more through this channel than we are now doing. Our inability to do more is due to just one fact: we either have allowed our membership to drop or we have never joined our Brotherhood. It would probably distress you to know just what we are doing at this point.

If we would raise this benefit to the maximum, supplemented by our laymen who are interested, the cost would compare favorably with other insurance costs. In addition, we have a Brotherhood, and those who are now superannuated have been paying through the years. Really, is it right to allow this help for them to drop? If we plan to do just one thing by conference action, should we not through the Brotherhood do the other thing that also needs to be done? A letter is being sent to all non-members. This appeal comes to you, and will be left with you for action—somewhere.

H. I. Glass,
Pres. N. C. Conf. Brotherhood.

THE CHILDREN'S NURSERY IN SHANGHAI

Since the early days of the hostilities a nursery for babies under four years old has been established. Ninety babies are today being cared for. Twelve nurses, partially trained and one full time doctor watch over their health. Quite a number of foreign ladies go several times a week to bathe the babies. Our Mrs. Hale, whose home in Chinkiang was burned after the occupation, has gone regularly to help. In spite of the care, many of the litttle ones have died. Others, among whom was little Jane, a darling, cuddley baby, who smiled at everyone who came because she knew that they were her friends, have been adopted into good Chinese families who have no children. Some of the babies have parents who are ill, or who are too poor to give even food to their little ones. They are glad to send the child here, rather than lay it at the side of the road to meet whatever fate may come.

Much of the support of the nursery comes from the National Child Welfare Association. Some comes from private subscription. No one can look into the faces of these "least ones" without feeling a tug at the heart strings and a desire to do something for them. Nor can one forget the tens of thousands of other babes wandering until they drop from their mothers' fainting arms with no one to help.

"We do not demand of Christians how they have begun, but how they have ended."Jerome.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
Preachers, $1

Volume 83 GREENSBORO, N. C., THURSDAY, OCTOBER 20, 1938 Number 42

The harvest moon is glorious and the hunter's moon makes appeal in the autumn time. But after all is it not the gorgeous forests and the harvest time for us all that remain most significant?

x x x

No other denomination has anything to compare with a Methodist conference, at which a general review is made and all the pastors get an assignment for another year. Well may we rejoice as the year rolls around!

x x x

Wars and rumors of wars, primaries and purges, new deals and old deals, or other strange maladies certainly have broken into the excitement of political campaigns. Did we in this land of political excitement, so close to an election of national concern, ever find ourselves in such a dead calm?

x x x

Facts gathered from every section of the south indicate the strong hold the Conference Organ or regional church paper has on our people. There is a local color and a personal touch about these local papers that is most pleasing. They are close to the people. In some places fewer and better papers is the plea.

x x x

Methodists in Western North Carolina are eagerly awaiting the announcements of the appointments of the preachers next week. In eastern Carolina some of the churches are becoming anxious about what will happen to them four weeks hence at Elizabeth City. Both preachers and people have much at stake in these annual changes, but we have a feeling that too much is made of the transfer of pastors from year to year. Some preachers are unduly anxious and not a few churches become unduly disturbed. As a matter of fact the devoted and consecrated pastor wins in every field and the loyal churches are always taken care of. Many of the so-called hurts turn out to be blessings in disguise.

Remember, no one liveth to himself and, also, that no year passes in isolation. We Methodists are closing the ecclesiastical year; but the new year will bear a close relation to this. The work well done by preacher or layman will tell mightily on the year ahead. In this sense God requires the past of us.

x x x

The committee on the uniting of the Publishing Interests met in Nashville, Tenn., October 11 and 12, 1938. There was harmony in the deliberations. A fine spirit was exhibited in reaching the conclusions. The committee has completed its report, which will be submitted to the Joint Commission on Unification meeting at Jackson, Miss., on January 16. The final document that will go to the Uniting Conference will be determined by the meeting of the Joint Commission in Jackson, and that being the case, no statement can now be made, but it is the intention of all those who have responsibility that the officers, management, publishing houses, and activities shall carry on unchanged until the first General Conference of The Methodist Church.

x x x

The head and front of the ABC stores in Raleigh and Wake county made loud acclaim of his determination to reduce the use of liquor, both legal and illegal, with the coming of this glorious reform in Wake. He even dragged General Robert E. Lee into the picture. But like every other man who deals in poison to the hurt of his fellows, this "noble citizen" has fallen from his high estate. He is so eager to increase the sale of liquor that he opened another ABC store in the western part of Wake county to get the sales that were going to the ABC stores of Durham. This week the citizens of the Morrisville section made vigorous protest, insisting that this store was opened without the knowledge of the citizens and contrary to the will of a big majority. Is it possible for men to be honest and honorable in the liquor business?

"The Good Old Days"

THE above is one of those catch-phrases that pass as good coin in the daily market. It is caught up and passed on without any regard to its intrinsic worth. A moment's thought will reveal how utterly meaningless it is. Is reference made to fifty years ago; to one hundred; or to one thousand? When was that golden age to which we turn so eagerly, and for which we long so earnestly? Was it all one grand sweet song in "the good old days"? The fact is, time is such a healer and the pleasant memories magnify themselves so in the mists of the retreating years, that we forget the sorrows and heartaches those days and nights brought us. How prosy seems the present, with its real toil and pain in life's struggle, compared with those idyllic days. Why struggle on through the wilderness? Are not the onions, the garlic, the flesh-pots in the good days gone? Let us go back to "the good old days."

Everyone must respect, yea, appreciate, this tendency in age. It is the inevitable sign of declining powers and the enlarging backlook. When one can no longer answer the present call, it is well that the past can throw a glory about the setting sun. Such a one can but glory in "the good old days." But to bring in the kingdom of God by such a far cry, in the more-righteous-than-thou tone, is to show ignorance of the divine method. To call for the "old days" is no evidence of piety and no index of spirituality. Jesus was careless about regarding the "traditions of the elders," and was entirely too brotherly towards the race; so they sent him to the cross because he disregarded the demands of the good old days and ways. A good Jew must be limited by the past and by the boundaries of Judaism; Jesus overstepped both. Peter started with the same view and tried to make a Jewish sect of Christianity. But Paul said: "Peter, you are wrong. We are not going back to the good old days." We are in a world-wide business. The past was with Peter; the future was with Paul. That is ever true. For, the resurrection power is in the Gospel. It can no more be bound by the swaddling bands of the past—today—than it could in the early days. The kingdom does not advance by going back to "the good old days," but by putting the spirit of Christ into the new days.

The race sweeps onward. The ultra-conservative always fails. Just so surely does the extreme radical. The conservative says all the good is in the past; the radical says all the good is in the future. The one says, turn from the bad future to the good past; the other says, cut loose from the bad past and have to do only with the future. Evidently, both are wrong. The better position is, hold to the good of the past and go forward to use the future. China holds to the first view and stands around the tombs; Japan has adopted the better view; she honors her tombs and goes forward to another port. Shall our Methodism stand around the tombs of our fathers pronouncing their shiboleth, or go forward to new victories with modern methods of warfare? Our eye is on the promise. United Methodism would follow the gleam singing as she moves on to the conquest. With the cross of Jesus going on before she can claim a part in the crowning day.

The Unceasing Struggle for Things

JESUS said beware of covetousness, reminding us that life does not consist in the abundance of things—not even of the abundance of good things that we may possess. But all this to little avail.

More and more things are required to constitute a respectable existence and those who must secure the funds necessary to meet the modern standards of living are over-taxing themselves to turn out more money from their respective business ventures.

Even those in the lowest social strata are hoping for a better day by acquiring the things that make our modern life.

The public schools and colleges are crowded with young people who are not so much concerned about getting wisdom as they are about getting in line to accumulate that which service and industry has to offer in modern living.

This excessive eagerness for many and all the things that money will buy has brought universal unrest. Men and women have sickened from the unceasing struggle that has caused uneasiness and weariness. Too many seldom smile and spontaneous laughter is not often heard.

Just now many are working to make the world over. Even in America the "new order" is so fully materialistic that many think of it as essentially pagan. Wise statesmen are insisting that above all else we need a spiritual revival to save us from the materialism that weighs us down.

A Grand Jury in Court of Judge Spears

THE grand jury last week after listing numerous irregularities in the conduct of recorder's court in Durham requested Judge Marshall T. Spears to order "an immediate, full and complete audit of the books and records of the court." The three types of cases especially investigated were, (1) illegal possession of liquor as revealed in 113 cases; (2) drunken driving; (3) possession of gambling devices. (See story on page 2).

This story of a grand jury in Durham county leads us to enquire if equal diligence is shown by grand juries in all the counties of the state? Again and again have we heard the judges in their charges to these "gentlemen of the jury" reminding them of the high responsibilities resting upon them. The judges are careful to give them the law and to point out their duties under oath.

Our conviction is that the average citizen fails to duly appreciate the full significance of our jury system in the honor it brings the citizens and the opportunity each member of a grand jury has to contribute to good citizenship. The pride of every Englishman is that he may be tried by his peers.

The grand jury in Durham county last week set a good example for other similar honored groups of citizens to follow.

Christian Compromise—Or the Spirit of Give and Take

DEAN FRANK S. HICKMAN last Sunday morning in Duke University chapel, in a sermon heard by some 2,000 worshippers, based his discourse on the "fact that life is a series of compromises, and that unless one learns to give as well as to take he will never be happy."

The principle of give and take was illustrated by the marvelous career of Paul, the man of imperious temperament yet a confessed compromiser who became "all things to all men" that he might save some.

Pointing to the significance of the spirit of give and take in Paul's life as applied to our time, the minister concluded that:

1. Christian compromise does not involve any weak giving away to the pressure of whatever crowd in which we may find ourselves. No Christian is worth the name that weakly bows when there is pressure on him.

2. Christian compromise does not involve a yielding of our essential integrity, however plausible may seem the cause that invites us to compromise. We must keep driving straight through to what we believe to be right.

3. The principle of give and take in Christian life does involve a yielding of all selfish advantage to the will and love of Christ, finding ourselves truly by losing ourselves in that which is greater than ourselves.

4. It involves yielding in every way to the needs of humanity, yielding ourselves by every power of sympathetic understanding so that we may fit ourselves humbly and sincerely, helpfully and savingly into the need of the world.

Dean Hickman is also announced to deliver the sermon at next Sunday's worship service.

God the Need of Every Age

JUST as the elevator lifted the city up and as the trolley spread it out into the suburbs, so the motor car is bringing a new order of life into every countryside. Along with this change come new possibilities and new perplexities. Better roads, better farms, better schools, better churches mean a deeper pulse beat in every community and call for efforts unknown or even imagined in the days of the stage coach and the ox cart. Utter folly, therefore, is the cry for the "old time religion," if by that plea is meant an order of church life similar to that known in the crude, slow, dull age of our forefathers. But if the demand is for a simple faith, devout spirit, and holy life akin to that lived by those dear devout souls who knew the sacrificial life of Him who lived to show us how to live and then died that we might live, well and good. Such men and women become an inspiration to all aftertimes.

We certainly need much old-time religion of that sort in this present age with its numerous cross-currents and its confusing outward manifestations. Even then, we must not forget that life externalizes itself in manifold and ever-varying forms from age to age. The methods of one century are not the methods of another. More than this, one century will not listen to the voice of another century, but to the living voice of its own day. John Wesley was one with the England of the eighteenth century, a churchman of the age. His eager desire to get close to men and his burning conviction that God is no longer an absentee God, but a living force among men, made him the voice of the nation's deepest longings. So, with his genius for organization, he was able to conserve the new order of life stirring among the English people of that day. But his was not the voice of Wycliffe in the fourteenth century nor that of Milton in the days of Cromwell.

People and Things

MEETING OF ANNUAL CONFERENCES

Western N. C. Conference, Charlotte ..... October 20
North Carolina Conference, Elizabeth City .. November 17

The article appearing in last week's Advocate, "Big Lee —When He Holds the Reins,,, is by Miss Helen Thompson, Macon, North Carolina.

Rev. and Mrs. H. L. Creech, Jr., announce the birth of a son, David Capps Creech, on October 8, 1938, at Yadkin Hospital, Albemarle, N. C.

"The many friends of Rev. G. Cliffton Ervin will rejoice to learn that he has been appointed presiding elder of the Saint Joseph district, Missouri conference."—Herman F. Duncan.

A minister in North Carolina said at a funeral, "Brethren, from what I have gathered about our departed friend, he was a mean man, a very mean man; let us all, in all Christian charity, remember that there were times when he was not as mean as at other times."

Bishop John L. Nuelson of the Geneva Area of the Methodist Episcopal Church will ask for retirement at the Uniting Conference next spring on account of his physical condition. He will be 72 years old next January, and would retire automatically in 1940.

Bishop J. Waskom Pickett of Bombay expects to arrive in the United States in late February or early March, Bishop Edwin F. Lee of Singapore the latter part of March, and Bishop Brenton T. Badley of Delhi about the middle of April. These episcopal leaders from the foreign fields are coming to America for the Uniting Conference at Kansas City, beginning April 26.

First church, Rocky Mount, R. Dwight Ware, pastor, has installed a new heating system of the latest design which will circulate conditioned air throughout the building. A program of redecorating the auditorium and the laying of a new carpet is under way. The cost of the improvements will represent about $5,000. There has been this year a net gain of more than 100 new members, more than half of these by profession of faith.

"I have had four happy years on the Table Rock charge. There has been shown a fine spirit of co-operation in all the churches. A great many worth while things have been accomplished on the charge during these four years. Besides the number of fine folks added to the churches and other good work, I have one thing other to mention. Almost two months ago we sold our old parsonage and lot for a nice sum of money. We then secured as a gift, through the generosity of the Duke Power Company, a lot of two acres. Now we have under construction a beautiful six-room with bath, brick veneer parsonage which will soon be completed." —V. R. Masters.

Miss Mildred Murrie of Little Rock, Arkansas, whose engagement to the Rev. Allen C. Lee of Elizabeth City and Dunn has been announced by her parents, Mr. and Mrs. Oscar Murrie. Miss Murrie was formerly director of religious education at Edenton Street Methodist church, Raleigh. She was educated at the Little Rock public schools, Galloway Woman's College, Arkansas, and Scarritt College, Tenn. Mr. Lee received his education at the Dunn public schools, Asbury College, Ky., Princeton Theological Seminary and Princeton University, New Jersey. The wedding will be solemnized at high noon Friday, November 25, in Wightman Chapel, Scarritt College, Nashville. Bishop Paul B. Kern and Dr. Jesse L. Cuininggim will officiate.

Judge L. R. Varser of Lumberton is to speak in the Parkton Methodist church this Sunday at 11 o'clock—October 23. Harvest day program is to be observed at Parkton Methodist church on October 27, beginning at 2 p. m. with a service in the church. Suitable devotional exercises before the sale of products begins.

"When people speak of the failure of Christianity they really mean the failure of those who happen to belong to a Christian church but do not follow Christ in their lives. It is never Christianity that lets a man down, but his own weakness. A mad pianist may blame the difficulties of Beethoven for his inferior performance. But it is not Beethoven who has let him down."

"The Methodists and Baptists of Creedmoor have just finished a union revival meeting which ran through two weeks. The pastors of the two churches did the preaching. The services were largely attended. The fellowship was wonderful. The meeting is over and we love one another better—and almost 20 members were received into the two churches."—E. C. Durham.

Rev. Wilson O. Weldon ,associate minister of Centenary Methodist church, Winston-Salem, N. C., who last week conducted the young people's revival of the Spartanburg city young people's union, addressed the Wofford College faculty and students at a chapel exercise on Tuesday. He spoke on Christian personality traits, urging that young persons try not to attract attention to themselves by doing things to startle others, but to seek to attract others to Christ by standing for Christ's cause in such a way as to command attention.—Southern Christian Advocate.

Of special interest just now are the statistics covering the three Methodist bodies that are in the process of being merged into "The Methodist Church." The inclusive membership of the three branches is as follows: Methodist Episcopal Church, 4,364,342; Methodist Episcopal Church, South, 2,822,516, and Methodist Protestant Church, 198,780, making a grand total for the new church of 7,385,638 members. The gains during the last year for the three Methodisms, on the basis of the Christian Herald figures, were: Methodist Episcopal, 15,098; Methodist Episcopal, South, 35,299, and Methodist Protestant, 2300, or a total of 52,697. There are in the Methodist Episcopal Church 15,293 ministers serving 24,295 congregations, in the Methodist Episcopal Church, South, 7742 serving 16,320 congregations, and in the Methodist Protestant Church 1116 serving 2111 congregations, making grand totals for the new church of 24,151 ministers serving 42,726 congregations.—Zions Herald.

Whenever and wherever Methodist ministers meet, certain types of humorous anectòdes will be heard as condiments in the serious subjects discussed. The anecdotes almost invariably refer to experiences in performing marriage ceremonies which, with all possible desire for reverence, sometimes are marked by indescribably ludicrous incidents. Fees always concern the minister in behalf of his wife, who looks upon them as her peculiar privilege somewhat like the farmer's wife once looked upon the "butter and egg" money. The fees are seldom unusual in amount and often are scanty. The first wedding this editor performed after his ordination remains unrecognized financially to this day. The disappointment at the time was keen. Recently this yarn appeared in a ministerial circle. After the ceremony the bridegroom conversed with the minister. "Thank you, preacher. I am dead broke but I certainly shall pay you something as soon as I can get a job and earn some money. In the meantime, please lend me two dollars!" The preacher was not generous or imprudent enough to grant the request.—Cincinnati Advocate.

ONE OF OUR OWN LEADS

Miss Sallie Lou MeKinnon is a genuine Tar Heel and she has remained one of us through all the years, though her life has gone out to the ends of the earth As a missionary in China, and as foreign secretary of Woman's Work in our church she has become a national leader in the world of missions. Few women have had so many



Miss Sallie Lou McKinnon

opportunities at home and abroad to know the work of missions. She has visited all our mission fields and had contacts many with the mission workers of all our Protestant churches at home.

Last week while in Nashville we dropped in to "pass the time of day" with our distinguished "Sallie Lou." She had just returned from a trip through the West. Next month she leaves for the International Missionary Council which will be in session during December in Madras, India. This assembly is similar to the Council meeting ten years ago in Jerusalem.

Though hands and heart are full of the present world demands, Miss McKinnon retains an eager interest in all "back home," of whom she made inquiry. Her church membership remains at Maxton, N. C., she having been a lay delegate last May from the North Carolina conference to the General Conference at Birmingham. We are much enriched to have such a leader in the great missionary movements of our church these days of readjustments.

GREENSBORO COLLEGE NOTES

Alvah L. Miller, general secretary of the Y. M. C. A. in Jerusalem, Palestine, spoke to the students at the regular chapel exercises Tuesday, October 18. He discussed the "Background of the Present Situation in Palestine."

After serving for 18 years in India, Mr. Miller went to Jerusalem in 1935. There he works with the three different religious groups, who consider Palestine their religious center—the Christian, the Jew, and the Moslem. The speaker explained that the two British treaties with the Arabs and the Jews created the intolerable situation as it is today. He concluded, "I hope that some day men of different nationalities and religions may live together in peace and harmony."

The Greensboro College Players will present Noel Coward's "Hay Fever" as their first production of the season on Friday, November 11, in Odell Memorial auditorium. Miss Frances C. Willard, associate in the department of speech and dramatic art, will direct the production.

At a recent meeting the Math Club elected Miss Clara Meade Smith, Edenton, president; Miss Evelyn Chandler, Blanch, vice president; Miss Dorothy Plonk, Kings Mountain, secretary; Miss Jeanette Hackney, Washington, treasurer; Miss Thelma Morrison, Sanford, reporter; Miss Jacqueline Hauser, Mt. Airy, chairman of the program committee.

The third in a series of vesper services on "Brotherhood" was held on Sunday night, with Miss Kitty Cline leading a discussion on the life of Kagawa, the great Japanese missionary. Miss Elizabeth Gabriel read several of the poems from his volume, "Songs from the Slums," and Miss Beulah Bradley furnished organ music.

Dr. J. Roddy Miller, head of the English department, spoke to the student body Saturday at noon on "The Actor at Work." Dr. Miller discussed the lives and contributions of Helen Hayes and Katherine Cornell.

Dr. Luther L. Gobbel, president of the college, and Mrs. Gobbel entertained a number of the freshmen class last Saturday, October 15, from 7:30 until 10 at their home at 106 Fisher Park Drive.

Soccer managers for the classes have been elected as follows: Misses Jacqueline Hauser, Mt. Airy, senior; Jane Harkness, Jellico, Tenn., junior; Ruth Slocumb, Goldsboro, sophomore; and Lorita Houston, Morehead City, freshman.

Dr. L. L. Gobbel, accompanied by Dr. S. B. Turrentine, Dr. R. A. Smith, Mr. T. C. Hoyle, a member of the board of trustees, Mr. Walter Vassar, head of the voice department, and a trio composed of Misses Virginia Smith, Greensboro, Margarette Godwin, New Bern, Sarah Fore, Chapel Hill, represented the college at a Rotary Club meeting in Thomasville, Wednesday, October 19.

In the repeat performance of "Uncle Remus's Creeturs" on Wednesday the following girls had active roles: Misses Mary Frances Moore, Greensboro, as Brer Rabbit; Thelma Morrison, Sanford, as Brer Fox; Kathryn Marley, Siler City, Brer Tarrypin; Frances Smathers, Asheville, as Brer Wolf; Carrie Lupton, Rockingham, as Brer B'ar; Erlene Greene, Walnut Cove, as Miss Meadows; Weleska Pegram, Winston-Salem, Miss Motts; and Rebecca Fulgrum, Kenly, as Narciss. Miss Estelle Hayes as Sis Jones is being replaced by Miss Mary Susan Robertson of Hillsboro.

TO THE MINISTERS OF THE NORTH CAROLINA CONFERENCE

My Dear Brethren:

For many years I have been greatly interested in the effort to find some workable plan by which a retirement fund could be made available for our superannuated ministers. It seems that in the North Carolina conference we have a plan which is not only workable but which is working. I am writing you to ask your full co-operation in this matter. I think that our ministers ought not to hesitate to lay this matter before their boards of stewards or congregations, because it is a matter in which the congregations are greatly interested.

I believe that the North Carolina conference has it within its power to set up a standard plan for American Methodism in this matter, and I trust that you will give unhesitating co-operation with the committee charged with this responsibility. Clare Purcell.

HISTORICAL ADDRESS AT ELIZABETH CITY

Rev. S. E. Mercer, president of the North Carolina Conference Historical Society, writes:

"We have secured Dr. Paul N. Garber to speak at the North Carolina Conference Historical Society at Elizabeth City on Wednesday night, November 16, at 7:30. His subject will be 'The Methodists Are One People.' I thought you would like to pass this information on to the Advocate readers."

Every Methodist preacher and all others who can will want to hear this address that has to do with Methodist union. Especially appropriate is the theme at this the last session of the North Carolina Conference of the Methodist Episcopal Church, South. A good gathering will be at Elizabeth City on Wednesday evening of conference.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

THE TEACHER'S MAJOR OPPORTUNITY

By Joy Elmer Morgan

We have all seen persons going along with little effectiveness or sense of direction, who suddenly blossomed forth into tremendous purpose and power. They rose above a host of obstacles and seemed to do the impossible. The depths of being had been stirred. Forces had been released that gave direction to the whole life. There had been an awakening. The individual had been aroused to a sense of his own worth—to an appreciation of the importance of his mind and the supremacy of his spirit. There was the same body, the same brain, the same environment, but the torch within had been lighted.

This awakening of the self is the most important single fact in one's whole educational experience. It includes all the lesser motives. To catch the child's interest in mastering a particular reading lesson is good; to arouse in him a desire to excel in reading is better; but once the aspiration is awakened to make the most of his life he will see that informed intelligence and a good voice are a means of achieving his great goal. A powerful life motive will release the energy needed to master reading and other necessary disciplines.

To create the conditions under which this awakening may take place is the teacher's major opportunity—an opportunity that outweighed all other issues of school management. No improvements in curriculum or method or measurement—necessary as these are—compare in importance with steps which may be taken to awaken the student to a determination to be master of himself, to be right, to do right, and to be useful in the world.

We do not know just how this awakening takes place. It is never quite the same in two different lives but we can hold it before us as our major purpose, determined to give to every student that individual attention necessary to put him into possession of himself. While there is no simple formula for accomplishing this end, anyone who has watched young children knows that they get their sense of individuality and personality from the way they are treated by their elders and associates. The child desires approval. He desires to be recognized as having power and purpose and initiative, and it is out of these desires that his larger and worthier self must grow. If we treat our young people as babies, they will continue to be babies at 40. If we give them responsibility, encourage them to participate, commend them for wise action, and point out to them in a kindly and reasonable spirit the weakness of wrong action, we shall make progress in the direction of better managed lives.

Self-respect, ambition, and clear purpose once established, it is easy to direct the powers of observation, of study, of emotion, and will. Some children awaken early to their selfhood, spurred on by the goodness of parents, teachers, or friends; aroused by responsibility; shocked by the loss of a dear one; or inspired by some great experience. Others are never awakened. They go through life without ever sounding the depths of their natures; with no passion for truth, no abiding sense of values; carried off their course by every passing wave of interest; the unhappy victims of caprice, temptation, and chance.

And how shall the teacher awaken his students? One condition is that he shall have a genuine personal interest in the individual students—shall really care deeply about his well being and growth; shall study his background, environment, development, and possibilities. The art of doing these things grows with practice.

But there is another condition even more fundamental—that the teacher shall himself be awakened. No one who is lacking in personal affection and faith in others; who is indifferent to the values and obligations in his own life; who is careless of time, talent, and responsibility; who is satisfied to be ignorant of the injustice of much of the social and economic life around him; who is content to go his easy way as it nothing much mattered, can expect to stir deeply the lives of others. Even as one flame kindles another, so the high purpose of one life lights the fires in other lives.

As the true teacher surveys his achievements in its broad perspectives, his deepest joy is in the lives he has helped to awaken. To such lives civilization owes its existence and its hope.—Journal of N. E. A.

JULIA WARD HOWE'S BIRTHDAY ANNIVERSARY

Writing "The Battle Hymn of the Republic" gave Mrs. Howe a permanent place in the literary firmament of America. It was printed in the volume entitled Later Lyrics. But the inspiring hymn was written in Civil War times, amid stirring scenes, in a camp near Washington, D. C. Mrs. Howe was in a tent with a party headed by Governor Andrew of Massachusetts.

Some interesting facts about this hymn should be recalled. It was first made popular by Chaplain C. C. McCabe of the One Hundred Twenty-second Ohio Volunteer Infantry.

Chaplain McCabe was captured by the Confederates on June 16, 1863, and sent to Libby Prison, where a large number of Federal prisoners were crowded together.

He had been there about two weeks when, one evening, word came in that the Union forces had suffered a terrible defeat. The men were plunged into gloom, but it was not for long. A Negro, who helped to bring their food, whispered to the little group that the news was false; there had been a battle and the Federals had won. In a moment the whole crowd were on their feet, cheering wildly. Then Chaplain McCabe, with his wonderful baritone voice, began to sing, "Mine eyes have seen the glory of the coming of the Lord," and the men shouted the chorus, "Glory! Glory! Hallelujah!" They were celebrating the victory of Gettysburg.—Christian Advocate.

CHURCH SCHOOL ENROLLMENT INCREASES

The annual conferences which have been held to date all show an increase in church school enrollment with the single exception of the Illinois conference. The reports are as follows:

Illinois (decrease) 14. Increase: Northwest 132; Western Virginia 5169; Kentucky 1016; Louisville 3565; Southwest Missouri 964; Missouri 1519; Baltimore 5341; Holston 12,620. Total 30,426.

Six of these are among our smallest conferences. If this record is maintained in the other conferences to be held this autumn we will have an increase of more than one hundred thousand in church school enrollment this year. This is a magnificent record in the light of the decreases which we have had in the past and which has characterized all the leading denominations in this country. I want to thank you for your co-operation in this good record. J. Q. Schisler.

A Call to Renewed Self-Dedication by Methodist Conference, England

With the church it is always sunrise somewhere in the world. There is sunrise now in Hyderabad. There is sunrise in certain parts of Africa. The gospel which changed men in eighteenth-century England changes men now in southwest China. The question forces itself upon us: If there, why not here? If in Hyderabad, why not at home? It is surely God's will that here in Great Britain the number of those who are winning others to personal faith in Christ should be indefinitely multiplied, and that all who know the open secret of forgiveness of sins and communion with God should, "following their triumphant Head, to further conquests go."

There is always a vital relation between the success of our efforts to evangelize those without and the holiness of the lives of those within the church. Alike in the apostolic days and in early Methodism, and in every age of revival, it is the eminent goodness of the lives of those who call themselves Christians that really wins a way for the word that is spoken in the name of Christ. The world believes in deeds, not in words ,and the world is perfectly right in doing so. The worldly man will not take much heed to what we say unless it is warranted by what we are. Do we show ourselves kinder, humbler, more helpful, more unselfish, more forgiving, than the man who does not profess what we do? There ought to be a very marked difference between the life of a real Christian and that of a decent worlding. What do ye more than others?

We were all deeply moved when we were reminded, by the personal testimony of honored members of the conference, of the way that humble souls have been used of God in the past in an evangelical succession of experience and witness. Men whose names have never been known beyond the place where they lived have borne witness to the redeeming grace of our Lord, and some lad has been led to seek the Saviour. He has later felt the call to the ministry, and has fulfilled a great course of usefulness and has gone to his reward; and today there are sons and grandsons of his who are doing a great work for God in our church. The whole succession for several generations has been due, under God, to the godly life, the timely word, the earnest prayers of some carpenter or cobbler of a hundred years ago, who was led into an experience of salvation by one of the early Methodist preachers, perhaps who again may have been converted under the preaching of John Wesley, who himself owed so much to Peter Bohler, whose spiritual awakening began when he witnessed the deep contrition of a woman in the condemned cell at Frankfurt. Who can tell whose word it was, lingering in her memory, that led that desperate soul to penitence and a humble trust in Christ? And so back through all the years to the first disciples of our Lord.

There was a time when every Methodist society in town and village was a band of men whose hearts God had touched, every one of whom, by an assured personal experience, knew the Lord Jesus Christ as his personal Saviour. In those days every Methodist was an evangelist, and in the house, the shop, the factory, and everywhere else sought to bear his personal testimony to the redeeming grace of God. Is that no longer true?

Let us consecrate ourselves afresh to God. Let every one of us for himself make a new dedication of his life, and all that he is and all that he has, to the service of God, determined that we will withhold nothing from him who loved us and gave himself up for us. Let us say from our hearts—

"Too much to Thee I cannot give,
Too much I cannot do for Thee;
Let all thy love and all thy grief
Graven on my heart for ever be!"

Let us give ourselves to prayer. It is merely folly if we seek to do the work of God in our own strength. Let us pray for the quality of faith which was given to Wesley and his preachers, remembering that there is a "change which God works in the heart through faith in Christ," a change which results not only in a warmed heart but an illuminated mind and a steady, continuous purpose of the will. Is it impossible for our people to gather themselves together in little companies, whether in their churches or in their own homes, to pray for the faith which once set England singing, and which once again, please God, will issue in a movement greater than that of the eighteenth century? Such a movement is wanted to transform the world today.

Let us work for the salvation of men as we have never worked before.

"You have nothing to do," said John Wesley to his preachers, "but to save souls. Therefore spend and be spent in this work, and go, not only to those who need you, but to those who need you most." By earnest evangelical preaching, that seeks in every service to bring men face to face with God and his great salvation; by diligent visiting of the people in our neighborhood from house to house; by any and every method that zeal can devise, let us seek to win men for Christ!—Methodist Recorder (London).

AT HOME IN HEAVEN

Life changes all our thoughts of heaven.
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.

With passing months it comes more near,
It grows more real day by day:
Not strange or old but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Robert Browning.

The Voice of the Prophet

By LYNN HAROLD HOUGH

"Behold, I have put my words in thy mouth."—Jeremiah 1:9.

A nation is staggering toward its doom. There have been years on years of disloyalty to the higher ideals, betrayal of the deepest loyalties, and faithlessness to Jehovah. And so the dry rot of cynicism and the soft dark decay of heavy sensuality have settled upon the people. Outer facts have matched the inner tragedy. There has been social injustice and political confusion. Soon the little land is to succumb to an invasion on the part of a great empire. The proud city on the heights is to be overthrown. The temple is to be destroyed. And the people are to be carried off into exile.

Year after year as all this tragedy ripens upon the grim and bitter fruit hangs at last upon the tree, a man is needed to speak for God. One can easily imagine the sort of man fitted for the task. He must be, we would say, a man of utter ruggedness, strong as mighty mountain trees torn by the tempest are strong. He must be hard as a rock, with eyes that flash like swords. He must have put tenderness and gentleness away from him, and he must be fierce with the awful ferocity of the wrath of God. So we might think. But the man who was actually chosen year after year to speak for God as the very nation fell apart was quite the opposite of all this. Made up of gentleness and tenderness and compassion, with the fancy of a poet and the heart of a lover, he seemed utterly unfit to meet the fierce blasts of tragedy which beat upon him. Yet this gentle and softly tender spirit was fastened to the wheel of bitterness and fashioned into stern strength to speak for God in days when the very strongest might well quail. He would like to have spoken of prosperity. It was his task to speak of ruin. He would have desired to speak of joy. It was his work to speak of suffering. He would have rejoiced to speak of life. It was his duty to speak of death. He would have been glad to speak of reward. But words of stern punishment were put upon his lips.

To such a man, speaking such a message, to such a people, looking with wistful eyes for the men and women here and there, a tragically small minority, who were still loyal to God in the midst of a decadent people, it was necessary that certain words should come with a kind of penetrating vitality. It would of course be he who would speak the immortal word about the covenant in the heart of man. The great visible covenant with Israel had broken down, for Israel had been faithless. But still a man might make a world in his own heart and there make God his king. So, in the very days of tragedy, religion came to have a new inwardness and so a new and glorious depth. But it was the individual man who in his heart made this great covenant with God when his nation had failed. And so of necessity it was Jeremiah who lifted the individual from the clatter of clan and nation and set him clear and splendidly alone in the presence of God. The nation might fall. The tribe might be defeated. But still the lonely man loyal to God had his realm of the spirit unconquered and undefiled.

To be sure, Jeremiah was not the first of the prophets. He had a notable inheritance. In the eighth century Amos had spoken of the righteousness of God in words of titanic power. "Seek righteousness, and ye shall live," he had cried. And this great truth that righteousness is linked to abundant life, that in the long run righteousness produces the only true prosperity, had become part of the moral inheritance of Israel. But in the days of Jeremiah the righteous were suffering with the wicked, and so something had to be done to the words of Amos. Isaiah had moved among kings. He was the sort of man who must have a king. And so when he had lost his human king, he had found the divine king. And right royally he had spoken for the greatest king of all. A patrician prophet with regal speech, he had spoken great words for the nation and for the nations. But the little nation was falling into moral and political ruin. And something had to be done to the message of Isaiah to make it complete. Hosea, who had loved a beautiful woman who was unworthy of his love, had learned in painful, noble passion how God could love the unworthy. Here was an experience which could enter into the very life and message of Jeremiah. Micah, living in a little town on the very road of the invading hosts, had spoken for the little men in danger from foes without and from within. Jeremiah's heart throbbed with pain quite like his own. And so, listening to the greatest words which had been spoken for God and making them part of his own living speech, and all the while listening for the new words alive with the meaning of his own age and its own agony, Jeremiah lived and spoke for God. His life burned out in passionate pain. The suffering of God for a recalcitrant people was alive in the suffering and in the speech of Jeremiah. Often he longed to escape. He would like to have found a lodge in some vast wilderness. But he held himself to the divine purpose. And men watched him with a strange wonder. Perhaps God was saying through him something which he had never said to men before.

Such a man was sure to have great influence. When the bitterness of the Exile came, it was Jeremiah who fed the soul of Ezekiel. In fact, it is a question whether, without the insights of Jeremiah, Ezekiel could have found strength to go on. When the lonely exiles in a far land complain bitterly of their fate and declared that the fathers had eaten sour grapes and the children's teeth were on edge, it was Jeremiah who made it possible for Ezekiel to declare that each individual had a direct relation to God entirely apart from what happened to the nation. In the name of God he declared: "All souls are mine. And the soul that sinneth, it (not some other soul) shall die." So in lonely exile each individual man was taught to build the kingdom of God in his own soul. But it was the great prophet of the Exile who comes to us bearing no name who carried the tradition on with deepest insight and greatest power. Long he brooded over the problem of the suffering of the good, that dark and baffling mystery which gives strange splendor to the book of Job. He turned his deep and brooding mind to Jeremiah. In Jeremiah the one best man of his age had suffered more than any other. He had suffered just because he was good. Then came the great insight. It is the nature of goodness to suffer for the evil. And because God is supremely good, he suffers more than any other. God, the greatest sufferer of all, must send the suffering servant to

the world. And so he wrote the great words: "He was despised and rejected of men; a man of sorrows, and acquainted with grief." And at last the great conception of vicarious suffering entered into the experience and the thought of Israel.

It was centuries later that a lad in Nazareth listened to the great old words and found in them his own commission. Many good men came into the world to find ways of prosperity. He had come into the world to find a way of pain. Many good men came into the world to live. He had come into the world to die. He was the suffering servant from whom men were to hide their faces. And yet in his very sufferings he carried the secret of men's peace. So after many centuries the lonely, broken-hearted Jeremiah interpreted by the unknown prophet of the Exile pointed out to Jesus the way in which he must go. And it was the Via Dolorosa.

Of course there are many prophetic words spoken to men on many occasions and in many situations. There is the life in the green pastures and beside the still waters. Dr. John Kelman once told me a lovely story of the days when he was minister with Dr. Alexander Whyte at Free St. George's in Edinburgh. Dr. Whyte was the greatest master in his time of that evangelical note which is centered in vicarious suffering. Dr. Kelman was pure Greek, always seeing the gospel in the terms of its enrichment of life. But he was profoundly moved by the preaching of his colleague. And he began to try to preach like him. But this Dr. Whyte would not have for a moment. "God has given you your own eyes, and your own message," he said in effect to his young associate. "Preach the word which God gives you to say." So it will always be. For preaching is a very rich and manifold thing. But when days of moral and spiritual tragedy come, as come they will to men and to nations, the cry of the soul will be for that great message of vicarious and redemptive suffering which is the deepest word of the Old Testament and which came to perfect fulfillment on Calvary.

Once more we are living in a world which seems to be falling apart. The tenseness of the crisis strains our nerves almost to the breaking point. And once more the deepest note in Hebrew prophecy and the profoundest note of the New Testament alone can speak, through the confusion, the message we must have if all the sense of meaning is not to fade out of life. The individual still must build the temple of God in his own heart. There he must find a world alone with God where he can find refuge if the whole world goes mad. This inner security he must have, not in order to escape from the world, but in order to do his work in the world. Forth from this world of the peace of God he must go to undertake his share in the vicarious suffering which is his supreme service in a world of tragedy. When he comes to understand even a little God's vacarious agony in the world today, when he sees the cross where the Son of God is crucified anew in the bitterness of our cruel age, he is ready in his own fashion to be a servant of the cross. So he learns life's deepest secret, which is this: suffering servants of today create the world of tomorrow.—Zions Herald.

"Forgiveness is a fruit which should not be plucked green; it should wait until it falls from the tree."

French.

"There never yet was any man to whom some took not exception."—Bishop Hall.

EDENTON METHODIST CHURCH TO CELEBRATE 130TH ANNIVERSARY SUNDAY, OCTOBER 23

The Edenton Methodist church, one of the oldest Methodist organizations of the state, will celebrate the 130th anniversary of the beginning of the Methodist church in Edenton on Sunday, October 23. The celebration begins Sunday morning with a sermon by Rev. H. I. Glass, pastor of the Front Street Methodist church of Burlington, a former Edenton pastor. It will conclude at the evening service with a sermon by Rev. W. A. Cade, presiding elder of the Wilmington district, also a former pastor. At three-thirty in the afternoon a historic and memorial service will be held. At that time a history of the church will be read, and the names of those who have served and loved the church in former days will be remembered.

The Methodist organization was begun in Edenton in 1808 by Enoch Jones, who was stationed there for six months during that year. He was returned by the conference, which met in Tarboro, for the year 1809. A chapel was built that year. The presiding elder, Philip Bruce, who directed Enoch Jones to come to Edenton, acted as chaplain in the Revolutionary War. He played a large part in the establishment of Methodism in North Carolina. In 1857 a second Methodist church was built in Edenton. At the first of the Civil War the Edenton church gave its bell to be melted into a cannon. The cannon was named the "Fanny Roulhac," and was one of four composing the Bell Battery all made from bells given in Edenton. The building in which the congregation now worships, the third built by Edenton Methodists, was dedicated in 1895 by Bishop Kilgo.

Former pastors who can are urged to be present at these services October 23, and all friends of the church are cordially invited.

CHRIST'S LOVE FOR CHILDREN

Christ's own love of children, and the divine words he spoke about them, if they cannot be said to have created the love of parents for their children, have at all events immensely deepened and refined it. The love of heathen fathers and mothers for their offspring is a rude and animal propensity, in comparison with the love for children which reigns in our Christian homes. He lifted childhood up, as he raised so many other weak and despised things, and set it in the midst. If the patter of little feet on the stairs and the sound of little voices in the house are music to us, and if the pressure of little fingers and the touches of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ. By saying, "Suffer little children to come unto me," he converted the home into a church, and parents into his ministers, and it may be doubted whether he has not by this means won to himself as many disciples in the course of the Christian ages as even by the institution of the church itself. Perhaps the lessons of mothers speaking of Jesus, and the examples of Christian fathers, have done as much for the success of Christianity as the sermons of eloquent preachers or the worship of assembled congregations. Not once or twice, at all events, has the religion of Christ, when driven out of the church, found an asylum in the home; and there have been few of the great teachers of Christendom who have not derived their deepest convictions from the impressions made by their earliest domestic environment.—James Stalker, D.D.

CHINA GRIMLY DETERMINED

We have now entered on the second year of the China-Japan conflict. What it has involved in pain and anguish, sorrow and loss, no words can portray. It is a tribute to the indomitable character and mould of the Chinese people that no signs of abandoning hope or giving up the fight are anywhere discernable. They seem to have no other thought or purpose than to carry on the struggle till their country is free. The thought that their country should remain in bondage to an alien nation finds no place in their thinking. A courage and determination that their freedom shall not be lost inspires the hearts of this great people to suffer and sacrifice that this end and aim may be attained. How much longer the conflict may continue or how much it will cost in life and treasure are all unknown. If China comes through this ordeal refined and purified, who will say that it has been in vain, bitter and heart-rending though the process has been!

Every Sunday morning in the largest theatre of Shanghai is held a unique church service. The plain curtains are pullled at the back of the stage, giving a dignified setting to the full Marine Band. The American flag is hung and the flag of Divine Service, which marks the Sabbath morning everywhere the American Navy goes.

Before the service begins the crowds gather. Every seat in the large auditorium and gallery are filled. In addition to the American marines and navy men present probably over half of the audience are Chinese—men, women and children. A goodly number of these are those who have studied some years in American colleges and universities. There is a motley array of humanity for the remainder of the audience—American civilians, English, French, German, Russian, Indians from India, and mixtures of every kind. Over 2000 attend almost every Sunday morning. The meeting opens with a song service in which everyone joins, led by the Marine Band. The crowd enjoys singing "Pull for the Shore," "Let the Lower Lights Be Burning" as well as the more stately songs of the church universal, "Nearer My God to Thee" and "Jesus Lover of My Soul." The chaplain gives a strong message, plainly calling for a higher life. At the close a half-hour of music is given by the Marine Band.

The collection goes to some worthy fund of the community—for the blind Chinese children, for refugees, for waifs.

While all grieve that men of every nation study how to make war, yet, the men in the United States uniform have proved themselves a police force, helping to keep effective order in every place they have been stationed. Everywhere they have shown themselves friends to the down-trodden. China and the world are more peaceful because these men have served in the Far East. Were it possible to back up the movement for world peace with a world police force, peace would be further along. Such a force would help hold in check aggression.

Meanwhile the church service of the American Marines in Shanghai is giving a valuable contribution to the religious life of the city.—Ed. China Christian Advocate.

OX DRAWN WAGON ON ITS FINAL TRIP

The "ox-drawn covered wagon" train which is one of the features of the sesqui-centennial of the Northwest Territory, and the settlement at Marietta, Ohio, in 1788, is making its final tour which will end at Marietta in October. It has traveled through the states of the Northwest Territory since May and is now touring Indiana. It was at historic Vincennes on September 12; Evansville, September 28; Cannelton, September 29; Corydon, September 30; Lawrenceburg, October 2, Connersville, October 4, and Muncie, October 5. An historical pageant, "Freedom on the March," is given at each place visited. The company consists of 36 college young men. The famous ordinance of 1787, by which the Northwest Territory was organized, not only made the region free from slavery but declared further: "Religion, morality, and knowledge being essential to good government and happiness of mankind, schools and the means of education shall forever be encouraged." This ordinance in ultimate effect, not only inspired and supported public education but actually preserved the American Union. Without the five states formed from the Northwest Territory, the Union doubtless would have failed. The agreement of Southern interests with the ordinance at the time it was passed was a service not to be forgotten. The abolition of slavery in that early day was advocated by many persons in the South. The formation of free territory north of the Ohio river could not have been possible without their support. Alleged economic advantage through slavery changed sentiment rapidly in the South after the invention of the cotton gin, until it was supported by religion, politics, and business.—Cincinnati Christian Advocate.

CITIZENS DEMAND CLOSING OF LIQUOR STORE AT MORRISVILLE

Church, temperance and educational leaders of most of western Wake county this week moved to close the liquor store at Morrisville, which they contend was set up arbitrarily by the County ABC Board without advance notice to the section involved.

A committee of over 30 citizens, headed by A. S. Cline of Cary, Methodist Sunday school superintendent, appeared before the liquor board here and told its members they were confident that presence of the store in Morrisville was objectionable to an overwhelming majority of citizens in the Apex-Cary-Morrisville area.

The Morrisville store is the only one west of Raleigh and was set up by the board recently to compete with Durham county's stores.

After hearing the delegation, members of the ABC board would not promise to meet the demand, but announced it would reconsider after the store had operated for six months.

Members of the committee, however, intimated that they might not wait that long before appealing to the State liquor board or Governor Hoey for relief.

Every church in western Wake north of Holly Springs to Leesville was represented in the committee, which has organized by electing Mr. Cline as chairman and Rev. T. S. Lawrence of Cary as secretary.

Ministers attending the protest meeting, besides Mr. Lawrence, included: Rev. G. T. Mills, Green Level Baptist; Rev. John Link, Apex Baptist; Rev. O. L. Riggs, Morrisville and Good Hope Baptist; Rev. Wilbur W. Hutchins of Olive's Chapel; and Rev. J. Gray Murray of Cary. The Christian denomination also was represented.

Sion Holleman, 77-year-old Cary resident and a temperance advocate for over 50 years, was among the speakers, as was M. B. Dry, Cary high school principal and one of the state's best known educators.

Many members of the committee said they had no hint a liquor store was about to open in Morrisville, which is less than four miles from Cary, long temperance center. Jennings Boothe, lumberman, was quoted as declaring he did not know he was selling lumber for a whiskey store and would have refused to do so had he known to what use it was to be put.—News and Observer.

CHARGE LAY LEADER'S REPORT AT SPRAY

Continuing its activities as a social and religious factor in this community, Spray Methodist church is about to bring to a close one of its most successful year's work.

Under the able leadership of Rev. Roy T. Houts, assisted by Mrs. Houts and their two sons, Tom and Jack, the church has grown in the number of activities sponsored and in real spiritual development. It would be hard to find a pastor and his family better qualified to carry on effectively phases of a well rounded program in a community of this kind. In the realm of evangelistic effort, in the realm of church music, and in the department of young people's work, the pastor and his family have done outstanding work.

No activity of the church has shown more interest and growth than the young people's department. At both their morning and evening services they have entered whole-heartedly into their part of the program and have done most constructive work for themselves and for the church as a whole.

Under the leadership of the pastor and his wife, boy and girl Scout troops have been organized and are doing splendidly. For the younger group a Cub Pack has been organized and this group is doing good work.

One of the outstanding accomplishments of the church has been its remarkable growth in music. Well organized and trained vested choirs have been formed for adults, young people and children. This feature has added much to the effectiveness of our worship program. Again most of the credit for these activities are due to the pastor and his family.

Since the beginning of the conference year a new parsonage has been completed and occupied by the pastor and his family. The old parsonage has been sold, the difference between the properties being taken care of.

Due to very unfavorable economic conditions in the community the church is somewhat behind with its financial obligations. In spite of that fact, we expect to close the year in full.

With deep and abiding faith in God, Spray Methodist church looks forward to the future with a burning desire to serve its membership and the people of this community. With a spirit of humility and trust we ask God's blessings upon us as we go forward in his work.

J. O. Thomas,
Charge Lay Leader.

ECONOMICS IS BACKDROP FOR TODAY'S STIRRING DRAMA

Whether or not Reichfuehrer Hitler keeps his promises, first made to Prime Minister Chamberlain and then to the radio-listening world, to ask for no more territory after Sudetenland, we may be sure that the German plan for economic expansion in Central and Southeastern Europe will not be given up. Domination of trade in that varied area, with its farm lands, forests, and industrial cities, is essential to Germany's future. A Danubian confederation, a German hegemony, is part of the Hitlerian drama of self-sufficiency. So the sphere of influence of greater Germany would include Poland, Hungary, and the Balkans, as well as Czechoslovakia Hungary and Rumania would send their agricultural products down the rivers and over the railroads to German markets. In return, they would purchase manufactured articles. Rumanian oil might make it possible for a gasoline car, until the volkswagon, which uses a substitute, to be developed in Germany. Czechoslovakia would contiune to make pottery and textiles and the world's finest guns. In all this Austrian mercantile and banking operations, so prominent in the pre-war picture of Central Europe, would be an important adjunct. And the fact that the peacemakers of 1919 split up large and profitable economic units into smaller ones that could not possibly stand by themselves (to the glory of Britain and France) has played into the hands of the German dictator. He has become the champion, not of oppressed minorities, but of poverty-stricken groups that have been worsted in the fierce competition for world trade. Strangely enough, the force that looms most menacingly across the path of Mein Kampf ambitions is the other end of the Berlin-Rome axis. For Mussolini also has some ambitions in Central and Southeastern Europe, and if they are limited to Jugoslavia, Il Duce is a democrat. It may be that, one day, the two dictators will divide that part of the world between them, but there is little evidence that they have done so. The Archbishop of York was right in calling for a world conference to thresh out these problems. Permanent peace will not be built on anything less.—T. Otto Nall, in N. Y. Advocate.

VOTE OF THANKS

The fourth quarterly conference of the Table Rock charge in regular session assembled at Oak Hill church, September 25, 1938, unanimously adopted by rising vote the following resolutions:

Whereas, the Duke Power Company has given signal aid in the development of our work by donating a spacious and beautiful lot for the location of our circuit parsonage; therefore be it

Resolved, that a rising vote of thanks be extended the Duke Power Company, its officers and management, for this generous action; that our pastor, Rev. V. R. Masters be empowered to convey this expression of our gratitude; and that a copy of this resolution be spread upon the minutes of this conference.

V. R. Masters,
Pastor.

CORRECTION N. C. CONFERENCE TREASURER'S REPORT

Rocky Mount, First Church—
R. Dwight Ware $906.50
Rocky Mount, Marvin, N.W.Grant 37.00

In the report that appeared in the last issue of the Advocate, due to a typographical error the First church was credited with only $37 and the Marvin charge was not listed at all.

C. A. Dillon, Treas.

To sin no more is the highest repentance.—Luther.

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N. C. Christian Advocate

N. C. Board of Christian Education

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Conference Office Address: Box 647, College Station, Durham, N. C.

CHURCH SCHOOL ENROLLMENT

What Others Are Doing

Throughout the year all of the conferences in our church have been quite concerned about the decrease in church school enrollment that has been evident in recent years. Not only have they been concerned about the record of the past, but they have been working earnestly to see that a different condition should obtain during this conference year. The results of the efforts that have been put forth are now being shown in the reports that are being made to the various annual conferences concerning church school enrollment. Of the nine conferences already held, one reports a decrease of 14 members, while the other eight conferences report increases ranging from 232 to 12,620. The total net increase of these nine conferences is 30,426. We are listing the conferences that have already reported, together with the figures concerning their increased onrollment:

Conference	Increase
Illinois (decrease)	14
Northwest	232
Western Virginia	5,169
Kentucky	1,016
Louisville	3,565
Southwest Missouri	964
Missouri	1,519
Baltimore	5,341
Holston	12,620
Total	30,426

In Our Conference

We have tried constantly to keep this matter in the forefront of the thinking of all the church schools in our conference during this year. Letters have been written to pastors and general superintendents, posters have been sent, and other materials have been used. We have tried to stress the fact that we were not interested in numbers as such, but that we were concerned that all of the children, young children, and adults in the various church communities who should be identified with the church school should be definitely sought for church school enrollment. Indirect reports that have come to us indicate that in most of our church schools there has been an increase in enrollment. There remains one month before the meeting of our annual conference. There is still time for more work to be done in every community. Futhermore, these first months of the church school year are appropriate months for new effort to reach those of the community who should be sharing in our church school program. We hope that every pastor, general superintendent, and division superintendent as well as all teachers in our church schools will work earnestly at this phase of our task through these next few weeks. Last year our conference reported an increase of 837, bringing our total membership to 83,579. In 1932 our enrollment was 90,626. We believe that by concerted effort it would be possible to reach that figure again this year.

WILMINGTON CHRISTIAN WORKERS' SCHOOL

The Wilmington Christian Workers' Training School was held in Fifth Avenue church, Wilmington, the week of October 2-7. This was the first school to be held for the Wilmington churches in several years and the response was most gratifying. Approximately 125persons attended one or more sessions of the school, and 42 credits were issued. The most encouraging feature of the week was the interest expressed by all of those attending in a continuing training program for their churches. Plans are already under way for setting the date and arranging courses for a school next year.

Courses and instructors in the school were:

Children's Division of the Church, Miss Barnett Spratt.

Evangelism in the Church School, Rev. Robert W. Bradshaw.

Senior-Young People's Department Program, Mrs. Floyd M. Patterson.

HILLSBORO SCHOOL

The course on "Evangelism in the Church School" was offered in the Hillsboro church by the executive secretary the week of September 11-16. An interested group of workers from the local church gathered each night for a helpful discussion concerning this most important phase of our work. Approximately 25 persons attended one or more sessions of the school.

ROXBORO SCHOOL

A Christian workers' training school was held at Long Memorial church, Roxboro the week of October 9-14. Members of the Person circuit churches and the East Roxboro-Longhurst churches joined with the Long Memorial group to make an enrollment of 50 workers attending one or more sessions of the school. The two courses offered were: "Christian Education in the Local Church" by Rev. Robert W. Bradshaw, and "Senior-Young People's Department Program" by Mrs. Floyd M. Patterson.

"THE PROGRAM GUIDE"

"The Program Guide" is a quarterly publication issued for use by officers of the young people's division of the local church. The president and adult counselor of every department in the young people's division should have a copy. It does not take the place of the Highroad, and does not have a series of worship programs, but it is one of the most valuable helps that any young people's group could have.

What It Contains

There are certain features which are included in every issue of The Program Guide, as follows:

Planning the Program in the Young People's Division of the Small church.

Planning the Program in the Intermediate Department.

Planning the Program in the Senior-Young People's Department.

Order of Business for Monthly Council Meeting.

Order of Business for Quarterly Business Meeting.

Seasonal Plays for Pageants.

Calendar for the quarter.

Recreational Suggestions for each month in the quarter.

In addition to these regular helps, additional seasonal material is included each time. The issue for October-November-December, 1938, includes an article on "The Summer Meeting of the Youth Crusade Commission Clears the Way for Immediate Action." There is another page entitled "Get Ready for Mission Study Month." An installation service for young people's officers is included. Additional articles are entitled: "Who Provides for the Leisure Time of Your Young People," "The Enlishment and Preparation of Adult Leaders," "Off to a Good Start," "A Look at Membership Increase," "Young People's Work in the United States," and "Have You These Helps?"

What Does It Cost?

For one year (four issues) the cost is 25 cents. Simply send the name and address of the person to whom it is to be sent to the Young People's Division, 810 Broadway, Nashville, Tenn., together with 25 cents (not in stamps), and four issues of "The Program Guide" will be mailed to that person.

Who Should Have It?

At least one person in every Methodist church should have a copy of this publication. If possible, the president and the adult counselor should have this. It would be a valuable help for others, and the recreation suggestions would make it particularly helpful for the recreation chairman. Get as many copies as you need in your church, if you can; but be sure to get at least one copy, if you can't afford any more.

PARENTS AND THE CHURCH WORKING TOGETHER

The church seeks to help persons live effective Christian lives in every relationship. Parents constitute a group of persons having many real problems in common. They have a right to expect the church to provide them help in carrying the important responsibilities of parenthood. But the church realizes that it cannot accomplish the building of Christian personality unless it has the co-operation of the home. It must, therefore, concern itself with what goes on in the homes of its people, because what happens in the homes either helps or hinders the fulfillment of the mission of the church.

Several pamphlets are available from your conference office. "Parents and Teachers Working Together" is a fine discussion of this subject, and there is a list of free and inexpensive literature available.

There should be a renewed interest in studying the important work parents have in training school for Christian living.

W. N. C. Board of Christian Education

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MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CATAWBA-CLAREMONT CLASS

A report of the Catawba-Claremont class taught by Reid Wall has just been received. A completion of this class brings to a close the most far-reaching training program ever launched on the Catawba charge.

I. L. Sharpe, Mt. Airy Circuit

The last short course school for the year to be reported to us was taught by Brother I. L. Sharpe of Mt. Airy. This faithful pastor believes in Christian education and uses it to the limit in carrying on his work. His record at both Yadkinville and Mt. Airy is excellent.

C. A. Morrison, South Fork

Having lived at Woodleaf near Salisbury for four years, Brother Morrison is still a frequent visitor to the office of the conference board. During his last visit Brother Morrison very modestly told of achievements on his work for the past year. Eight revival meetings were held, 239 training school credits were issued, one vacation school was conducted, and 39 persons were received on profession of faith. Brother Morrison reports that the people are interested and that the future is encouraging for the work.

Dillworth, Charlotte

With L. F. Tuttle as teacher, an Epworth training conference was held last week at Dilworth, Charlotte. Young people and their leaders from several churches in the city were in attendance, and were happy to have this type of training at the beginning of the new year.

Long's Chapel and Whittier

Under the leadership of John H. Carper, district director, the young people of the Haywood county union and the Jackson-Swain union sponsored two Epworth training conferences. Worship in the Small Church was taught by Harold Groce. Training work has gone forward in a fine way in the Waynesville district in recent years and the young people have been leading this work.

The Catawba Union

Early in September the Catawba county union sponsored a training conference with two courses, taught by Miss Idalene Gulledge and Earl Brewer. The attendance was excellent and much good was accomplished.

Glenwood

Hearty approval by Robert Hardee has come to us about the course Meaning of the Christian Religion taught by F. E. Howard. In addition to this course a young people's revival was held by Kenneth Goodson at Glenwood. These three fine young men have ministered to this church in an excellent way during recent weeks.

WINSTON TRAINING SCHOOL

The Winston school was easily one of the very best held in the conference during the year. Dr. W. A. Lambeth, presiding elder, made a fine contribution by asking his people to be unanimous in the support of this school. The response to his call was excellent. Both ministers and laymen are to be congratulated on the fine way in which the school was planned and administered. The credits listed below tell the story of a fine school.

Baptist	1
Episcopal	1
West Market, Greensboro	1
Crews	1
Mount Tabor	2
Ardmore	2
Moravian	3
New Hope	3
Marvin's Chapel	3
Sharon	3
Lewisville	4
Concord	5
Grace	6
Pine Grove	6
Oak Summit	9
Shiloh	9
Central Terrace	10
Green Street	18
Burkhead	20
Walkertown	23
Ogburn Memorial	30
Centenary	57
Total	217

VACATION SCHOOLS

Murphy

Miss Margaret Harden reports this school. There was a total enrollment of 54 children, with five workers. It was another two weeks school.

Epworth, Concord

Mr. M. I. Shinn, director of the school, sends this report. There were 61 children enrolled, with eight workers. It was a two weeks' school.

Long's Chapel

Rev. J. H. Carper is most enthusiastic about vacation schools. He says that this year was the best yet at Long's Chapel. There were 70 children enrolled and nine workers. Mr. Carper says that a vacation school is a fine training school for teachers, as well as an excellent activity for children.

Centenary, Winston-Salem

Rev. Wilson O. Weldon reports that the school at Centenary was most successful. "One of the best in which it has been my privilege to work," he says. There were 135 children enrolled, with 35 adult workers. This is vacation school number 12 for Centenary.

Spruce Pine

Miss Virginia Hall reports this two weeks' school. All six of the workers were regular church workers! There were 35 children enrolled.

Canton

Mrs. R. C. Liner reports the school at Canton. There were 77 children enrolled, with 13 adult workers. For two weeks these children and workers had happy and profitable times.

South River

Miss Hazel Steele reports this school. There wer six workers, and 37 children enrolled. Miss Steele lists some very practical and valuable suggestions for the school next year.

Vanderburg

Rev. A. G. Lackey sends this report of the first school to be held in this church. There were six workers, with 43 children enrolled.

Rocky Mount

Another "first" school! Mr. Lackey send this report, too. He says that there were six workers, with 48 children enrolled. This is an evidence of good work, with two "first" schools on a charge.

Ebenezer

From Rev. Moir W. Edwards comes an enthusiastic report. He says that eight workers and 48 children did much that was valuable and joyful. Mr. Edwards says, "As much was done in this school as is usually accomplished in six or eight months of regular Sunday periods."

Linville Falls

Rev. Everett H. Lowman sends the report for this school. There were 20 children enrolled and five adult workers.

Bethlehem, Farmington

Rev. H. C. Freeman sends his fifth report! This time there were 93 children enrolled, with six workers. This is surely good work—a charge with five churches and five vacation schools.

Moriah's Chapel

Rev. David Reese reports the school at Moriah's Chapel. He says that there were 16 children enrolled, with two workers. This was the first school for this church, and it was a two weeks' school.

Pelham

Rev. H. R. Cornelius writes that there were 33 children enrolled in the school at Pelham. All of the six workers were regular church school workers.

Ruffin

Another report from Mr. Cornelius! At Ruffin there were 43 children enrolled, with two workers. Mr. Cornelius says that one great need is more trained workers.

Hillside Street

Rev. F. O. Dryman reports a good school at Hillside Street. There were 70 children enrolled, with 11 workers. All the workers were regular workers in the church school.

Archdale

Mr. W. C. Lowe, Jr., sends the report for this school. There were 145 children, with 15 workers. This was a two weeks' school, and another "first" school.

Homestead

From Rev. O. L. Brown comes news of this school. There were 79 children enrolled, with four workers. This school ran for two and a half weeks.

Grace Chapel

Rev. Wilson Nesbit sends the report for this school. It was a two weeks' school and there were 78 children enrolled, with 10 workers. Mr. Nesbitt says that plans are being made for a better school next year. This year it grew from one week to two weeks.

Mocksville

Miss Ruth Booe reports the school at Mocksville, a two weeks' school. There were 61 children enrolled, with eight workers.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

MATERIAL WELFARE

While our friends are raising money for maintaing our family, we here at the Children's Home are trying to do everything we know to help out in this work. We have raised good crops and are now busy in the completion of harvesting them. Over 1800 bushels of sweet potatoes have been placed in the potato house and now the boys are busy gathering the corn crop. We will make all we will need. A big grain crop has already been sowed and is coming up. Winter vegetables are helping out very materially, even to a late bean crop. If we could raise money we think we would produce a good crop for we certainly would be working at it.

PHYSICAL WELFARE

We have had a lot of sickness this fall, even more than usual. It is to be expected that in a population of over 400 there would continually be someone who has some ailment. This fall we have had lots of ailments. At the present time some two dozen youngsters are flat on their backs in bed. Some have chicken pox, others are recovering from scarlet fever and a large group of them have colds of one kind and another. We are mighty glad that no one is seriously ill. We do all we know to prevent sickness. But in spite of this caution we have some sickness. In a short while the dentist from the state health department will be here to examine and treat the teeth of every one of our children. We are preparing to start into the winter with as much robustness as possible.

SPIRITUAL WELFARE

The spiritual state of our family is good. In the making of this statement I have been reminded of having heard it over and over again at quarterly meetings as pastors have made their reports. Like these pastors, we feel like reporting a general good spiritual state of affairs, everything considered. If we were to measure this state of affairs by attendance we would be enabled to say that our spiritual state is very good. But we have to go deeper into the matter than attendance. Our children attend services in unanimous fashion, not so much because they have to but because they want to. Religion is a reality with our family and is entered into as a part of desirable living. It is measured by fair play, honest dealing, wholesome comradeship, altruistic sharing and a willingness to serve. While our children have plenty of faith, they rely on works to a marked extent. One of the best features connected with our living conditions is that we have a great deal of student direction, not student government, but student prevention of evil doing. When youngsters are given plenty of pleasing and constructive endeavor they have little time for giving themselves to evil tendencies. So we think the spiritual state of our family is good.

VISUAL EDUCATION

It is recorded that some days when our youngsters went to the Forsyth county fair Miss Laura Scott, house mother of the junior girls in the Cornelius building, wanted, through a visual demonstration, to show her girls that the slot devices at the fair should not be patronized because they were devices designed to help the owner rather than the patronizer. So it is recorded that she carried a bunch of her girls up to a given device into which she placed a nickel, expecting to receive nothing in return so that the children would be duly educated. But the owner of the device had heard some exhortation and when the nickel was placed in the slot out came some money. It is reported that Miss Scott was somewhat embarrassed as the children laughed heartily. But to further demonstrate the correctness of her position she placed in another coin and out came some more money. It is reported that even the third placement brought out some money. It was finally decided that occasionally people do win from a slot machine.

FOOTBALL GAMES

This is football season, the Advocate linotypist and proof reader to the contrary notwithstanding. The past week end brought our boys a number of games. The varsity reserves won over the South High, Winston-Salem, reserves by a score of 26 to 6. Our varsity team lost to Gaffney high before a great concourse of people by a score of 6 to 7. Gaffney was listed as champion of the South last year. At Oxford our 100 pounders and 80 pounders won over similar teams from that fine institution by scores of 14 to 0 and 25 to 0 respectively. The boys greatly enjoyed their brief visit at Oxford.

FOOTBALL EXPENSE

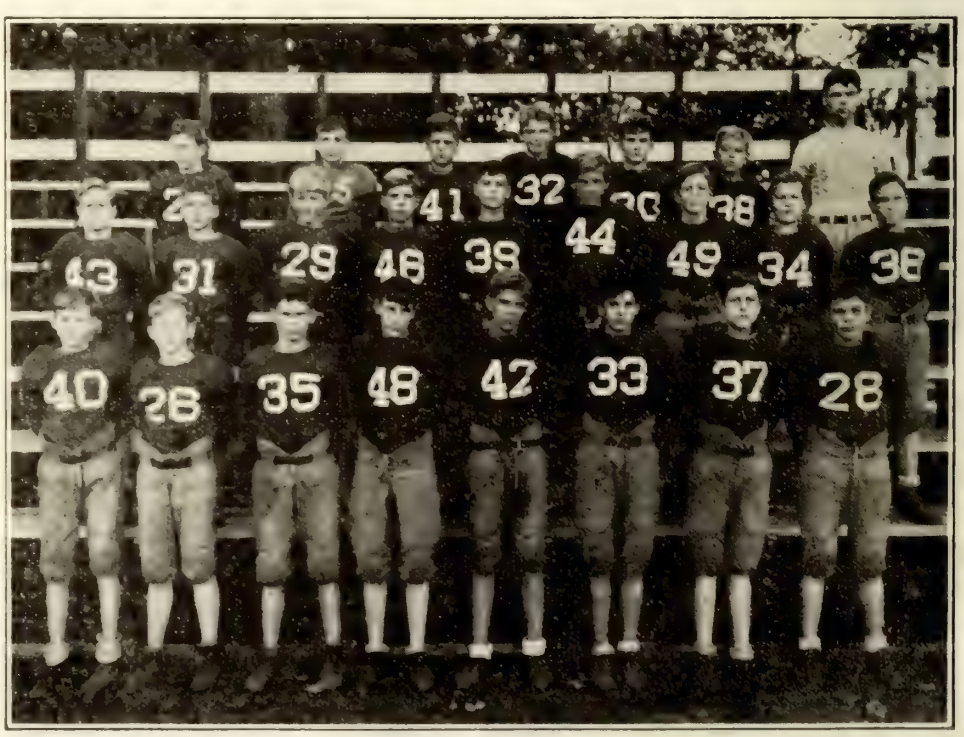
It takes a lot of money to prepare a hundred or more boys to play football. They must have helmets, shoulder pads, suits and extra shoes. The cost of football is also quite an item. In order to meet these expense items varsity games are scheduled in such a large paying attendance. Due to the desire of the public to see these games our attendance income has been such as to provide for the expense connected with our football program. Some money is thus earned to aid in the expense connected with basket ball and baseball, both of which are played at a financial loss. We regard our athletic program as a necessary part of the education of our family and the expense connected with it is charged to recreational cost. However, we do not propose for this item of expense to become lopsided.

HUNDRED POUNDERS

The picture this week is that of a group of our boys who play on the 100-pound team. These boys are coached by Wilburn Clary, a teacher in our school and who also assists Coach Murray with our athletics. These boys have so far played three games, losing to the Junior Home boys by a score of 13 to 12, winning from Barium by a score of 6 to 0 and from Oxford by a score of 14 to 0. The boys are taking their football training seriously and are getting a lot of joy out of it.

OCTOBER FIFTH SUNDAY

The attention of our friends is called to the fact that October brings another fifth Sunday. We had much rather that this fifth Sunday would come in November, but we are not in position to direct when the fifth Sundays shall come. Even though it is soon after conference, soon after the annual wind-up, we hope for a liberal outpouring of free will offerings on the last Sunday in October. It is ours to ask. It is yours to give. Let's both do this thing right.



Each one of these 100 pounders pound to the extent of 100 pounds

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

On Tuesday of last week all our children over 12 years of age attended the State Fair—gratis. They always look forward with great pleasure to the time when they can go to the State Fair. Many privileges are given our young people, and they never fail to take advantage of them. We are grateful to the State Fair authorities for doing so much for our boys and girls.

* * * *

Since I am asking all the churches, Sunday schools and organized classes to give us a Thanksgiving offering, or a Christmas offering, I do not expect any of the churches, or church schools, to send us a fifth Sunday offering in this month. I want us to concentrate on Thanksgiving or Christmas seasons for a generous offering, and because of this fact, I trust that the Sunday schools and churches will postpone their fifth Sunday offering till Thanksgiving or Christmas.

* * * *

I want to appeal to every preacher and church not to apply any specials on the ten per cent apportionment that have come from the churches. The reason for this is plain when the churches and pastors understand that we need approximately $25,000 in specials to give the Orphanage a balanced budget. I feel confident that our pastors and churches will co-operate with me 100 per cent in complying with this request. I am also counting on our pastors and churches to raise their entire ten per cent Orphanage apportionment, to relieve us of our financial embarrassment.

* * * *

The third Sunday in this month I attended three services. In the morning I was at Fremont, West Raleigh, and heard Dr. J. H. Barnhardt preach a good sermon to a very appreciative congregation. At the afternoon service I was at Pine Forest, on the Goldsboro circuit. Dr. E. L. Hillman was present and preached a splendid sermon, and held the fourth quarterly conference for the charge. Dr. Hillman is a member of the Orphanage board of trustees, and he gave me a few minutes in which to represent the Orphanage. I was at Fremont for the evening service, and heard Professor Rowland make a good talk. The three charges visited are standing loyally by the Methodist Orphanage.

* * * *

The Orphanage was very happy to have Bishop and Mrs. Clare Purcell pay us a visit. They took supper with the children in our big dining room on last Saturday night, and immediately after supper we gave a short program in the Orphanage chapel complimentary to the bishop and his good wife. Following the program Bishop Purcell spoke interestingly to our officers and all the children of the institution. It is very encouraging to have a bishop to preside over our conference who is Orphanage minded. He is interested in whole program of the church throughout Southern Methodism. Without doubt he is one of the most democratic and brotherly bishops that we have had in many years. There were several invited guests who enoyed fellowship with the Bishop, Mrs. Purcell, the officers and children. A warm welcome awaits Bishop Purcell and his wife any time they can come our way.

* * * *

Mrs. Nellie Rives gives the following account about her visit to Tarboro and Pinetops:

"Upon driving up to the Methodist church in Tarboro Sunday morning, we saw that many cars were parked near. The negro janitor, Sam, was standing by and called to me and said, 'Park here. The preacher has had this place saved for you.' He added, 'You will have a big crowd today, 'cause he 'shore put it in the papers enough.' Same had caught the spirit of this congregation. The church was in readiness—furniture placed for us. Every courtesy and kindness was shown us. Now the pastor is none other than Rev. Henry C. Ruark, who is interested in every phase of his church work; consequently the church was filled with people.

I was graciously entertained at dinner with relatives, Mr. and Mrs. Fred Wiggins. If I had the space I would like to mention many persons here who were thoughtful of our pleasures. We were happy to be with this congregation.

Pinetops was our next appointment for the evening with Rev. G. S. Eubank and his church. The pastor, his wife and many of the ladies met us.

The ladies of the W. M. Society of this church sponsor the clothing of our little girl, Sarah Britt. She spent Sunday with these friends and had a delightful day. Here, too, our church was filled to its capacity. I was pleasantly entertained in the home of Mr. and Mrs. John H. Little.

This was a delightful day for the class. We always come away feeling closer to each other, realizing more deeply that we are co-laborers together for our Lord and Master."

The late Thomas A. Edison was showing a party of friends over his beautiful summer residence, equipped with many labor saving devices. One exception, however, was a turnstile so stiff that it required considerable strength to force a passage.

One by one, his guests pushed through. At length one of them ventured to say, "Mr. Edison, why do you have everything so perfect except this awful turnstile?"

"Ah!" replied the host, his eyes twinkling. "Everybody who pushes the turnstile around pumps eight gallons of water into the tank on my roof."—Exchange.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

JOHNSON-WILSON MEETING

The Johnson-Wilson zone will hold its fall meeting in Elm City, Friday, October 21, beginning at ten o'clock.

Mrs. Thos. P. Dixon,
Zone Leader.

THE WEEK OF PRAYER

Through the week of prayer offering for foreign missions, which will be devoted to reconstruction work in China, the women of Southern Methodism expect to enter into fellowship with the suffering people of China; and through their week of prayer offering for home missions they hope to help build a new world for the Cajan people in the bayou section of Louisiana.

Speaking of the call to aid in China today, Miss Lelia Tuttle says in part:

"The call to the church at home is for food to keep the church in China alive till this war is over. Then once more to help it get on its feet in self-support, which it had almost accomplished in 1837. Woe unto us if we who gave the gospel to the Chinese when they did not want it should fail to stand by them in their day of greatest need, when they have learned and trust us and Christ, our Lord."

Speaking of the MacDonnell mission school at Houna, La., Miss Ella K. Hooper says:

"In 1923, the year of the opening of the school, there were 23 pupils. These young people studied and worked and played together, and under the supervision of the teachers carried on an extensive work. The most advanced students that first year were only in the fourth grade, and their parents thought them well educated, for they themselves could not read or write. Fifteen years have gone by and there is a great change in the commmunities reached by the school and in the school itself. Now there are 95 boys and girls working and studying together and still trying to bulid up the communities from which they came—and other communities. There are many other communities to be reached and we are hoping to take in a larger number of pupils."

The week of prayer will be observed November 6.12.

MISSIONARY GROUPS HEAR MISS DAMERON

The Lucy Closs Parker missionary society of the First Methodist church of Henderson met recently with Miss Josephine Dameron as guest speaker. Circle No. 1 of which Mrs. Mary Green is chairman arranged the program, using the topic, "Bringing Korea to Christ." Every church in the city, several rural churches and a group from Louisburg were present.

Miss Dameron was introduced by Mrs. Wester. A music teacher at Ewa College at Seoul, Korea, Miss Dameron displayed many Korean curios, had Master Frank Robards, Jr., and little Miss Martha Jane Newcomb dressed in Korean costume impersonate the children of Korea, and gave interesting sidelights on the Korean home. She told of her work at Ewa College.

At the close of her talk Miss Dameron paid tribute to the work of the Henderson auxiliary in having for ten years contributed so generously to the support of the leper colony in Korea. This work was very dear to the heart of Mrs. H. W. Tucker, for many years president of the society, and as a memorial to her Miss Dameron presented to the society a beautiful hand made, hammered brass candlestick standing two feet high, having a reflecter engraved in Korean characters. Mrs. Wester received the gift with grateful appreciation on behalf of the auxiliary.

ROCKY MOUNT DISTRICT MEETING

To Mrs. J. A. Dameron of Warrenton we are indebted for the account of the Rocky Mount district study leaders' training day, which was held on September 28 in Tarboro.

Mrs. W .H. Walker of Rocky Mount led in the opening devotional. The study book, "The American City and Its Church," was presented by Mrs. B. F. Boone, who had on display posters, books and other helps and who urged the women to do everything possible to make this the most interesting class ever held. Mrs. J. D. Midgette told of the value of Council classes.

Mrs. E. L. Hillman spoke of the duty of the church, our love for the church and our conception of the duty of the church, above which the church cannot rise. Christian social relations were presented by Mrs. H. L. Rivers, who said that it is better to not study the fall book than to study it and do nothing about it. Mrs. Lambeth of Rocky Mount told of the many projects undertaken by her auxiliary. Mrs. Harry Boyce of Rich Square related an interesting story from the book, "City Shadows." A dialogue depicting many shadows found in our cities was given by Mrs. Cooper and Mrs. Barnes, and a playlet, "In His Name," was enacted by the ladies of Milwaukee church.

Mrs. Hillman having checked on the year's program, Council study certificates were awarded by Mrs. Boone to First church, Rocky Mount, and Milwaukee auxiliaries. Several others received honorable mention.

The 1939 fall meeting will be held at Seaboard.

HANNAH KOONCE AUXILIARY

Mrs. Nettie deFord writes that the Hannah Koonce auxiliary at Richlands is "active along all lines of missionary work"; that it is growing in membership, interest and giving, and that the membership is 40. The members are hopeful for even greater achivements in the future.

MISSIONARY SOCIETY HELPS IN DAILY VACATION SCHOOLS

Miss Lettie Wilson, superintendent of the children's division, First Methodist church, El Dorado, Arkansas, says concerning their daily vacation school:

"At the request of the members of the missionary society I am writing you concerning the daily vacation Bible school held recently by our church. Many of the members of the missionary society were workers in the school. This project grew out of our study during the past year of John Wesley, his work and methods. The last two schools held at the church had small numbers in attendance and practically no interest was shown in the church at large, while this one had all the children we could care for and seemed to interest the whole church.

"Our primary purpose was to take the vacation school to the children not attending church school, thus giving them the training and attempting to help the parents and interest them in church attendance and worship. We chose four centers—extreme 'ends' or communities of our town, which totals twenty thousand population. We let it be known that the school would be opened in these centers, continuing daily for two weeks except Saturday and Sunday. The sessions were held out-of-doors with shelter available in case of rain.

CHRISTIAN SOCIAL RELATIONS

From Mrs. H. L. Rivers comes the timely help on addresses from which Armistice Day programs may be secured:

"Let Us Have Peace": Children's Division Greater N. Y. Fed. Churches, 71 W. 23rd St., New York City (free).

"Services of Worship for World Understanding and Peace": Federal Council of Churches, 105 E. 22 St., New York City (15 cents).

"Package of Church Material": National Council for Prevention of War, 532 17th St., N. W., Washington, D. C. (10 cents).

"Blessed Are the Peace Makers": Council of Women for Home Missions, 105 E. 22nd St., New York City (two cents).

"Church Service, Peace Among the Nations": N .C. P. W., 532 17th St., N. W., Washington, D. C. (two cents).

"Children's Armistice Day Observance": Same as above (one cent).

"Armistice Day Service": High School, Alpine, Tenn.

"Campus Church School for College Men and Women": Central College, Fayette, Mo.

A Responsive Reading, "Peace": by Robert Weston.

A Responsive Reading, "The Prophets in All Lands Speak Friendship": Baltimore Conference Epworth League.

Litany of Peace, by Opal Gooden.

(The last five mentioned may be ordered from N. C. P. W., 532 17th St., N. W., Washington, D. C.

To love with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—E. P. Tenney.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW YOUNG WOMEN'S CIRCLES

We have recently organized a young women's circle in the Spray missionary society. With the encouragement and help of our pastor's wife, Mrs. Roy T. Houts, this circle was built around five young women who were already members of the missionary society. Officers and eight standing committees have been appointed. This circle now has 17 members and many more prospects.

The circle has been named the Carrie Lou Circle, in honor of the counselor, Mrs. Houts.

A branch circle of circle No. 1 has recently been organized with several members of women who work at night. This is another fine addition to the work and numbers of the society.

Fuchia Parrish, Chm.

ZONE MEETING AT FARMER

Mrs. Don McGlohon, Secretary

Tuesday, September 28, 70 members of the woman's missionary society, zone 3, Greensboro district, met at Farmer for their annual fall meeting. Mrs. John Council presided, and after the opening devotional was conducted by Rev. J. W. Bennett, pastor of the local church. Mrs. Kearns, president of the Farmer auxiliary, extended the welcome and Mrs. J. L. Stokes of Randleman responded.

After the reports of the auxiliaries represented, Mrs. W. T. Powell, district secretary, gave an interesting report of her work, bringing out much that was encouraging, such as 31 classes in mission study, 20 baby specials, 16 Y. W. societies, and explained the funds that go to make up the district pledge. She stressed the various departments of the work, urged the election of officers in November and installation in December.

Mrs. H. W. McCain of High Point spoke on C. S. Relations; Mrs. Kearns of High Point discussed the inter-racial question and Mrs. J. E. Woosley, also of High Point, presented spiritual life. A solo, "In the Secret of His Presence," was sung by Miss Virginia Lambert, after which Mrs. Council introduced Mrs. W. C. Hammer of Asheboro, who spoke on "Women and Unification." Asheboro was selected as place of meeting in the spring; officers for another year were elected and a collection of $5.55 was received and turned over to the district secretary to be used wherever most needed.

The meeting closed with prayer by Mrs. Woosley, after which a tempting lunch was served by the hostess church.

OUTDOOR SPIRITUAL LIFE RETREAT

In a beautiful setting—Rhododendron Park, one of nature's lovely "green cathedrals" overlooking the French Broad river and a part of the Vanderbilt estate, the Belle Bennett missionary society of the West Asheville Methodist church held an outdoor retreat recently, with Miss Clara Brown, spiritual life leader of the society and of one of the zones in the Asheville district, as the presiding officer. The theme selected for the day's program and most appropriately chosen was "Heart Gardens," and talks under the heading, "Heart Flowers," were given on Faith, Hope and Love. The opening worship service consisted of quiet music, appropriate hymns, responsive reading and a Scripture lesson by Miss Brown from 1 Corinthians 13:1-13.

Part of the program opened with a hymn, followed by a most impressive talk on "Faith" by Mrs. L. J. Brookshire, closing with a silent meditation hymn, "My Faith Looks Up to Thee." Part two had for its subject Hope, and was featured by an interesting talk by Miss Millicent Bird, preceded by the hymn, "We Hope in Thee, O God," and closed with a violin duet, "Whispering Hope" by Hubert and Julia Owen, members of the intermediate department of the church school. The third part of the program consisted of a hymn, "Love Divine"; an inspiring talk on Love by Miss Brown, followed by vocal duet, "Lord Jesus, I Love Thee," by Mrs. W. S. Harrison and Mrs. Furman Harrison. A poem, "O Brother Man," followed, and after a duet, "God Who Touchest Earth with Beauty" by Misses Thelma Brown and Dorothy McElwaine, from the senior department of the church school. The program closed with the benediction, and following a light lunch was enjoyed.

ZONE MEETING AT PROXIMITY

None No. 4 of the Greensboro district met at Proximity Methodist church September 23, with Mrs. W. Younts presiding. The conference hymn, "God of Grace and God of Glory," opened the program and Rev. S. M. Needham, pastor of the hostess church, conducted the worship service.

Mrs. Turner Suttle extended greetings to the large number of representatives from the 19 churches of the zone, to which Mrs. Youts responded. Splendid reports of the year's work were given by the presidents of the auxiliaries, and Mrs. W. T. Powell, district secretary, told of the work of the district and urged the observance of week of prayer; the securing of a larger number of Council credits for mission study; calling special attention to the fine work done by College Place church in winning seven of these credits. She regretted that the district had not contributed as liberally as heretofore to Bethlehem House and Vashti School, asking that contributions be sent to these institutions during the last quarter. She expressed her appreciation of a life membership recently presented her by the several zones of the district.

Mrs. O. D. Nelson represented the children's work, calling special attention to the study on Brazil for January and the spring unit on peace.

Mrs. Karl Bishopric, member of the conference C. S. Relations Bureau, made an interesting talk, stressing the importance of the work in the auxiliaries; urging the helping of sister societies through the big sister idea; and asked that law and order be stressed in the home; that the women of the missionary societies use their influence against lynching, slot machines and gambling devices of any kind. She asked each auxiliary to have at least one program during the year on Peace and to pray daily for peace.

Mrs. J. H. Armbrust gave a report of the spiritual life work in the district, gave valuable suggestions as to how to organize and maintain a spiritual life group, as well as giving a special list of objects for which to pray.

An offering of $4.44 was secured to be used for the Bethlehem House and Vashti School for Girls.

Mrs. J. H. Armfield was introduced by Mrs. M. R. Banner and gave a very inspiring and helpful meditation, which was closed with a beautiful vocal solo by Mrs. Dan McConnell, following which Rev. O. J. Jones of Bessemer offered the closing prayer. Lunch was served by the hostess church.

ZONE MEETING ON WAYNESVILLE DISTRICT

On Tuesday, October 4, a most interesting meeting of the Eastern zone of the Waynesville district was held at Bethel church ,with Mrsa. J. R. Stephens, zone chairman, presiding, and Mrs. R. C. Long of Lake Junaluska cating as secretary. After the opening hymn words of greeting were given by the chairman relating childhood experiences when she was an attendant at Bethel church, and expressed her gratification at the opportunity of meeting there again. Mrs. T. G. Highfill gave brief but cordial response. The opening worship was conducted by Rev. T. G. Highfill, pastor of the church, who used part of the 12th chapter of Romans as his scriptural basis. Prayer by Rev. J. H. Carper of Lake Junaluska followed.

After several items of business, including the selection of Clyde for the spring meeting, the following program was given: "The World Outlook" by Mrs. Frank Mease of Canton, stressing the value of this splendid missionary periodical in the missionary work; "Supplies" by Mrs. R. C. Long of Lake Junaluska, urging sending boxes of supplies to Bethlehem House and to Vashti School; Mrs. Florence Garner "The Children's Work," one of the mos timportant of our many departments; "Scarritt Associate Memberships" by Miss Minnie Willis, who reported five members added during the year.

Mrs. Carey Wells in an interesting manner presented the department of C. S. Relations, and following Mrs. F. E. Branson, district secretary, spoke on the work of the district for the three quarters and urged a successful closing of the year with all department obligations fully met.

Mrs. L. E. Gates gave an interesting presentation of the baby specials and exhited a "baby book" containing the

Continued on page 22

Sunday School Lesson

OCTOBER 23

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Our Day of Rest

Scripture: Ex. 20:8-11; Luke 13:10-17

The version of the Ten Commandments which we find in Deuteronomy 5 stresses especially the duty of allowing the bond servants to rest on the Sabbath day, and all who are under the yoke of service. It suggests that the Sabbath is a good day for the Jews to remember their bitter bondage in the land of Egypt, and to give thanks to God for their deliverance, and to make sure that they are not imposing a like bondage on any of their fellow men.

The Sabbath when celebrated in this way is a humanitarian day rather than a day that commerorates the Lord's rest after the six days of creation. This is more in harmony with the spirit of Jesus, who declared that "the Sabbath was made for man, and not man for the Sabbath."

The Sabbath law is written in the necessities of human nature. It is written, in the first place, in our physical necessities. Man was not made to endure the yoke of galling drudgery seven days in the week. That in time makes him "stolid, and stunned, a brother to the ox."

Man was made to have seasons of play, times when he straightens up his shoulders, looks into the blue sky, and rejoices in his dignity as a child of God. There are very few occupations that do not tend to make a man intellectually stoop-shouldered.

We are all in supreme danger of getting into a mental rut, and we should seize the Sabbath with intense eagerness as a blessed opportunity to rise above ourselves and escape from being crippled by our calling.

There are so many things that we all wish to do, and ought to do, but which we positively cannot do amid the routine of our daily toil. But when the wheels of the machinery stop, and the belt line ceases to move, what a blessing it is that one day in seven we can throw off the manacles and stretch ourselves! A man ought to plan ahead during the whole week the things which he is going to do on the Lord's Day.

A Day of Freedom

The Christian Lord's Day should be a free day, not a day when one wears the ball and chain of strict rules. Jesus risked his life in breaking the hard-and-fast manacles with which the rabbis had bound the Sabbath, and Paul rebuked the Galatian church for turning back to the Jewish Sabbath and observing it in the way and the spirit of the Jews. One of the reasons why the church changed the day from the seventh to the first was to show that the Lord's Day was suffused with a different atmosphere from that of the repressive rabbinical Sabbath.

And then the day of the week was the day on which the Lord Christ rose from the dead, and that was an unspeakably more important anniversary than the supposed rest of the Lord from the work of the creation. For to remember that the Lord had risen from the dead on that day made men expectant of mighty works of resurrection in their own lives, expectant that dead hopes, dead enthusiasms, dead loves, everything dead within them would be revived on that blessed day, seeing that Jesus was the resurrection and the life.

But while the Sabbath is a free day, and while the Christian is to resist with passion any attempt to enslave him to hard rules, nevertheless, being the Lord's Day, it is, of course, an unselfish day, a day when men should not seek their own pleasures and their own ease, but rather a day when they should concentrate themselves on high thinking and on all needful service.

It goes without the saying also that, being the Lord's Day, it should be a day in which the children should have our attention, and in which their religious hunger should be fed, and their religious imagination kindled by beautiful stories of the Bible and the church.

Years ago in Peking, walking through the streets with the great missionary, Dr. H. H. Lowry, I saw the little pagan children run out from the houses with the eager question, "When is Sunday?" They were fearful lest they might miss the day when they would have the joy of attending the great Sunday school that was held at the mission. All children ought to look forward to Sunday.

We should be careful to keep our Lord's Day from failing into a conventional rut, for where the spirit of the Lord is, there is liberty, and also novelty. John heard a voice from heaven saying, "Behold, I make all things new." And just in proportion as we listen to that voice, the Spirit will show us new ways of glorifying God by our use of Sunday.

A good many people have never learned to use their Sabbath privileges. They are like someone in possession of an airplane who has never learned to fly. It takes brains and effort and practice to learn how to give and to get high benefits from the Lord's Day. One dreams of the wonderful Sundays we shall have when all Christian denominations can co-operate in great oratorios, pageants, and sacred dramas.

Just now it is supremely important that Christians of all economic classes should gather together on the Lord's Day. The class war that is being fomented in certain quarters is diabolically opposed to Christianity, and the only real and permanent remedy is that Christians of every class should be made to feel that the tie that binds them as followers of the Nazarene is closer than any other.

To this end it is absolutely necessary that they should utilize the opportunity of the Lord's Day to meet together in common worship and communion. As over against the menacing unity of the hostile forces arrayed against Christianity, the only hope of the world is that Christians of all classes, all sects, and all races, should have sympathy and mutual understanding. —Northern Advocates.

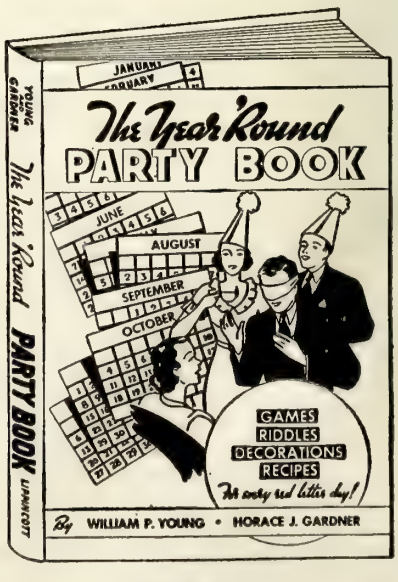


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Children's Storyland



"SUNNY BOBBIE"

"Sunny Bobbie" was the pet name given him in the home, where he was, indeed, the sunshine of a shut-in mother and care-worn sister. No matter how gloomy the weather, his cheerful whistle could be heard as he went about his work at home and when on his way to and from school.

"Mother," he said one Sunday night, as he leaned against her chair, "teacher talked a long time today about doing things to make other folks happy. She said there were always things we could find to do, if we tried, to brighten some life or make glad some sad heart. I have wondered what I could do. You know I can't give money, and haven't time to spare to work away from home. Of course, I am counting on doing big things when I am a man, but I would like to begin right now."

"My dear little son," said his mother tenderly, as she drew him down and kissed his rosy cheek; "you have already begun. You bring joy to our hearts every day, and both sister and myself long for the merry whistle which tells of your coming and which sounds so cheerful as you go about your work."

"Why, mother; I just naturally love to whistle and sing," said Bobbie; "but I never thought of its helping anybody, and I am sure glad if it helps you, dear mamma, shut up in this room so long."

He did, indeed, sing naturally as a bird, with a sweet, if untrained, voice.

On his way to school, Bobbie had to pass the shop of a blacksmith, whose heart and conscience had become hardened and seared with sin. One morning Bobbie passed singing "How Firm a Foundation," and as the blacksmith was not busy just then, he listened. This, he remembered, was his mother's favorite song, and tender memories began to stir in his hard old heart, and thoughts of the long ago came trooping in to soften the hard crust formed by selfishness and indifference. How often he had heard his mother's voice uniting with the congregation in singing this grand old hymn in the country church near his boyhood home! When the dying hour came, she had asked them to sing this song, and had tried with feeble voice to join in the last two verses. Tears began to roll down the furrowed cheeks of the old man, and as Bobbie's voice died away in the distance, he buried his face in his toil-hardened hands and wept.

In the afternoon Deacon Haley came to have his horse shod. He noticed the subdued manner of the old blacksmith, and the absence of profane language he habitually used. The horse shod, the deacon still lingered, hoping he would tell him his trouble, and he had not long to wait.

"Deacon," said the old man, "you have been praying for me these many years, I know, and you have tried time and again to talk to me about my soul's salvation; but it seemed my old heart was so hardened, and I had wandered so far away from my mother's teachings, and nothing could reach me. But this morning something happened to make me think, and I am a miserable man, deacon, and I want you to pray for me right now."

Together they went into his house, and the deacon prayed earnestly and talked long with him, quoting the precious promises in God's Word for such as he, if they will repent and seek Him with their whole heart. After awhile the light of peace flooded his heart, and joy gleamed in his eyes, and his friend left him rejoicing in his new-found happiness. The following Sunday he united with the church, and in the afternoon he went to the home of Bobbie's mother and told them how his singing had been the blessed means of bringing this new found happiness. We may be sure the mother's heart sang for joy, and Bobbie was a happy boy when his mother told him the good news, saying:

"You see, my dear boy, there are ways of accomplishing great good, even if we don't have money and time to give. Just go on being brave and cheerful, and God will bless my Sunny Bobbie in bringing good to others."—Baptist Boys and Girls.

A STAY-AT-HOME TRAVEL CLUB

"It seems that almost everyone in our class is going on a grand trip this summer," Alice said wistfully, as she and two of her classmates walked home one afternoon just before the close of school.

"Why don't we stay-at-homers get together and do something to have some fun during vacation, too!" exclaimed Sue, who never spent any time worrying over what couldn't be helped. Instead, she used her brain to find an interesting substitute.

"Why can't we form a club and meet regularly?" questioned Sarah, the practical.

"A club would be jolly. Just getting together occasionally would be fun," Alice said happily.

And that is what started their Stay-at-Home Travel Club which met once a week all summer. Each girl chose a country that she was interested in. They studied the chosen countries in alphabetical order one at a time. The girls read and discussed everything available on their chosen countries. They had a lot of fun at each meeting, tracing imaginary trips over the maps. Each girl was expected to explain why she selected that especial trip. They clipped everything they found in papers and magazines about the countries they were studying. These were read at the club meetings. You would be surprised at how very many clippings were discovered after they began to watch for them.

Travel advertisements were scanned eagerly, and as most of them offered free literature, a wealth of fascinating travel material was secured for the cost of a few penny postal cards.

Twice they had guest speakers. One was a talkative old gentleman who had formerly lived in the country they were sudying. He told them many interesting things—things the ordinary tourist seldom discovered. Their other guest was a lady who had visited the country they were "exploring." Of course, here was the outsider's viewpoint.

At the last meeting of the summer the girls had a luncheon that featured foods prominent in the countries the club had "toured." This was easy because it is surprising how many of our everyday foods may be suggestive of other lands. For example: their dessert was rice pudding for China, a banana salad from South America, and cocoa from Mexico. You see how any number of such menus could be planned.

Really, the girls' Stay-at-Home Travel Club was no new thing, for one of our prominent universities gives college credits on a home study travel course.

If you start a stay-at-home travel club of your own and choose to "see America First," the National Park Service Department of the Interior, Washington, D. C., will send you free an interesting booklet on any of our national parks. Also, they will mail you every fascinating big map of the United States, showing the location of all the national and state parks, for the asking.

Now let me give you a tip on map study: lay the map so the directions on it correspond with the points of the compass. In other words lay the map so north on it points north from where you are standing; then naturally the other directions will point accurately also. This helps one to locate places more definitely.—Pearl Spencer Arnold, in The Girls' World.

GOD'S YOKE

The superintendent of a mission school read the text, "My yoke is easy."

Turning to the children, she asked, "Who can tell me what a yoke is?"

A little girl of ten said, "It is something they put on the necks of animals."

Then the teacher inquired, "And what is the meaning of God's yoke?"

All were silent for a moment. Then the hand of a little four-year-old went up, and she said, "It is God's putting his arms around our necks!"

NORTH CAROLINA
Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER
M. T. PLYLER } ..... Managers

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

	October
Bynum Ct., Mt. Pleasant, 11	22
Leasburg Ct., Hebron, 11	23
Duke Ct., Andrews, 3	23
S. Alamance, Swepsonville, 7:30	23
Branson, 7:30	26
Hillsboro Ct., New Sharon, 11	30
Mt. Tirzah Ct., New Bethel, 3	30
Rougemont Ct., Riverview, 7:30	30
Moncure Ct., Moncure, 7:30	31
	November
Lakewood, 7:30	2
Siler City Ct., First Church, 11	6
Pittsboro Ct., Brown's, 3	6
Mebane, 7:30	6
West Durham, 7:30	7
Trinity, 7:30	8
Calvary, 7:30	9
Eno, 7:30	10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
North Gates, Parkers, 11 and 1	22
Columbia, 11	23
Roper,, Pleasant Grove, 3	23
Plymouth, night	23
First Church, Elizabeth City, night	26
Swanquarter-Fairfield, Fairfield, 11	30
Mattamuskeet, Amity, 3	30
Belhaven, Trinity, night	30
	November
South Mills, Trinity, 11 and 1	5
Kitty Hawk, 11	13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

	October
Roberdel, Steel's Mill, 11	23
Gibson, 7:30	23
Troy, 11	30
Mt. Gilead Ct., Sardis, 3	30
Mt. Gilead, 7:30	30
	November
West End, Hoffman, 11	6
Biscoe, 3	6
Hamlet, 7:30	6
Sanford, 11	13
Hemp, Smyrna, 3	13
Vass, 7:30	13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

	October
Mt. Olive-Calypso, Calypso, 7:30	21
Mt. Olive Ct., Bethel, 11	22
Pikeville-Elm Street, Pikeville, 11	23
Dover, Dover, 3	23
New Bern, Centenary, 7:30	26
Hookerton, Rainbow, 7:30	28
Pink Hill, Woodington, 11	30
Jones, Foy's Memorial, 3	30
Kinston, Queen Street, 7:30	30
District Goals Date and Check-up Meeting, Kinston	31
	November
Morehead City, First Church, 7:30	2
Seven Springs, Seven Springs, 11	6
Goldsboro, St. Paul, 7:30	6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Newton Grove, Newton Grove, 11	22
Benson, 11	23
Erwin, night	23
Raleigh, Jenkins Memorial, night	26
Fuquay, Holly Springs, 11	29
Franklinton, 11	30
Smithfield, night	30
Raleigh, Fairmont, night	31
	November
Creedmoor, Creedmoor, night	2
Cary, Cary, 11	6
Four Oaks, Elizabeth, night	6
Raleigh, Hayes Barton, night	7
Zebulon-Wendell, Zebulon, night	8
Raleigh, Edenton Street, night	9
Princeton, night	10
Lillington, night	11
Oxford Ct., Salem, 11	12
Garner, Garner, 11	13
Louisburg, night	13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Elm City, 11	23
Sandy Cross, Horne's, 8	23
Enfield-Whitakers, 8	24
Halifax, 8	25
Kenly, Lucama, 11	30
Scotland Neck, 8	30
Rich Square, 8	31
	November
Nashville, 8	1
St. Paul, 8	2
Conway, 11	6
Northampton, 3	
Seaboard, 8	6
Warrenton, Warren Plains, 11	12
Warren, Shady Grove, 11	13
Norlina, 3	13
McKendree, 8	13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Faison-Kenansville, Kenansville, 11	20
Hallsboro, Hallsboro, 11	23
Chadbourn, Cerro Gordo, night	23
Epworth-Wesley, Wesley, night	26
Wallace-Rose Hill, Rose Hill, 11	30
Warsaw-Magnolia, Turkey, 3	30
Roseboro, Bethel, night	30
	November
Wilmington, Trinity, 11	6
Scott's Hill, Hamstead, 3	6
Wilmington, Fifth Avenue, night	6
Southport, 11	13
Shallotte, Village, night	13

W. N. C. WOMEN
Continued from page 19

pictures of the babies she had enlisted during her year's work. A feature of the work of this district each year is the support of a scholarship at Brevard College for a young girl of the district, and Mrs. Branson spoke of the cordial response from the zone members and of the great joy experienced through this work of aiding this worthy young woman to secure an education. A vocal solo, "In the Garden," was sung by Mrs. A. C. Nichols, with Mrs. Frank Mease as accompanist.

Mrs. W. R. Harris, who was present as a visitor for the day, was introduced and gave a talk on "1938—Our Sixtieth Anniversary," in which she told of some of the accomplishments of these years and urged the observance of the birthday of this great organization which has meant so much in the lives of the women of Southern Methodism. The program closed with benedition by Rev. J. H. Carper, after which a delicious lunch was served by the ladies of Bethel church.

The thought of God (as Father) is by far the most conspicuous thought in the mind of Jesus.—Zenos.

Things don't turn up in this world, until somebody turns them up.—James A. Garfield.

He who says what he likes must hear what he does not like.

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February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh ..... 7:30 a.m.
Arrive Wilson ..... 9:25 a.m
Arrive Farmville .....10:18 a.m.
Arrive Greenville ....10:52 a.m.
Arrive Washington ....11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
Arrive Norfolk ..... 4:50 p.m.

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"BE YE KIND"

She was so fair, so radiantly young, so in love with life, so gloriously filled with the joy of each day's adventure. Life had dealt kindly with her—had given her health, beauty, a smile like the sunlight, and a kindliness of heart made her a friend to all. She looked joyously toward the future, and dreamed dreams as youth has always done.

Then came that tragic day— a promise broken, a trust betrayed—when fear gripped her heart at the realization that her girlhood was gone, her fair name sold in a moment of youth's impulsiveness. Her parents crushed, their fond hopes shattered, the stigma of disgrace resting heavily upon her home. She wasn't bad—their daughter—O God, no—just thoughtless and unaware; and yet her future ruined, and always to face the lifted eyebrow and the lips curled in scorn. Anything —the river, poison, a gun discharged —anything to bring release from the awful gulf before her!

Then a friend who understood and loved her deeply told her of a place—a home where love welcomes the girl who has missed the way, and where kindly walls and loving hearts shield her, comfort and care for her a she passes through her valley of shadows, and help her back to self-respect and a new courage to live nobly for herself and her child.

So plans were made for her to enter a Florence Crittenton Home—one of those havens of refuge throughout our country where so many thousands of girls are being helped to rise from the dust where society has cast them, and to live lives nobler and more beautiful than before.

It was with misgivings that she took up her new abode, but soon the atmosphere of love and understanding sympathy filled her heart and she grew calm. Physicians and nurses ministered to her physical needs, she went through her dark hour safely, and her heart thrilled as she held in her arms the little life that was all hers—so pure, so fair—a glimpse of heaven as she looked into the blue eyes and watched the smile play about the tiny mouth. So precious, and all hers!

Then with a shudder she thought again of those who would never understand, whose very glances would pass like a knife through her heart and brand her little one as an outcast. "O God, can it be that such cruelty awaits me and my child? Against thee have I sinned and done this evil in thy sight. My heart has cried out for thy pardon, and I feel thy tender forgiveness and love. But Oh, those others, Lord—help them to be kind?"

O ye who call yourselves Christians, and all others who may read this brief story, do you not feel the clasp of baby hands about your hearts, and hear the cry of the girl who, with life all before her, seeks to rise again and live bravely for her child and for the Christ who gave his life for her redemption? Hear ye not the words of the Master as he said, 'He that is without sin, let him cast the first stone" at the lonely and downcast woman? Won't you give her your hand instead of your foot? A smile instead of a frown? Your love instead of your scorn? Her pathway is rough and steep. Won't you lighten her load and help her to be brave? Remember the words of St. Paul, that gracious man of God, as he said: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

JUST FOURTEEN

Dear little girl, you're lonely—
Away from home for a while.
Just fourteen you are, and homesick
For mother's loving smile.

You're a woman too soon, little lady,
With a babe beneath your heart;
But here you've found a shelter
From scorning eyes apart.

Be strong, little girl, take courage,
As you walk the dark valley a while;
Lift up your eyes, open wide your heart,
And greet your babe with a smile.

Someone betrayed a trust, dear,
And what a price to pay!
Your girlhood gone in a moment—
Lost the morn of life's day!

Many there are who'll condemn you,
Whose homes you'll enter no more;
But O there are those who love you,
Whose hearts open wide the door.

Live bravely, my dear; be a mother
With ideals noble and true.
Cherish this child, and the loving God
Will forgive and be gracious to you.
—Elizabeth F. Whisner, Recreation Director, Florence Crittenton Home, Washington, D. C.

ADVOCATES WANTED

Emory University, Atlanta, Ga., needs the following for its libraries:

North Carolina Christian Advocate

Any before 1916, and also need 1916: Jan. through Sept.; Oct. 2, 9; Dec. 28.
1917: July 19; Dec. 27; May 17.
1918: May 30; Dec. 26.
1919: June 5; Dec. 25.
1920: Dec. 20.
1921: March 3; Dec. 29.
1922: June 1; Sept. 14; Dec. 28.
1924: March 13.
1925: May 28; June 11; Nov. 5.
1926: July 1; Aug. 26.
1927: Aug. 18; Dec. 1.
1928: Feb. 2; Nov. 8.
1929: June 6; Oct. 17.
1931: April 16; May 21; Dec. 3.

Raleigh Christian Advocate

Need any before 1916; and also need 1916: Jan. through Sept.; Oct. 5; Dec. 7, 21, 28.

1917: Jan. 4, 25; Feb. 1; March 1; April 12, 19, 26; May 10, 24; July 5, 19; Nov. 1; Dec. 20, 27.

1918: Jan. 3, 17, 24; Feb. (all issues); Mar. 7, 14, 28; April 4, 11, 25; May 16, 23, 30; June 20, 27; July 11, 18, 25; Aug. 1, 8, 15; Sept. 5, 26; Oct. 3; Dec. 26.

1919: Jan. 9; June 19.

N. C. Conference Minutes

Need any before 1854; and also need 1855, 1860 through 1865; 1856, 1867 through 1871 and 1889.

W. N. C. Conference Minutes

For 1892.

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NORTH CAROLINA CHRISTIAN ADVOCATE

In Memoriam

WILLIAMS—Dora Belle Williams was born February 24, 1865, in Person county and died July 27, 1938, in Milton, N. C. She is survived by one brother, J. W. Williams; three nieces, Annie Hall, Mrs. W. J. Cheyney, and Mary Williams; three nephews, John L. Hall, John S. and Robert W. Williams. Miss Dora, as she was affectionately known, was a faithful member of the Milton Methodist church and was held in high esteem by the people of the community. Her passing is a loss to the church, the community and the home. She was buried in the Milton cemetery, with her pastor officiating, assisted by Rev. N. R. Clayton, pastor of the Presbyterian church.

A. M. Williams, P. C.

McKAY—Mrs. Hattie Wheeler McKay was born in Wilmington, N. C., December 7, 1861, the daughter of Rev. and Mrs. Joseph Wheeler, the former a well known eastern N. C. minister. Mother passed away on July 30, 1938, content and happy in the knowledge that Jesus was her friend. From earliest childhood we were brought up in the ways of the Lord. Her chief concern was for her family and church. No sacrifice was too great for them. No mother has ever left a greater heritage to her children than she left to us—a heritage of far greater value than can be measured by the standards of this world; a life devoted unselfishly to her family and her church; a life that knew no compromise with evil and that was always ready to crusade for the right. These memories we have with us always.

If I ever do anything splendid,
If I ever am noble and true,
It will be because yonder mother
Loved me and helped me through.

For you gave me the real inspiration to measure up and to be more worthy of all your goodness and your wonderful faith in me. A Daughter.

IN MEMORIAM

Newton, Sept. 19.—Funeral services were held this afternoon for Mrs. Phillip Hoyle, age 91, who died at 12 o'clock Saturday night after having been critically ill at her home here for the past two weeks. Mrs. Hoyle had been in poor health for the past year.

Services were conducted at 4 o'clock at the First Methodist church by the pastor, Rev. W. M. Smith. Burial followed in East View cemetery. The following obituary, written by her grandson, Norris Hoyle, was read by Rev. Mr. Smith:

"Mrs. Martha Sarah Johnson Hoyle, born June 7, 1847, at Rutherford College died at her home in South Newton September 17, 1938. Mrs. Hoyle was aged 91 years, three months and ten days. She was the sixth child of Daniel Phillip and Agnes Moore Johnson, and was the last of ten children to depart from this earth. She was educated at Rutherford College and in early childhood united with the Methodist church there, later moving her membership to the First Methodist church here.

"On October 24, 1871, she and Phillip Abel Gamewell Hoyle were united in marriage at the home of her parents by Rev. R. L. Abernethy. Her husband preceded her to the grave on January 28, 1924. To this union were born three sons, all of whom survive: Walter Theodore Hoyle of Newton, Joseph North Hoyle of Asheville,and Robert Bruce Hoyle of Richmond, Va. Others surviving are nine grandchildren and three great-grandchildren. She also leaves a host of relatives and friends to mourn her departure.

"Mrs. Hoyle spent her time in rearing her family and managing her home and in the interest of her church. She was a charter member of the Ladies' Aid Society."

Mrs. Hoyle was noted for her generosity. She donated the land on which the Catawba General Hospital was built. Her husband, a Confederate veteran, was a representative to the Legislature and was clerk of court of this county for eight years.

The nine grandchildren who survive are: Poe, Alton, Phillip, Betty Lee and Sarah Hoyle of Asheville; Mattie Virginia Hoyle of Richmond, Va.; Norris and Winnie Hoyle of Newton, Kenneth Hole of Drexel, and Sibley Hoyle of Raleigh; great-grandchildren are Joan and Nancy Hoyle of Drexel and George Walter Hoyle of Newton.—From The Charlotte Observer.

MY DEAR AUNT MATT

These last years you have reminded me of a beautiful cameo. Your white hair and the delicate pink of the old woven coverlet showed up the lights of your patient eyes, and the sweetness of your spirit that blended, too, to point the picture of you for all time in my memory. Your love for me is a jewel I cherish with the sacred treasures of my heart. You lived so much alone life wove for you fantastic dreams. But under the nervous "I don't remember" there was the constant faith that showed the Master's deep spirit of devotion, and could not obliterate the Puritan faith of our fathers.

These last years have shown me with keener insight the staunch ties of family and God's great love for his own, portrayed so beautifully in yours for your Johnson kin. There is a marked blessing in having you these extra years—years of hardship for you in your feebleness, but years of great spiritual insight into the depth of God's love for those who read your life clearly through the last cycle of your age. To me you always offered a loving heart to carry my problems with your own to the Master, God of all troubled hearts. The love you gave me brightens with time and lives on to produce perfection in the spirit world of heaven.

I rejoice that God has carried you home to himself.

Devotedly, Ida May King.

RESOLUTIONS OF RESPECT

Whereas, on September 3, 1938, God in his infinite wisdom called from this earthly tabernacle the sweet and gentle spirit of our friend and co-worker, Mrs. Mary Bynum Brock; and

Whereas, in her going our circles have lost their beloved chairman, our church has lost one of its most valued members, and her friends feel keenly the loss of one whom they knew to be a friend; therefore be it resolved by the general circles of Epworth Methodist church:

That we extend our heartfelt sympathy to Mr. Brock and point him for comfort and consolation to Him who doeth all things well, and to her mother and family we offer our sympathy and love.

Second, That a copy of these resolutions be sent to the bereaved family, and that a copy be spread upon the minutes of the general circles.

Mrs. A. T. Goodwin,
Mrs. T. M. Phillips,
Mrs. H. R. Williamson.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, OCTOBER 27, 1 Number 43

Duke Univ Library
15Oct39

The Three Best Things

By

Rev. Henry Van Dyke, D. D.

Work

Let me but do my work from day to day;
In field or forest, at the desk or loom,
In roaring market-place or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work; my blessing, not my doom:
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it, not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest
Because I know for me my work is best.

Life

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer:

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's rest,
Because the road's last turn will be the best.

Love

Let me but love my love without disguise
Nor wear a mask of fashion old or new,
Nor wait to speak till I can hear a clue,
Nor play a part to shine in other's eyes.
Nor bow my knees to what my heart denies;
But what I am, to that let me be true,
And let me worship where my love is due,
And so through love and worship let me rise:

For love is but the heart's immortal thirst
To be completely known and all forgiven,
Even as sinful souls that come to Heaven;
So take me, love, and understand my worst,
And pardon it, for love, because confessed,
And let me find in thee, my love, my best.

—Ex.

GENERAL MISSIONARY COUNCIL AT SAN ANTONIO

The General Missionary Council will hold its next session at San Antonio, Texas, January 3-6, 1939. It has been designated as the Unification session of the Council, and missionary and other leaders from the other two branches of Methodism involved in Unification will appear on the program.

The General Missionary Council is the outstandng annual gathering of the church. While it has a membership made up of the officers of the general and annual conference boards of missions, its programs have always been inspirational in nature and have attracted throngs of people from all over the country, especially in the territory adjacent to the city where the meeting is held. The Aldersgate session at Savannah last year was attended by more than 2,000 Methodists. Inasmuch as the leading topics of interest among all American Methodists next year will be the completion of unification, it is believed that the Unification session at San Antonio will be equally well attended.

The public program will begin on the night of Tuesday, January 3, with addresses on "United Methodism and the Conquest of the World" by Bishop John M. Moore and Bishop Edwin Holt Hughes, the chairmen of the Commissions on Unification of the two churches. On the morning of January 4 the missionary history and the present missionary situation in the three contracting churches will be the subject of addresses delivered by Dr. Paul N. Garber of Duke University, Dr. W. E. Shaw, missionary secretary of the M. E. Church, Dr. J. W. Hawley of the Methodist Protestant Church, and Dr. W. G. Cram, secretary of the M. E. Church, South.

The afternoon of January 4 will be devoted to home missions, the speakers being Bishop W. T. Watkins, Bishop Ernest G. Richardson, president of the board of home missions of the M. E. Church, and Mrs. W. H. C. Goode, president of the home missionary societies of the M. E. Church. On the evening of January 4 missionary addresses will be made by Mrs. Thomas Nicholson, president of the woman's foreign missionary society of the M. E. Church, and Bishop Arthur J. Moore, missionary bishop of the M. E. Church, South.

The morning of January 5 will be devoted to evangelism with addresses by Bishop J. L. Decell, Bishop Clare Purcell, Bishop W. C. Martin and Bishop Paul B. Kern. The theme for the afternoon will be the Deepening of Spiritual Life, the speakers being Dr. James H. Straughn, president of the Methodist Protestant Church, Dr. Forney Hutchinson of Tulsa, Okla., and Mrs. J. H. Spillman, noted woman evangelist of the M. E. Church, South, Harrodsburg, Ky.

In the evening addresses will be made by Bishop Ralph S. Cushman and Bishop C. C. Selecman, chairman of the Commission on Evangelism of the M. E. Church and the M. E. Church, South.

On the evening of January 6, on the theme "United Methodism and the Future," there will be addresses by Bishop W. W. Peele, Bishop Ivan Lee Holt, Bishop A. Frank Smith and Bishop Adna W. Leonard. The afternoon will be devoted to a forum on the various problems connected with Unification, and the session will adjourn with a love feast and benediction.

This Council offers several unique opportunities, notably those of visiting one of the most interesting cities in America and the gateway to Mexico and the Rio Grande Valley, receiving the inspiration of addresses by some of the most notable men of Methodism, and participating in what will probably be the last great gathering of the M. E. Church, South, as a distinct denomination. All our preachers and as many of our people as possible should begin immediately their arrangements to attend. For details as to the program, hotel accommodations and other information, address Dr. Elmer T. Clark, Program Director, Box 510, Nashville, Tenn.

DELEGATES FROM THE W. N. C. CONFERENCE TO UNITING CONFERENCE AT KANSAS CITY

Clerical: Dr. C. C. Weaver of Charlotte, Dr. Paul N. Garber of Duke University, Dr. A. W. Plyler of Greensboro, Dr. W. A. Lambeth of Winston-Salem, Dr. G. T. Rowe of Durham, Dr. J. B. Craven of Greensboro, Dr. W. A. Stanbury of Asheville, Dr. G. Ray Jordan of Winston-Salem, Rev. M. T. Smathers of Asheville, and Rev. C. S. Kirkpatrick of Greensboro.

Alternates: Rev. C. H. Moser of Gastonia, Dr. E. K. McLarty of Concord, Rev. G. T. Bond, and Rev. L. B. Hayes of Charlotte.

Lay: O. V. Woosley, J. B. Ivey, L. L. Gobbel, H. A. Dunham, J. A. Jones, A. J. Kirby, Paul F. Evans, J. E. Lambeth, Mrs. C. C. Weaver, and W. H. Worth.

Alternates: W. B. McEwen of High Point, E. A. Cole of Charlotte, J. C. Kesler of Salisbury, and James A. Gray of Winston-Salem.

TIMELY SERVICE OF THE HUGH CHATHAM MEMORIAL HOSPITAL

When Rev. W. J. Hackney, a member of the Western North Carolina conference, was taken ill in Charlotte during the recent session of conference, the Hugh Chatham Memorial Hospital sent an ambulance and one of their nurses to Charlotte for this Christian minister, and did it all without cost to him. And the hospital will care for him as long as he needs its services as it does all other Methodist ministers who need hospital service.

It looks to us that all Methodist preachers would be zealous for the Golden Cross.

MISTAKE IN COBURN MEMORIAL REPORT

Through some mistake, not the pastor's, the report from Coburn Memorial of Salisbury was omitted in the reports given out at the annual conference. Our report should read:

Received on profession of faith	37
Amount apportioned	$ 300
Amount accepted	500
Amount paid	500
Amount raised on Golden Cross	10
Pastor's salary, assessed	2250
Pastor's salary paid	2250
Raised for orphanage	262
Subscribers to conference organ	27
Raised for all purposes	6862

A. C. Waggoner, P. C.

REQUEST FROM E. H. NEASE, CONFERENCE SECRETARY

Any minister living in a city with mail delivery service is asked to send the street address to E. H. Nease, Conference Secretary, 25 Balm Grove Avenue, Asheville, AT ONCE.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Sidelights on the Western N. C. Conference

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On Thursday morning, October 20, 1938, Bishop Clare Purcell called to order the Western North Carolina Conference in its forty-ninth session. The day began much as every other opening day of conference, yet in certain respects it differed much. The sacrament of the Lord's Supper administered by the bishop, assisted by the presiding elders, the roll call and reorganization followed the usual lines. But on motion of Rev. W. L. Sherrill, the veteran secretary, who gave notice last year that he would retire at the next session, Rev. E. H. Nease was elected secretary. This was out of the usual order. Furthermore, Rev. W. L. Sherrill nominated Bishop W. W. Peele for an honorary membership in this conference, his name to head the alphabetical roll of the conference. This was ordered by unanimous vote. Another feature of the opening session was to make 11 o'clock the order of the day for receiving the class into full connection, this to be followed by the first ballot for the election of delegates to the Uniting Conference. Upon arrival of the order of the day this history ballot was taken.

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Bishop Clare Purcell's clear and comprehensive message to the conference at the opening session was a distinct innovation. This message was heard with interest and evident delight. The conference ordered that it appear in the North Carolina Christian Advocate. Subscribers would do well to file away this number of the paper. Think what it would mean were this issue to go into fifty thousand homes in the state! So much for not having a larger circulation. Some churches will never even hear of this wonderfully comprehensive message from our bishop unless some special effort is made to get it to them. Bishop Purcell let it be known in the outset that he has a clear view of the present situation and that he is ready to lead.

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Of first concern with the conference as well as with the bishop was the election of delegates to the Uniting conference to meet next April in Kansas City. Ten ministers and ten laymen were elected. The consensus of opinion was that a wonderfully fine delegation was elected. Of course many worthy men were left out, but taking it all in all, it was evident that the conference was intent on doing the best posible in this great hour of Methodist union. Never before has American Methodism had more vital issues to deal with than in the year 1939, two hundred years after the first Methodist society was organized by Mr. Wesley in London. A great year should this be for our North Carolina Methodism. Following the Organizing Conference in making the general adjustments of the three Methodisms in forming the Methodist Church, the local adjustments in every conference will be made. Of course this will be a matter of gradual growth in every local situation. It will be comparatively easy for a growing organization such as Methodism is.

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The Western North Carolina Conference at Charlotte reported a membership of 161,884, which shows for the year an increase of 4,085. This, perhaps, is the largest annual increase in the history of the conference. Last year there was a small decrease in membership, the first time in the history of the conference. It appears that the conference in this respect has now redeemed itself from the deplorable situation of having reported a decrease in membership last year.

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The Council of Churches in this state was approved by the following:

"Resolved, that this conference heartily endorses the purpose and activities of the North Carolina Council of Churches, and again approves and commends this enterprise in co-operation among the Christian denominations in this state. We suggest to our people the great desirability of supporting this cause financially, and to our ministers and laymen the excellent opportunities for worship, instruction, and culture offered by the program to begiven at Durham next January."

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For forty years we have been waiting for a bishop who would dispense with pious platitudes and fulsome explanations as to how the cabinet had prayed over its work and had done its very best to do the will of God in making the appointments. This good hour at last arrived in Charlotte. Without song or prayer or pious exhortations Bishop Purcell called the question, "Where are the preachers stationed this year?" and then calmly proceeded to read the list. It was a delightful relief and we hope no bishop will ever return to the old practice of other years. Not that exhortation and explanations may not be valuable at times and helpful to allay disturbed feelings. But the presumption is that a Methodist bishop will do his duty without need for explanation or apology for his official actions. He is presumed to use his best judgment and to live in all good conscience. And all concerned are expected to be much in prayer.

Bishops Statement at Opening of the Western North Carolina Conference

My Dear Brethren and Sisters of the Conference:

The closing paragraph of the Episcopal Address to the General Conference of 1938 reads as follows:

"The need of this nation now is religion; not a new definition, but a new realization of God and the miracle of his saving power. A new birth of evangelical Christianity is the essential thing. Can Methodism again be the instrument of God? Let it be emphasized upon all our ecclesiastical structure that John Wesley left to Methodism a legacy of religion that is sufficient for every personal and social need of this unusual day. As our expectant eyes look up, may the heart of Methodism burn again with that strange warmth that comes alone from the Living Spirit and feel a fresh outbreak of the redeeming passion of our founder and our forefathers, until in all our world parish shall be witnessed a renaissance of Methodism, the evangel of God proclaiming the great and acceptable year of the Lord and the salvation of our God!"

This clarion call (from our bishops) constitutes a worthy challenge to our day. Like a theme this call should constantly recur throughout all our deliberations. "Can Methodism again be the instrument of God?"

The Year 1938

The year 1938 has been one of the most special in all the annals of our glorious history. It dawned in the midst of our Bishops' Crusade. It marked the Bi-centenary of the Aldersgate experience of John Wesley. In fitting commemoration of this experience Methodism around the world has re-examined its historic beginnings, its distinctive doctrines and its manifold ministries to mankind. One of the abiding results of this commemoration has been the infusion of a new spiritual vitality in practically every area of the life of the church. Hundreds and thousands have found Christ at her altars. A higher type of work is being done by ministers and teachers in an effort to become approved workmen that need not to be ashamed. We confidently expect final reports to show perhaps the largest net increase in our history. "An unbelieving world is the price we pay for a divided church."

Methodist Union

Two hundred years after Aldersgate, Methodism has come to a new consciousness of solidarity. Here in America the three largest families of Methodists have this year finished the constitutional process by which they become one family in Christ. Methodist union is accomplished, though certain details must yet be worked out. At Kansas City next April 900 delegates will assemble to produce one Discipline for the United Church. The Western North Carolina conference will elect its representatives to the Uniting Conference during this session. Only one other conference, the Virginia, will have as large representation as the Western North Carolina. Ten clerical and ten lay members will constitute your delegation. The selection of these delegates must be a matter of supreme importance. They must be chosen after much prayer. It is no small responsibility to sit in the Uniting Conference, and it will be a high privilege never-to-be-forgotten. After the class is received into full connection this morning, it is our purpose to begin these elections.

The coming of Methodist union to the Western North Carolina conference will mean an increase of some 25,000 Methodists who now belong to the other two uniting Methodisms. But they might just as well say that they will have an increase of some 150,000 members. This merging will of necessity be gradual in local communities. There is no compulsion upon local congregations forcing local mergers. There are many local congregations who should keep their present autonomy. They will find their contacts with the United Church in district, annual, jurisdictional and general conferences. The utmost patience must be had at all times in bringing this process of union to consummation. This conference will doubtless take appropriate action looking to the making of agreeable adjustments during the years ahead. We shall hear gladly fraternal representatives of the other two Methodisms this week, and we thrill to greet them as brethren in Christ.

North Carolina Council of Churches

Our church in North Carolina is affiliated with the North Carolina Council of Churches, which is an organization of representatives from the several churches in the state. My information is that this is a most helpful plan for the building of a larger Christian community among the churches. This is a gesture of brotherliness among the churches that cannot fail to attract the admiration of the world. It should continue to receive our support. A convocation of the churches will be held at Duke University during which a program of unusual merit will be given. Every minister of our church in the two conferences should attend this convocation, if possible. The laymen will also find many things of interest if they can attend.

Our Itinerant System

The coming of Methodist union should cause us to give careful re-study to the organizational structure of the church. There are certain "mechanics" which are peculiar to Methodism. The most valuable of these are brought over into the union. Among these is our itinerant system. Perhaps this has been the driving wheel which has made our progress as a church so phenomenal. This itinerant system has become a great brotherhood. So that when a brother joins it in North Carolina he becomes a member of it in all the world. Just as our lay members are not simply members of local congregations but of the entire denomination, so our ministers are not simply members of our annual conference, butof the whole connection. With the coming of jurisdictions we are gonig to see the wisdom of having this connectional tie which we call "the traveling connection." We shall welcome sincerely these brethren who come to be members of our Southeastern Jurisdiction. May we not envision a larger brotherhood as we think of our part of the united church. It is our firm conviction that this will mean an enrichment of life, both individual and connectional. Let us accept all the

implications of our itinerancy and rejoice in the larger brotherhood.

Support of the Ministry

This is an ever present subject. This great conference has reason to be proud of a very splendid advance in this item during recent years. In fact, it appears that we shall have opportunity to set some standards for the entire church in this matter of more adequate support for ministers. While it cannot be said that we have reached the level which will be worthy of our great church, yet we believe that progress is being made. It is my hope that our board of missions and all other co-operating agencies may find the way to assure every man in the conference a minimum salary of $1200. This may not be possible in the immediate future, but it should be kept before us as a minimum to be chieved.

A Trained Ministry

In response to the demand of our lay people, our church has been constantly raising the standards in the training of its young ministers. Today we have a host of young men who have a cultural background and an understanding equipment of mind and heart. It has been one of the delights of my experience this summer to form so many friendships with this noble army of modern soldiers of the cross. Every encouragement should be provided for our candidates for the ministry. It is becoming increasingly difficult for a young man to take care of the necessary cost of college and seminary training. The attention of our laymen who have been blessed in material things should be directed to these young men whose hearts burn with yearning for an opportunity to secure their training. Our schools of religion are making a rich contention of our laymen who have been blessed in material and hearts for service. Especially is this true in North Carolina of Duke University. It merits our most liberal support.

The Old Preacher

We need ever to be reminded that preachers, just as other men, grow old. The very best training cannot promise perpetual youth. There is no more heroic army of veterans on earth than this company of saints. We have never yet made adequate provision for their security in the day of their declining strength. While a paternal government assumes responsibility for the social security of its aged citizens, the church lags in providing the very same security for its aged workmen. We have been preaching "the social gospel," but have not applied it even among ourselves. It is the conviction of my soul that the time has come when we should take seriously the responsibility of providing an assurance for every minister that he will not be forgotten nor forsaken when he must retire. We can do a great deal of good in this matter among ourselves as ministers. The forming of mutual brotherhoods can be made a very great boon for our aged, and for our widows of the fallen heros. Group insurance is not prohibitive in cost. Then, there are some conferences which have organized themselves into voluntary sharing groups. The ministers contribute to a common fund a small per cent of their salaries, and the churches contribute a like amount. Something along this line offers relief to the present deplorable condition of our retired men.

Superannuate Homes

A sheltered roof is just as necessary for a retired preacher or the widow of a preacher as is food or raiment. The Methodist Church has already recognized its responsibility to provide parsonages for its active ministry, but has not done a great deal for its retired ministry and the widows of its ministers. A reference to the progress made along this line in my own conference, the North Alabama, will be pardoned. Some 35 years ago a noble layman felt impressed to start a movement to provide parsonages for aged preachers and widows of preachers. He gave the first home. He provided for the salary of a field agent who should travel throughout the conference and represent this work. After 33 years' service this agent himself had to superannuate, but he left 61 nice homes as an evidence of his labors. Has the time not come for a great conference like this to consider seriously providing modest homes for those whose labors are finished? Are there not many laymen who have homes to give? Who will be the first to come forward and make this noble gift?

Our Children's Home

This conference has many fine institutions, but none of which it should be more proud than its Children's Home. With some 350 children being cared for and educated this home easily ranks among the most outstanding in the nation. It deserves the continued liberal support of all our people.

Hugh Chatham Memorial Hospital

It has been my privilege to visit this institution. It is doing a magnificent service to suffering humanity. The munificense of the donor who made it possible is being amply justified every day. In order to make it possible for this institution to perform its best ministry it will be necessary for the Golden Cross Enrollment to be made throughout the conference. Let us keep faith with this institution and give it a release to to its highest possibilities.

General Indebtedness

One of the most interesting things in this conference is its provision of a committee on general indebtedness. It appears that this committee has taken its responsibility seriously, and has co-operated in encouraging churches to reduce or retire their debts. Information reaching me indicates that the total indebtedness has been reduced from about $1,900,000 to around $900,000. This is more than 50 per cent and is most gratifying. By all means this process should continue until there is no more than a normal indebtedness throughout the conference. The church must set a high example to the world in meeting its obligations.

Our Christian Advocate

The North Carolina Christian Advocate holds a most enviable position among the Advocates of American Methodism. It easily ranks among the best in editorial utterances, in contributed articles, and in mechanical arrangement. Every pastor is its agent. It by all means should make a weekly visit to every Methadist home in the state of North Carolina. Let us not be satisfied with anything less.

The Christian Advocate (Nashville) is now recognized as Southern Methodism's official organ throughout the English speaking world. It is quoted by other religious journals throughout America and in foreign lands. A recent survey brought to light the startling fact that barely half of our preachers take this indispensable instrument of an effective ministry. This ought not so to

be. Let all our pastors take it, not only, but let them place it in the homes of our official members.

These Advocates, and much of our church school literature should be placed in public places in our towns and cities. We could reach hundreds of people by placing this literature in libraries, court houses, railroad and bus stations, and wherever there may be found a hunger for reading. John Wesley did such work, and he reached thousands.

College Place Church

One of the most urgent matters to come before this conference will be the plans for the expansion of the work at our College Place church, Greensboro. These plans call for the payment of an indebtedness and the enlargement of the building. This church is located just across the street from the campus of the Woman's College of the University of North Carolina, where there are more than 2000 young women, some 750 of whom are Methodists. The report of the committee on College Place church will be before the conference. It merits your most serious consideration. Let us release this church to its largest opportunity in reaching this host of young women.

Our Schools and Colleges

The three institutions of learning supported by this conference are Duke University, Greensboro College and Brevard College. Reports from them will be submitted to the conference. They will indicate an increased attendance over last year. Methodism has always placed emphasis upon education. These institutions will continue to have the loyal support of our people. (It will be our pleasure to hear the glee club from Greensboro College at the anniversary of the Board of Christian Education).

Lake Junaluska

We are very fortunate in that we have "the Summer Capital of Southern Methodism" in the bounds of this conference. Lake Junaluska has had a fine season this year. Greatly needed improvements are being planned for the coming session. This is a veritable university of culture, and will doubtless have an increasing attendance from over the nation.

Our Missionary Work

Reports from our General Board of Missions indicate that we have had a year of real progress in this field of service. Although much of the work in China lies prostrate at present our work is being resumed in part in the occupied territory. Our missionaries are maintaining the high traditions of the missionary enterprise by remaining devotedly with their people in this their day of humiliation. Your conference board of missions will have before it the report of the general board and a representative of that board. The General Missionary Council will meet in San Antonio, January 3-8, 1939, with a program of interest and inspiration. This will be the "Unification Session" of the Council. Representatives of all three Methodisms will participate in the proceedings.

Woman's Missionary Council

As for many years past, the woman's missionary society remains the most efficient organizaion in Methodism. It is directed by women who know and love Christ and the cause nearest his heart—Christian missions. We cannot too often express the gratitude of the church to these elect women for their superb ministries. We shall hear a representative of the Western N. C. Woman's Missionary Conference. In the late winter the Woman's Missionary Council of our church will meet at Central church, Asheville. This will bring to our conference this "great host who publish good tidings."

The New Department of Evangelism

The recent General Conference authorized the setting up of a new department of Evangelism within the General Board of Missions. It was felt that the time had come when we should have the inspiring leadership of a spirit-filled layman in this field. The board of missions laid its hands upon one of the princeliest sons of Methodism in the person of Dr. Henry Denman of Birmingham. It is not at all strange that Methodism in these modern times should call a layman to this position of leadership. Wesley's early preachers were unordained, some of the most effective evangelists in English Methodism today are laymen or local preachers. May this not be the beginning of a new day of fruitful lay evangelism in American Methodism? Dr. Denman brings to his new task the experience of some 20 years as business manager of the First Methodist church in Birmingham. He has for years conducted a veritable human clinic of moral and spiritual derelicts and delinquents. He knows human nature. He has announced a most impressive program of evangelism. He will approach his task through every present agency in the church. We will hear from him in church schools, boards of stewards, missionary societies, college class rooms and on every college campus. He will organize his work out in rural sections and on the streets of our great cities. He plans tent and tabernacle meetings which will be Methodism's answer to the increasing menace of irresponsible groups of the "come-out" type who are constantly attacking the church and confirming large numbers of people in their opposition to the church. This is Methodism's great opportunity to return to the masses with its message of redemption. Mr. Denman will speak at the missionary anniversary and will tell his own story.

District League of Stewards

The Board of Lay Activities continues its fine program of service. One of the best results of its work is the recently authorized "District League of Stewards." We have some of these organizations in this Episcopal district. Hundreds of stewards are coming together at stated intervals to study the better plans for lay activities. This organization has a real place in Methodism. Every district lay leader would do well to study the plan.

Rural Work Commission

Growing out of a long study and survey the past quadrennium there is now authorized in Methodism a regular conference Rural Work Commission. Its duties are clearly stated in the new discipline. It is my conviction that this conference has the privilege of setting up certain standards in rural church life that will be known throughout the whole of American Protestantism. With the great help of the Duke foundation we already have some of the most beautiful and useful buildings in all the land. Under the leadership of this new commission we may confidently expect a new day in all our rural work. We now have the inspiring spectacle of well equipped young ministers asking for appointment to rural charges. At Duke we have special courses given for the training of these young men to do this type of work. It has been one of the most happy experiences of my new office to meet some

of these men, and to share their dreams of a more abundant life for our rural people. Surely the church should lead in this.

Benevolences

The benevolent giving of our people has been increasing during the past quadrennium. The actual working out of the principle of the voluntary acceptance by each quarterly conference has more than justified the change made for years ago. There are two things, however, upon which our people need to be informed: First, they should be given full information about just what causes constitute what we call "benevolences." My faith in the ability and willingness of our people leads me to believe that they will do a worthy part by these causes when they have full information. Second, our people must be encouraged to make steady advances in their acceptances. We have some churches which actually go beyond the askings, but all too many which scale them down. The new law of the church makes it mandatory upon the pastor and lay leader of a charge to explain these benevolences item by item to the congregation, before that quarterly conference fixes the acceptance. It is most urgently important that our pastors and lay leaders meet this requirement before their first quarterly conferences in the new year.

For the promotion of benevolences through the church the General Conference this year provided for a full time associate secretary under the General Board of Lay activities. Also there was set up a General Commission on Benevolences. Let us give hearty and loyal co-operation with these agencies that we may make steady advances in the whole field of Methodist benevolence.

Chosen to lead in this work as associate secretary of the Board of Lay Activities is Rev. Dr. C. K. Vliet, who comes fresh from the presiding eldership on the Miami district, Florida conference, where he secured the acceptance and payment of every dollar of askings throughout his entire quadrennium. This is a record perhaps without equal in Methodism. He has plans which will certainly lead the church to greater liberality in benevolent giving.

Christian Education in the Church School

The development of the program of Christian education in our church has been one of its most thrilling chapters. Its broad spiritual culture is reflected in the wealth of literature now being produced by our Publishing House. No church in Christian history has ever given to its constituency a better literature. Fortunate indeed are the children and youth who have the benefit of this material under the guidance of devoted teachers. The Western N. C. Conference Board of Christian Education has rendered most admirable service this year under the leadership of a most capable executive secretary and staff. No backward step should be taken in this work. Through the several schools for workers and pastors this year literally hundreds of our officers and teachers have availed themselves of these opportunities for better training. In local churches great advance is noted under the leadership of well organized church boards of Christian education. The three divisions of the local church—Children's, Young People's, and Adult—represent the final judgment of our best thinkers in these fields. Our program of Christian education in the church school promises still more wonderful results.

The present quadrennium is being set apart for a campaign for increased attendance upon the church school. This conference reports a good increase this year, but we must not be satisfied until we have at least as many people in Sunday school as we have members of the church. It is my earnest desire to see the entire official force of the churches stirred to real action in bringing the multitudes of unreached people under the influence of the church in our Sunday schools. Thus we shall find our greatest harvest field for the winning of souls to Christ and the church.

Temperance

The Methodist Church has always been an aggressive force in the efforts for temperance. We cannot be blind to the continuing ravages of alcohol. We register our profound conviction that this nation has not found the solution. The most evident fact in this whole situation is the tragic failure of legalization to promote sobriety or to reduce crime and accidents. Our people are urged to be total abstainers in their private lives. Our people should give no encouragement to those who would engage in this business. Methodists should not become partners in it by renting property for the manufacture or sale of alcohol. The states which have it legalized are fast coming to realize that legalization is economically unsound. That which produces poverty for the people cannot produce wealth for the state. Alcohol, legal or illegal, is the very negation of all that we find in the New Testament concerning the supreme values in human personality. Methodism can never make peace with a business which, in order to prosper, must prostitute human personality.

War and Peace

We have just come through a period of devastating suspense as the world awaited the word of one man upon whose decisions the very lives of millions depended. We cannot believe that our world must always be at the mercy of those who would make war. We cannot counsel complete disarmament because we have seen what can happen to weak nations in the cases of Ethiopia, China and Czechoslovakia. We do, however, counsel all our people to keep the ideals of peace ever before them, and to give encouragement to every sane movement for the abolition of war. This is perhaps the greatest unsolved problem our generation will hand down to modern youth. They will find the way to universal peace and security. Simply that there have always been wars is no reason why there must always be wars.

Youth Crusade

Early in this year my immediate predecessor, Bishop Paul B. Kern, issued an appeal to the church in which he called for the launching of a new kind of crusade. We had had the Bishops' Crusade, Peace Crusades, Temperance Crusades and other like movements. Bishop Kern felt in his heart that we should be doing something definite for our Methodist youth. Across the oceans we read of the regimentation and mobilization of the youth of totalitarian states under dictatorial governments. They are being regimented into vast human machines whose use is for purposes of war. We should challenge our youth for nobler purposes. The General Conference granted Bishop Kern's request, and authorized the Board of Christian Education to direct the crusade. We are now beginning this movement which many of us believe

will prove to be the most significant and far-reaching ever undertaken by a great Christian communion. Our youth are to be called to face the great issues of life in the light of the Christian evangel. We are to challenge them with the severe demands of the gospel. They will not fail us. They will respond. To quote the Bishop's own words, "Our youth have been fed up on the frivolities of the world and its program. A note of moral earnestness is everywhere evident. A deep sense of realism, a turning to the church and to God can be discovered wherever one looks. Our young people's assemblies are crowded to embarrassment. County and city unions of young people are springing up everywhere over the church. In recent Aldersgate rallies they crowded the churches and were hungry not for clever messages that entertained, but for a deep and fundamental gospel that would help them to power and victory. In my territory alone more than 22,000 young people gathered in these rallies. They are challenging us. They are asking something of their church. They feel the tremendous urgency of this hour." It is my most earnest desire that this great conference launch this crusade of youth in every church. We have never faced such possibilities as are now lifted up before us.

"So nigh is gradeur to our dust,
So near is God to man,
When duty whispers low,
THOU MUST,
The youth replies, I CAN."
—Emerson.

Methodism is and can again be the instrument of God.

Benediction

Now the God of peace, that brought again from the dead our LordJesus, that shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen. (Hebrews 12:20-21).

CHANGES IN DISTRICT AND CHARGE BOUNDARIES

Asheville District: From Flat Rock charge take Balfour; from Fletcher-Mills River charge take Fletcher; join them with Skyland, making charge to be called Fletcher.

Gastonia District: Take McAdenville and Ebenezer churches, formerly the McAdenville charge, and place on Lowell charge. Take South Point church from Lowell charge and place with Cramerton.

Greensboro District: Take St. Andrews church from Mt. Pleasant station and add to Bethel charge.

Marion District: Take Jonas Ridge and Linville Falls from the Avery charge, Concord and Catawba Chapel from the Marion circuit, and form a new charge to be called Linville Falls circuit.

Take Carson's Chapel from Cross Mill and place on Old Fort circuit.

Take Warlick's Chapel from Rutherford College and place it with Valdese.

Change name of Dudley Shoals-Hudson circuit to Hudson circuit.

Change the name of Henrietta-Caroleen to Henrietta.

Take Minneapolis from Elk Park circuit and place on Avery charge.

Salisbury District: Take Bethel from the Pfeiffer circuit and place with Tabernacle.

Take Wesley Chapel from the Gold Hill charge and place on the Pfeiffer circuit, also add Misenheimer and Matton's Grove, M. E. churches, to Pfeiffer circuit.

Take Shiloh from Westford and Bethpage from the Landis circuit and place with Mt. Michell M. E. church and create the Kannapolis circuit.

Put North Main Street and Rowan together and create the Main Street-Rowan charge.

By agreement with the bishop of the M. E. Church, assume supervision of Midway station.

Statesville District: From Creston charge take Creston, Sutherland, Big Laurel, Peak Grove, and Riverside churches, and combine with Fig, Pleasant Hill, Big Laurel, Little Laurel, and Roaring River, Methodist Episcopal churches, to form a charge called Creston.

From Creston charge take Mountain View, and Thomas Chapel churches and combine with Gren Valley, Martin's Chapel, Rock Creek, Laurel Springs, Snider's Chapel, and Roundabout, Methodist Episcopal churches, to form a charge called Green Valley.

To the Warrensville charge add Copeland, and Rich Hill Methodist Episcopal churches.

Take Lansing, Greens Chapel, Griers Chapel, Fairview, Walnut Grove, and Bethel, Methodist Episcopal churches, and combine with Helton to form a double charge called Helton-Lansing.

Place Elkin circuit with Jonesville charge and thus discontinue Elkin circuit.

Waynesville District: Take Speedwell from Cullowhee and place on the Webster charge.

Winston-Salem District: From Ogburn Memorial charge take Oak Summit, and make a station, to be called Oak Summit. Ogburn Memorial and Shiloh will thus form a two-point charge.

FOURTH "VICTORY CONFERENCE," FAISON-KEENANSVILLE CHARGE

Once more there is great rejoicing among the churches of the Faison-Kenansville charge in the Wilmington district, because they have lived up to their reputation for paying their church obligations in full thirty days before the meeting of the annual conference. Attainment of this goal which they set for themselves each year gives their last quarterly conference the name of "Victory Conference."

The Kenansville church, during the last quarter, had completely renovated and improved the church building, expending upon it more than $3000 and making of it one of the most beautiful and adequate church buildings in this section. It was there that we gathered at 11 o'clock on Thursday morning, October 20, for the celebration of our victory.

After the opening worship our presiding elder, Rev. W. A. Cade, preached a most inspiring sermon on the subject, "The Church and the Gospel for These Changing Times." The message was followed by the business of the fourth quarterly conference. The pastor was able to report that all the budgets were paid in full for the year. We found that we had contributed to all the interests of the church. The salaries were paid, the charge accepted and paid $500 for benevolences, more than $200 to the orphanage, $27 for district work, and our part to the superannuate fund. An offering was taken at the conference for the Golden Cross.

The victory conference was closed with fine fellowship about the picnic table in the church yard. Everybody went home at last agreeing that victory is sweet, and declaring that we can never go back to the old inadequate ways of looking after the interests of the church and the kingdom of God., A. L. Thompson, Pastor.



New Laurinburg Parsonage. Rev. H. L. Hendricks, Pastor

People and Things

North Carolina Conference, Elizabeth City .. November 17

Bishop Purcell authorizes the following changes in appointments: J. H. Carper returns to Junaluska, and J. S. Folger to Duncan Memorial in Charlotte.

"My North Carolina address is 213 Burtner Street, Greensboro, N. C., and Kentucky address is Jordan W. Carter, General Evangelist, Wilmore, Ky."

Wilson Memorial Methodist church, Baltimore, Md., Dr. Edward J. Rees, pastor, has completed another successful year. There were 60 additions to the church. The budget was $18,516. All claims were paid in full. The payment on the church mortgage was $3,750. A larger payment is pledged for next year.

Delegates from the Southwest Missouri conference to Uniting Conference: John C. Glenn, H. J. Rand, and L. M. Starkey were elected as the clerical delegates to the Uniting Conference, with H. H. Leutzow, E. D. Baker and J. D. Prater as reserves. Mrs. Fred A. Lamb, Judge Robert J. Smith and W. L. Earp were elected lay delegates, with J. W. Showalter, I. H. Reed and Mrs. H. R. Farmer as reserves.

Delegates from the Holston conference to the Uniting Conference: Clerical, Dr. J. W. Perry, Dr. J. S. French, Dr. I. P. Martin, Dr. R. E. Greer, J. A. Baylor, W. P. Eastwood, M. A. Stevenson. Clerical alternates: E. D. Worley, L. E. Hoppe, Dr. F. B. Shelton. Lay: Dr. J. N. Hillman, Dr. Chas. C. Sherrod, Lavens M. Thomas, Mrs. L. A. Tynes, W. K. Barnett, A. S. Pennington, F. A. Carter. Lay alternates: George S. Strader, Karl Harmeling, Dr. H. H. Adair.

Delegates to Uniting Conference from Louisville conferference: Rev. Roy H. Short, presiding elder of the Louisville district and conference secretary; Rev. G. W. Hummel, D. D., presiding elder of Bowling Green district; Dr. J. H. Nicholson, pastor of Central Methodist church, Jackson, Mississippi, (Doctor Nicholson was transferred by special request of Bishop Darlington at the close of the conference); Rev. A. P. Lyon, D.D., pastor Shelby Park Methodist church, Louisville, Ky. Alternates: J. W. Weldon, L. N. Stucky, and R. V. Bennett.

A check-up meeting will be held at Kinston for the New Bern district Monday, October 31. All charges of the district have as their goal the paying of the entire budget for the year by this date. There is indication that many of the charges will be able to report full payment by that date. Expected at the meeting are all the pastors of the district, the charge lay leaders, the presidents of the missionary societies, and other interested workers. According to Dr. E. L. Hillman, presiding elder, all the charges are expected to make fine reports for the conference year.

Benjamin Edward Smith, 72, died Thursday, October 20, at Piedmont Memorial hospital, Greensboro. He had been seriously ill only a few days, but had been in declining health for some months. He was a native of Randolph county and came to Greensboro at the age of eight with his parents. He is survived by his widow, who was Miss Annie Steed, two sons, Frank Smith of New Jersey and Ed Smith of Seattle, and one daughter, Mrs. Graham Wimbish of Greensboro; also three brothers and one sister. Mr. Smith had been a member of Centenary church, Greensboro, for more than half a century. He had been S. S. superintendent, teacher of Bible class, and steward. His pastor, Rev. C. S. Kirkpatrick, was called from the conference to conduct the funeral. Mrs. Smith was in the hospital at the time of his death, and at the time of this writing is still there for treatment.

We must not be cowardly, must not be hampered by fears that are not well founded. We stand in our own light when we refuse to go forward, when we say that a thing cannot be done and then admit that we never tried to do it. —Nathan Howard Gist.

"Robert Preston Caldwell of Newton died of heart failure Monday, October 24, at the home of his daughter, Mrs. Louis Schrum, in Greensboro. He was here on a visit, but had been in declining health for several years. He was born at Terrell, Catawba county, in 1872. He married Miss Florence Whitener of Hickory, who survives. He leaves three sons, William, R. P., Jr., and Frank of Newton, and five daughters, Mrs. Schrum; Mrs. Clifford Peeler, Salisbury; Mrs. Harvey Holmes, Gastonia; Miss Mary Eva Caldwell, Durham; and Mrs. Jasper Drum, Newton. Besides there of seven brothers and one sister. Brother Caldwell was postmaster at Newton for four years, and county treasurer two terms. He was a steward in our church at Newton for many years. In his youth he was my neighbor and schoolmate and later one of my good pupils."—A. C. Sherrill.

A young people's banquet was held at the Methodist church in Aberdeen last Tuesday night, October 18. Eighty-two young people from the Aberdeen and Vass churches enjoyed the turkey supper served by the ladies of the church. The program was in observance of childhood and youth week, and the launching of the Youth Crusade movement in the church. Rev. S. J. Starnes, pastor, arranged for the banquet and acted as toastmaster. Several speakers brought messages of inspiration, among these being Rev. P. H. Fields of Jonesboro, district director of young people's work; Rev. L. A. Lewis, new pastor of the M. E. church at Pinebluff; Mr. J. C. Robbins, teacher of one of the young people's classes, and Rev. Forest Hedden, assistant pastor of Edenton Street church, Raleigh. A most enjoyable feature of the program was the singing of a negro male choir from the A. M. E. church of Aberdeen, led by their pastor, Rev. Mr. Peters. The young people thoroughly enjoyed the program and the fellowship, and expressed through their leaders their interest in and allegiance to the young people's program of the church.

HOME COMING AT BREVARD COLLEGE

Saturday, October 29, has been designated as home coming day at Brevard College. An annual event, this occasion gives alumni of the college an opportunity to visit their alma mater.

Plans for the occasion include a football game with Erskine freshmen on the home field, a picnic supper on the campus, and a specially arranged program in the auditorium at 8 p. m.

Work at Brevard College was well represented at the recent session of the annual conference in Charlotte by several members of the faculty as well as a display. This display showed the different activities carried on by the various departments of the college. Enthusiastic over this presentation of our work were preachers and laymen alike. It is our purpose to use this and similar displays in the future to give people of the conference an intimate knowledge of our work.

In connection with the display at conference, there were a number of games made by the industrial division of the college. These include such games as Chinese Checkers, Triangular Puzzle, Ruma, Wari, Star Puzzle, Nine Hen's Morris, Fore and Aft, and Peg Puzzle. Though not displayed several other equipment games are being made by the industrial division, such as Skittles, Table Polo, Box Hockey, and others.

Addition of these types of games to the equipment of church groups, especially in the young people's division, would go a long way toward giving the young people a new and more wholesome approach to the use of leisure time. The Industrial Division of Brevard College is in a position to fill orders for these games at reasonable prices. At conference several such orders were discussed.

E. D. C. Brewer, Cor.

Western North Carolina Conference Appointments

Honorary Member.....W. W. Peele, Bishop of the Seventh Episcopal Area

ASHEVILLE DISTRICT
M. T. Smathers, Presiding Elder

Acton ..... J. L. Reynolds
Asheville—Asbury Memorial ..... R. B. Templeton
Biltmore ..... J. G. Wilkinson
Central ..... W. A. Stanbury
Haywood Street ..... W. G. McFarland
Hillside Street ..... F. O. Dryman
Oakley ..... R. H. Taylor
West Asheville ..... A. C. Tippett
Asheville Circuit ..... A. B. Dennis (M. E.)
Bald Creek ..... C. M. Smith
Black Mountain ..... H. C. Sprinkkle, Jr.
Burnsville ..... E. J. Harbison
Candler ..... Byron Shankle
Fairview ..... J. Max Brandon, Jr.
Flat Rock ..... R. M. Varner
Fletcher ..... H. E. Bolick
Hendersonville ..... D. E. Camak
Hot Springs ..... J. N. Snow
Laurel ..... W. C. Sides
Leicester ..... M. C. Reese
Marshall ..... E. M. Hoyle, Jr.
Micaville ..... A. B. Bruton
Mills River ..... H. E. Jones
Saluda-Tryon ..... Geo. F. Hood
Sandy ..... P. L. Green
Spruce Pine ..... C. C. Benton (M.E)
Swannanoa ..... W. H. Benfield
Weaverville Station ..... W. H. Groce
Weaverville Circuit ..... J. R. Duncan
Dean Candler School of Theology, Emory University, . H. B. Trimble
Assistant Church School Editor ..... O. L. Simpson
Missionary to Korea ..... M. B. Stokes
Chaplain Oteen Hospital ..... L. W. Colson
District Missionary Secretary ..... W. G. McFarland

CHARLOTTE DISTRICT
G. T. Bond, Presiding Elder

Ansonville ..... R. C. Nimon (M.E.)
Bethel-Boger ..... W. B. Thompson
Charlotte—Belmont Park ..... J. P. Phipps
Big Springs ..... E. K. McLarty, Jr.
Brevard Street ..... M. Q. Tuttle
Calvary ..... T. F. Higgins
Chadwick ..... R. L. Forbis
Dilworth ..... L. D. Thompson
Duncan Memorial ..... J. H. Carper
First Church ..... C. C. Weaver
First Church, Assistant Pastor ..... L. S. Furr
Hawthorne Lane ..... E. H. Nease
Homestead ..... C. F. Womble
Myers Park ..... R. L. Ownbey
Spencer Memorial ..... F. W. Kiker
Wesley Heights ..... F. B. Jordan
Derita-Oakhurst ..... E. O. Cole
Hickory Grove ..... J. M. Barber
Lilesville ..... H. R. Cornelius
Marshville ..... J. E. McSwain
Matthews ..... G. G. Adams
Monroe—Central ..... G. R. Combs
North Monroe ..... C. R. Allison
Monroe Circuit ..... E. W. Mills (M.E.)
Mount Zion ..... H. C. Sprinkle
Morven ..... P. T. Dixon
New Hope-Bethel ..... J. R. Warren
Peachland ..... J. E. Hipp
Pineville ..... L. P. Barnett
Polkton ..... L. R. Akers, Jr.
Prospect ..... J. O. Ervin
Thrift ..... C. D. Brown
Trinity ..... J. E. Younts
Wadesboro ..... Paul Hardin, Jr.
Waxhaw ..... N. A. Huffman
Weddington ..... T. J. Huggins
Missionary to Japan ..... S. A. Stewart
Missionary to Japan ..... N. S. Ogburn
Executive Secretary Superannuate Homes.....E. O. Cole
District Missionary Secretary ..... E. K. McLarty, Jr.

GASTONIA DISTRICT
C. H. Moser, Presiding Elder

Belmont—Main Street ..... C. P. Bowles
Park Street ..... E. H. Brendall
Belwood ..... R. C. Goforth
Bessemer City ..... H. M. Robinson
Boger City ..... W. A. Barber
Cherryville ..... D. M. Nifong
Cherryville Circuit ..... T. G. Highfill
Cramerton ..... O. L. Brown
Crouse ..... W. F. Eaker
Dallas ..... R. J. Barnwell
Gastonia—Bradley Memorial ..... H. F. Duncan
East End ..... F. L. Setzer
Main Street ..... C. E. Rozelle
Maylo ..... J. N. Wise
Smyre ..... G. E. White
Trinity ..... F. H. Shinn
West End ..... J. C. Groce
Kings Mountain ..... E. W. Fox
Lincolnton ..... A. L. Stanford
Lincoln Circuit ..... W. S. Smith
Lowell ..... C. O. Kennerly
Lowesville ..... G. R. Stafford
Mount Holly ..... J. B. McLarty
Polkville ..... T. H. Swofford
Rock Springs ..... M. A. Osborne
Shelby—Central ..... R. M. Courtney
Lafayette Street ..... F. H. Price
Shelby Circuit ..... J. L. Rayle
South Fork ..... C. A. Morrison
Stanley ..... M. E. Leftwich
Missionary to Japan ..... I. L. Shaver
District Missionary Secretary ..... H. F. Duncan

GREENSBORO DISTRICT
L. B. Hayes, Presiding Elder

Asheboro, First Church ..... H. P. Powell
Asheboro Circuit ..... P. F. Snider
Coleridge ..... O. P. Ader
Draper ..... P. R. Rayle
Farmer ..... F. E. Howard
Gibsonville ..... To be supplied
Greensboro—Bessemer ..... O. J. Jones
Bethel ..... B. W. Lefler
Carraway Memorial ..... J. W .Fitzgerald
Centenary ..... C. S. Kirkpatrick
College Place ..... B. C. Reavis
College Place, Assistant Pastor ..... To be supplied
Glenwood ..... R. M. Hardee
Lee's Chapel-Grace ..... A. L. Latham
Proximity ..... S. M. Needham
West Market ..... J. B. Craven
West Market, Assistant Pastor ..... W. K. Goodson
West Greensboro ..... G. A. Stamper
High Point—Calvary ..... D. V. Howell
Highlands ..... T. G. Smith
Main Street ..... N. C. Williams
Ward Street-Archdale ..... R. C. Kirk
Wesley Memorial ..... E. H. Blackard
Wesley Memorial, Assistant Pastor ..... J. E. Rink
Jamestown-Oakdale ..... G. W. Fink
Leaksville ..... A. C. Swofford
Liberty ..... J. E. B. Houser
Madison ..... R. M. Laughlin
Mount Pleasant ..... P. L. Shore
Oak Ridge ..... J. C. Stokes
Oak View ..... J. W. Groce
Pleasant Garden ..... E. E. Snow
Ramseur-Franklinville ..... R. M. Hauss
Randleman ..... J. L. Stokes, II
Randolph ..... P. R. Taylor
Reidsville, Main Street ..... J. H. Armbrust
Reidsville Circuit ..... T. V. Crouse
Ruffin ..... Jas. W. Fowler, Jr.
Spray ..... R. T. Houts
Stokesdale ..... W. T. Albright
Stoneville-Mayodan ..... P. L. Shore, Jr.
Summerfield ..... R. P. Gibbs
Trinity ..... W. B. Shinn
Treasurer Greensboro College ..... W. M. Curtis
Professor Duke University ..... P. N. Garber
Professor Duke University ..... G. T. Rowe
Editor N. C. Christian Advocate ..... A. W. Plyler
Professor Greensboro College ..... R. A. Smith
Student Duke University ..... J. S. Higgins
Student Boston University ..... M. B. Stokes, Jr.
Student Yale University ..... C. D. Stokes
Conf. Director Superannuate Endowment..C. S. Kirkpatrick
District Missionary Secretary ..... J. L. Stokes, II
On Sabbatical Leave ..... J. W. Moore

MARION DISTRICT
J. C. Cornett, Presiding Elder

Avery Circuit ..... J. L. McGalliard
Boone ..... Paul W. Townsend
Bostic ..... C. M. McKinney
Broad River ..... J. B. Fitzgerald
Cliffside-Avondale ..... H. E. Stimson
Connelly Springs ..... C. F. Tate

Elk Park ..... J. W. Bennett
Forest City ..... Fletcher Nelson
Gilkey ..... B. A. Sisk
Glen Alpine ..... M. F. Moores
Grace Chapel ..... E. W. Lowman
Granite Falls ..... Reid Wall
Henrietta ..... Elzie Myers
Hudson ..... O. L. Robinson
Lenoir, First Church ..... J. S. Hiatt
Lenoir Circuit ..... J. W. Combs
Linville Falls ..... McRae Crawford
Marion—First Church ..... W. A. Jenkins
Cross Mills ..... M. A. Lewis
Marion Mills ..... A. Burgess
Marion Circuit ..... W. E. Rufty
Mill Spring ..... M. W. Edwards
McDowell ..... H. C. Freeman
Morganton—First Church ..... W. A. Newell
North Forest ..... H. C. Byrum
Morganton Circuit ..... J. Max Brandon
Old Fort ..... E. C. Widennouse
Old Fort Circuit ..... R. E. Ward
Pleasant Grove ..... R. C. Tuttle
Rutherford College ..... J. P. Morris
Rutherfordton ..... F. C. Smathers
Spindale ..... F. J. Stough
Sunshine ..... H. D. Jessup
Table Rock ..... V. P. Crowder
Valdese ..... J. E. Abernethy
Watauga ..... J. W. Parker
Whitnell ..... D. A. Oakley
District Missionary Secretary ..... F. C. Smathers

SALISBURY DISTRICT
C. N. Clark, Presiding Elder

Albemarle—Central ..... G. B. Clemmer
First Street ..... J. S. Gibbs
Tabernacle ..... E. D. Ballard
Albemarle Circuit ..... G. L. Wilkinson
Badin-New London ..... W. L. Lanier
China Grove ..... Wilson O. Weldon
Concord—Central ..... E. K. McLarty
Epworth ..... R. L. Bass
Forest Hill ..... L. F. Tuttle
Harmony ..... E. B. Edwards
Kerr Street ..... C. E. Murray
Rocky Ridge ..... F. R. Barber
Westford ..... T. W. Hager
Cooleemee ..... A. A. Kyles
Davie ..... M. G. Ervin
East Spencer-Yadkin ..... E. W. Needham
Farmington ..... J. W. Vestal
Gold Hill ..... H. L. Creech, Jr.
Granite Quarry ..... T. B. Huneycutt
Kannapolis—Trinity ..... E. M. Jones
Jackson Park ..... J. J. Holmes
Midway ..... W. C. Dutton
Kannapolis Circuit ..... A. A. Lyerly
Landis ..... Clegg W. Avett
Mocksville ..... E. M. Avett
Mt. Olivet ..... J. N. Randall
Mt. Pleasant ..... G. W. Clay
Norwood Station ..... R. L. Young
Norwood Circuit ..... R. H. Kennington
Pfeiffer ..... A. J. Cox
Salem ..... M. W. Heckard
Salisbury—First Church ..... W. B. West
Coburn Memorial ..... A. C. Waggoner
Park Avenue ..... T. R. Wolfe
Main Street-Rowan ..... To be supplied
Spencer Central ..... W. O. Goode
Woodleaf ..... O. E. Croy
Conference Board of Christian Education:
Executive-Extension Secretary ..... Carl H. King
Director Young People's Work ..... M. T. Hipps
District Missionary Secretary ..... E. M. Jones

STATESVILLE DISTRICT
John Hoyle, Jr., Presiding Elder

Balls Creek ..... H. H. Robbins
Bethel-Fairgrove ..... J. P. Hornbuckle
Catawba ..... W. Q. Grigg
Cool Springs ..... J. O. Banks
Creston ..... M. B. Shives
Davidson-Fairview ..... R. B. Shumaker
Elkin ..... P. W. Tucker
Elmwood ..... G. F. Houck
Green Valley ..... M. L. Chappell (Supply M.E.)
Helton-Lansing ..... R. J. Starling and W. W. Hager
Hickory—First Church ..... W. A. Rollins
Highlands-Rhodhiss ..... H. M. Wellman
Westview ..... H. L. Powell
Hiddenite ..... C. R. Ross
Jefferson ..... J. A. Howell
Jonesville ..... D. B. Mullis
Laurel Springs ..... T. A. Plyler, Jr., Supply
Maiden ..... J. G. Winkler
Mooresville—Broad Street ..... V. R. Masters
Central ..... W. A. Kale
Jones Memorial ..... G. S. Miller, Supply
Mooresville Circuit ..... B. M. Crosby
Moravian Falls ..... J. M. Green
Newton ..... W. B. Davis
North Wilkesboro ..... A. L. Aycock
Olin ..... D. H. Rhinehart
Shepherds ..... A. G. Lackey
South Iredell ..... J. O. Cox
Sparta ..... L. F. Strader
Statesville—Broad Street ..... A. C. Gibbs
Race Street ..... G. W. Vick
Statesville Circuit ..... J. B. Tabor, Jr.
Stony Point ..... C. H. Peace
Taylorsville ..... W. A. Kerr
Todd ..... H. O. Huss
Troutman ..... J. M. Varner
Warrenville ..... J. G. Wootton, Jr., Supply
West Jefferson ..... W. J. Huneycutt
Wilkesboro ..... A. W. Lynch
Conf. Miss. Sec. and Director Golden Cross—L. B. Abernethy
Student at Duke University ..... J. C. Reichard
District Missionary Secretary ..... J. G. Winkler

WAYNESVILLE DISTRICT
W. L. Hutchins, Presiding Elder

Andrews ..... G. N. Dulin
Bethel ..... J. W. Blitch
Brevard ..... E. P. Billups
Brevard Circuit ..... To be supplied
Bryson City ..... A. L. Rayle
Canton ..... W. R. Kelly
Clyde ..... E. C. Price
Cullowhee ..... C. G. Hefner
Crabtree ..... A. F. Phibbs
Dellwood ..... C. O. Newell (M.E.)
Fines Creek ..... G. L. Lovett, Supply
Franklin ..... I. L. Roberts
Franklin Circuit ..... H. S. Williams
Hayesville ..... J. C. Gentry
Highlands ..... W. F. Beadle
Jonathan ..... J. D. Pyatt, Supply
Junaluska ..... J. S. Folger
Macon ..... J. C. Swaim
Murphy ..... Van B. Harrison
Murphy Circuit ..... J. A. Fry
Robbinsville ..... H. L. Lefevers
Sylva ..... A. P. Ratledge
Waynesville ..... J. G. Huggin, Jr.
Webster ..... G. A. Hovis, Supply
Whittier ..... C. L. Fisher, Supply
Missionary to Brazil ..... C. W. Clay
Professor at Brevard College ..... E. D. C. Brewer
District Missionary Secretary ..... W. E. Kelly

WINSTON-SALEM DISTRICT
W. A. Lambeth, Presiding Elder

Ararat ..... G. B. Gwyn, Supply
Danbury ..... T. H. Houck
Davidson ..... W. L. Scott
Denton ..... A. C. Kennedy
Dobson ..... C. W. Russell
Doubs ..... C. E. Williams
Forsyth ..... C. W. Kirby
Hanes ..... R. A. Taylor
Kernersville ..... E. L. Kirk
Lewisville ..... G. C. Graham
Lexington—Erlanger ..... G. W. Williams
First Church ..... H. G. Allen
Linwood ..... R. F. Huneycutt
Mt. Airy—Central ..... W. J. Miller
Rockford Street ..... H. G. Hardin, Jr.
Mt. Airy Circuit ..... I. L. Sharpe
Pilot Mountain ..... C. C. Washam
Reeds ..... Byron Nifong, Supply
Rural Hall ..... W. R. Harris
Sandy Ridge ..... T. G. Williams, Supply
Thomasville—Main Street ..... C. M. Pickens
Trinity-Bethel ..... W. M. Rathburn
Thomasville Circuit ..... W. R. Jenkins
Walkertown ..... C. C. Herbert, Jr.
Walnut Cove ..... R. E. Hunt
Welcome ..... J. L. Ingram
Winston-Salem—Ardmore ..... J. H. Brendall, Jr.
Burkhead ..... W. M. Smith
Centenary ..... G. Ray Jordan
Centenary, Assistant Pastor ..... E. W. Hardin
Central Terrace ..... C. B. Newton
Grace ..... O. B. Mitchell
Green Street ..... R. S. Truesdale
Hiatt Memorial ..... R. G. McClamrock
Oak Summit ..... C. D. White, Supply
Ogburn Memorial ..... R. E. Hinshaw
Yadkinville ..... J. H. Green
General Evangelist ..... J. R. Church
District Missionary Secretary ..... C. C. Herbert, Jr.

CONDENSED MINUTES OF THE WESTERN NORTH CAROLINA CONFERENCE

I. Probationers

Who are admitted on trial? Clegg Wallace Avett, Earl Davis Clarence Brewer, James Wiley Fowler, Jr., William Webb Hager, Elliott Wannamaker Hardin, John Julian Holmes, Everett Herman Lowman, James Lafayette McGalliard, James Edward Rink, Marshall Bell Shives, William Cecil Sides, Jr., Pearlie Franklin Snider—12.

Who remain on trial? J. Max Brandon, Jr., Abram Jones Cox, Henry Grady Hardin, Dwight Bruton Mullis, Malcolm Cephas Reese, and Charles Davis Stokes—6.

II. Conference Membership

Who are admitted into full connection? Winans Fletcher Beadle, William Franklin Eaker, Lester Seymour Furr, Philip Lambeth Green, Enoch Marvin Hoyle, Norman A. Huffman, Harlan Eura Jones, Andrew Franklin Phibbs, Edgar Conrad Price, Philip Linus Shore, Jr., Richard James Starling, Marion Boyd Stokes, Jr., Paul Richard Taylor—13.

Who are received by transfer from other conferences? James W. Blitch (D), class of fourth year, from Florida conference.

What preachers have died during the year? J. J. Edwards, J. M. Folger, B. F. Hargett, R. D. Sherrill, E. P. Stabler, C. E. Steadman, J. W. Williams—7.

III. Orders

Who are the deacons of one year? Harlan Longstreet Creech, Jr., Walter Kenneth Goodson, Horatio Lester LeFevers, James Carlisle Stokes, John Lemacks Stokes, II, Harry Sanford Williams—6.

Who else is in the class of the fourth year? Charles Wesley Clay.

What traveling preachers and what local preachers have been elected deacons? Traveling preachers, Winans Fletcher Beadle, William Franklin Eaker, Lester Seymour Furr, Philip Lambeth Green, Eoch Marvin Hoyle, Norman A. Huffman, Hurlan Eura Jones, Andrew Franklin Phibbs, Edgar Conrad Price, Philip Linus Shore, Jr., Richard James Starling, Marion Boyd Stokes, Jr., Paul Richard Taylor—13.

What traveling preachers and what local preachers have been ordained deacons? Traveling preachers, Winans Fletcher Beadle, William Franklin Eaker, Lester Seymour Furr, Philip Lambeth Green, Enoch Marvin Hoyle, Norman A. Huffman, Hurlan Eura Jones, Andrew Franklin Phibbs, Edgar Conrad Price, Philip Linus Shore, Jr., Richard James Starling, Marion Boyd Stokes, Jr., Paul Richard Taylor—13.

What traveling preachers and what local preachers have been elected elders? Traveling preachers, Frederick Ray Barber, Horace Edward Bolick, McRae Crawford, Rollin Parker Gibbs, Robert Marion Hardee, Cecil Gaston Hefner, James Silvester Higgins, Fletcher Earl Howard, Hoskie Otho Huss, Hugh Dean Jessup, Arnold Alexander Lyerly, Emmett Kennedy McLarty, Jr., Dwight Moody Nifong, Alfred Layton Rayle, Harold Manson Robinson, Robert Alexander Smith, John Curtis Swaim, Robert Gregory Tuttle—18.

Local preachers, Gaither Lee Lovett.

What traveling preachers and what local preachers have been ordained elders? Traveling preachers, Frederick Ray Barber, Horace Edward Bolick, McRae Crawford, Rollin Parker Gibbs, Robert Marion Hardee, Cecil Gaston Hefner, James Silvester Higgins, Fletcher Earl Howard, Hoskie Otho Huss, Hugh Dean Jessup, Arnold Alexander Lyerly, Emmett Kennedy McLarty, Jr., Dwight Moody Nifong, Alfred Layton Rayle, Harold Manson Robinson, Raymond Alexander Smith, John Curtis Swaim, Robert Gregory Tuttle—18.

Local preachers, Gaither Lee Lovett.

IV. Conference Relations

Are all the preachers blameless in their life and official administration? Their names were called one by one and their characters were passed.

V. Statistics

What is the number of districts, of pastoral charges, and of societies in this conference? Districts 9; pastoral charges 307; societies 878.

What is the number of members, how many have been received this year on profession of faith, how many have been licensed to preach, and what is the number of local preachers? Members 161,884; received on profession of faith 6927; licensed 14; local preachers 132.

How many infants and how many others have been baptized during the year? Infants 1169; others 4581.

How many churches have organized local church boards of Christian education? 437.

What is the number of church schools, officers and teachers? Church schools 823; officers and teachers 10,427.

What is the number of church school scholars enrolled? In the Children's Division 40,821; in the Young People's Division 39,093; in the Adult Division 48,069; total enrollment, including officers and teachers, 138,410.

How many churches have week-day meetings with the children, and how many have vacation schools? Churches having week-day meetings with children 68; churches having vacation schools 280.

What is the number of Woman's Missionary Societies, and what is the number of members of the same? Societies 503; members 20,009.

What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods 10; members 352.

What is the number of members enrolled in the Fellowship of Stewardship? 547.

What are the educational statistics? Institutions 3; teachers 456; students 6939; value of property $28,298,719.97; endowment $35,291,575.59; indebtedness $1,700.

What are the orphanage statistics? Orphanages 1; officers and teachers 47; children in orphanages 415; money expended $124,000; value of property $1,534,096; indebtedness nothing.

What are the hospital statistics? Hospitals 1; officers and nurses 27; beds 70; patients 1325; money expended $60,-322.91; value of property $200,000; endowment none; indebtedness none.

Finances

What has been contributed for the following causes? American Bible Society $919.96; assemblies 599.97; Christian education $13,279.44; church extension $5,759.76; Federal Council $279.99; board of finance $3599.85; general administrative fund $9,199.61; lay activities $1,793.93; missions $35,-998.49; negro work $2,959.88; theological schools $5,599.76; by the woman's missionary society for local work $91,193; sent to conference treasurer $51,231; from the Golden Cross enrollment $5,953.

What has been contributed for the support of the ministry? Presiding elders $43,059; preachers in charge $506,-762; conference claimants $21,303.61; Superannuate Endowment fund $92.

What is the grand total contributed for all purposes from all sources in this conference this year? $1,824,467.

VII. Church Property

What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship 871; value $12,745,959; indebtedness $1,262,191.

What is the number of parsonages, their value, and the amount of indebtedness thereon? District parsonages 10; value $116,500; indebtedness $15,100; parsonages belonging to pastoral charges 282; value $1,517,628; indebtedness $115,-276.

What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance $5,508,168; premiums paid $19,965.

How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged 6; parsonages damaged 3; amount of damage $7,-613; collected $4,965.

What is the number of superannuate homes, and what is their value? Homes 1; value $1,500.

VIII. Miscellaneous

Who is elected Conference Lay Leader? A. J. Kirby, Gastonia, N. C.

Where shall the next session of the conference be held? West Market Street Church, Greensboro, N. C.

PILMOOR GROUP IN ANNUAL SESSION

The Pilmoor group division of the Elizabeth City district of the North Carolina conference met in its annual session at the First Methodist church, Elizabeth City, Tuesday morning, October 18. The Rev. Allen C. Lee was elected secretary.

After a most challenging devotional message from Rev. H. K. King, pastor-host, Presiding Elder B. B. Slaughter led the session in its varied discussions relative to all phases of church activity.

Rev. E. D. Weathers, pastor of City Road church, gave a report of the churches in the district that had, during the year, observed Church School Day, conducted vacation church schools and contributed to the missionary enterprise.

Each minister made his report for the year to date relative to evangelism, benevolences, orphanage, salaries and new building projects. Rev. George Blount gave an encouraging summary of the pastor's reports. Mrs. D. W. Evans of the Chowan charge and Mr. J. W. Cates of Edenton, representing the laity.

Lurch was served by the woman's missionary society of First Methodist church. During luncheon hour Mrs. B. B. Slaughter, district director of children's division, spoke on the observance of Childhood and Youth Week. Rev. George Blount presented to the conference the 130th annniversary program to be rendered at the Edenton Methodist church Sunday, October 23.

The session was a marked success and all were encouraged as the conference year nears its close. Allen C. Lee.

WHAT LIQUOR COSTS THE NON-DRINKER

"If I don't bother drink, drink won't bother me." So many a citizen has said, when asked to do something about the country-wide lawlessness that our present national free-for-all booze system has produced.

A councilman in Los Angeles, as reported in the Times, has taken the ordinary police statistics of that city, and has shown that every time a drinker pays a quarter for his glass or glasses, no matter what intoxicant he drinks, everybody in town pays five cents to take care of the consequences.

Retailers pay for licenses, and their fund amounts to about $335,000 a year. But that's a trifle.

It costs Los Angeles $45 to arrest a drunk. The sellers' license fees do not pay for these arrests, nor for the support of the prisoners, nor for the treatment of alcoholics and inebriates, nor for the support of the drunks' wives and children, nor for damages caused by drunks to property and persons.

It is the whole population which pays all these expenses, including, of course, the people who never touch intoxicants.

And that's why it costs Los Angeles six times as much to handle drunks as the dealers' licenses produce. It takes about a third of the time of the police force, which means a third of the officers' salaries and other police department expenses.

And for Los Angeles you can write your own city or town's name, unless you happen to live in one of the few remaining dry sections of the country.

Abraham Lincoln is often quoted to the effect that you can't fool all the people all the time. But if he were alive today he might wonder whether somebody had not hypnotized all the people into believing, for quite a while, that liquor is an individual problem.

But it isn't, not when all of us have to pay a fifth of the country's total drink bill, whether we use any of the drink or not.

That looks suspiciously like taxation without representation!—Northwestern Christian Advocate.

GOV. CLYDE R. HOEY

He is a man with a heart of pure gold,
The type that will neither be bought or sold.
People learn to love him as he goes everywhere—
All over the state, his knowledge to share.
The Church and the Street both give him a hand,
Because he is friendly with every kind of man.
If example means anything as a guide for men,
North Carolinians will be stronger by his having been—
At the head of our state at this special time,
When politics and prestige seem all but sublime.
Our governor will counsel us with his gentle smile,
Leading all to believe that Christianity is worth while.

Mrs. T. B. Attmore.
Washington, N. C.

BE YE DIFFERENT

Following the great teachers and leaders beginning with Christ's ministry, we see that those who have led civilization upwards have been men of vision, who clung bravely to idealism. They surrendered selfish indulgence and self-glorifying for the welfare of others. To contribute to race progress, one must be willing to march forward, at times alone. Statistics reveal that saviours of civilization have been different and have oftentimes been crucified, rather than conform to popular practices. Where there is found an individual or cause fully resisting the popular trends of the day, there will be seen sooner or later some form of crucifixion or disruption. It takes strength to resist, but going with the current is easy. Men who are willing to march with militant spirit in defence of idealism are the ones who may answer the emergency call of the age. Civilization rises or falls according to the strength of its ideals. The churches today that are not willing to recognize the call of "Be ye different" and marches on to the popular rhythm of the throng will be lost in the crowd and fail to fulfill its mission of calling men to worship.

A most impressive truth of man's call to service is contained in the following allegory:

An angel drew near to the throne of grace and God said, "What wouldst thou?" And the angel said, "I would fain be a saviour of men; the cry of their misery and pain and sin has reached even to heaven. Suffer me to fly down from above and rescue them." And the host of heaven drew near to listen. And God said, and his voice was very gentle: "Thou wouldst be a saviour of men, yet is thine eye bright and happy and thy heart beats with joy that has never been dimmed and thy hands are white and clean. Hast thou not beheld my Son?" And the angel kept silence, for he understood not these things. And God said, "Go for a season and dwell with men and see what thou shalt receive upon the earth." Not long after there stood one before the throne and his mien was sad, yet from his presence there shone a great hope. And God said, "Who art thou?" And he said, "I am thine angel whom thou didst send to dwell with men." And God said, "But thine eye is dim with pain and thy heart is broken and thy hands are stained with blood." And the angel answered, "I have seen sorrow and pain and sin. The sons of men grind each other for wealth and spill their brothers' blood for power and trample their sisters that they may know pleasure. And when I saw, my eyes were dim; and when I loved, my heart was broken; and when I strove to rescue the tempted, I was wounded." And God said, "And hast thou returned that thy wounds may be healed?" And the angel said, "No, Lord, for man's sake I would cling to my pain. How else could I raise him? Bid me return to the place of man's anguish; I cannot raise him save as I stand and suffer at his side." And there was a movement in heaven and all the hosts thereof turned and looked. And God turned to the angel and said, "Go, for now thou too hast learned to be a saviour of men."

Rebecca B. Liner.

ANNUITY BONDS

A Guaranteed Life Income
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Old Age

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Reduced Income

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ANNUITY BONDS PROVIDE

1. Fixed Irreducible income throughout life.
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3. Attractive Tax Exemption features.
4. Freedom from worry.
5. Best of all, participation in an inspiring program caring for, rearing and educating motherless or fatherless boys and girls under Christian influences in a long-established institution of the Methodist Church.

For booklet of further particulars explaining many advantages of Annuity Bonds write:

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"BEING A BETTER WORKER"

A person well qualified to write about work in the church school recently wrote: "I know that as I have worked with my own boys and girls I have realized that the only way for a child to become the best kind of young person, and later on the best kind of adult, is for that child to live as fine a life as is possible at each period of his growth. As a rule an upright, noble man is one who has had the right kind of childhood and youth. I suppose that is the chief reason why we talk so much about child study: the foundations for the best in later life are laid early. We want to meet the needs of the person at every age, thinking not only of what we want him to become in the future, but of the best for him at the present. When this is begun in childhood, his character will develop as God intends it should—a gradual unfolding of the good in life as it is, and the greater good that is made possible with each passing month and year."

"Teaching is not doing something to one's pupils, either, but is guiding the pupils as they do something themselves. Christian education is not putting something over on our pupils, but is rather bringing something to pass within these pupils. It is what these boys and girls, youth and adults become under our guidance that is the real test of our teaching." (McLester: What Is Teaching? pp. 44-45).

"Do You Want to Be a Better Worker?" is the title of a short leaflet available free of charge from your conference office. It would be well for each church school worker in our conference to have this leaflet and seek to evaluate the work each is doing in his own local church school.

"THE ADULT DIVISION"

In each local church school provision is made for the adult membership of the church school. This is necessary in order that the local church may develop a program to meet the needs of the adult members of the church, and to reach the largest possible number of adults outside its membership.

One of the most helpful leaflets available for adult leaders and members of adult classes is "The Adult Division in the Local Church." Some questions as the following are considered: Organization of the Adult Division, What Is the Adult Division? Officers of the Adult Division, The Adult Council. Division Committees, and Building the Program. Every adult division superintendent, teacher, and officer should have a copy of this leaflet.

"Reaching Adults" is another leaflet especially preparad for superintendents of adult divisions and presidents of adult classes. Many helpful suggestions are given concerning ways in which the church can reach adults.

Many adult classes are using lesson materials available through the elective units. These units are grouped in such subjects as (1) The Bible, (2) Christian Faith and Experience, (3) Christian Family Life, (4) The Church, and (5) Social Relations. Several subjects are available under each of these groupings, and in classes where these courses have been studied they have been quite profitable.

Other leaflets available are: "The Adult Class in the Small Church," "The Superintendent of the Adult Division," "The President of an Adult Class," "A Ten-Point Program of Adult Work," "Systematic Visitation of the Church Membership," "How Adults Share in the Home and Foreign Missionary Enterprise," "Increasing and Maintaning the Membership of Adult Classes," and "The Adult Home Department."

If you can use any of these leaflets, write your conference office. They are available free of charge.

LUMBERTON CHRISTIAN WORKERS' UNION

A Christian workers' training school was held at Chestnut Street church, Lumberton, October 16-21. There were 75 workers and young people who attended one or more sessions. Much interest was shown in the work during the week by those who participated, and tentative plans were made for a similar school at about the same time next year. Careful plans had been made by the pastor, Rev. T. G. Vickers, and the local board of Christian education. Worship services which came between the class sessions Monday through Thursday nights were in charge of a group of laymen. After the closing session of the classes on Friday night, a brief period of fellowship had been planned by ladies of the church. They were assisted by some of the young people, who served punch and cookies.

The two courses offered in the school were "Evangelism in the Church School," taught by Rev. Robert W. Bradshaw, and "Senior-Young People's Department Program," taught by Mrs. Floyd M. Patterson.

CHILDHOOD AND YOUTH WEEK REPORTS

We feel that the emphasis for Childhood and Youth Week, "A Growing Understanding of God," has meant much to the parents and the workers in the church schools, for it means that in planning and studying for this observance we have grown in our understanding of God and now we are a little better prepared to guide the children and youth in their understanding. Your conference director has spent much time within the past three weeks visiting in group meetings in various parts of the conference and the interest and enthusiasm manifested there was inspiring to her. Without exception each church contacted reported that they were planning in some way or ways to observe this all important week. Now that the week is passed we are exceedingly anxious to see just what you did, so send in your report to the conference office as soon as possible so that we may share with you in the knowledge that efforts were made and are continuing to be made to lead the children and youth toward their understanding of God.

We endeavored to place a report blank in the hands of each children's division superintendent. If for some reason you did not receive one we will gladly send one upon your notification.

VACATION SCHOOLS

Carrboro

Mrs. J. R. Evans reported the vacation school held at Carrboro church on the Carrboro charge. This was a two weeks' school with ten workers assisting and a total of 76 children who attended. The suggested lesson materials were used.

Chestnut Street, Lumberton

Eighty children attended the school held at Chestnut Street church Lumberton. Twenty workers participated in this school which lasted for two weeks, and met together for three preparatory meetings before the opening of the school and four meetings during the time of the school. Beginners, primaries, juniors and intermediates attended.

Fifth Avenue, Wilmington

Rev. John Cline reported the vacation school held at Fifth Avenue church, Wilmington. Beginners, primaries, juniors and intermediates attended the school and studied the following lesson materials: "Let's Go Out of Doors," "Children of One Father," "The Land Where Jesus Lived," and "Discovering God in the Beautiful." Eighty-eight children attended for at least three days.

Brooksdale, Brooksdale

Sixty-five children attended the vacation school held at Brooksdale church on the Brooksdale charge, including 15 beginners, 30 primaries, and 15 juniors and intermediates combined. This school ran for a term of two weeks and during the school they used the suggested lesson materials.

Cokesbury, Stedman

Mrs. I. J. Strawbridge has reported the school held at Cokesbury church on the Stedman charge. This one-week school enrolled 21 children for at least three days. They engaged in a number of interesting and worth while activities and used for lesson materials the suggested ones.

Aberdeen, Aberdeen-Vass

Aberdeen church on the Aberdeen-Vass charge held a vacation school. The enrollment totaled 95 who attended for three days and 12 workers, 11 of whom were regular helpers in the church school. The suggested materials were used.

Vass, Aberdeen-Vass

Rev. S. J. Starnes reported the vacation school held at Vass church on the Aberdeen-Vass charge. Eighty children were enrolled for three days. Eight workers assisted in the school, all of whom were regular workers in the church school. This was a one-week school.

W. N. C. Board of Christian Education

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CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDHOOD AND YOUTH WEEK

Central Terrace

Mrs. Ralph Conrad has assumed a large share of responsibility for this special observance and has written enthusiastically about the results. Central Terrace was also well represented at the recent training school at Centenary. This church is situated in a fine community. It has a good church school, with excellent possibilities for continued growth.

Forest Hill

Miss Viola Winecoff says that "a baptismal service for infants, installation of officers and teachers for the new year ,and a series of good sermons for youth" were the main features of this observance at Forest Hill.

West Jefferson

W. J. Hunneycutt reports that "the emphasis during this week enabled the young people to double attendance upon their services and the observance had a fine influence upon the church and the homes of the community."

Rutherfordton

Mrs. W. S. Harrill says "the chief value from this observance was in the visits made by teachers, thus tying the home and church closer together." Home visitation is always one of the finest activities of this program.

Pineville

Mrs. E. W. Russell, always a faithful worker, says, "The main features of the observance at Pineville were: placing of The Christian Home in the hands of home department members, getting people to realize the importance of attending church, and the hope of building a new educational building.

Salem

Brother Heckard indicates "a general improvement in the type of work being done and better plans for the year ahead" were realized by the people of Salem church in this observance.

Central, Mooresville

R. W. Troutman, a faithful general superintendent, says "we expect this observance to be one additional step toward making our church more effective in its work with children and young people." A feature of the program was family night conducted on Wednesday evening, when the following topics were discussed: 1. Husband and Wife. 2. Our Children. 3. Our Young People. 4. Parents. 5. Religion in the Home. Closing with a brief consecration service.

VACATION SCHOOLS

Smethport

Rev. J. G. Wooten, Jr., reports this school, with 75 children enrolled, and six adult workers.

Old Fort

Rev. H. C. Byrum reports an enrollment of 38 children in the school at Old Fort. Six adult leaders helped in the work of the school.

Warrensville

Another report from Rev. J. G. Wooten, Jr., with 36 children enrolled, and four adult workers.

St. John's

We are indebted to Rev. J. M. Varner for this report: 65 children enrolled, with four adult workers. Materials used were: "Children of One Father," "The Land Where Jesus Lived" and "Our Church."

Central, Mt. Airy

Mr. Robert Smith, director, reports the school at Central church. He says that there were 17 workers in this two weeks' school. There were 177 children enrolled. This is one of the largest school reported to date.

Naomi

Another report from Mr. Stokes! In this school there were 60 children enrolled. Eight workers guided their experiences for two weeks.

Biltmore

Rev. Teague Hipps reports this school. There were 37 children enrolled, with eight workers. Mr. Hipps says, "This was the best school we have ever had, in spite of rain every day." Not even rain can keep good workers from having a good vacation school.

Fines Creek

Mrs. Clyde O. Newell reports this school, the first for Fines Creek. All of the three workers were regular workers in the church school. There were 33 children enrolled.

Laurel Hill

Mrs. Newell reports this school also. This is the first school for this church, and Mrs. Newell says that it was most successful. There were four workers, with 42 children enrolled.

Pine Grove

Another report from Mrs. Newell! This also was a "first" school. There were four workers, with 36 children enrolled. Three new schools on a charge is agood record.

Oak Grove

Mrs. I. L. Sharpe sends this report. There were 66 children enrolled in the school, and five workers.

St. Paul

Rev. J. L. Stokes, II, reported a good school at St. Paul. For two full weeks 57 children came together with nine adult leaders for all the interesting experiences of a vacation school.

Reeds

Mrs. Byron Nifong reports a good school at Reeds. She says that much good was accomplished, and that plans are being made for a two weeks' school next year. There were 65 children enrolled, with six workers.

New Hope

From Mrs. C. E. Williams comes the report of this two weeks' school. With 70 children enrolled the four workers hand a busy and interesting time. The children were interested and happy.

Ronda

Rev. J. P. Hornbuckle, Jr., reports this school. All of the three workers were regular church school workers. There were 45 children enrolled. This was the first school for this church, and plans are being made for a two weeks' school next year.

Kadesh

Rev. R. C. Goforth reports this, the first school for this church. There were 36 children enrolled, with five adult leaders.

St. Peters

Another report from Mr. Goforth! And another "first" school, too! There were 38 children enrolled, with five adult leaders.

Fallston

This is the third school for the Belwood charge. Mr. Goforth says that there were 65 children and six workers.

David's Chapel

From Mr. Goforth comes his report of the fourth school for Belwood charge. He says that the people were most enthusiastic, and that much good was done. There were 54 children and five workers.

Palm Tree

Another "first" school, and the fifth for the Belwood charge! In this school there were 36 children and five workers.

Lawndale

And still the reports come from Mr. Goforth! This is his sixth, and another good one. There were 64 children, with five adult leaders.

Double Shoals

Number seven! Seven vacation schools, six of them the first for the church. That is truly a fine record. In this school there were 55 children and four workers. Mr. Goforth says, "I consider the work done in these seven schools among the best work I have done this year."

Wadesboro

Mrs. L. G. Atkinson reports the school for Wadesboro. She says that much good was accomplished, and that the school was enthusiastically attended. There were 110 children enrolled.

Chadwick

From Rev. T. H. Swofford comes the report of the school at Chadwick. There were 11 workers in this two weeks' school, and 133 children enrolled, making this one of the larger schools of the year.

Hickory Grove

Mrs. C. W. Williams sends the report for the school at Hickory Grove. There were 44 children enrolled, with nine adult leaders. Mrs. Williams says that the school was most successful, and expresses a need for more trained teachers.

Maylo

Mrs. J. L. Rayle reports this excellent school. With 14 leaders, the 144 children enrolled had many happy and profitable times during the two weeks' session.

Salem, Mt. Airy

Rev. I. L. Sharpe reports a good school for Salem. He says there were 48 children enrolled, with eight adult leaders.

Continued on page 23

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

A GOOD CONFERENCE

This scribe has just reached home following the closing of the annual conference at Charlotte. So many matters of import were evaluated that it is difficult right now to call attention to the most noteworthy. The election of delegates to the Uniting Conference, the admittance of a promising class of young ministers and the organizing of the new quadrennial boards come to mind as being among the high lights of the meeting. Dr. Charles C. Weaver, his congregation and the other Methodist ministers and their congregations entertained the conference in a most hospitable way. Bishop Purcell made a most favorable impression upon the conference. His poise, fair-mindedness and deliberate procedure enabled the audience to not only go along with him but to thoroughly love him. Of course the outstanding event of the conference was the reading of the appointments. One who knows the ministers and the congregations right well was impressed with the fine way these appointments, taken by and large, were evaluated and agreed upon. The conference was full of good fellowship and ended with the new marching orders to a group of militant Methodists.

STATE OF EXPECTANCY

After all the business of the conference had been transacted and the statistics of the year's accomplishment had been presented to the conference a congregation that filled First church's spacious auditorium was eagerly waiting for the reading of the appointments. When the bishop arose and called the presiding elders out for the last meeting of the cabinet a subdued whisper of comment and excitement enveloped the congregation. Everyone was wondering what appointment would be changed during the last moments. Nothing else to do, Rev. C. M. Pickens, who was presiding during the absence of the bishop, called on Rev. J. P. Hipps to lead the congregation in a song. The song selected was "There's a Land That Is Fairer Than Day." A smile passed over many a face as he wondered whether the new land to which he was going would be as fair as the song promised.

ANOTHER YEAR

Another conference year has started. It is fine that it can start before the bad weather sets in. It is also fine that it can start while the harvest season is still with us. This is the time for the selling of money crops. This is a mighty good time to harvest some of the finances for the new conference year. A large number of our congregations will doubtless want to get their Children's Home apportionment paid and out of the way. We can certainly use the money to a good advantage. It will be a pity to wait to do next fall what can so readily be done this fall.

CONFERENCE PAYMENTS

We went to the annual conference without any money in our treasury. The last checks exhausted all we had. We were hoping for good reports at conference. Good reports came in. Our pastors delivered checks to us in sufficient quantity to carry us along for another month. A financial burden was rolled away. We shall hope that between now and the first of the year sufficient additional funds will come in to carry us through Christmas. We are very grateful indeed for the conference payments.



Lets deeds do his talking

NEW HONOR SOCIETY

We were very proud of the membership of our honor society as recruits came in during the year. Members were received all along through the year. We have started a new honor society. The first member to join is Grace, Winston-Salem, where Dr. O. B. Mitchell begins his fourth year of ministry. Marvin, on the Forsyth circuit, where Rev. C. W. Kirby has done outstanding work, has paid its apportionment in full in the new year. Let the honor society grow.

FLOWERS TO THE LIVING

The following much appreciated letter has just come from Ira G. Shamel, treasurer of Marvin, one of the three congregations on the Forsyth circuit: "My folks out at Marvin have asked me to send you a check for the ten per cent apportionment for the new year, so I am herewith enclosing $66. This is the first item we have raised this year for our annual budget. One of the high spots of our annual conference just closed at Charlotte was your report of the systematic way in which you and your staff do things. It thrills the hearts of all who have an interest in this great cause sponsored by our conference. We know that our children are in good hands. Marvin church loves the Children's Home, its children, its superintendent and its staff, and we are proud that we can have a part in the work this great institution is doing."

A HUNDRED-POUND GUARD

It was noted that during the first two games played by our hundred pounders that the opposing team ran too many plays over our guards, the boys who play next to the center of the line. Noting this weakness, Coach Clary began to show the two boys playing these positions how to do a better job of it. These boys, Billy Garrett and Billy Crews, paid heed to their instructor and improved their game to such an extent that it was reported they played outstanding ball in the last game scheduled. The picture this week, taken over a year ago, is that of Billy Garrett, who plays at right guard. Billy is fourteen years old and in the ninth grade. He is a mighty good prospect for some men's Bible class to sponsor.

DARLING DARNELL

Most of our larger boys were privileged to see the Duke-Wake Forest football game played in Winston-Salem last Saturday, since they were appointed to sell programs to the patrons coming to witness the game. The girls stayed home and listened to the game over the radio. During the game the announcer stated that "Dinkey" Darnell, a former member of the Children's Home family, had made a touchdown for Duke. The girls liked the touchdown mighty well but they didn't like Darnell's nickname. They thought he ought to be called "Darling" Darnell. As it happened the game ended with a 7 to 0 score for Duke and the newspapers reported that Darnell had not only made the touchdown but had been the outstanding player on the field for Duke throughout the game. Our children now recount that the first touchdown made in the $175,000 Bowman Gray Memorial Stadium was the result of good work done by a Children's Home boy.

CHILDREN'S HOME SUNDAY

Next Sunday is a fifth Sunday, a Children's Home Sunday. Please encourage your church school to make a liberal offering for the Children's Home family. It will be a long time before another fifth Sunday comes along. It is absolutely necessary for fifth Sunday offerings to be counted over and above the ten per cent apportionment in order for us to continue to live on a balanced budget. We are confidently looking to our friends to liberally help us next Sunday.

"Poverty has saved the life of many a young fellow," said Uncle Eben, "who would have bought himself a shotgun or a sailboat if he had had the money." —Washington Star.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

The Orphanage feels deeply grateful to all who have remembered our children by sending their fall and winter clothes. Quite a number of the children have not yet received their clothes, and it is earnestly hoped that those who sponsor the clothing of the children will send clothing at their earliest convenience. I would like to offer several more children to auxiliaries, organized classes and individuals, since no one has assumed the privilege of clothing them. I know of no service that affords greater pleasure than that of clothing children in our Home.

* * * *

On the third Sunday night in this month it was my privilege to attend the service at Central church in Raleigh and hear Bishop Clare Purcell preach an exceptionally good sermon. A very large and attentive congregation heard Bishop Purcell and enjoyed his preaching immensely. Brother E. G. Overton the pastor of Central church, is in the closing weeks of his first year's pastorate, and his people are enthusiastic over his return the coming year. I was glad to take some little part in the opening service before Bishop Purcell preached an inspiring sermon.

* * * *

It was a great privilege I enjoyed the third Sunday morning in this month when I preached to the Methodist congregation in LaGrange. Brother J. C. Humble had made elaborate preparations for a big rally day at the Methodist church in LaGrange. A large congregation assembled, and I trust that the service will result in much good. Brother Humble, Mrs. Barnes and I had the pleasure of taking dinner with Brother Jim Jones. To say that the dinner was a sumptuous one is putting it mildly. Brother Humble is a good preacher, and is working hard to bring all his benevolences up by conference. It means a great deal to the Orphanage for pastors to pay my traveling expenses to churches where I hold services. Before leaving LaGrange Brother Humble handed me a sufficient amount to pay for my trip to and from LaGrange. It does not cost the church much to do that, but it means a great deal to the Orphanage in the course of a year, as I drive many thousands of miles to fill engagements.

* * * *

I wish to impress all the churches and church schools that I am not expecting a fifth Sunday offering from them this month, since I am counting on the churches, church schools and organized classes to take an offering during the Thanksgiving or Christmas season for the benefit of our three hundred and ten children. I want to ask and urge all the churches and Sunday schools to rally to our support during the Thaksgiving or Christmas season because of the fact that we are $12,-500 in debt. I am sending to all the superintendents of Sunday schools coin cards, with the sincere hope that they will hand out these cards to the members of their church schools right away, so that the church school scholars receiving them will have time to fill the cards with coins during the Thanksgiving season, or by the Christmas holidays. If all will join hand and heart in this undertaking we can secure several thousand dollars in specials to help pay off our indebtedness.

* * * *

Mrs. Nellie Rives gives the following account of her visit to Graham and Burlington:

"For a person to go back to the churches in which he has held his membership and worked with the people, and then to be presented by some of the ladies to new people of the church as 'our very own,' makes a happy feeling come into one's life. Such was my experience at Graham and Front Street church of Burlington. On Sunday morning we worshipped at the Graham Methodist church, where Rev. B. O. Merritt is the splendid pastor. The parsonage has been remodeled into an attractive and convenient home for the pastor and his family. Judging from the bulletin of the financial statement, the finances are going beautifully.

I was delighted to be with my relatives. Mr. and Mrs. W. B. Green, for dinner. My sister-in-law, Miss Alice, from Chang-Chow, China, is at home on a furlough,and she, with other relatives, was with me.

In Burlington I was entertained at the parsonage for supper with Dr. and Mrs. H. I. Glass. It is always a great pleasure to visit with them. They served cake and cream to the members of the singing class just before we left for Raleigh. I enjoyed meeting friends here, whom I see only in my concert work.

The church is much more pleasing to the eye since it has been repainted on the interior. This work serves as a reminder of progress in the work here. Choirs are being organized and trained by efficient leaders, who received their training in the Westminster choir. Dr. Glass knows his people. I was pleased, as we stood in the chancel to speak to the people, to hear him call the name of each person who came up to greet us. This was not only a very happy occasion for the writer but for the entire class.

Mrs Smith: "And so your daughter is about to marry. Do you really feel that she is ready for the battle of life?"

Mrs. Jones: "She should be ready. She's been in four engagements."

The cockroach is always wrong when it argues with the chicken.—Haytian.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

(The first in a series of three poems suitable for worship services in our fall mission study classes and which Mrs. B. F. Boone shares with us appeared in our woman's page recently. The second appears below).

"LIFE IS A FEAST, THEY SAY"

Life is a feast, they say;
Yet millions of people are born hungry and die hungry,
And dying, wonder why they ever had to live.

Life is a feast, they say;
Yet millions of women pass their years
Without seeing a country road or a field of clover.

Life is a feast, they say;
Yet millions of children having glutted
Their eyes before a bright colored Christmas
Window, go home, heart hungry,
To a dark corner of a black tenement wall,
By Tenement Alley.
Life is a feast, they say.

ALAMANCE ZONE

Alamance zone, Durham district, will meet at Graham on Sunday, October 30, at 2:30 p. m. An interesting program, including a pageant, "In His Name," has been arranged and the public is cordially invited.

Florine Robertson.

NEW AUXILIARY, DURHAM DISTRICT

Mrs. J. F. Starnes reports that in September a new society was organized at Calvary church on the Stem circuit with ten charter members. Reports of new auxiliaries bring notes of encouragement in that the vision of the glorious privileges and opportunities of the great missionary enterprise has been seen by those hitherto unreached. May others join our happy conference family 'ere the year is spent.

M. E. G.

SOCIETY HONORS CHARTER MEMBERS ON ANNIVERSARY

The woman's missionary auxiliary of Jarvis Memorial Methodist church met Monday afternoon in the church school auditorium to celebrate the 60th anniversary of the organization of the Woman's Missionary Society in Southern Methodism and to pay particular homage to two of the local auxiliary's charter members, Mrs. James Brown and Miss Betty Warren.

After the routine business of the afternoon was dispensed the president, Mrs. J. B. Kittrell, welcomed the large group of women, their daughters and granddaughters, who had gathered to take part in this delightful occasion. A hymn was sung, during which screens were drawn displaying a lovely appointed table, covered with a lace cloth and centered by a three-tiered beautifully decorated birthday cake, the gift of Mrs. Morton of Morton's Bakery, a loyal member of the local auxiliary. Surrounding the cake were burning white tapers which glowed brightly throughout the entire program, then introduced by Mrs. J. H. Rose, able program chairman.

Mesdames J. H. Blount, T. A. Person, W. H. Taft, Jasper Jones, S. B. Currin, Paul Fitzgerald and H. E. Austin presented a playlet, "We Are Sixty," which set forth in dramatic appeal the characteristics that had portrayed the missionary endeavors of our forebears.



Poster Used at Conference of the N. C. Missionary Society of the Methodist Church

Miss Louise Kilgo and Mrs. J. H. Waldrop, accompanied by Mrs. G. B. W. Hadley, each sang a soul stirring solo.

During the summer months Mrs. Roy L. Harris has been busily engaged compiling a most interesting and informational "History of the Forty-Two Years of the Local Missionary Auxiliary." She read excerpts from this history and presented Mrs. Wiley Brown, one of the four living charter members, who told in an amusing and interesting manner of the work and hardships endured in the early days.

She then paid loving tribute to the work of Mrs. James Brown and Miss Betty Warren, and on behalf of the local auxiliary presented their proxies (because each was physically unable to attend) with life memberships and life membership pins.

A birthday offering was taken which will go to help secure a rural deaconess for New Bern district. Our pastor, Rev. T. M. Grant, made the dedicatory prayer and pronounced the benediction.

A social hour ensued. Mrs. J. H. Blount presided over the tea service. Mrs. J. H. Waldrop cut slices of cake from the decorated birthday cake for all members over 60.

This spiritual occasion will surely bear fruit and long be remembered by those who were privileged to attend.

SOUTHERN ZONE, RALEIGH DISTRICT, MEETS

On October 20 the Southern zone of the Raleigh district met at Black's Chapel, near Dunn. Mrs. M. S. Baker, zone leader, presided and Mrs. Rhodes McLellon extended a cordial welcome to the visitors.

Rev. L. M. Hall conducted the opening devotionals and Miss Elizabeth Lamb led the noon day devotionals. The major portion of the morning session was used for study leaders' training. Mrs. B. F. Boone gave information regarding the fall mission study, made worth while suggestions to its approach and displayed helpful posters, books and leaflets. Mrs. Gurney Hood disussed problems which fit into any city or community. Mrs. H. B. Baum gave some practical thoughts on how we may meet these problems and led in a round table discussion in which several women present told of the Christian social relations activities being undertaken by their respective auxiliaries. Other speakers were: Miss Naomi Carr, Home Demonstration agent in Harnett county, who told of her work; Mrs. Gurney Hood, who spoke on the week of prayer, harvest day and other phases of the work; Miss Mary Gardner, who spoke on baby specials, children's work, and Our Woman's Page, displaying a scrap book which she is compiling in order to preserve the items published.

Mrs. Baker having resigned as zone leader, Mrs. H. A. Bizzell of Newton Grove was appointed to that office.

A vocal duet by Mrs. Edgar Lucas and Miss Clyde McLellon; the appetizing picnic luncheon which was served on the ground of the church and other manifestations of the warm hospitality of the ladies of Black's Chapel auxiliary played important roles in making the day most enjoyable.

CHRISTIAN SOCIAL RELATIONS

How well do you know your community? As a result of preliminary study of "The American City and Its Church" one auxiliary superintendent talked with her county welfare officer about juvenile delinquency in her county, with this response from him: "It is time the churches were helping the officers with their problem. The boys and girls who attend Sunday school and church seldom get into trouble. If the pastors, board of stewards, Sunday school officers and members of the missionary societies would put their efforts together—look up the young people; get them to church and Sunday school; keep in close touch with them; furnish wholesome recreation, something could be done. They need to get a better outlook on life, have better literature to read and made to feel that the church is really interested in them as individuals."

Surely the women of the missionary socities can take the lead in helping solve this and other community problems which keep our communities from being truly Christian.

Mrs. H. L. Rivers.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A MOUNTAIN DAWN

"There is dew on the moss
In the Smokies,
There is rain on the bark
Of the trees;
There is fog in the hair
Of the hemlock,
Caught by a soft southern breeze.
The eastern horizon
Is pinking
The blue sky above my head,
Sweet sleep from my eyes
I am blinking,
As I rise from my pine needles bed."

The above poem is from the book, "Cherokee Indian Lore and Smoky Mountain Stories" which has recently come from the press with Mrs. Margaret R. Siler of Franklin as author.

This little book of 111 pages is filled with interesting Indian lore and Indian stories attractively given by Mrs. Siler, who is a most fluent and versatile writer. It is dedicated to the "Cherokee Princess, Atalie Unkalunt, a true friend of the author." For a number of years Mrs. Siler has been a correspondent of some of the leading papers in the state, oftentimes giving bits of Cherokee Indian history, and it is through the urge of friends who have been interested year after year in her stories, that she has written this interesting book.

Your editor feels greatly indebted to the author for an autographed copy which has recently come to her, and is enjoying the stories of the red men of western North Carolina.

From 1916 to 1921 Mrs. Siler was an officer in our woman's missionary conference, having succeeded Mrs. W. A. Newell as superintendent of Christian social relations (then social service), carrying on the work in a most gratifying manner. Our congratulations are extended to her as an author.

STUDY CLASS AT GASTONIA

By Mrs. B. T. Morris

Under the direction of Mrs. C. Excell Rozzelle, the capable superintendent of mission and Bible study, the women of Main Street church, Gastonia, have held a most interesting Council credit course in mission study.

Classes were held on Tuesday and Thursday afternoons of two recent weeks with Rev. Herman Duncan, pastor of Bradley Memorial church, as teacher, with "The American City and Its Church" by Kincheloe as the text book. The book was most appropriate at this time, because of the splendid work being done by the department of C. S. Relations. In connection with the study Mrs. John R. Rankin, chairman, presented, as a special feature, a map of Gastonia showing location of churches, schools, hospitals, welfare department, clinics and slum districts. A talk by Miss Ola Moton, city missions, was heard with interest. The women of Bradley Memorial church joined the women of Main Street in this study, 49 representing Bradley Memorial and 36 Main Street.

Special music added to each day's program, numbers including voice selections by Wiley Binderman with Mrs. C. C. Carpenter as pianist, and selections by Mrs. A. M. Dixon, Mrs. B. T. Morris, Mrs. G. R. Spencer and Miss Pearl Wilson with Miss Margaret Morris as accompanist. On the concluding afternoon Mrs. Rozzelle served a delightful tea course from a lace-covered table prettily decorated in fall flowers.

AN INTERESTING STUDY CLASS AT MARSHVILLE

We are indebted to Mrs. W. T. Hinson for interesting account of study class in her church. She writes:

"A most itneresting and instructive all-day session of the mission study class of the woman's auxiliary of Marshville Methodist church was held Tuesday, October 18, with the book, 'The American City and Its Church' by Kincheloe, as the subject for discussion. Under the able and inspiring leadership of Mrs. J. E. McSwain, superintendent of study, much interest was manifested. The meeting opened with a worshipful song service followed by prayer. Mrs. McSwain presented Mrs. J. Z. Greene, who gave a detailed account of the history of the local church, which was of special interest to those present who had contributed to the making of the history. Mrs. M. P. Blair followed with a forceful presentation of the topic, 'We Look at the City,' and was followed by Miss Florence Denning, who gave a splendid description of 'The Family Home in the City' and 'What the Cities Do to the Churches.'

At the noon hour an appetizing plate lunch was served in the church dining room. The afternoon speakers were Mrs. W. T. Hinson, who discussed 'Problems City People Meet'; and Mrs. Heath Phifer, who gave a comprehensive account of 'The Primary Work of Churches and What They Do for Cities.'

The meeting adjourned at 3:30 and each one present left with a feeling of a deeper spiritual need of co-operative service in the Master's work."

ZONE MEETING AT TRIPLETT CHURCH, STATESVILLE DISTRICT

Mrs. W. W. Goodrum, Secretary

The Triplett Methodist church on the Statesville district was the place of meeting of the missionary societies of the South Iredell zone on September 13, with Mrs. J. P. Hornbuckle, chairman, presiding. Meeting opened with hymn, followed by prayer by Mrs. Hornbuckle. Opening devotional was led by Mrs. M. O. Stiles of Mooresville, who used as her topic, "Faith," based on the 11th chapter of Hebrews, and closing the service with prayer.

Mrs. Bruce Morrow of Triplett welcomed the visitors and response was given by Miss Janie Kelly of Mount Mourne Fairview church.

Mrs. P. A. Kelly, mother of Miss Lorena Kelly, missionary to Africa, brought greetings from her daughter and told something of the work Miss Kelly is doing. Mrs. C. C. Weaver, conference president, talked to us about the woman's work andgave as requisites for membership in the society—prayer, service and an offering. She announced the coming of the Council to Asheville in March, 1939. Reports from the presidents of the 11 represented auxiliaries showed a great improvement over those of the previous year. The children's work was presented by Mrs. Tom Griffith of Davidson and Miss Elizabeth Oliver of Salisbury. The morning session closed with prayer by Mrs. C. C. Weaver, following a vocal solo, "Open Mine Eyes," by Mrs. Ralph Shumaker of Davidson.

A bountiful lunch was served in picnic style from a long table on the lawn.

The worship service for the afternoon was in charge of Mrs. John Hoyle of Statesville, who brought a message on the spiritual life, using Matthew 28 as her scriptural foundation, urging that we present our bodies a living sacrifice holy and acceptable unto God.

The different phases of the work were presented as follows: C. S. Relations by Mrs. T. V. Goode, district secretary, of Statesville; "Baby Specials," by Mrs. R. B. Shumaker of Davidson; "Supplies" by Mrs. R. P. Lefler of Mt. Ulla, and World Outlook by Mrs. Goode. After acceptance of invitation from Broad Street church, Mooresville, for the spring meeting, we were dismissed with prayer by Mrs. W. C. Griggs.

WANTED—A WORKER

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. When he has work to be done he goes to those who are alalready at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes. —Selected.

"We cannot lose our passion for a whole wide world for Jesus without losing our spiritual being with which we were born."—Bishop Kern.

"A vision without a task is a dream; a task without a vision is drudgery; but a vision and a task are the hope of the world."

Sunday School Lesson

OCTOBER 30

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Personal Rights and Where They End

Scripture: Ecc. 2:1-3; 10:11; Romans 6:17-23; 14:21

The writer of Ecclesiastes portrays a man who gave himself with ability and wisdom to explore the riches of human experience. He gained wealth, he surrounded himself with beauty and all the elegancies and luxuries of life, and at the same time kept himself wisely in hand. And yet he found it all to be vanity and vexation of spirit. "Why?" we ask.

One of the reasons was that the hope of a future life where the results of our faithful striving are conserved, had not as yet been revealed to him. He had not learned to look forward to "treasures in heaven." He could see that there was a vast difference between the fate of the wise man in this world and the fate of the fool.

But the trouble was that the good man, while he was delivered from the various forms of delirium tremens that are at the end of every course of mad folly, was not delivered from the sense of the futility of life. When he was building his summer home he was happy; but as soon as he got it built and was ready to sit down in his easy chair and enjoy it, a sense of weariness and boredom oppressed him. The author of the book was supposed to have all wisdom, but the secret of a happy life he had not found.

The Secret of Joy

Strange, isn't it, that the Man who had not where to lay his head and who ended his life on the cross, was the One who taught the world the secret of joy, and could truthfully say to his followers, "Your joy no man taketh from you."

No normal Christian ever suffers from ennui. He is never moved to exclaim, "How weary, stale, flat, and unprofitable are all the uses of this world!" And the reason, of course, is that he realizes that everything he does to the honor of Christ will receive the "well done" from his Master at the last day.

When he is oppressed and men seem to destroy all his efforts to do good, he looks at the cross where Jesus ended his life in apparent failure, and remembers that there failure was the beginning of the reign of Christ over human hearts throughout the ages.

Thus to the smallest deed there comes a significance. Nothing is useless drudgery. Everything is related to something august and imperial. The Christian is the child of a King. He never runs into a dead-end road. Always there is before him an inviting future full of romance and promise.

As Christians, we scarcely realize how much of the brightness of life comes from this realization that there is a great beyond that gives to our present struggles and reverses a meaning and a promise. How many dark cellars of human life have been illuminated by that saying of Paul, "For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

Another reason why the man portrayed in Ecclesiastes found everything to be vanity and vexation of spirit is that he seems to have been self-centered. He was striving to obey the commandments of God, and to walk in the paths of wisdom, but he had not learned the secret into which Jesus later initiated his disciples when he said, "Whosoever shall lose his life shall preserve it."

He was more absorbed in surrounding himself with beautiful things than he was in the general welfare of his people. The thought of sacrificial service was not uppermost in his mind, and hence he knew nothing about that ineffable joy which comes to the man whose life is a living sacrifice.

He was weary and depressed from lack of fullness of life, for no man ever glows with the fullest vitality who is not a sacrificial lover of his fellow men. It is in the battle for the "civilization of the brotherly man" that one finds the joy of Christ.

What has all this to do with the temperance question? someone asks. It has everything to do with it.

And why do some men, when they have wealth, imbrute themselves with drink? is another variety of query. They drink to drown the sense of utter boredom which comes to them when they have moved onto Easy Street, and have much goods laid up for many years to come.

If only they would use the brains and sagacity which have enabled them to accumulate wealth in striving to set up the kingdom of God on earth, a thrill of joy would possess them and they would say to their fellows, "I have discovered a brand of living that the world should know." And when the results of their labors began to be felt in the reclamation of the slums, and in better social conditions for the poor, the gaunt dwellers in these haunts of misery would not so often be driven to drink as a means of drowning their sorrows.

Sharing the Good Life

There is not the slightest doubt that the supreme remedy for the devastating evils of the drink traffic is that sense of the meaning of life which comes from a vision of the world beyond, and that joyful enthusiasm of service which thrills the heart of the followers of Jesus of Nazareth, and makes them all eager to share the good things of life.

It is said of the apostolic church, "And all that believed were together, and they had all things common; . . . and they did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people" (The Acts 2:44-47). The members of that brotherhood had very little temptation to get drunk.—Northern Advocates.

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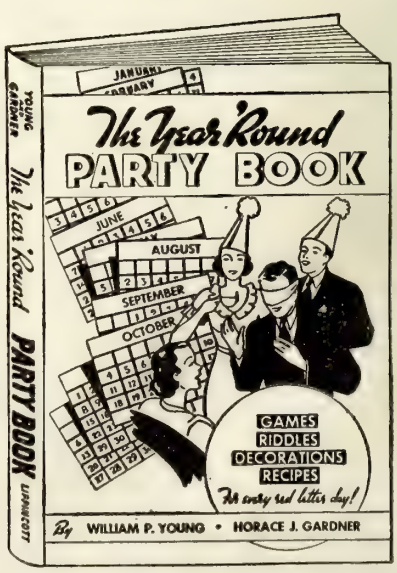
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Then get 2½ ounces of Pinex from any druggist. This is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes.

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Children's Storyland



A ROOMFUL OF ADVENTURES

By Mona Ames Marsh

"We'll have one grand time doing just as we want to, won't we, Pam?" exclaimed Peter after the doctor had left the living room where the twins sat propped up with pillows. He had left orders for the twins to be kept in the house for two weeks because of measles.

At first the fun of doing as they chose, playing games, working out puzzles, coloring and acting out stories they read, kept them busy and entertained. Now that a week had passed and neither Pam nor Peter could think up anything new to do, they became restless and bored. They quarreled, argued and disagreed on everything.

Glancing out the window, Peter burst out disappointedly, "Oh, there goes the gang for a hike! I wish I could go too!"

Pam shook her head in woeful agreement as she watched her happy schoolmates disappear from view. Later, as "Flash" jumped the fence to go after the cows, she envied his freedom too!

"Today seems the very longest day in the whole year, even if the calendar doesn't say so," exploded Pam impatiently.

"You said it!" Peter agreed. "And besides, think what we've missed—the school party and now the hike! I feel as if I am in a prison."

At this moment mother came in.

"I have a surprise for you, and here she is," she said laughingly, ushering in her sister, a young, pretty school teacher from the East.

"Why-y-y, Aunt Ruth," exclaimed the twins in joyful chorus, "are we glad you came! Sit right down here and talk to us, please. We are tired of everything and even of each other."

"Ditto," chimed in Peter while Pam was looking admiringly at her aunt's becoming green dress with gold metal threads that just matched her hair.

"Do let Aunt Ruth get her breath, children," put in mother. "I'll bring the tea-wagon in for you three to have a party in front of the open fire." As the tea-wagon was drawn up in front of the crackling pine logs, Pam's eyes widened—for there was the lovliest tea set on it that she had ever seen.

"Oh, mother, where did you get that beau-ti-ful yellow tea set?"

"What funny shaped cups, and aren't they heavy?" interrupted Peter, lifting one of the odd-shaped cups. Mother hastened to explain that Aunt Ruth had brought these as a gift.

"I knew they would be different from any you've ever seen," said Aunt Ruth, "because they were made in the town where I live."

"Really? How?" asked the twins together.

With these questions a plan flashed through Aunt Ruth's mind. "The very idea!" she thought to herself. Then she said aloud, "Let's pretend that we have television and can see just where and how this tea set was made."

The twins were thrilled with this new make-believe game, listening attentively to everything Aunt Ruth told them and pretending they were really seeing pictures of what she explained.

Pretending to adjust the iconograph (that device by which we shall be able to see pictures before us) she began: "See those men with shovels digging up clay from that huge quarry? Over there are piles of clay which have dried that the men are now grinding up into powder. They are adding water to make a thin mud of it. Looks as if those big men were playing mud pies. Those fine sieves will strain out the pieces of rocks not wanted. Now the clay is going into the press to squeeze all the water out of it. It looks now like grey bread dough as they knead it, roll it into shape and plop! it goes into the cloth bags ready to be molded into shapes by the potter.

"That queer looking thing that looks like two wooden wheels separated by an axle is spun around by the potter's feet on the lower wheel while he shapes the clay on the upper wheel. Look! he has taken a moist lump of dough and is placing it on the wheel. How cleverly he shapes it with his fingers. Those rows of cups in the plaster of paris molds are ready for the glaze (that glassy outer covering on dishes). Oh, he is going to color ours with minerals that will give it a golden color. Then they will be placed on the shelves of that funny brick room that looks like a playhouse. That is called a k-i-l-n, which is really a huge oven to bake the pottery in or 'fire it' as the potter says."

"How is he going to put the design on?" asked Pam, who always showed an interest in pretty colors.

"Oh, watch the potter now with that sheet of tissue paper with a colored design on it. (Sometimes he uses a rubber stamp with a pattern on it). He has placed our pattern on and is now washing it off. Oh, look! How lovely! A fairy clothed in a floating cloud of blue chiffon with rainbow colored wings and a real diamond-pointed sparkling wand in her hand." And turning toward the tea-wagon Aunt Ruth added, "There is the same fairy dancing all over our teapot, pitcher, cups and plates!"

"Let's have our party now," suggested Aunt Ruth as mother came in with a plateful of assorted sandwiches.

"Okay," agreed Peter. "Time out for refreshments. I bet it would take over a year by having one adventure a week to explore all the secrets of this room we are in, for I've counted over 52 things that I haven't yet discovered how they were made."

"I don't doubt it at all," agreed Aunt Ruth.

"I never thought a person could have so many adventures in one room!" added Pam.

The end of this one adventure into the Land of Realities only made the twins clamor for more.

"Now we'll have a sweet adventure this time and look through our television device into a sugar refining factory. I visited one in Brooklyn one time and it really was a fascinating experience—"

"Let's go," put in Peter with his usual enthusiasm.

"All right," replied Aunt Ruth, pretending to get the television apparatus ready for use. "See those boats unloading enormous bags that look like potato burlap bags? How huge they are! (They really hold 300 pounds of unrefined coarse brown sugar). These bags have come all the way from Cuba and the Philippine Islands. Let's get your father's atlas over there and see just where this sugar is coming from."

"Oh, we know already," exclaimed Peter. "Daddy made us a map game to help us learn our geography lessons—and wasn't it fun, Pam? We had regular tournaments for about two weeks."

"Who won?" asked Aunt Ruth.

"Oh, it was a tie," replied Pam. "We have pictures in our geographries showing sugar cane. It looks like corn growing," continued Pam.

"Yes, and there are rollers that squeeze out the juice, then put it in huge kettles to boil and crystallize like fudge does when it is cooked."

"But, Aunt Ruth, what happens to it when it gets to the sugar refineries that you visited?"

"I'll turn the switch for our television adventure," put in Peter, taking up the spirit of "pretending" again.

Continued on page 23

CHILDREN'S SAYINGS

The small boy was taking part in children's day exercises. He was only seven years old and recited so well that he was encored.

"Well, Harry, and how did you get on?" asked his proud father when he returned home.

"Why, I thought I had done it all right," replied Harry, "but they made me do it again."

* * * *

"Why don't you read this book of world history from 5000 B. C. to 1937 A. D.?"

"Aw, I looked at it and I don't like the way it ends."

* * * *

Mother: "I don't believe you are trying very hard in school."

Johnnie: "Yes, I am. Teacher says I am the most trying boy in the class."

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Christian Advocate

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North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

October
Hillsboro Ct., New Sharon, 11 30
Mt. Tirzah Ct., New Bethel, 3 30
Rougemont Ct., Riverview, 7:30 30
Moncure Ct., Moncure, 7:30 31

November
Lakewood, 7:30 2
Siler City Ct., First Church, 11 6
Pittsboro Ct., Brown's, 3 6
Mebane, 7:30 6
West Durham, 7:30 7
Trinity, 7:30 8
Calvary, 7:30 9
Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
Swanquarter-Fairfield, Fairfield, 11 30
Mattamuskeet, Amity, 3 30
Belhaven, Trinity, night 30

November
South Mills, Trinity, 11 and 1 5
Kitty Hawk, 11 13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

October
Troy, 11 30
Mt. Gilead Ct., Sardis, 3 30
Mt. Gilead, 7:30 30

November
West End, Hoffman, 11 6
Biscoe, 3 6
Hamlet, 7:30 6
Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

October
Hookerton, Rainbow, 7:30 28
Pink Hill, Woodington, 11 30
Jones, Foy's Memorial, 3 30
Kinston, Queen Street, 7:30 30
District Goals Date and Check-up Meeting, Kinston ..31

November
Morehead City, First Church, 7:30 2
Seven Springs, Seven Springs, 11 6
Goldsboro, St. Paul, 7:30 6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

October
Fuquay, Holly Springs, 11 29
Franklinton, 11 30
Smithfield, night 30
Raleigh, Fairmont, night 31

November
Creedmoor, Creedmoor, night 2
Cary, Cary, 11 6
Four Oaks, Elizabeth, night 6
Raleigh, Haves Barton, night 7
Zebulon-Wendell, Zebulon, night 8
Raleigh, Edenton Street, night 9
Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

October
Kenly, Lucama, 11 30
Scotland Neck, 8 30
Rich Square, 8 31

November
Nashville, 8 1
St. Paul, 8 2
Conway, 11 6
Northampton, 3 .....
Seaboard, 8 6
Warrenton, Warren Plains, 11 12
Warren, Shady Grove, 11 13
Norlina, 3 13
McKendree, 8 13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

October
Wallace-Rose Hill, Rose Hill, 11 30
Warsaw-Magnolia, Turkey, 3 30
Roseboro, Bethel, night 30

November
Wilmington, Trinity, 11 6
Scott's Hill, Hamstead, 3 6
Wilmington, Fifth Avenue, night 6
Southport, 11 13
Shallotte, Village, night 13

HEROIC COUNTRY SETS WORLD EXAMPLE OF FAITH

Czechoslovakia is a nation of marchers these days. Soldiers are on the march everywhere. In Prague marching workmen and their women have passed silently through Power Tower to the old Town Square and Pārliament, as history making meetings have been held. Young people have marched, carrying national flags and shouting "Long live the army!" But, in spite of all this marching, Czechoslovakia has been calm. The people have shown a poise that sets an example for discipline to the Western democracies. Karl Capek, famed dramatist, has been saying over the radio: "Our nation has lost nothing of its honor, only a piece of its body. . . . We believe on our side and in our action there lies more of a future that will grow and bear fruit than on the side of might and temporal power. Truth, since it is eternal, is stronger than might. . . . All force must fall before the universal human need for freedom, peace, and equality of human beings and nations. . . ." Mayor Peter Zenkle of Prague has spoken in a similar vein: "If others have forsaken us in this hour of tragic destiny, let us not forsake ourselves. No human power is omnipotent or eternal. We have shown vital power in time of dire distress before." It may be that such heroic calm, in the face of overwhelming danger, had more than the scorching speech of M. Maxim Litvinoff at Geneva to do in stiffening the opposition of Britain and France to the Hitlerian proposal for the dismemberment of this 20-year-old republic with the centuries-old traditions. No one need fear that a plebiscite cannot be conducted properly with a minimum of supervision from outside Czechoslovakia.—T. Otto Nall, in N. Y. Christian Advocate.

Speaking of pioneer hardships, many people yet living can remember when they toasted their bread on a fork over the fire. And even had to cut the slices themselves.—Clermont Press.

"Owing to the overcrowded condition of our columns," says this week's Podunk News, "a number of births and deaths were unavoidably postponed this week."

Still Coughing?

No matter how many medicines you have tried for your common cough, chest cold, or bronchial irritation, you may get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel germ-laden phlegm.

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Much nervousness is caused by an excess of acids and poisons due to functional Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with **Cystex.** Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee **Cystex** must satisfy completely or cost nothing. Get **Cystex** (siss-tex) today. It costs only 3c a dose at druggists and the guarantee protects you.

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thence
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Arrive Wilson ..... 9:25 a.m
Arrive Farmville .....10:18 a.m.
Arrive Greenville ....10:52 a.m.
Arrive Washington ....11:50 a.m.
Arrive Elizabeth City.. 3:02 p.m.
Arrive Norfolk ..... 4:50 p.m.

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CHILDREN'S STORYLAND
Continued from page 21

"See these people visiting the refinery? Each one looks as small as a hop o' my thumb walking along beside those mountains of sugar bags. That man making motions with his hands is the guide. I can tell just about what he is telling them. Ripping open one of the bags with his penknife, he will say, 'Ladies and gentlemen, this is our best crude sugar brought from the Philippines. It will be refined into 14 different grades of sugar. Step this way and see how it is done. That great vat with huge grinding teeth chews up the lumps of this impure sugar. Now we'll climb upon that high narrow suspension bridge made of iron grating so that you can look down through it and see what's going on.'"

Aunt Ruth talked on. "Wouldn't it be fun to play in that gigantic sand pile and build castles, tunnels and caves of sugar?"

"Yum! yum!" interrupted Pam who had an enormous sweet tooth. Then she continued dramatically, "I'd be in my sugar castle, looking down from my tower window, stamp my foot like an enraged princess and call out angrily, 'Peter, stop eating my castle wall!'" Then she turned her mischievous eyes teasingly toward her brother.

"Aw, can't you keep still and let Aunt Ruth do the talking?" he retorted impatiently.

"Of course, go on, Aunt Ruth," putting her arm affectionately around her aunt.

Aunt Ruth continued. "See, those bubbling kettles are filled with brown syrup and now something happens to it that is really truly black magic. Notice those huge columns. They are four stories high. We can't see what's in them—but I know—it is the bones of animals which have been heated until they turn black and then they are crushed into a fine powder called 'boneblack' that looks like black powdered sugar."

"Wouldn't you get April-fooled if you tasted it!" interrupted Peter, making up an awful face at the very thought. "Where does the magic part come in?" he hastened to ask.

"The brown syrup is poured down through the boneblack and presto! change! it comes out at the bottom a white syrup!"

"Why?" asked Peter.

Aunt Ruth explained. "The carbon in the boneblack takes the brown color away from the syrup. Then it is boiled again to crystallize it and those huge shining copper kettles take most of the moisture out, leaving the white glistening crystals to be dried thoroughly in the hot-air rooms. Rollers and crushers turn white sugar into powdered sugar. Those slabs piled up over there like thin white marble gravestones are really slabs of sugar. Saw-machines are cutting it into lumps the size that we have here," she said, pointing toward the sugar bowl on the tea-wagon.

"In the room we now see the machines are wrapping up the lumps with stamped labels as they pass through them on a moving belt. Wouldn't it be fun to be a lump of sugar and travel where those lumps are going? That one goes to Hotel Kenmore, Boston, and those marked 'Cunard Steamship Lines' will travel to all parts of the world!"

The door opened and mother came into the room. "Time to go to bed," she said.

Off went Pam and Peter to dream of adventures in far away lands.

(Continued next week)

Carolina-Duke Football Game

GO BY TRAIN . . . .

Football Special leaves Charlotte 8:15 a.m.; Concord 8:45 a.m.; Salisbury 9:30 a.m.; High Point 10:15 a.m.; Greensboro 10:45 a.m., Saturday, Oct. 29th, to Chapel Hill (Pittsboro Street on Campus near Stadium). . . Returning leave Chapel Hill 5:30 p.m. after game. . .

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SOUTHERN RAILWAY SYSTEM

W. N. C. BOARD OF EDUCATION
Continued from page 15

Gold Hill

Rev. H. L. Creech, Jr., brought his reports in person. We are delighted to have these personal deliveries of reports. There were 30 children enrolled, and six workers. All the workers were regular church school teachers.

Spindale

Rev. F. J. Stough sends a good report. There were 67 children enrolled, with six workers. All of the workers were regular church school workers. Mr. Stough says, "The vacation school is a fixed thing with us. Our children will not let us go without one. They want the school to last all summer. I believe more permanent good is done in the vacation church school than we will ever know."

Hawthorne Lane

Miss Mary Dozier reports an excellent school at Hawthorne Lane. There were 110 children enrolled, making this one of the larger schools of the conference. There were 25 adult workers.

Wesley Chapel

This is the third report from Mr. Creech. Liberty has been reported earlier. In the school at Wesley Chapel there were 60 children and seven workers, all of whom were regular church school teachers.

Central, Mooresville

Miss Winnie Gabriel reports an excellent school at Mooresville. She says that there were 69 children enrolled, with 12 workers. Children and teachers were most enthusiastic.

The meek little man came up to the policeman on the street corner.

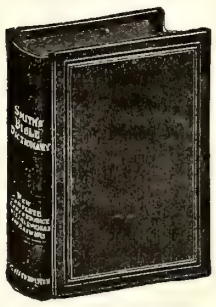
"Excuse me, constable," he said, "but I've been waiting here for my wife for over half an hour. Would you be kind enough to order me to move on?"—Answers.

STOMACH SUFFERERS HEED THIS WARNING

Don't take chances with any stomach distress. You may think it is nothing to worry about and neglect the trouble too long. If taken in time the trouble is usually easy to correct, but if allowed to run on unpleasant complications may develop. At the first sign of heartburn, sourness, gas, bloating or other stomach distress, get a package of Dr. Jackson's Digestive Powder. Take a little of the Powder, in water, after meals, or anytime distress occurs. Relief comes in 2 minutes or less. Let us prove what we claim for Dr. Jackson's Powder. Don't send any money — just mail us this adv., with your name and address, and a 60c package of Dr. Jackson's Digestive Powder will come to you by return mail. Use the Powder for 10 days. If it does all that we claim, then send us 60c in payment. But if you are not satisfied, it will cost you nothing. You take no risk so send for your package today. The Jackson Medicine Co., Zanesville, Ohio. NCA.

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In Memoriam

CHEEK—Robert Cheek died August 3, 1938, at the age of 64 years. He is survived by his wife; two daughters, Mrs. Henry Collie and Gertrude; two sons, Alvis and Maurice; four sisters and two brothers. Brother Cheek was a member of New Hope Methodist church, Milton charge, and enjoyed a splendid reputation in his community. He was buried in the Connally cemetery, with his pastor officiating.
A. M. Williams, P. C.

EVANS—After an illness of some months Mr. Fidellia Evans, age 77, passed to his reward August 11, 1938. He was a faithful member of Love's Chapel Methodist church. As long as he was able he found his place in God's house every Sunday morning. All who knew Brother Evans found him to be a true Christian, a man who feared God and loved Christ. He is survived by his wife, Maggie Evans, and nine children, 14 grandchildren and two great-grandchildren. We will miss him in church and community. Our loss is his gain. G. A. Hovis, Pastor.

FARRELL—Mrs. Maggie Perry Farrell was born January 15, 1893; joined the church in early childhood at Brown's Chapel, where she remained a faithful member until about six years ago, when she moved her membership to New Salem Baptist church with her husband and children. Mrs. Farrell was married to Mr. P. T. Farrell November 26, 1919, to whom three children were born—Almond 17, Harris 15, and Agnes 13—with their father, two brothers, G. F. and J. A. Perry of Carrboro; one aunt, Mrs. Mamie Davis (over 90 years of age) of Carrboro; and nine step-children, left to mourn her going, which occurred in Duke hospital, Durham, Monday, September 19, 1938. Mrs. Farrell was a niece of Rev. Bascom Perry. H. F. Durham.

CLEGG—Mrs. H. C. Clegg, mother of Rev. E. R. Clegg, our pastor at Raeford, died at the old Clegg home place in Chatham county Friday, September 30, 1938 "Aunt Molly" had been exceedingly feeble for several years. She was 88 years old last August. When those who knew her thought of her they also thought of faith, courage, patience, hope, service and love.

The funeral service was held Saturday afternoon in old Chatham church, which "Aunt Molly" loved dearly. The church could hardly accommodate the host of relatives and friends from all over central North Carolina who were present for the funeral. The service was beautifully and bravely conducted by her preacher boy. He was asssisted by Rev. W. L. Clegg and her pastor, Rev. J. D. Young.

In addition to Rev. E. R. Clegg the following children survive: Henry Clegg, Mrs. C. J. Knight, and Miss Lizzie Clegg of Chatham county and Frank R. Clegg of Sanford. "Aunt Molly's" husband preceded her to the grave nine years. W. L. Clegg.

HURSEY—Mrs. Sallie Eulalie Hursey, formerly Sallie Eulalie Gilbert, before her death the oldest living member of Fifth Avenue Methodist church, passed to her eternal home on Friday, September 23, 1938, at the age of 90 years. She is survived by two daughters, Mrs. S. A. Coffins of Wyoming, Ohio; Mrs. C. R. Davis of Wilmington; one son, R. L. Sellars of Logan, W. Va.; one sister, Mrs. J. B. Weatherly of Maxton; 13 grandchildren, 15 great-grandchildren, and three great-great-grandchildren. She was one of the most faithful members this church has ever had. She loved its services and its pastor. She could not be kept away from church when it was possible for her to be there. She attended Sunday school and sat in her class on the day after she was 90 years old. She spoke more than once during her last few earthly days of her earnest desire to get back to church once more and hear her pastor to preach again. She was a great Christian witness. Her memory will abide!
John Cline.

RESOLUTIONS OF RESPECT

Whereas, the recent passing of Dr. J. E. Patrick, worthy citizen, beloved physician, honored and ever helpful friend, after a long and useful career in his chosen profession has brought sorrow and keen regret to his co-workers and his many friends; and

Whereas, as faithful and sympathetic physician, as friend and helper of all, as one ever active and concerned about the affairs of his church, as constant worker and member of the official board of the Bahama charge, he showed us a living example of loyalty and fidelity in Christian stewardship. Therefore be it resolved:

First, That the board of stewards herewith assembled, bereft of his presence and wise counsel, do bow in submission and commend him to the eternal Spirit and by this memorial record give testimony to their personal loss and keen regret and would keep alive his memory among us.

Second, That a copy of these resolutions be sent to the bereaved family, one be recorded in the minutes of this the fourth session of the year, a third be sent to the Morning Herald, and another to the North Carolina Christian Advocate.

I. B. McKay, Representative of the Official Board of the Bahama Charge.

RESOLUTIONS OF RESPECT

We, the members of Clarence Barrier Bible class, wish to pay our loving tribute to the memory of our beloved friend and teacher, who departed this life August 18, 1938. He saw a great vision for service to God and our community, transferring his membership to our church February 3, 1903, after which he was made a steward, serving in that capacity as chairman of the board. He also served his church in almost every place of honor and trust, attending almost every Western North Carolina conference in the interest of the church he loved. It was through his untiring efforts and faith in our community that our present church was erected. Like one of old it can be said "he was a good man." We wish to express our thanks to God for his purity, faith, goodness and loyal devotion—one who made a place in the hearts of every person he knew. Therefore be it resolved:

First, That we express to his loyal ones our heartfelt sympathy in the loneliness that is theirs since his going and commend them to the love and care of Him who was his strength and stay.

Second, That a copy these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy spread upon the minutes of our class which has been named in his honor.

C. M. Howard,
G. W. Creech,
R. L. Bass.
Committee.

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Old Age—The Indian Summer Of Life

SOME one has well said that of all the seasons of the year in our American climate there is none so tender, so beautiful, so weird and unearthly, so fascinating and perfect as the Indian Summer. After the buds, blossoms, heat and harvests of summer; after the autumn of fruits and frosts, when the forests are mantled in crimson, fire and gold, when chill winds and vagrant snow warn of the approach of ice-mantled winter, then some invisible hand seizes the galloping steeds of the seasons and reins them up suddenly for a few days, while earth, air and sky weave around the weather-beaten brow of the year the golden crown of Indian Summer. The sun pours down a soft and dreamy golden light; the sky is robed with a delicate, purplish gauze that seems to float everywhere; the air is balmy and caressing. There is a bewitching charm in the unearthly spell that has been cast upon nature.

"November leads us through her dreary straits
To find the halcyon Indian Summer days,
Where sitting in a dreamy, solemn haze,
We catch the glimmer of the jasper gates,
And hear the echo of the Celestial praise."

And so God designs old age to be the Indian Summer of life—the gentlest, the tenderest, the most beautiful of all of life's seasons, for He says, "And even to your old age I am He; and even to hoar hairs I will carry you; I have made and I will bear; even I will carry and deliver you." God's special care and love for old age marks it as the Indian Summer of earth's pilgrimage.

—Baltimore Southern Methodist.

HIGH LIFE

By William H. Phelps

O Life, how blessed, how divine!
High life, the earnest of a higher!

We caught these words from the hymnal of another church, while the pastor was giving his notices. Some author had the courage to claim a phrase that rightfully belongs to the Christian life, but a phrase often used by the devil to describe his life to his victims. Even a brewery has named its beer "High Life."

But high life can only be claimed by those who live on the heights. Living on higher ground is far removed from the course of those who are said to be "living too high."

This was the abundant life that Jesus came to bring, not by legislation, but by regeneration. This is the life for which all Christians hold as their goal, entering into it by different gates but tasting the joys of high life.

It should never be confused with highly wrought emotional experiences that do not leave men on higher plains, but drops them into religious doldrums within six days or six weeks. True emotion is the short cut to the heights, but not a sudden ballooning and a sudden collapse.

High life is not in some thin atmosphere above the crowd and removed from earth's tasks and difficulties, but life triumphant in the midst of sorrows and disappointments. High life does not mean a haughty attitude toward others. The Pharisee missed it by a thousand miles. We are not on the heights because of our own goodness, but by the grace—the unmerited favor—of God. It is too true of some saints that we would not want to live with them.

When men say of us that we are "too pious," it does not necessarily mean that our holy lives rebuke their Christian living, it may mean that our holier-than-thou attitude gives them a headache or at least a touch of spiritual nausea.

This "high life" is the "earnest of a higher," we may be sure of that. God is not going to have us live and walk here with him and then let it all end in a shove over a precipice.

Earnest Fremont Tittle's conclusion of an Easter sermon is food for thought and confident faith:

"All too often we moderns allow ourselves to suppose that what we now have is life and that what lies before us is death. Let us rather suppose that what we may know is but an early stage of life, and that what lies before us is life lifted up to the level of Christ's vision and spirit—life which not only endures but is worth enduring and experiencing for ever and ever."

A HOMELAND FOR THE JEWS IN PALESTINE

Dr. Frank S. Hickman of Duke University in an address last Sunday insisted that the United States has an obligation with Great Britain in helping the Jews establish a homeland in Palestine.

The Durham Herald of Monday morning, October 30, gave this report of the radio address by the dean of Duke Chapel:

"On June 30, 1922, the American Congress passed a joint resolution which was later signed by President Harding. It provided that 'the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civic and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected.'"

The speaker pointed out that the Balfour declaration of 1917 was not made until it had the approval of President Wilson, and that "it recevied this assent when it had been remodeled to the President's liking. . . . It amounted to a pledge on the part of Great Britain, seconded by the government of the United States, to safeguard Palestine as the homeland of the Jews. . . "

As further indication of the close relationship America had to the creation of the British mandate, Dr. Hickman said:

"On December 3, 1924, the United States and Great Britain entered into a covenant to which the United States consented to the administration of Palestine by Great Britain, provided that American Jews and American property be granted the same rights and privileges enjoyed by the nationals and property of the members of the League of Nations."

The speaker asserted he had no belief that Great Britain "has any disposition to turn her back upon the Jews, and certainly not upon the frantic refugees clamoring for admission into Palestine." He pointed out, however, that as the result of fascist propaganda Great Britain finds herself in a delicate position, where a false step may bring world-wide calamity.

"What shall be the attitude of America toward the British mandate in this crisis?" Dr. Hickman asked. "Clearly," he replied to his own question, "we must recognize the intermingling of American and British interests in the establishing of the mandate, and we must admit that British life and honor have been put far more to the hazard in establishing the Jewish national home in Palestine than have American. . . ."

DR. PAUL N. GARBER IN CHICAGO

Dr. Paul N. Garber of the school of religion of Duke University spent most of this week in a meeting in Chicago. Representatives of the theological seminaries of the three Methodisms of the Methodist merger were in conference concerning their mutual interest involved in Methodist union. The conclusions reached are to be sent to the Committee on Schools and Colleges which will make report to the Organizing Conference.

The final meeting of this important committee on schools and colleges will be held before the end of this present year. So the representatives of the theological schools are assembling prior to the meeting of the committee charged with all the educational interests of united Methodism. Dr. Garber left Durham Monday evening.

McNAIR LECTURES AT CHAPEL HILL

The twenty-first series of the McNair Lectures will be delivered on November 14, 15 and 16 of this year at the University of North Carolina, Chapel Hill, by Prof. Arthur H .Compton of the University of Chicago.

Dr. Compton is the distinguished professor who was awarded the Nobel Prize in Physics in 1927 for his fundamental studies in the nature of X-rays. He is a Presbyterian and last year (1937) he was elected general chairman of the Layman's Missionary Movement.

The general subject of his lectures this year will be: Man's Approach Toward God. The three lectures of the series are entitled respectively: (1) Science, Religion, and the Growth of Man (November 14); (2) Human Freedom and Physical Law (November 15); Man's Relation to God (3) (November 16).

CHARLOTTE DISTRICT STEWARDS' MEETING

The meeting of the Charlotte district stewards will be held in First church, Charlotte, on Monday, November 7, 10 a. m. All pastors, district stewards and charge lay leaders are requested to be present.

G. T. Bond, P. E.

DISTRICT STEWARDS OF SALISBURY DISTRICT TO MEET NEXT TUESDAY

The district stewards of the Salisbury district will meet in First Methodist church, Salisbury, at 3 o'clock November 8.

C. N. Clark, P. E.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Many of the wars of the world have been religious wars. Others have grown out of the desire for greater liberty. Still others have been for conquest. In brief, back of most wars have been either religion, liberty or loot.

x x x

The wise pastor will wait till Thanksgiving or Christmas to visit his kinspeople or to take a pleasure trip. He certainly will not leave his pastoral charge until everything is set for the new year. The man who waits several weeks to begin the work of the new year will have trouble at the end of the year, and may be laboring under a handicap the whole twelve months.

x x x

Armistice Day is with us once more. Well do we recall the eleventh day of the eleventh month of 1918 with all its lofty expectations. Now we are bewildered, with the many claims for disarmament by ruler after ruler, as the armament race continues in the name of defense. Then, too, there is the utmost disregard of treaties among the nations. They seem to be nothing more than "scraps of paper." Through fear the nations have turned from the paths of peace to the red roads of war.

x x x

Once more we are in the month of thanksgiving. The fields are yielding their harvests and the glorious autumn days remind us of our favored lot. Among the many blessings for which our Methodist people in North Carolina should be thankful is the real unity which is ours with the merging of our three Methodisms. Some states are afflicted with discordant elements. This, too, remarkable to be said, is in those sections least afflicted with divisions. Where altar has been set over against altar the people are eager for a better day, even though they must surrender much that they held dear. Here in North Carolina not a discordant note has been heard. All are ready to enter into the merger—to enter upon union for conquest. Yes, we are in the glorious thanksgiving month once more.

In speaking to a young pastor's wife about the parsonage of their new charge not being up to date in every particular she promptly replied, "We do not want everything fixed just right, that would leave nothing for us to do." These are golden words and the Methodist Church would march straight ahead if they were written in the heart of every pastor. Far too many Methodist preachers are seeking easy places and good pay rather than hard jobs and big opportunities, if they mean what they say to presiding elders and bishops just before conference.

x x x

How about the name "District Elder" in the Methodist Church following union? Now the Methodist Episcopal Church has district superintendent, the Methodist Episcopal Church, South, has presiding elder, and the Methodist Protestant has neither. With union an adjustment must be made. A pastor in Ohio suggests the following: "Let the Methodist Episcopal Church give up the word 'superintendent' and the Methodist Church, South, give up the word 'presiding.' Then use the word 'district' and the word 'elder' as a new title, 'district elder.' The word 'elder,' with all its historic value and significance, would be retained in the united Methodist Church, and its usage and preservation would be guaranteed for future generations. The word 'district' would signify that the 'elder' is at the head of a district, not simply to preside at a quarterly conference, and supervise the work and interests of the district. The duties of a district superintendent and a presiding elder as set forth in the two disciplines, are quite numerous and varied. It is noteworthy that presiding is one of the minor duties, whereas the major duties, comparatively speaking, are overwhelmingly in the majority. This outstanding fact gives support to the use of the word 'district' in the new title. The title 'district elder' is not only a significant one, but also it has intrinsic value in that it is easy to use, whether spoken or written. This title lends itself to a ready adaptation into Methodist economy."

These Most Unusual Days

THE Western North Carolina conference has entered upon its new year. The North Carolina conference is eager to close well the year which ends with the assembly at Elizabeth City. So these are no ordinary days for the Methodists of the state, whether they reside in the east or the west. In the west every alert leader is eager about the start made for the new year. So much depends upon a good start that no one who expects to succeed can pass lightly the early advances. Just so certainly anyone who expects to win in church work these months ahead is not willing to let these present days slide by.

The same is true in the east where there are so many demands upon the preachers and people that they close well the present year. Money for salaries and for all the benevolent collections must be secured in the next few days or else these causes will suffer irreparable hurt. Some churches have already met all their obligations, but many have continued to delay collections as they have done in all the past. Only those who are the most alert and enterprising can relieve the present situation so as to have a respectable report at Elizabeth City. Oh my, so much is to be crowded into these last few days!

But let all remember that the work done in closing the present year is also going to tell mightily on the coming year. A good work well and consistently done is the finest possible preparation for the undertakings that lie ahead. This year's work faithfully done will make easier the work of the years that lie ahead. We all know churches that are so careful to pay in full that they never think of anything else but to meet all their obligations. It has become a fine habit with them to do well the work of each new year. The men assigned to such churches literally enter into the labors of those who have gone on before just as others enter into the neglect of those who are no more.

Brotherhood and tender concern for others among Methodist preachers is not confined to the present generation that labor side by side in this "noble brotherhood." All of us have inherited a legacy from those who have gone before, and we also owe a debt to those who come after us. To illustrate: A man who was far from being what a Methodist preacher ought to be left a record in a certain charge that burdened and discounted several Methodist preachers who followed him in that field. His debts, his want of moral fiber, his ungodly ways hidden under a pretense of piety led many men and women to conclude that all preachers are frauds—or, at least, not what they pretend to be. We suffered more from clerical fraud in our efforts to restore a better situation in that community than from all the hypocrites scattered round about.

Oftentimes more depends on those who have gone before than on the company with which we journey "since the evil that men do lives after them while the good is oft interred with their bones." At any rate, we are not able to escape the past or to discount the future. We certainly set the pace for those who come after us.

Will They Learn the Lessons?

THESE Saturday afternoons literally millions sit in the stands or "listen in" to follow the football games at our colleges and universities. How many will profit by the implications that come with the eager struggles of these young Americans? We never see a football squad trot on the field eager for the kickoff but we think of the many weary days of training endured, the temperance practiced and the sustained efforts essential to the contest of the day. Then, too, the best the boys have must be given in these tense sixty minutes of play.

Behind every play that brings the crowds in the stands to their feet there lies a long line of diligent care and eager abandon under the tutelage of some master hand that makes possible this thrilling moment. Were our youth in the school of life to follow this course and the older heads to hold steady in their efforts how different our life in civic affairs and in religious endeavor would become. Shirks do not count in the great world arena any more than on the gridiron. Idlers are counted out and the slothful are soon clothed with rags.

Then, too, do not ignore the good sportsmanship so often displayed. Saturday afternoon of last week at Chapel Hill we sat in the box in as judicial state of mind as could be expected of an ordinary Tar Heel when Carolina and Duke meet on the gridiron to watch the Titanic struggle. In this quiet moment, away from the crowd and the tenseness of the occasion, we must say that equal to the brilliant

strategy and the terrific force displayed on defense as well as offense was the good sportsmanship displayed by the boys of Duke and Carolina as they played for the highest stakes that the men of Duke and Carolina know. Such is an honor to young manhood and to the state of North Carolina.

Bishop Purcell's First Annual Conference

IN Charlotte, N. C., beginning on the morning of October 20, Bishop Clare Purcell presided over his first annual conference—the Western North Carolina and the second largest in Southern Methodism. Only the Virginia has a larger membership. And the new bishop deported himself as if born and trained for this particular task.

This conference with an immense amount of business to transact began its work at nine o'clock Thursday morning, and there were no afternoon or night sessions, yet the business of the conference had been dispatched so admirably that by 11 o'clock Monday morning the bishop began to read the appointments. But at no time during the entire conference was there any sign of impatience or hurry on the part of anybody. Never did a conference session proceed more smoothly or so devoid of any appearances of haste. And in our judgment it could be attributed to the skill and poise of the presiding bishop. It was one of the most enjoyable sessions of the conference that we have attended in a long, long time.

This was doubtless the last session of the Western North Carolina conference before we become a part of united Methodism, but this last conference can go into history as one of the very best of the forty-nine.

Bishop Purcell in the cabinet was a marvel of patience, kindness and sound judgment. We have served in the cabinet with five different bishops and among them Bishop Alpheus W. Wilson, who was recognized as the wisest Methodist leader of his generation if not of every other generation. And Bishop Purcell in making the appointments was strikingly like Bishop Wilson. He left the making of these appointments largely to the elders and to their combined judgment when difficult questions arose. But he seemed to know just when to put on the brakes.

The bishop seemed to have a marvelous store of patience, especially when several elders persisted with their jockeying. In our opinion there are few things that merit the judgment of the Almighty like jockeying in making the appointments of a conference.

We have herein spoken appreciatively of our new bishop because we think that he is worthy of it all. But if this office in the years that are ahead should spoil Bishop Clare Purcell and Bishop Walter W. Peele and cause them to set themselves apart from their brothers of the ministry and to become autocratic and egotistical, we say with all possible emphasis that the office should be abolished forever and some other method of Methodist administration adopted instead of one that destroys those finer qualities that enrich the characters of the best of men.

Trouble Rides the Ether

IT certainly rode the ether last Sunday night when in imagination the inhabitants of Mars visited the earth and frightened multitudes of people out of their wits. It is safe to say that more and more rigid will come the restrictions placed upon the radio.

Of interest just here is the following observations of Jacob Payton Simpson about the troubles that ride the ether. Listen to him:

"Every now and then science takes a spurt, and there are troubles a plenty before the plodders catch up. With radio, human communication was off in a flash, and until recently the government has been several laps behind. Inventors who are as secretive as spies, work in laboratories at midnight with the blinds drawn. If a lawmaker here on Capitol Hill gets an idea he beats the tom toms loud and long in the hope that the surprise will be relayed back home to the voters. That in part explains why the Patent Office is always several long jumps ahead of Congress.

"No invention within the memory of Capital dwellers has so vexed the government as has the radio. The honorable solons had long been busy making laws to regulate the trusts, the railroad, immigration, and a thousand and one other objects apt to get out of control. Then came broadcasting. Uncle Sam cannot manage what he cannot get hold of. For years radio was like the greased pig at a county fair.

"The assignment of licenses to radio stations must be in accord with the 'public interest.' While this term is undefined, there is a Christian definition which deserves emphasis just now."

People and Things

North Carolina Conference, Elizabeth City .. November 17

Rev. and Mrs. E. C. Price announce the birth of a boy October 21, 1938—Charles Fred.

Rev. J. N. Snow, pastor of Hot Springs, on the first Sunday morning of the new conference year received 14 adults into the church on profession of faith.—Contributed.

A splendid amplifying system at an excellent bargain; good as new, cost $330. Will sell it for $100. Write Robert M. Hardee, 6 Springdale Court, Greensboro, N. C.

There is a call for a set of "Clark's Commentaries" and also "Matthew Henry's Commentaries." If interested send address and price of books to Christian Advocate, Greensboro.

Rev. Dr. George S. Reamey of Fulton Hill church, Richmond, Va., has been elected editor of The Richmond Christian Advocate, succeeding the late Dr. J. M. Rowland, who was killed in an automobile accident.

Rev. James W. Fowler, Jr., and Mrs. Fowler are delighted with their new appointment at Ruffin. They have been cordially received, the people being as happy over the appointment as the Fowlers are. In our judgment this is the beginning of a great new day at Ruffin.

Bishop J. Waskom Pickett of Bombay expects to arrive in the United States in late February or early March; Bishop Edwin F. Lee of Singapore, the latter part of March; and Bishop Brenton T. Badley of Delhi, about the middle of April. They are coming to America for the Uniting Conference at Kansas City, beginning April 26.

Delegates from the Virginia conference to the Uniting Conference are: Clerical—Dr. J. M. Potts, Dr. H. P. Clark, Dr. S. C. Hatcher, Dr. C. C. Bell, Dr. H. P. Myers, the Rev. R. P. Riddick, Dr. J. B. Winn, the Rev. William Archer Wright, Dr. J. W. Pearson. Lay: W. B. Roper of Norfolk, W. T. Elliott of Painter, O. R. Pettyjohn of Monroe, O. P. Newcomb of Sassafras, Col. W. R. Phelps of Bedford, L. W. Wells of Richmond, B. L. Fisher of Martinsville, Col. R. L. Brewer of Suffolk, E. E. Eames of Emporia, and Lucius C. Gregory of Chase City.

"Rev. C. C. Barnhardt was returned for his second year to Wagoner Place church, St. Louis, Mo. During the past year 117 members were received into the church, about 50 on profession of faith; 198 net gain in enrollment of the church school, with an average attendance of 58 above the previous year; a young people's Sunday night choir of 45. Wagoner Place is still one of the Methodist churches in the city having Sunday night service. We have not missed yet, neither missed a mid-week service."

The Lenoir Topic says editorially: "A distinct service to the religious and civic interests of Lenoir was rendered by the Methodist conference in returning Rev. J. S. Hiatt to the pastorate of the First Methodist church. Mr. Hiatt now enters his fourth year as pastor of the First Methodist church and throughout his pastorate has rendered invaluable service, not only to the church and its membership, but to the entire community. Through his genial manners and unfailing devotion to his pastoral duties, he has closely endeared himself in the hearts of every one with whom he has become associated, both among the membership of the church and among the citizens in general. The return of this stalwart man of God to Lenoir will be highly gratifying and beneficial to the religious and civic interests of the city and the continuance of his splendid citizenship and Christian influence among us will be most cordially and affectionately welcomed."

"The district stewards and pastors on the Waynesville district are called to meet in Waynesville Methodist church Thursday, November 10, at 10:30. A cordial invitation is extended to all others living within the bounds of the district who are interested in the program of the Methodist church." —W. L. Hutchins.

The Methodist Episcopal Church, South, and the Methodist Episcopal Church of Clendenin have just consummated a four months' effort in merging the two churches. This is the first merger in West Virginia. The Rev. Ross Culpepper, nephew of the noted evangelist, Burke Culpepper, will become the pastor of the united church.

Brother John W. Moore writes: "Since so many friends are enquiring, will you please say in the Advocate this week that I asked for Sabbatical leave not because of ill health, but solely in order to rest and be ready to sail with Bishop Moore early in the summer and visit with him our work in Europe. The Lord willing, I shall be back 'on the firing line' at the close of the year."

Lincolnton Methodists will rejoice that Brother Stanford was returned to this field for another year by conference meeting in Charlotte last week. He's a prince of a fellow, a good preacher, a good mixer and stands well among brethren in all local churches. The neighborhood in which the Stanfords live will be glad that they have the charming Mrs. Stanford and lovely daughters in their community another year.—The Lincoln County News.

MUCH DOING AT BREVARD

Put in the mail this week were 6,000 copies of the annual report of the president to the board of trustees, board of Christian education, W. N. C. annual conference, students and friends of Brevard College. Printed by the North Carolina Christian Advocate Publishing Company, this bulletin contained a full statement of the work at the college during the past year. It is our belief that it will be read carefully and received favorably.

Unique was the Hallowe'en party planned for the Brevard College student body Monday night, October 31, in the Administration building and vicinity. With the usual Hallowe'en hilarity and the costumes, the 411 students gave vent to their wildest imaginations on this traditonal night of the spooks. Prizes were awarded for the most original costume, the prettiest costume, the tackiest costume, and for the most original couple. Weird stunts and skits by a number of student organizations, the usual booths, fortune telling, apple bobbing, hall of horrors, and others made of the night one to be long remembered. Refreshments were served by the student council and a huge bonfire closed the festivities.

Home coming at Brevard College Saturday, October 29, was a huge success. Large numbers of alumni were present to witness the Tornadoes defeat Erskine freshmen 6-2. A delightful picnic supper was followed by a unique informal program in the auditorium. Interesting skits by the literary societies, a variety of musical numbers, and a discussion regarding the organization and work of the alumni association made it a valuable meeting.

The campus was alive with friends meeting friends, with colorful displays and signs of welcome. In addition to this man-made decoration, nature was aglow in all its brilliant colors for the occasion. Among other things the alumni association decided to organize county clubs and to sponsor an alumni paper. The clubs' initial meetings will be at Christmas time. Saturday, November 5, has been set for the organization of the student body into county clubs. These clubs will work in close co-operation with the alumni clubs to be organized later. E. D. C. Brewer, Cor.

Rev. and Mrs. Frank Shamburger to Celebrate Golden Wedding Anniversary

Rev. and Mrs. Shamburger will celebrate the golden anniversary of their wedding on Monday, November 14, 1938, at their home, 107 Front Street, Oxford, North Carolina.

From eight to ten in the evening the two daughters of Mr. and Mrs. Shamburger, Mrs. Kerr Taylor of Oxford and Mrs. Pierce Johnson of Weldon, N. C., with their families, will receive at the Shamburger residence in honor of their parents.

No formal invitations are being issued and all friends of Mr. and Mrs. Shamburger are invited to attend their fiftieth wedding anniversary. The omission of gifts is requested.

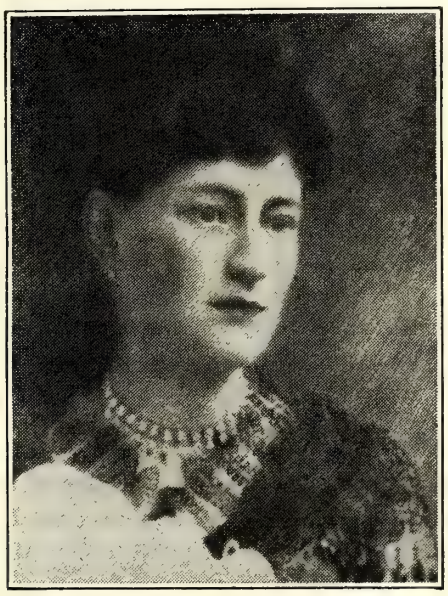
Following is a brief account of the wedding:

Shamburger-Norman

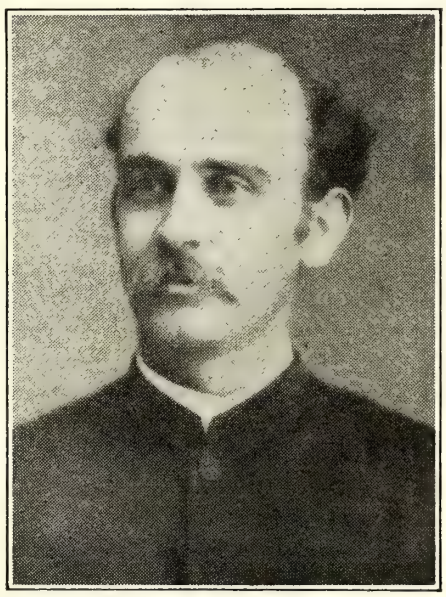
Miss Della Rowena Norman, daughter of Nathan D. and Deborah H. Norman was united in marriage to Rev. Frank Mebane Shamburger, son of Peter and Londa Burney Shamburger, of Moore county, North Carolina, at 3 p. m. on November 14, 1888, in a private ceremony performed at the home of the bride's parents, 1815 Linden Avenue, Baltimore, Md., only members of the family and immediate friends being present. The vows were spoken before Rev. Elbert S. Todd, pastor of Grace Methodist church, Baltimore, with the ring ceremony of the Methodist Church being used. There were no attendants. The bride wore a directoire costume of golden brown broadcloth with velvet toque, gloves and shoes to match. Her bouquet was of bride's roses. An informal reception was held at the home of the bride's parents immediately following the wedding, after which Rev. and Mrs. Shamburger left for the South via the York River Steamer Line. They will make their home in Tarboro, North Carolina, where Mr. Shamburger holds the pastorate of the Methodist church.

Mrs. Shamburger has been active in the religious and social circles of Baltimore and will be greatly missed in her church and by her friends. She received her education under private tutors and in the Baltimore College.

Mr. Shamburger received his degree from Trinity College, Trinity, North Carolina, with the class of 1883. He is considered a rising young minister of the North Carolina conference of the Methodist Episcopal Church, South.



1888 Della Rowena Norman



Frank Mebane Shamburger 1938

NEW BERN DISTRICT OPTIMISTIC

Optimism over the successful closing of the conference year was expressed by the charges of the New Bern district in a check-up meeting held Monday, October 31, at Queen Street church, Kinston. Two charges, Kinston and Greenville, reported every item of their budgets paid in full. A number of charges lacked only small amounts on their budgets. A substantial increase in the number received on profession of faith for the district was noted. The reports for the district showed the following totals: Number received on profession of faith 574; paid on presiding elder's salary $3049, balance $1451; paid on preachers' salaries $38,627, balance $14,861; paid on benevolences $10,402, balance $2528; paid on orphanage apportionment $3879, balance $1437; paid on district fund $790, balance $768; paid on ministers' retirement fund, by churches $426, by pastors $298; raised for buildings and repairs $54,920; subscribers to the North Carolina Christian Advocate 474. Five charges were not represented. Most of the charges reported that every item of the budgets would be paid in full by the time of the annual conference.

Upon motion made by Rev. T. M. Grant the members voted unanimously to request the secretary to write Bishop Clare Purcell expressing the appreciation of the district for the fine leadership of Dr. E. L. Hillman, the presiding elder, and urgently requesting that he be returned to the New Bern district in the same capacity for another year.

Rev. W. A. Crowe led the devotional service. Meetings were held by the ministers' wives, the representatives from the missionary societies under the leadership of Mrs. Gertie Matthews, district secretary, and by the children's workers under the leadership of Mrs. H. B. Lewis.

Beginning to Take Form: A New England View

Busy days these, when the various committees are working hard to "harmonize and combine" in tentative form the legislation of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. These committees on Rules of Order and Plan of Organization for the Uniting Conference, on Conferences, on Ministry, on Membership and Temporal Economy, on Ritual and Order of Worship, on Missions, on Education, on Superannuate Support, Pensions, and Relief, and on Publishing Interests, and the Legal Committee on Permanent Funds will all forward their reports, as soon as they are completed, to the Joint Commission on Unification, which is to meet on January 16 in Jackson, Mississippi. That commission will then put all this legislative material into proper form and pass it on to the Uniting Conference, which will convene in Kansas City on April 26 next. Through various committees, the Uniting Conference will give further study to the tentative legislation presented to it and will finally determine what is to be the law of The Methodist Church. It is probable that a new "Discipline of The Methodist Church" will be published shortly after the adjournment of the Uniting Conference. This Discipline will, of course, be subject to modifications by the first General Conference and by succeeding General Conferences.

While many perplexing problems are emerging as the committees, which are under mandate to do all their work within the framework of the provisions of the plan of union, endeavor to harmonize and combine the law of the three churches without making radical changes or introducing new material except as it is provided for in the plan, the discussions have thus far been carried forward in a very brotherly spirit, and rapid progress is being made in every group. Some of the major problems that present peculiar difficulties are involved in the merger of the Book Concerns of the three churches, the administrations of missionary work at home and abroad, including the place of women in the whole enterprise, the adjustment of the legislation on church, quarterly, district, annual, central, and general conferences, and the formulation of law for the new jurisdictional conferences.

The trend of discussion in general is toward a determined effort to eliminate duplication of effort, to promote efficiency, to cut down expenses, to avoid waste, and to reduce the opportunities for ecclesiastical politics. Proposals to combine the "official" papers of the three churches into one general organ, to substitute two publishing agents for the present six in the three churches, to set up in some form one "Board of Missions" which shall include as departments both home and foreign missions and all women's activities both home and foreign, to provide a more systematic plan of missionary training and education through jurisdictional, annual, district, and church conferences than has heretofore been furnished in any of the three Methodisms, are indications of the thinking of the leaders charged with blocking out the way for the new church. Another significant trend is represented in the proposal to have the executive officers of the various boards elected by the boards themselves instead of by General Conference vote. This method, if, as is also proposed, board membership is to depend directly upon jurisdictional choice instead of episcopal appointmen, will tend to preserve the democratic process, while at the same time it overcomes, in some degree at least, the dangers of mass-meeting elections.

There will be a "supreme court" in the new church which will be known as the Judicial Council. To it will come appeals, controversial issues, and difficult problems of law for final adjudication. This departure from the Methodist Episcopal plan of having the General Conference as a body decide such questions represents the embodiment of a valuable feature from the Discipline of the Methodist Episcopal Church, South. A stronger emphasis will be placed upon the work of laymen in the legislation of The Methodist Church than is found in the disciplinary provisions of the Methodist Episcopal Church. As was pointed out in a previous editorial in the Herald, the laymen of the Methodist Episcopal Church, South, are well organized, and are making a large contribution to the work of the kingdom. It is a matter of common knowledge also that, historically, the Methodist Protestant Church has always furnished large opportunity for lay leadership. There will be, without doubt, a Board of Lay Activities or its equivalent in the new church.

In the Methodist Episcopal Church, South, larger authority, at least in practice, has probably been accorded the bishops through the years than has been the case in the Methodist Episcopal Church. The Methodist Protestant Church, although the issue of episcopacy and the presiding eldership as well as the place of laymen in Methodism led originally to its organization, will through its delegates elect two bishops at Kansas City in April. They will be consecrated by the Uniting Conference. There are, however, among the Methodist Protestants, many vigorous and intelligent lay leaders, as well as many discerning ministers, who will be on guard against the development of an excess of episcopal power in the new church.

We shall all look forward with hope and expectancy to the Uniting Conference.—Zions Herald.

GEMS FROM BISHOP PEELE'S CONFERENCE SERMON

Faith is creative, faith is dynamic, faith enables a person to do something, to achieve.

God is not a static God, he is a God who ever leads and goes before us.

Abraham went out, not knowing where he was going, but he knew with whom he was going.

We need a greater faith in what God can do through us for the advancement of this world.

You and I must be careful about putting our goals too low.

It is better to be a pioneer of something that is in the future than a pensioner of the past.

In Christ we have the power for any task that the church needs to accept.

Faith may be ignorant of the immediate future, but of the ultimate goal there is no hesitancy.

Christ is the eternal Leader, the everlasting Christ and the world could be made the kingdom of God if the people would accept the balm that is to be found in him.

—Baltimore Southern Methodist.

A REMARKABLE PRAYER MEETING

By Joseph King, M.D.

Every Tuesday evening from five o'clock until seven, a general meeting of an Oxford Group takes place in the home of a Chinese physician (Dr. T.—) in Shanghai. At first only five or six people came, but the meeting has gradually grown until now a hundred or more pepole are present regularly.

The first hour is the general meeting, when testimonies are given of the grace of God in daily living. Nearly every time a first testimony stirs the hearts of those who attend; a witness of the New Life from some one who has very recently surrendered completely to the will of God.

About three months ago a well known physician, head of a large hospital, made this confession. He was a non-Christian, who had never come to the group, nor was he interested in Christianity, save in a vague way. But he was in dire need. His home was on the verge of breaking up; his wife threatened suicide. One of his nurses had heard of the group and knew of the change that had taken place in the life of another physician. This nurse went to the hospital chief and said, "Why don't you go to that prayer meeting? You can find what will help you there."

At his wit's end, the prominent hospital superintendent came. The wife of Dr. T.— gave her story. It was almost exactly the tale of the sin, sorrow and despair that was taking place in the superintendent's home. Accustomed as he was to scientific diagnosis, checking of results and use of treatment, he decided to unburden his heart to his brother-physician. Knowing that this Way had worked with Dr. T— he was willing to try it. He made his unconditional surrender to the will of God in his life, and went out a new man in Christ Jesus. His wife was converted and his home was changed, he says, "From a prison to a paradise."

He had been an inveterate gambler. He used to try to break away from it. He would write on a card and place it under the glass top of his desk, "Next week Monday, November 3, I will stop gambling." But Wednesday, November 4, came and he was still gambling. He placed a placard on the wall of his sitting room, "After December 6 I shall never gamble again." But December 6 came with no change in his besetting sin. After his surrender to Christ, gambling fell away from him and he had no desire to gamble again.

All his life he had been seeking for happiness. When he was in college he said to himself, "After I have graduated I shall be happy." But he was not. Then he said, "When I have finished my medical course, I shall be happy." But he was not. The next goal was after study in America. But even that did not bring him happiness. Finally he said, "When I have a fine position with a big salary, I shall be happy." But he was more miserable than ever. "Now," he says, with face aglow, "Since I have surrendered to Christ, I have eternal happiness in my soul."

Testimonies from those who have newly come to know Christ and witness of his power in life today give courage and zest to those who listen and pray for their friends. After an hour of such witnesses, the group divides into four parts, men under and over 30 years of age; women over and under 30. Each group is about 20 in number and is managed by themselves. A small team of their own number meet to plan carefully for each meeting. In this smaller group "laboratory work" with one another is carried on. There is Bible study and spiritual conversation.

The individuals of this group do not separate from their original churches, but co-operate with them in every possible way, seeking to bring the kingdom of God in Shanghai.—The China Christian Advocate.

J. B. IVEY ADDRESSES GREENSBORO INTERDENOMINATIONAL MISSIONARY UNION ON BIBLE COURSES IN CITY SCHOOLS

A movement to place courses in Bible study in the city schools of Greensboro featured a meeting of representatives of the churches last Monday afternoon in the Elm Street Christian church at 3:30 o'clock.

Mr. J. B. Ivey of Charlotte, who is chairman of the committee that successfully carried out the movement in Charlotte city schools, spoke on "The Bible in the Public Schools" to an audience that filled the church auditorium.

Mr. Ivey spoke of the Bible movement's success in Charlotte where three teachers are employed and more than 500 students are enrolled in Bible courses. The course is elective in Charlotte and is offered five periods a week for one year, being considered a junior or senior course. The teachers are selected by the school board on the recommendation of the missionary union and bear the same relation to the staff as do other teachers in the school. Bible courses were begun in Charlotte schools in 1924.

HISTORICAL PAPERS AT ELIZABETH CITY

Rev. S. E. Mercer, president of the North Carolina Conference Historical Society, will have at Elizabeth City 100 copies of the Historical Papers of the North Carolina Conference Historical Society and of the Western North Carolina Conference Historical Society, which were published thirteen years ago by the two societies. These are for free distribution. A number of this issue was sold but some remain. Doubtless some of the young men of the conference interested in Methodist history will appreciate this opportunity to secure these valuable papers dealing with Methodist history.

Any member of the Western North Carolina conference that will send eight cents for postage will be mailed free a copy of this pamphlet of 175 pages.

REV. AND MRS. J. W. MOORE RETURN AFTER VISIT TO HIGH POINT

Rev. and Mrs. John W. Moore, former residents of this city who have been spending several days with Mr. and Mrs. Hoke Bullard, the latter their daughter, at their home on Forest Hill drive, returned yesterday to Marion. Later they will stop over here, en route to California, where they will spend the winter.

Dr. Moore has been signally honored by being appointed by Bishop Arthur Moore, bishop of M. E. churches in Europe and the Orient, to accompany him to Europe for a three months' stay for the purpose of studying conditions of Methodist missions. They expect to leave in the late spring.—High Point Enterprise.

"The voice of conscience—it is the tick-tack of the clock which one forgets in the noise of the day, but which becomes exasperating in the silence and darkness of the night."—Marcel Prevost.

FRATERNAL MESSAGE OF DR. R. M. ANDREWS TO THE W. N. C. CONFERENCE AT CHARLOTTE OCTOBER 21, REPRESENTING THE N. C. CONFERENCE OF THE METHODIST PROTESTANT CHURCH:

Following the usual words of courtesies, Dr. Andrews said: It appears that I am to be the last fraternal messenger my conference is to send to your conference, since the nuptial day has been appointed, both of us will be engaged in matters far too important to listen to the speeches of fraternal messengers.

I am also sure that no other messenger has come to you in days when times were more propitious for our beloved Methodism. This approaching merger will bring to the followers of John Wesley new and larger opportunities for growth. We hail it with joy.

It is quite natural that these days we members of the Methodist Protestant Church should be thinking much of the beginning of our church. For her name is soon to fade into a larger, though shorter name, Methodist Church. We have asked ourselves the question whether what we are doing will be well pleasing to the founders of the church. But as we understand the motive of ministers and laymen, they were not prompted by an unholy ambition at all, but by a love for the principles of democracy—they yearned for a democratic Methodist Church. Nor did they leave the Methodist Episcopal Church through choice, but through necessity.

Therefore you do not require that we do penance for their misdeeds as we enter into this larger church. You welcome us as brothers of a common cause, but brothers using a different method in church administration. For although the founders of the Methodist Protestant Church endured many trials and hardships in establishing the church, they never so far as we could ascertain, sought at any time to depart from the Methodist Episcopal Church. The articles of faith in the Book of Discipline were good enough for them.

The choice of the name Methodist Protestant was therefore significant. By it was stressed the fact that they were Methodists, while the Protestant part of the name declared their unwillingness to leave laymen out of the law making bodies of the church, equal in numbers to the ministers.

And since there is no divisive element in the gospel of Jesus Christ we have never been doctrinally apart; our separation came about through the way the affairs of the church were administered rather than the doctrines which we preached. Hence, it seems but proper that our church should have been first to seek union; and we greatly rejoice as we see its early consummation.

So, Bishop Purcell and brethren, as we are to have the privilege of joining you in setting up a church composed of those elements in the three denominations which usage has sanctified, and the good judgment of our leaders approved, the stones might cry out did we not speak our pleasure.

And we have come to pledge our whole-hearted support to it. Without reservations of any sort, we join you and the Methodist Episcopal Church in making this Methodist Church as nearly as human hands can make it, the handiwork of God. We shall forget those things which are behind, reach forth unto those things which are before and press towards the mark of the prize of the high calling of God as it is in Christ Jesus our Lord.

But Bishop Purcell, since such wonderful progress has already been made in Methodist unification, we feel that our visit here today is more the work of supererogation than of necessity. For we all have the Methodist consciousness and we realize our heritage as followers of John Wesley. And we have already accepted the plan by which the united church shall be established. So there remains nothing for me to do as a fraternal messenger, not even to urge you to fraternize a little more. Let me then discard all such words and say that we Methodist Protestants are ready to march, with bed and baggage bound for the new Methodist Church.

What a mighty host is being mobilized to attack the forces of evil. Eight million Methodists speaking every important language of the globe.

In this host are being marshalled the great leaders in education, in commerce, industry, in the law making bodies and religious councils of the globe.

The learned and the ignorant; the rich, the poor; the young and the old, all standing together as one man. Then can we sing as with one voice Baring-Gould's great hymn,

"Like a mighty army moves the church of God,
Brothers, we are treading where the saints have trod;
We are not divided, all one body we;
One hope and doctrine, one in charity."

Let this be our emphatic answer to all who would preach division in the church of God. And we trust it will be prophetic of the union of those more widely separated denominations, that they shall learn of us and do likewise.

For as on the day of Pentecost Parthians, Medes and Elamites rejoiced together in the consciousness of salvation with Cretes and Arabians, it ought not to be thought a thing incredible for those Christian churches now divided by some ist, tist or ism, to leap the barriers which separate them and to have an experience like unto that so long ago. And since our motive is conquest we must be united. Every man must stand in his own place. We must be true to the trust committed to our hands.

Bishop Purcell, as I have tried to visualize this great church in action my joy has been tempered with a deepening sense of responsibility. For although we are to set up a Methodist Church with members in every country of the world; although we may have missionaries in the strategic centers of population, and although there may be in the membership of this great church those able and willing to finance her important projects, yet unless we as ministers and lay members are willing to deny ourselves, to take up our cross daily and follow our Lord and Master we shall see but few evidences of divine favor upon our organization.

We rejoice that we are to have a church in which there is no East nor West, no North nor South. And we expect to see the sectional lines which were barriers to our progress so long recede to the boundaries of human need; and while the slogan of this mighty host is "The world is my parish," yet unless we are equipped, girded and endued with power from on high, our exhibition of the forms of power will become badges of shame upon us.

Certainly if we permit the wine-skins of prejudice to hold back the spirit of conquest which struggles in us, and if our leaders shall let the blasting mildew of jealousy smite them, we shall make a sorry spectacle as we parade our numbers.

No, union must not fail. We must do our part with joyous abandonment! Too much is at stake for it to fail. Union in other communions would be delayed. Nor can

we forget the labors of such pioneers in union as Thomas Hamilton Lewis of our church, of Bishop Mouzon in your church, and Bishop McDowell in the Methodist Episcopal Church, and many others. They labored and we are entering into their labors; they scattered the seeds of unification amidst hardships and disappointments, we are reaping in pleasant fields and with congenial companions.

Today we bear the greetings, the prayers and pledges of a church much smaller in numbers than yours; ours is a denomination with meager resources; we know that we cannot excell in these things, but we can be faithful, we can do our part, we can be true to the trust committed to our hands; and we have come to pledge you, this we shall do, to our utmost ability.

TO SPEND CHRISTMAS IN MADRAS

A new landmark in Christian history! Ten years ago the missionary forces of the world met at Jerusalem on Easter. Christmas 1938 in Madras should signal fresh hope to soul-hungry men and women everywhere. It is a vastly different world—seemingly drifting and with the desolation of death threatening—unless, as long ago in Bethlehem, there can come the birth of new life. This is the call to release new life for a world in the throes of death.

Western aggressiveness and capital is planting many strange, even terrifying ideas among people of the non-white races. Gandhi has taught India that soul force can rock the British Empire. Lenin and Stalin have attempted to pin the dependence of Russia on the purely materialistic. Strange gods are being raised up to lead nations out of a dismal swamp in which they seem to be lost.

In sharp contrast is the faith of Christians. They have in their mind's eye a pattern of what the world should be like: it is nothing less than the pattern of Jesus. Segmented, disjointed or half-hearted Christians cannot declare the gospel of brotherhood in convincing terms while hate is systematically fostered. Some more titanic strategy is needed in this hour. Hence in December of this year men and women from every continent will wend their way to Madras, India. How can we build a genuinely world-wide Christian community? This is the question that will draw them as a magnet. Only such a community can speak the matchless glory of Christian hope to a world drifting toward an abyss.

The national Christians of Asia and Africa will no longer be outnumbered in a world Christian assembly. The richness of their thought and life will be joined in equal measure in the world counsels, and though they come from churches weak in numbers and well-nigh overwhelmed by their pagan surroundings they are finding transforming reality in Christian faith.

They come from the ends of the earth:

From those colonies and countries which rim the continent of Africa—where Western capitalism is exploiting both resources and natives—will go dark-skinned princes in the kingdom of heaven.

From Japan, Korea and China will go brothers and sisters in the Christian faith, who, in spite of chaos in their lands, believe love can overcome hatred and fear.

From Europe, the nursery of the Christian faith, will go those who are facing persecution and great uncertainty in the midst of governmental interference—and some from the most orderly and the soundest economic conditions in the world in Scandinavia.

From England—whose overseas empire has bred the superiority of stewardship into the fabric of her life—will go the stalwart of the faith.

From Latin America, Mexico, Brazil, Argentina, Chile, etc., will go the "Latin temperament"—especially seeking the guidance for a new day of open mindedness among the intelligensia of a whole continent.

From India—the hosts of the gathering—where Christians are pressing into the church in an increasing tide, will go many with that deep insight in things of the spirit so necessary to our apprehension of God's deep purpose.

From North America—the "activist" portion of the world—always anxious to implement programs, will go a group hoping and working for concrete results.

So at Christmas time 1938, four houndred and fifty people from every nation where a Christian church exists will meet in world fellowship led by the star of that ever transforming faith that Christ is alive and working in our world and he alone is its hope.

They will confer under five specific heads: the faith, the witness, the inner life and the environment of the church, and closer co-operation. Their purpose will be to turn the cloudy dream of a world-wide fellowship of Christians into solid reality. They will go realizing that the term "foreign" missions becomes the mission of a world church. They will go knowing that upon them rets the necessity for re-shaping some of the major strategies of that church.

THE 70TH ANNIVERSARY CELEBRATION

Commemorating the Founding of the First Colored Conference, Out of Which Grew the Colored Methodist Episcopal Church

Forward with Christ in His Church will be the theme of the joint program for the 70th anniversary celebration of the four Georgia annual conference of the Colored Episcopal Church meeting in Augusta, Georgia, November 16-20, 1938. Each of these conferences will hold separate business sessions during the mornings, beginning Wednesday, the 16th, the afternoon and evening meetings will be joint affairs.

On Wednesday afternoon and evening, November 16, the program will center around Youth and the Church. There will be two adult and two youth speakers. Rev. B. Julian Smith, secretary of religious education in the Colored Methodist Episcopal Church, and Dr. W. A. Smart of Emory University will be the adult speakers. Mr. Jay Cumbaa of Emory University and Mr. Emory A. Wadlowe of Paine College will be the speakers representing the Young People's Division.

On Thursday afternoon, November 17, there will be a program featuring the work of women in the church. Mrs. J. W. Downs and Mrs. Rossie T. Hollis of Nashville, Tenn., will be the principal speakers on this program.

On Friday afternoon, November 17, the attention of the members of the conference will be directed to the question of the college and the church. This program will feature the work of Paine College. Bishop J. Arthur Hamlett, Dr. J. W. Perry, Dr. Bertram W. Doye, secretary of education in the C. M. E. Church, and President E. C. Peters will be the speakers. This program will be followed in the evening by a historical pageant depicting the rise of the Colored Methodist Episcopal Church and its growth in Georgia. This pageant has been written by Miss Emma C. W. Gray, professor of English at Paine College, the author of the Jubilee pageant Marching On. It will be given under Miss Gray's direction by students and teachers of Paine College.

No special program will be given on Saturday afternoon, November 19, but instead there will be a football game between the Paine College "Lions" and North Carolina State Teachers College played on the Paine field. This will be the home coming game. The members of the conference will be guests of the college at this game.

On Saturday evening, November 18, a city mass meeting featuring the work of evangelism in the church will be conducted. At this time Mr. Harry Denman, secretary of the department of evangelism in the Methodist Episcopal Church, South, of Nashville, Tenn., will be the speaker.

The conference sessions and celebration will end with the reconstruction and ordination service and the reading of appointments by Bishop W. Y. Bell on Sunday afternoon, November 20.

The Value of Browning for the Preacher—I

By MARION T. PLYLER

Perhaps no English poet has a message quite so helpful for the preacher as has Robert Browning. His two great doctrines—the development of the human soul and the quickening and regenerating power of personality, themes much to the front, and his strong, undaunted religious faith and buoyant optimism are ever prime requisites for the preacher; yet too often the mere mention of Brownnig's poems does little more than occasion a smile.

Doubtless the obscurity of Robert Browning contributes more to the neglect of this poet-prophet of the nineteenth century, with his marvelous message of faith to an age of uncertainty, than any other one cause; for he is truly the most obscure thinker that has expressed himself in the English language. His chaotic sentence structure confuses. The suppression of the pronoun, both relative and personal, the abnormal use of the infinitive without the "to," his use of the dative without "to" or "for" frequently add to the confusion. Then, too, the over fullness of his thought renders obscure much that would be otherwise intelligible. But more than anything else the dramatic monologue in which one person speaks but always two or more are present (the second person in the monologue directing or controlling the poem) has contributed to Browning's reputation for obscurity. However, notwithstanding the much no one will ever be able to ferret out, Robert Browning has a value peculiarly his own for the preacher who would bring a message to his own times rather than spend his days in reiterating the shibboleths of a day that is dead ...

It may be well to affirm here and now with all possible emphasis that no plea is entered herein for retailing poems from the pulpit or for unloading a hodgepodge gathered from scrapbooks upon a long suffering pew. Certainly of all the poems least fitted for such a useless effort and sinful waste of time, Browning is chief. But for those who appreciate a poet able to explore all the secret regions of the human heart and desire to hold high fellowship with one who knew all that could be said against the Christian religion and yet who was none the less convinced that the life and death of Jesus Christ supply something which humanity requires, let them turn to Robert Browning.

Not thoughts gathered here and there but discriminating thoughts, not ebullitions of emotion but deep feelings, not excerpts of poetic effusions but intimate fellowships with the great poets will enrich the pulpit and make fresh and interesting the preacher. One may not be able to quote a line from the poets. So much the better if one can live with them until one is so saturated with what these choice spirits have thought and felt that all unconsciously there streams forth an influence pervasive as the atmosphere and intangible as the fragrance of flowers, yet as potential as the sunshine after the rain; for to live in the region that overbrims with passion and thought and to hold fellowship with the favored souls who feel more and discriminate with greater nicety than the finished, finite clods of our humanity qualify one to bring a message above the commonplace. Especially valuable is the robust fortitude and undaunted religious faith expressed in the "Epilogue."

This is a parallel to Tennyson's "Crossing the Bar." But there is this difference: The Tennyson note is "I hope"; the Browning note is "I know." There is a ring of certitude in it all, for he was

One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, though right was worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

In regard to this third verse of the "Epilogue" is related this incident: "One evening, just before his death illness, the poet was reading this from a proof to his daughter-in-law and sister. He said: 'It almost looks like bragging to say this, and as if I ought to cancel it; but it's the simple truth; and as it's true, it shall stand.'"

Certain elements in Browning are especially valuable to the preacher in these days of uncertainty and doubt. A few examples may prove of some value by way of illustration in setting forth his most helpful characteristics.

A buoyant optimism or robust fortitude prevails in nearly all his poems. In the midst of failure and despair the promise of victory rings out. In "Apparent Failure" Browning muses over the victims drowned in the Seine, now each on his copper couch in the morgue waiting to be owned, and concludes:

It's wiser being good than bad;
It's safer being meek than fierce;
It's fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after last returns the first,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst.

In "Childe Roland to the Dark Tower Came" this same robust fortitude is set forth in a striking piece of symbolism. This man had a duty to perform—to march up and challenge all or whatever may be in this dark tower. The opposition of desolation interposed. Starved, ignoble nature, wrecks and the ruins of those who had gone before, instruments of torture, reminders of Satanic forces, and finally "Names in my ears of all the lost adventurers, my peers," opposed. But in spite of all these hindrances, he pressed on and blew the challenge.

And yet
Dauntless the slug horn to my lips I set
And blew. "Child Roland to the dark tower came."

"Rabbi Ben Ezra," a poem on old age, the best part of existence, throbs with the buoyant, optimistic soul of Robert Browning, who believed,

All good things
Are ours, nor soul helps flesh more now than flesh helps soul.

The wreck and ruin about us, the failure of life's plans, the many who remain in the dirt and feed like maw-crammed beasts need disturb. We are near to God; our times are in his hands; aspirations remain with us, and the soul finds itself in the struggle.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throes!

(To be concluded)

THE MINISTERS' RETIREMENT FUND

I have just read with interest Rev. H. I. Glass' article in the Advocate about the Brotherhood. I am satisfied that the conference is not going to support both the Retirement Fund and the Brotherhood. It seems that they should be combined and for the same amount of money the retirement fund could do practically what both are expected to do.

The retirement fund does nothing for our present superannuates and very little for the widows of preachers dying in the active ranks. It makes no provision for our faithful supplies.

I am for it if a more comprehensive plan cannot be worked out, but I believe a committee could without disturbing the main ideas of the plan draw up one embracing both the Brotherhood and a broadened retirement fund.

I would like to see the amount paid at superannuation the same as adopted except at the end of five years the maximum amount of $500 be paid instead of a maximum of $1000 at the end of ten years. Then, too, the widow or estate of the preacher who dies, whether active or superannuate could be paid $100 for each year until at the end of five years the maximun of $500 would be paid. This would, after a year or so take care of what the Brotherhood is expected to do. The supplies, whose charges are expected to contribute should certainly have some consideration also.

How would it work out or would it? The last ten years before last year, which was very unusual in this respect, the average losses by death and superannuation was a little less than 10. Let us say the average will be six deaths and six superannuations, or 12 to be provided for.

At end of 1st year,	12@$100...	$ 1200
At end of 2nd year,	12@$200...	2400
At end of 3rd year,	12@$300...	3600
At end of 4th year,	12@$400...	4800
At end of 5th year,	12@$500...	6000
Total cost for first 5 years..		$18,000

Receipts

Salaries of preachers not including conectionals was last year	$436,610	
2 per cent of salaries per year using $400,000	$8,000	
Receipts for first 5 years @ $8,000		$ 40,000
Less total cost for first 5 yrs.		18,000
Surplus or reserve at the end of 5 years		22,000
Each additional year $2000—5 years more		10,000
Reserve at end of first 10 yrs.		32,000

This seems to me to be better than doing the one thing only which our adopted plan does and costs the same money; besides it will pay in two or three years as much as the Brotherhood has been paying its beneficiaries.

Littleton, N. C. W. T. Phipps.

COTTON

Cotton is the overcoat of a seed that is planted and grown in the Southern States to keep the producer broke and the buyer crazy.

The fiber varies in color and weight, and the man who can guess the nearest the length of a fiber is called a cotton man by the public, a fool by the farmer, and a poor business man by his creditors.

The price of cotton is fixed in New York, and goes down when you have bought, and up when you have sold. A buyer working for a group of mills was sent to New York to watch the cotton market. After a few days' deliberation, he wired his firm to this effect: "Some think it will go down, and some think it will go up. I do, too. Whatever you do will be wrong. Act at once."

Cotton is planted in the spring, mortgaged in the summer, and left in the fields in the winter.—Wall Street Journal.

TWELVE KINDS OF SNOW RECOGNIZED BY SCIENCE

To most of us to whom snow only means a job of shoveling, it may help a bit (at the next siege of back-breaking exercise) to learn that scientists classify snow into at least 12 different varieties. Right off, there is falling snow and fallen snow. That's easy. And some of us have recently learned about powder snow through the present trend to skiing.

But did you ever hear of sand snow, or wild snow, or sun crust or rain crust snow?

Let's start with falling snow. It is precipitation frozen into some type of crystalline form. When it hits the ground it becomes fallen snow. At first fallen snow is powder snow, soft, fluffy and feathery and not unchanged from its in-the-air condition. Skiers look for it.

But powder snow, if it comes to earth at very low temperatures, may form sand snow on which neither a ski nor sled will glide. Greenland explorers have reported sand snow. Wild snow is another form of powder snow which falls in a complete calm at low temperature and is immensely unstable.

Following first contact snow enters the stage of settling snow. It becomes settled snow which can take the close-lying powdery form which makes the best of all for all skiing.

The next stage in snow's evolution is to pass from the new to the old snow classification and the state of new firn snow is reached, where the snow is becoming granular and compasted. Variations of firn snow include the sun crust and rain crust forms where melting occurs, and then freezing, with a crust resulting.

Finally advanced firn snow arrives which turns either into firn ice or glacier ice.—Science News Letter.

CORRECTION

The report for the Thrift-Moores charge that was given out at annual conference was left blank and should have been as follows:

Received on profession of faith..	15
Amount assessed	$ 300
Amount paid	300
Orphanage	120
Golden Cross	7
Pastor's salary, assessed	1500
Paid	1500
Raised for all purposes	3200
Subscribers to conference organ	6

C. D. Brown.

Beware Coughs from common colds That Hang On

No matter how many medicines you have tried for your common cough, chest cold, or bronchial irritation, you may get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained. Creomulsion is one word, ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

Common Itching RASHES

Apply Resinol at once to subdue the itching and soothe the angry skin

RESINOL

PROMPT AND PROLONGED ACTION

ANNUITY BONDS

A Guaranteed Life Income Protection Against Old Age

IN THESE TIMES OF

Lowered Interest Rates
Decreased Dividends
Reduced Income

CONSIDER

The Advantages Of

ANNUITY BONDS

Rates 4% to 6%

CHILDREN'S HOME ANNUITY BONDS PROVIDE

1. Fixed Irreducible income throughout life.
2. Income rates higher than can be secured on good bonds or other conservative investments.
3. Attractive Tax Exemption features.
4. Freedom from worry.
5. Best of all, participation in an inspiring program caring for, rearing and educating motherless or fatherless boys and girls under Christian influences in a long-established institution of the Methodist Church.

For booklet of further particulars explaining many advantages of Annuity Bonds write:

THE CHILDREN'S HOME, INC.

Methodist Orphanage of Western N. C. Conference

Winston-Salem, North Carolina

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

ANNUAL CONFERENCE REPORTS

We are now in the midst of preparing our report for the annual conference. There are a number of items concerning which complete reports have not been received. We are indicating below certain leaders who are responsible for reporting certain matters, together with certain details concerning them which demand prompt attention. We shall greatly appreciate the co-operation of all leaders in making it possible for us to have all information in hand by November 10.

Pastors

1. Please send to the conference office the church school directory, listing the leaders in your church schools for the coming year. If the blank which we recently sent you has been misplaced, let us know and another blank will be sent at once.

2. Check with your church school treasurer to see that fourth Sunday missionary offerings raised this year have been sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C. To be included in this year's report these offerings must be received by Mr. Proctor by November 8.

3. Check with your church school secretaries to see that you have an accurate record of church school enrollment for the year. Every pupil and teacher, active and home members, who have been enrolled during the entire conference year should be included in the enrollment for the year.

4. Check with your church school treasurer to see that the offering raised on Church School Day has been sent to Dr. C. K. Proctor, Treasurer, Oxford, N. C. To be included in the annual report for this year such offerings must be received by the treasurer by November 8.

General Superintendents

1. Assist your pastor in getting an accurate report of the enrollment of your church school. Be sure that each teacher reports the total enrollment in each class during the entire year.

2. Check with your church school treasurer to be sure that all fourth Sunday missionary offerings and Church School Day offerings have been sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C. These offerings must be received by the treasurer on or before November 8 to be included in the annual report for this year.

Superintendent of Children's Division

1. Send the report of the observance of Childhood and Youth Week to Miss Alma Cade, Box 647 College Station, Durham, N. C. If the blank that has been sent you for making this report has been misplaced or for some reason did not reach you, you may report the details of your observance on a postal card, or another blank will be sent to you on request.

2. Be sure that the report of a vacation school blank held in your church has been sent to the conference office.

Superintendent of the Young People's Division

1. If your young people have made a pledge to the Young People's Mission Special, we are very anxious that they make some payment on that pledge this month. One-fourth of the young people's conference year has passed, and to be up to date with their payments one-fourth of the pledge should be paid. This payment should be made to Miss Flora Thompson, Treasurer, Edenton Street Church, Raleigh, N. C.

2. If your young people have not made a pledge to the mission special, it would be a fine thing to bring this to their attention in order that they might join with the other young people of our conference in the support of our mission work. Information concerning the mission special may be secured from the Director of Young People's Work, Box 647 College Station, Durham. N. C. Pledges made should be reported to Miss Flora Thompson, Treasurer, Edenton Street Church, Raleigh, N. C.

REPORTING THE CHURCH SCHOOL TO ANNUAL CONFERENCE

The General Board of Christian Education at its 1938 meeting gave careful attention to the problem of the pastor's report on church school enrollment to the annual conference. The need of a uniform practice on the part of pastors in reporting church school statistics is apparent to everyone who has made any study of the statistical tables in conference journals. To the end that all pastors may be encouraged to follow the same practice in this matter the general board has adopted the following simple rule:

The item on total enrollment should be determined as follows: **Take the total enrollment of the church school reported to the annual conference last year, add to this the new members—both active and home members—who have been received into the school during the year; from this sum subtract the number of members who have been dismissed during the year; the result will be the total enrollment, which should be reported by the pastor to the annual conference.**

Members should be enrolled when they have declared their intention of becoming members, and in the case of young children when their parents have enrolled them as members.

The practice which is unfortunately followed in some schools of frequently marking off names of persons who do not attend regularly should be discouraged. Every effort should be made to keep up the attendance of such members. **The names of members should be removed from the rolls or dismissed only on order of the Church Board of Christian Education and only for one of the following reasons: (1) death; (2) moved away; (3) known to have joined another church school; (4) declined personally to attend the school any further; (5) absent for six months or more in spite of definite efforts by the teachers or others to secure attendance.**

The term "total enrollment" includes all persons who have been enrolled in any agency or group of the church school, such as Sunday morning meeting of the classes, Sunday evening meeting of the young people's department, vacation church schools, weekday meetings of the mother's classes or other groups related to the church school. All persons enrolled in one or more of these groups should be counted in the total enrollment of the church school, but no person should be counted more than one time.

CARTERET COUNTY YOUNG PEOPLE'S UNION

The October meeting of the Carteret County Young People's Union was held at Newport. About 80 were in attendance. The program was in charge of the group from Atlantic, with "Loyalty" as the theme. Talks were given by Miss Joyce Mason and Mrs. O. W. Mathison. Rev. O. W. Mathison sang a solo.

During the business session the president, Jack Styron of Morehead City, presided. The other officers of the union are as follows: Vice president, Lucille Thomas, Beaufort; secretary-treasurer, Lillian Elliott, Newport; publicity superintendent, Sara Potter, Beaufort.

YOUNG PEOPLE AT KING'S CHURCH, FAISON

The young people's division at King's church on the Faison charge has recently been reorganized. There is an enrollment of 50 members, with a usual attendance of 30. The new superintendent of the young people's division in the church, Mrs. Morton Sills, is very much interested in the work, and under her leadership the boys and girls are co-operating to make the work there really outstanding.

Monthly socials are held. A budget has been planned to take care of a pledge to the young people's mission special, and to send a delegate to the assembly, the money being raised through individual gifts. The group plans to pay half the church's light bill, and is also making plans to help with some repairs and improve some of the class rooms. A young people's choir is being organized.

Officers of this unusually fine group of young people are as follows: President, Robert King; vice president, Joe R. King; secretary-treasurer, Lottie Ray King; worship chairman, Lois King; chairman of Ciitzenship and Community Service and Leadership Training, Lena Mae Sutton; chairman of Missions and World Friendship and Evangelism and Church Relationships, Leona King; chairman of Recreation and Personal Development and Publicity, Alice King. Teachers of the classes in the church school are Mrs. Frank Lee and Mrs. G. B. Sutton.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDHOOD AND YOUTH WEEK

Interesting comments are being received from many churches that observed Childhood and Youth Week early in October. With several sermons by pastors, pageants by young people, discussions by children's workers, and home visitation by teachers, this annual observance has been most beneficial to many groups in launching the new year.

First Church, Salisbury

Under the leadership of the pastor, W. B. West, and J. H. Knox, chairman of the board of Christian education, careful and thoughtful plans were made. "The Challenge of the Cross," directed by Mrs. Carl King, was given by the young people. Mrs. Fred Henry was assisted by Mrs. Otis Floyd, Mrs. Reid Goodson, Mrs. White Goodson and Mrs. Alva Little. J. F. Harrelson, general superintendent, reports a renewed interest in the work of the entire church school as a result of this observance.

Indian Trail

Miss Kate Crowell says: "The observance developed a renewed interest in work with children and young people and a deeper feeling of responsibility on the part of adults for the development of boys and girls in the community."

Park Avenue, Salisbury

Mrs. G. Q. Miller, superintendent of the children's division, reports a well planned and excellently directed observance at Park Avenue. With a special sermon by the pastor, E. L. Kirk, in the morning and a discussion on "A Growing Understanding of God" led by children's workers in the evening the activities of the week proved most helpful.

Kerr Street, Concord

Few church schools in the conference have had a more wholesome growth in recent years than Kerr Street. Mrs. H. A. Polk reports a helpful observance of Chidlhood and Youth Week. C. E. Murray and R. W. Caton are leading the church and church school forward in a fine way. The average attendance has practically doubled in the last three years.

Glenwood

Robert Hardee reports a series of evangelistic services for the young people, open forum discussions preceding the services, and renewed interest in activities of the church on the part of the young people.

Maria Memorial, Delwood

Mrs. D. T. Knight reports a good observance which proved to be a real rally in renewed interest and attendance at the church school.

Central, Monroe

Mrs. J. H. Price says the program consisted of well planned worship services and activities which resulted in a better understanding between parents and teachers. The church school also planned for better records and a larger use of Methodist literature.

Chark's Chapel

Miss Lura Wright gives an interesting account of the observance at Clark's Chapel. The program was sponsored by the young people with adults participating. Fine results were realized for the on going work with children, young people, and adults.

Grace Chapel

Wilson Nesbitt reports increased interest and better attendance at the evening meetings for young people. Brother Nesbitt has always been a good worker with young people.

CHURCH SCHOOL INCREASE OF 9,185

One of the objectives of the Aldersgate Commemoration was a substantial increase in church school enrollment. The final tabulation by the statistical secretary of the recent conference shows a gain of 9,185. This increase is properly distributed among the three age group divisions. It also shows an increase of more than 400 officers and teachers. As a result of careful attention to records and reports for the past two years there is ample evidence for believing the present enrollment to be a reasonably accurate record. A careful study of the church school situation prompts the statement that there are more people in attendance at better church schools now than ever before in the history of the Western North Carolina conference.

REPORT OF THE EXTENSION SECRETARY

Before reporting on some of the activities of the present year I would like to express the appreciation I feel to the presiding elders, pastors, members of the district staff, superintendents of church schools, and other workers for their helpful co-operation in the extension program of the conference board.

I am grateful to the members of the Conference Board of Christian Education for the confidence placed in me in this quadrennium——a confidence that in permitting me to serve as the Extension Secretary of the board during this quadrennium—and I am sure that I could not have been engaged in any other work that would have been more enriching to me. I will return to the pastorate more familiar with the program of the church and with a greater desire to carry out that program wherever I may serve.

The Aldergsate Commemoration

The Aldersgate Commemoration afforded an unusual opportunity to emphasize the importance of the church school as an evangelical agency. The place of the church school in realizing the spiritual objectives of the commemoration was presented in each of the Aldersgate institutes. Letters were written to all general and division superintendents calling attention to the objectives of the commemoration, and a pamphlet for their guidance in working out a local program was furnished. The extension secretary met with local teachers in many churches and assisted in formulating a program of evangelism. In these contacts with local groups some of our most helpful work was done.

Adult Work

For the first time in a number of years the adult division of the church school did not report a loss in membership and attendance.

A conference-wide meeting of the district directors of adult work was held at the opening of the new conference year and plans were formulated to reach more of the unreached adults. Special emphasis was given to the promotion of evangelism through the church school classes. A plan of visitation evangelism was outlined that could be adapted to the local church, whether large or small.

The new Learning for Life School apparently offers unusual possibilities for adult learning. These schools can be given on a community or county-wide basis. The first of these scheduled on a county-wide basis was held in Gastonia for the churches of Gaston county. Eight courses were offered. The response was surprisingly good. A total of 355 adults, presenting more than 95 per cent of the church schools, enrolled in the Learning for Life School. More schools of this type are recommended because they meet a real need in the life of adults.

Church Markers

A special project was that of placing markers on unmarked rural churches. In each of the Christian education institutes held, a sample marker was exhibited and orders were taken for these markers.

Our goal, "A marker for every unmarked church," was not realized, but significant progress was made in the placing of these markers. An attractive marker was designed to sell at low cost, and many more of these markers should be placed during the coming year.

Duke Foundation Students

Twelve young men from the School of Religion at Duke University were used in our summer training program. Forty-six short courses were taught by the Foundation students and a total of 620 credits were earned.

Sixty-two vacation schools were conducted by these young men, with an enrollment of 2,667 children. The aid given in vacation schools has been greatly appreciated by the pastors of the conference. Continued use of these Duke Foundation students can be made with mutual benefit to the students and to the training program.

Institutes

The Christian Education Institute for the rural church that proved so popular last year was again a feature of our program. Institutes were held in some of the areas visited last year, and two new districts were entered. The program for the institute was built along similar lines with the institutes previously held. The mornings

Continued on page 23

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

A WEEK OF LIVING

What happens in the life of a child in the run of a week? What has he learned? How much character has been developed? This question is discussed from time to time in our weekly house mothers' meetings. Of course no definite answer can be given, but the question does arouse intelligent observation and inquiring interest into what really taking place in the run of a week in the lives of our 400 children. Such a mental alertness tends to encourage both the house mother and the house full of children to see more than the routine connected with seven days of living. In the last several house mothers' meetings many evidences of real character development have been related. While routine has had its place, it has not mastered the situation. Over and above the commonplace have come high peaks of interesting and thrilling experiences. We have had another week of happy living here at the Children's Home.

A WORSHIPFUL DAY

Yesterday seemed such a happy day for our family. The children went to their Sunday school departments in a mighty good frame of mind and entered into the discussions with a fine attitude. The day was beautiful, the weather was fine and the autumn leaves gave color to the environment. Even the squirrels seemed to be having an unusually good time as they jumped and ran from tree to tree. Following the Sunday school services our children went to church and enjoyed the good music of the choir and Dr. Jordan's challenging sermon. Returning home the noon day meal was enjoyed and then came an afternoon with its quiet hour and its social comradeship. Early evening brought the young people's meeting and then the older members of the family went back to Centenary to enjoy an hour of music by the choir and the organist. The day offered bountiful opportunity for cultivating one's attitude of worship.

A GOOD WOMAN

Miss Josephine Mendenhall died last week at Trinity, in Randolph county, after living nearly ninety-four years. She was a mighty good woman, loyal to the church and her Saviour. Living near the Methodist parsonage, she loved the Methodist ministers and their families as they came one after another. Years ago in the chapel of old Trinity College as a junior boy I remember her as an effective Sunday school teacher. She had decided convictions as to what was right and what was wrong. She lived by these convictions as the days came and went. Miss Josephine was a great friend of the Children's Home, giving liberally of her small earnings during her lifetime and leaving at her death what she had to it and to her local church. Miss Josephine has departed but her memory still abides.

FOOTBALL MINDED

To say that our boys and girls are football minded is not merely a statement of fact but one of emphasis. During the week end four games were played. Friday afternoon our varsity reserves lost to Reynolds high school reserves by a score of 6 to 0. Friday night in the beautiful new Bowman Gray Memorial stadium our varsity team won over Mills Home by a score of 26 to 7. Saturday morning our 80 and 100 pounders won over similar teams from Oxford Orphanage by scores of 28 to 0 respectively. Saturday afternoon the family gathered around radios to note what our boy, Leonard Darnell, did in the Duke-Carolina game. Football has its place in the character development of our family.



Friends can take the place of departed relatives

ANNUITY BONDS

The attention of our readers is called to the Children's Home Annuity Bonds as advertised on another page of the Advocate. It will be noted that these bonds offer a good opportunity for a wise investment during one's lifetime and a bequest to the Children's Home at death. Those interested in securing particulars are encouraged to write us.

YOU'LL LIKE HIM

The picture this week is that of Wayne Hicks, 12 years of age the 13th of last June and in the sixth grade. This lad is a fine little youngster of good disposition and quite a bit of determination As a member of the 80-pound football squad he has entered into the team's enjoyment of winning the orphanage midget championship, his team having won all their games. Wayne offers some Bible class or missionary circle a good opportunity for sponsorship.

CHILDREN GROW

Mrs. Bailey Caton of Epworth Methodist church, Concord, writes as follows: "I am enclosing a money order for $10 to be applied towards clothing Jeanette Gaines. Our missionary society realizes that she is older and that it takes more clothing for her, so we want to send this extra money for her."

This is mighty thoughtful of these good women and we appreciate it very much. We estimate that the clothing cost for any child advances $5 every third year. While we do not remind our clothing sponsors of this fact, except in a public way, it is a fact that we do welcome increased amounts as our children's demands call for them. The clothing for our high school youngsters costs quite a bit more than for the children who go to school here on our own grounds. The example of our Epworth friends is commended to others.

FROM CALIFORNIA

Just before conference the following much appreciated letter with a check was received from Rev. J. B. Needham, a superannuated member of our conference but now located in California: "It will not be long till the conference meets in Charlotte. I wish that I might be able to attend but it is out of the question. Mrs. Needham and I want to make a little contribution to your wonderful work—the Children's Home. So please accept this check in the spirit in which it is given."

THE CHILDREN'S HOME SONG

There is a Methodist orphanage in St. Louis called "The Children's Home." It is directed by Mrs. R. L. Duckworth, a Methodist minister's wife. Hearing that we had a Children's Home song, Mrs. Duckworth writes as follows: "I appreciate your prompt response to my request. We like your song and the children have asked me to tell you and the girl who copied the music that they are grateful for your kindness. It will be fun to think that our 'family' and your 'family' will be singing the same song so many hundred miles apart."

The last line of the Children's Home song is as follows: "For I am proud of the Children's Home and I'll make her proud of me."

HOME COMING

The fall home coming of our alumni is scheduled for next Friday afternoon when our boys play the strong football team from Kannapolis high school. Both teams are leaders in the South Piedmont Conference, neither having yet been defeated. Our alumni will enjoy the game and then have supper with us which in turn will be followed by a meeting of social comradeship at night. We are all the while becoming prouder of our alumni, both for what they are and what they do.

He who avoids the temptation avoids the sin.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

Any of our friends who have a good supply of sweet potatoes will confer a great blessing on the Orphanage by sending us a few bushels. Our land is not at all suitable for growing sweet potatoes, and for that reason we have to buy our supply, except as friends bring them to us.

* * * *

I want to call upon all our church agencies to get set for a big Thanksgiving offering or Christmas offering for our 310 boys and girls. If we are to get good results it is absolutely necessary for our patsors, church school superintendents and teachers to talk up the Thanksgiving offering or Christmas offering. By all uniting in one great endeavor we can go over the top and put our Orphanage on a good financial basis.

* * * *

One of the most prominent ladies in our conference expressed a wish that someone would erect a gymnsium on our Orphanage campus for the use of our boys and girls. For a long time I have felt the need of such a building very keenly. Anyone who is financially able to erect such a building would confer a great favor and blessing on our boys and girls. I trust that the suggestion of this outstanding woman in our conference will encourage someone to donate the Orphanage a gymnasium.

* * * *

It is now less than two weeks before the meeting of our annual conference in Elizabeth City. I sincerely trust that all the pastoral charges will raise their entire ten per cent Orphanage apportionment by the time we gather in Elizabeth City. Since we are $12,500 in debt, it is more imperative than ever that the entire Orphanage apportionment be paid in full this year. I want to urge all of our devoted pastors to do their best for our 310 children so that they will not have to take one dollar that has come to the Orphanage during the year as specials and apply on the ten per cent apportionment. I am sure that all the churches will be glad to co-operate gladly with their pastors to reach this objective.

* * * *

We are mailing tens of thousands of coin cards to the superintendents of all the church schools with the request that they ask their teachers to assist them in distributing these cards among all the classes of their schools. Some of the coin cards will hold five nickels while others will hold ten dimes. By distributing these coin cards now the Sunday school scholars will have time to get them filled by the Sunday before Thanksgiving or the Sunday immediately following Thanksgiving. In the event that some cannot get them filled by that time, they can bring them to church school any time between Thanksgiving and Christmas. I want to request the superintendents and all the teachers to urge their teachers or superintendents and the contents sent to us in a lump sum. Of course a great many members of the church school are in a position to give more than five nickels or ten dimes. They can turn in their contribution to the Sunday school and all be sent to me as early as possible.

* * * *

I had a most delightful week-end visit to the hospitable home of Mr. and Mrs. W. J. Rowe in Greensboro recently. It is a source of great pleasure to me to see our former boys and girls doing so well after leaving the home. Both Mr. and Mrs. Rowe were reared in our home and my visit seemed more like visiting my children. Willis has a very responsible position with the Thompson Dental Supply Company of Greensboro, where he has been employed for the last 12 or 15 years. After leaving Trinity College he took a business course at Massey's Business College in Richmond, Va. Before graduating from our high school, Mary worked here in my office and then went to Greensboro College for Women and graduated. She is a remarkbly fine musician. While I was the guest of Willis and Mary, they took me over to Winston-Salem to see the fooball game between Duke and Wake Forest. I do not recall having had a more delightful visit at any time than I had in the home of Willis and Mary.

* * * *

Mrs. Nellie B. Rives gives the following interesting account of her visits with our singing class last Sunday: "On last Sunday our singing class had a most delightful visit at the Ingold and Clinton Methodist churches, where splendid congregations were gracious in their reception. I was happy to have dinner with Miss Doretha Farmer, a member of the Ingold school faculty, and with other friends. Miss Farmer is a former member of our Orphanage staff and was much beloved in our home. Rev. W. B. Cotton had for us a large congregation. There were other churches on the charge represented. I had the pleasure of hearing Mr. W. I. Wright teach the church school lesson.

We left in the afternoon for Clinton, where Rev. R. F. Munns is pastor. Judging from the large congregation, Mr. Munns' work is flourishing. This charge has a very pretty parsonage, and I heard some of these splendid people wishing that they may—in the near future—have a new church. Mrs. B. Whitesides kindly entertained me for supper in her home. We are getting quite a thrill from our drives where we see nature displaying her lovely colors in her changing leaves."

Farmer: "You must be brave to come down with a parachute in a gale like that."

Stranger: "I didn't come down with a parachute. I went up with a tent." —Pearson's.

Troubled by Constipation?

Get relief this simple, pleasant way!



● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!



● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!



● In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

EASE THAT HEADACHE

You benefit doubly by use of **Capudine**— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

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$3.00 for 1000

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NORTH CAROLINA CHRISTIAN ADVOCATE

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

A PRAYER

Give me a tiny house, good Lord,
Where love and health abound;
Where the sun shines in as well as out,
And flowers all around.

Where birds and children sing and laugh,
And tasks for me to do—
A home—not just a house, good Lord,
And thankfulness to you.

IMPORTANT NOTICE

As chairman of the Historical Committee I am requesting that all material collected by members of this committee as well as conference auxiliaries be sent me at once. It is essential that this material be classified before the close of the year.

Mrs. M. T. Plyler.

THE WEEK OF PRAYER
November 6-12, 1938

Shall we help build a better America?

Shall we assist the thousands of Chinese men, women and children who are without homes, schools and churches?

The needs call for our gifts and prayers.

DURHAM DISTRICT ZONE MEETINGS

Mrs. W. M. Fox, Person zone leader, announces an all day meeting at Warren's Grove on Friday, November 4, beginning at 10 o'clock. A good program is planned and every auxiliary in Person is urged to attend and encourage the new society which is hostess.

Mrs. R. E. Warren, Orange zone leader, is holding her fall meeting at New Sharon near Hillsboro on Sunday, November 13, beginning at 2:30. She plans important talks and urges every society to be represented.

A MESSAGE FROM EULINE SMITH

To those of us who are doing our bit at home to carry on the unfinished task of Christ in foreign lands, letters from our missionaries are both interesting and incentives. Mrs. Sidney O'Briant of the Warren Grove auxiliary in the Durham district shares with us a letter which she has received from Miss Euline Smith and which was written on board ship where she was returning to Korea. A portion of this letter follows:

"Thanks for your letter. The faith and prayers of the folks back home give us courage to go forward. It was a joy to attend the various meetings and tell about our work in Korea. I think that we have a great opportunity but it is also very hard at this time. I am glad to be going back. It is always hard to leave home, but having had a year in the States I am ready to get back to my regular work. We can use the pictures in our kindergartens. We always use the pictures in our own magazines in this way. Just tear them out roughly and send them. The children will enjoy cutting them out and the prettier ones the teachers can use on the walls of the building. I am glad that you are interested in our children. We are happy to have seven kindergartens in our district. They open homes to us and give us contact from which to work."

The third in the series of poems which our conference superintendent of study is sharing with us as excellent material for use in devotionals in our study classes this fall is—

WHAT CHRIST SAID

I said, "Let me walk in the field."
He said, "No, walk in the town."
I said, "There are no flowers there,"
He said, "No flowers but a crown."

I said, "But the skies are black,
There is nothing but noise and din."
And he wept as he sent me back—
"There is more," he said, "there is sin,"

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not be hard in heaven
To have followed the steps of your guide."

Then into his hand went mine
And into my heart came he,
And I walk in a light divine,
The path I had feared to see.

—George MacDonald.

SCOTLAND NECK AUXILIARY

The Scotand Neck auxiliary began the new year with renewed interest and determination to bring new blood into the group. Thus far the membership has increased 58 per cent. Under the leadership of Mrs. S. E. Butler there seems to be a new spirit.

That good spirit was manifested in our mission study class which was held recently. The book, "The American City and Its Church," by Kincheloe, was used. The class met for four consecutive evenings. Out of an auxiliary membership of 19 there were 12 enrolled in the class with an average attendance of 87 per cent. There was an unusual amount of class participation in the way of discussions and the use of outside material. Besides the information and inspiration gained from the study the spirit of interest and cooperation shown throughout seems to have meant much to the group as a means of stimulating it to greater activities. The expression of the group was to the effect that it was the most successful mission study class ever held here.

Mrs. D. L. Fouts,
Publicity Supt.

WAYNE ZONE MEETS

The Wayne county zone met at Daniel's Chapel on the Goldsboro circuit on October 14, with Mrs. Edgar Stevens presiding and Mrs. Archie Yelverton as secretary.

A large representation from the 19 churches in the zone was present for the all day meeting, which was interrupted at noon by a pincic lunch spread on the grounds. The invitation from Salem for the spring meeting was accepted.

Mrs. H. J. Faison, conference vice president, spoke on the growth of woman's work during the past 100 years. Mrs. E. L. Hillman, conference president, told of the executive meeting held in Raleigh recently and which was composed of officers and district secretaries. She called attention to the fact that the society will this year celebrate its 60th birthday. Mrs. Cecil Robbins of Fremont sang "My Task" with Mrs. R. L. Cox at the piano.

The morning devotional was led by Rev. Cecil Robbins, who based the devotional on the four roads that lead out of Jerusalem.

The Beston society on the Seven Springs circuit received the loving cup for having the largest percentage of members present. The report of the courtesy committee was read by Mrs. Gertrude Exum, former president of the Fremont society. Mrs. Edgar Stevens was re-elected zone leader and Mrs. Archie Yelverton secretary and treasurer.

Mrs. Archie Yelverton.

WARREN COUNTY ZONE MEETS

From Mrs. M. M. Person comes the account of the Warren county zone meeting on October 5 at Arcola with Mrs. J. C. Burwell, zone leader, presiding.

Rev. W. T. Phipps of Littleton led the devotionals. Mrs. Hunter spoke words of welcome. The various topics and speakers were: "World Outlook Plans," Mrs. M. M. Person; "Our 1938 Aims and Their Fulfillment," Mrs. J. C. Burwell; "What the Spiritual Life Group Means to Me," Miss Helen Thompson; "Our Fall Study Book," Miss Lillie Dameron and Mrs. John Dameron; "Our Missionary Aim," Mrs. Fred Johnson; "Children's Work," Mrs. S. B. Hamlet.

The Jerusalem auxiliary won the World Outlook subscription as an award for having the largest number of members present.

At the close of the program a celebration of the 60th anniversary of the woman's missionary societies was held. On a table in front of the altar was placed a large cake on which were 60 candles. As Mrs. Johnson gave a brief review of the woman's work, the candles were lighted. Each person present came forward and received a piece of cake, after which all joined hands and sang "Blest Be the Tie That Binds."

CARTERET ZONE MEETS

The fall meeting of the Carteret zone in the New Bern district, was held Friday, October 21, in Morehead City. Mrs. Vera Stubbs, zone leader, presided and Mrs. B. H. Houston acted as secretary. Mrs. Houston led the opening devotionals; Mrs. J. C. Taylor gave greetings and Mrs. F. R. Bell of Beau-

Continued on page 23

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

AT LAST

I used to pray to a God in the sky,
To an austere God, remote and apart,
Striving to reach him with my cry,
And all the while in my waiting heart
God was there, and I did not know
That safe in the shadows, cool and dim,
Like Mary of Bethany, long ago,
I, too, could talk with him.

All the while in my heart a guest,
Waiting for me to understand
That there in the quietness I could rest
And hear his voice and touch his hand!
Closer than breathing, or hands, or feet,
I have found him at last—now with lifted eyes
I wait by his side, and his voice is sweet,
And his words are kind and wise.

—Grace Noll Crowell.

DELEGATES TO STUDENT VOLUNTEER CONFERENCE

It is interesting to note that two of our Western North Carolina conference girls at Sue Bennett—Misses Billie Beam of Cherryville and Mildred Whitener of Shelby were chosen to represent the Christian Workers Band at the Student Volunteer Retreat held in Louisville, Ky., during the past week. We congratulate these girls and feel sure the meeting was an inspiration to each of them.

SPIRITUAL LIFE RETREAT AT WEAVERVILLE

Of exceptional interest to the missionary women of the Asheville district was the spiritual life retreat held at Weaverville, October 11, with Mrs. F. A. Walton, district spiritual life leader in charge of the day's program.

The theme of the program was "Witnessing for God," the Scripture reference appropriate to the theme being "The Lord is in his holy temple, let all the earth keep silence before him."

The meeting opened with quiet music followed by call to worship by Mrs. Walton, Scripture lesson and prayer. An inspiring message by Miss Clara Brown had for its subject "Do We Need an Upper Room Experience to Be True Witnesses?"

Mrs. F. O. Dryman offered an earnest prayer, followed by five-minute meditation and special music, "In the Secret of His Presence," by Mrs. E. F. Magruder and Mrs. W. S. Harrison. A high light of the morning session was an address by Rev. M. T. Smathers, P. E. of Asheville district, who had for his subject "Stewardship."

The holy communion was administered under the direction of Mr. Smathers, assisted by other ministers of the district.

The hour set apart for the simple lunch was spent in quiet meditation and prayer. The afternoon session opened at 1 o'clock with devotional led by Mars. R. S. Morris. Subject, Witnessing the Truth, followed by the Lord's Prayer in unison. "Where Shall We Witness" was theme of an interesting talk by Mrs. Vernon Hall, followed by prayer by Mrs. A. E. Huffman. Another message by Mrs. T. L. Brooks brought inspiring thoughts on "How Can I Be a Witness?" A period of silence was held in which each one thought on the two questions: (a) Have I always witnessed for Christ? (b) Am I willing to pay the price of being a witness? A beautiful solo, "Are Ye Able?" by Mrs. Mack Brown was followed by the closing number on the program, a service of sharing and censecration by Miss Amy Hackney, secretary of the district, a most impressive part of the afternoon service.

MESSAGE FROM DALLAS, TEXAS

We are in receipt of a much appreciated letter from Miss Emily Tuttle, one of our W. N. C. conference girls who is now associated with the Virginia K. Johnson Home and Training School in Dallas, Texas:

She writes: "It is hard to say what I do here—a little bit of almost anything. We all substitute for each other on rest days, of which each of us has one a week. Most of my time is spent in the office as assistant to Miss Teel, but I have a good bit of time to spend with the girls too, in their various activities—such as Epworth League, and after school recreation period. The supervision of these and other activities is divided among all the staff. They are the nurse, the kitchen matron, the laundry and outside supervisor, the school supervisor, Miss Tell and I."

Miss Tuttle's letter was accompanied with a letter of general information about the school, which we are very glad to have seen.

ZONE MEETING AT OAK HILL

Mrs. Arthur T. Abernethy, Leader

The zone meeting of the Burke and McDowell counties' woman's missionary societies of the Marion district was held at Oak Hill Methodist church October 11 with Mrs. Arthur T. Abernethy, leader, in charge. The meeting opened with soft music, Miss Olive Newell at the piano. The call to worship was made by Mrs. Abernethy, after which "Publish Glad Tidings" was sung. The devotionals were conducted by Rev. W. A. Newell of Morganton, who spoke on "A Mother's Prayer," followed by prayer by Rev. J. Max Brandon of Zion. A beautiful piano solo was played by Miss Olive Newell. The "welcome" was given by Mrs. V. R. Masters of Oak Hill and the response by Mrs. G. T. Whitley of Rutherford College.

The theme for the program was Christian Social Relations; the motto, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"; the aim, To Find the Mind and Heart of Christ. A poem, "Pronouns," was given by the leader. The five areas of service in the Christian Social Relations department were presented as follows: "International Cooperation," Mrs. W. A. Newell of Morganton. Mrs. Newell preceded her talk with a negro spiritual, "Deep River." "Economic Relations" by Mrs. Abernethy of Valdese. "International Relations and World Peace," Mrs. J. I. Spinks of Rutherford College, who read a paper written by Miss Sarah Lowder of Rutherford College. "Christian Citizenship and Law Observance" was presented by Mrs. J. D. Pitts of Glen Alpine, followed by singing "America." "Rural Community" was presented by Mrs. V. R. Masters of Oak Hill. The roll call and count was made by the secretary. Rutherford College society having the largest percentage of members present received the World Outlook for the effort made.

An inspiring talk on "Spiritual Life" was made by Mrs. Arthur Harrill, district secretary, followed by general discussion.

An invitation was given by Glen Alpine society for the zone meeting to be held with them in the spring. After singing "Blest Be the Tie That Binds" Rev. J. Max Brandon pronounced the benediction.

ZONE MEETING AT MAYODAN

Zone number one of the Greensboro district held its fall meeting recently at Mayodan Methodist church, and in absence of the chairman the meeting was presided over by Mrs. W. T. Powell, district secretary.

The morning devotional was led by Rev. P. L. Shore, pastor of the local church, followed by prayer. Greetings were extended by Mrs. Walter Blackwood, to which Mrs. Powell responded.

Reports from auxiliaries represented proved most interesting as each told of some outstanding accomplishment of the year. In her message Mrs. Powell expressed her gratitude for the work done during the year and urged that all the auxiliaries look to a successful closing of theyear, stressing especially the efficiency aim, the sending of supplies to Vashti and the Bethlehem House and the use of the Upper Room. An offering of $5.15 was divided between Vashti and the Bethlehem House.

A plea for a larger subscription to World Outlook was made by Mrs. R. O. Lee; and was followed by a vocal solo, "Dear to the Heart of God," sung by Miss Dean Crews with Mrs. Walter Blackwood as accompanist.

Mrs. Karl Bishopric of the conference Bureau of C. S. Relations urged the giving of peace programs in each auxiliary, stating the programs would be supplied when requested. A gift of $25 from the Stoneville auxiliary honors one of their beloved members, Mrs. Mary Pace, whose name will be placed on the Memorial Roll of the conference. Mrs. Lee S. Smith urged the placing of markers at all rural churches. Mrs. Raymond Binford of Guilford College led the noontide devotional, basing her message on the verse "Blessed are the peacemakers, for they shall see God."

The meeting closed with benediction by Rev. A. C. Gibbs of Broad Street church, Statesville. A delightful lunch and social hour followed.

Sunday School Lesson

NOVEMBER 6

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Honoring Our Parents

Scripture: Exodus 20:12; Luke 2:46-52; John 19:26-27; Ephesians 6:1-4.

The first commandments concern our duty to God, and then come the precepts which regulate our duty to our fellow men. The command, "Honor thy father and thy mother," is between the two, and rightly, because, especially in our early childhood, our parents stand between us and God. We owe to them our physical life; and God put us, utterly helpless, into their hands, and by that act said to them, "Be in my stead, care for their bodies and train their minds."

Now this act of God, which was a command to our parents to love and nourish us, was not conditioned on our being healthy and promising. We would instinctively abhor a parent who would cast an unpromising child into the river. But the providence of God that made it the duty of our parents to care for us quite as plainly made it our duty to obey and honor them, even though they also may have their defects.

The necessity of obedience is especially obvious in early childhood. If, for instance, the child does not obey father and mother and keep away from the middle of the street where the automobiles are whizzing by, his life will be snuffed out. And this is only one of the dangers from which he must be held back.

Indeed, an attitude of respect and obedience to parents is the one condition that enables parents to convey to their offspring the results of their own experience and of the experience of the ages.

Trouble in the Teens

The chief trouble comes in the teens when it is according to God's ordinance that the young people should begin to think and decide for themselves, whereas the parents often still wish to dictate the details of their lives. If the children do not obey the divine inner urge to assert themselves, their development will be retarded. If they do not give some heed to the wisdom of their elders they will be sure to go over the precipice. They deserve great sympathy in this crisis, and parents must both recognize the child's right to think for himself, and at the same time, with endless patience and self-sacrificing thought, seek to guide him toward decisions that lead to the city of light.

The problem of the child is rendered tenfold more difficult when, as is often the case, father and mother are derelict in their duty. Father is unsympathetic and given to angry and unreasonable sternness. Mother is irritable, fussy, and foolish. The children cannot in their hearts deeply respect either father or mother. They can only be kindly attentive to them, and always respectful in word and manner.

To bridge their feelings is extremely difficult for young people burning with the consciousness that they have not been treated justly. Here is the absolute necessity of fellowship with Christ.

If we realize that the Lord will recognize every smothering of an angry retort, every kind word in answer to unreasonable treatment, as a personal service to him, we are greatly reenforced. And if, in addition, we have a vivid sense of our own unworthiness and our enormous debt to him for his mercy, it becomes easy to smile and be respectful when otherwise our words might be bitter and rebellious.

In time parents become old and helpless. Then the children should remember how troublesome they were in their infancy, and rejoice in their opportunity to return the service. How beautiful it is to behold the tenderness of a daughter or a son toward a trembling, childish father or mother.

But when the parents, as is often the case, resolutely oppose a child's determination to devote his life to some sacrificial service for the kingdom of heaven, then the problem of the child becomes doubly acute. The conservatism of age is apt to discourage everything adventurous and everything unconventional. But the call of God to youth is to ride over conventions and dare brave things for the betterment of the world.

Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This is not a side remark, but something that Jesus strongly stressed. It was especially important in that day, because to be a follower of Jesus was to break with prevailing standards and encounter persecutions, and hence the parents usually opposed it.

If a man hates his father and mother as compared with his passionate love for Christ, he will avoid two dangers. He will not surrender his convictions and draw back from the call of God in obedience to the desires of selfish and worldly minded parents, but at the same time love to Christ will deliver him completely from the headstrong and conceited self-will of adolescence.

No Place for Arrogance

The light that streams from the face of Jesus shows up youthful arrogance and pride. And even while consciously opposing his parents in some major issue, a young Christian will listen lovingly to all that they have to give of wise counsel and guidance.

How often one sees that the son who follows the path of service in opposition to parental wishes ends by showing love and loyalty to his parents very much greater than that of the other children who have conformed to the conventional family standards and pattern of life. And the reason, of course, is that when a man gives himself wholly to Christ every good thing in him is vitalized, and he loves his parents as he could not possibly love them without the re-enforcement of God.—Northern Advocates.



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Children's Storyland



A REAL FRIEND

Jane had a lovely new coat and she she was going to wear it to church. She turned around and around for her father to admire it. And he did admire it! He was a Quaker and he had the pretty Quaker way of speaking.

"It is a beautful cloak, Jane," he told his little daughter, "so much prettier, indeed, than those of the other little girls that I think thee had better wear thy old one."

Jane almost cried with disappointment. She was puzzled, too. Just what did her father mean? When her father saw how puzzled she was, he tried to explain so that she could understand what he meant. He said that in school and in church at least people should feel as if they belonged to one family, and there should not be differences that would make them unhappy.

And as Jane thought more about it, she agreed with him.

Perhaps it was because she lived with this fine father that Jane always had such understanding and sympathy for people who were not so fortunate as she was. When she was just a little girl she wished that she had some fine talent that she might use for the poor people in the world.

Then one day she went to town and saw the fine houses and happy children in one part of the city, and in another part of the city the dingy little houses huddled together with thin dirty children playing about them. Jane felt that this was most unfair.

"It is dreadful the way the comfortable, happy people stay off by themselves," said Jane. "When I grow up, I shall have a big house, but it will not be set apart with all the other big homes. It is going to be right down among the poor, horrid little houses like these."

Now as the years went by and Jane went on to school, she planned to be a doctor. For doctors, thought Jane, can do much to help poor, sick, forlorn children. A doctor can show them healthier, better ways to live. But the more Jane studied, the more she saw that she would never be a very good doctor. That wasn't the thing she would do best. There must be other ways of helping the poor in the world.

And then she remembered her childhood wish to have a big house down among the ugly little ones in the crowded city.

Now at last Jane had a plan. Now she had found what her talent was for helping the poor. It was a talent for friendliness and understanding and sympathy.

She had not money enough to build a big house all by herself, so she asked some other people to help her. She was so enthusiastic over her plan that soon many were working with her. They bought a big house down in the part of the city where factories and wretched tenements are all built together and immigrants from all parts of the world live. They called it Hull-House, after the man who had owned it years and years before. It was a lovely old place, and Jane furnished it as she would have her very own home, with pictures and interesting things she had gathered on her travels, and books—books everywhere.

Everyone in the city was invited to come to enjoy it. There were kindergarten classes, and clubs for older children. There were classes in all kinds of handicraft—sewing, weaving, and everything you could think of. The stubby fingers of Polish Laocadia worked side by side with the slender brown hands of Italian Angelina. All the lovely things that these people don't have to enjoy in their own homes they found in Hull-House, and these belonged to everyone.

Jane found that it wasn't all giving on her part. She had many beautiful things given to her, real friendship, and a chance to see how kind the poor are to each other. Here among these foreigners she saw Tony turn over his week's wages to buy food for the family in the next room, whose father had no work that week. Here Gretchen took care of the baby next door so that its mother could work in the mill. Nowhere in the world is there such friendliness as among the very poor.

Jane Addams hasn't just worked with poor people, she has worked for them, too. She has worked to have laws passed that will give them healthier places in which to live and work.

Today Hull-House isn't just one big house, but several houses, where everyone and anyone may come to play and work and learn to be better citizens of America.

All this has come about because one little girl had one little talent—a talent for friendliness and sympathy. But isn't that a fine talent to have, after all?—Lima L. Henderson, in Girl's World.

CHILDREN'S SAYINGS

Teacher: "Now, Tommy, spell needle!"

Tommy: "N-E-I-D-L-E, needle!"

Teacher: "Wrong, there is no 'I' in needle."

Tommy: "Well, it ain't a good needle, then."

* * * *

"The trousers which I have washed for Mike," said his mother, "have shrunk so much that the poor child can hardly get them on."

"Well," replied her friend, "after looking over Mike I would suggest that it would be a good idea to wash him. Maybe he would shrink."—Ex.

A ROOMFUL OF ADVENTURES

By Mona Ames Marsh

(Continued from last week)

After Aunt Ruth's departure table talk never lagged, for mother and father showed great interest in hearing about the one-room adventures.

"In the Adventure of Gold," Peter explained, "when Aunt Ruth told about her journey I was surprised to find out that just one pound of gold can be drawn out so fine that it will make a fifty-mile wire!"

Pam found that mother knew perfumes could be made by mixing different chemicals together, but she didn't know the other way that Pam told about. "You know now butter set beside fish in the ice box gets a fishy smell and taste. Well, chemists, using this fact, pass moist air first over a tray of fresh flowers, then over glass plates filled with lard. Then the perfume is taken from the fat by using alcohol."

"That certainly is interesting," commented mother.

"When Aunt Ruth told about the curtain colors she said that if colors are too gaudy, take a little of the opposite color to tone it down; so I tried it. I put a little red with green, violet with yellow and orange with blue and made such pretty colors!"

"And to think," exclaimed Peter, "that the silk drapes are not made from silkworm silk threads but wood fibers mixed with the 'new skin' we put on our cuts."

"How's that, son?" asked father.

Peter was proud to be able to tell his father something he didn't already know.

"The wood fibers and 'new skin' are forced under great pressure through the finest of tubes which form tiny threads. As the air strikes these, the ether and alcohol disappear from the 'new skin' and the threads are wound on bobins as you wind thread on your sewing machine bobbins, mother. These threads are woven into artificial silk and then dyed different colors."

"Is that so?" commented father with interest.

In school, a month later, Miss Wright asked the science class to write ideas for a science play in which everyone could take part. "A week from today I will choose the best one which will be given at the parent-teacher meeting next month. The one whose play is chosen should feel greatly honored."

Excited groups gathered and discussed this new project.

"I can't even write stories for English class, so that let's me out," complained Peter in a downcast mood. Pam felt equally upset for days as she couldn't think of anything to write about. The day for passing in the papers was drawing nearer and nearer

Continued on page 22

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North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

	November
Siler City Ct., First Church, 11	6
Pittsboro Ct., Brown's, 3	6
Mebane, 7:30	6
West Durham, 7:30	7
Trinity, 7:30	8
Calvary, 7:30	9
Eno, 7:30	10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	November
South Mills, Trinity, 11 and 1	5
Kitty Hawk, 11	13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

	November
West End, Hoffman, 11	6
Biscoe, 3	6
Hamlet, 7:30	6
Sanford, 11	13
Hemp, Smyrna, 3	13
Vass, 7:30	13

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FOURTH ROUND

	November
Seven Springs, Seven Springs, 11	6
Goldsboro, St. Paul, 7:30	6

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	November
Cary, Cary, 11	6
Four Oaks, Elizabeth, night	6
Raleigh, Hayes Barton, night	7
Zebulon-Wendell, Zebulon, night	8
Raleigh, Edenton Street, night	9
Princeton, night	10
Lillington, night	11
Oxford Ct., Salem, 11	12
Garner, Garner, 11	13
Louisburg, night	13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	November
Conway, 11	6
Northampton, 3	
Seaboard, 8	6
Warrenton, Warren Plains, 11	12
Warren, Shady Grove, 11	13
Norlina, 3	13
McKendree, 8	13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	November
Wilmington, Trinity, 11	6
Scott's Hill, Hamstead, 3	6
Wilmington, Fifth Avenue, night	6
Southport, 11	13
Shallotte, Village, night	13

Western North Carolina Conference

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

	November
Gastonia, Main Street, 11	6
Belmont, Main Street	13
Belmont, Park Street, night	13
Gastonia, West End, 11	20
Gastonia, Bradley Memorial, night	20
Lowell, Ebenezer, 11	27
Mount Holly, night	27
	December
Shelby, Central, 11	4
Shelby Ct., Sharon, 3	4
Shelby, Lafayette St., night	4
Lincolnton, First Church, 11	11
Lincoln Ct., McKendree, 3	11
Boger City, night	11
Cherryville, First Church, 11	18
Cherryville Ct., St. Paul, 3	18
Gastonia, Smyre, night	18
Lowesville Ct., Hill's Chapel, 11	24
Gastonia, East End, 11	25
Gastonia, Maylo, night	25
	January
King's Mountain, 11	1
South Fork Ct., Russell's Chapel, 3	1
Bessemer City, night	1
Dallas, 11	8
Rock Springs, Bethany, 3	8
Cramerton, night	8
Polkville, Clover Hill, 11	14
Belwood, Palm Tree, 11	15
Crouse Ct., Antioch, 3	15
Stanley, Stanley, 11	22
Gastonia, Trinity, night	22

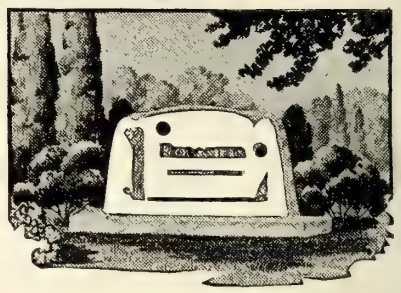
WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

	November
Junaluska, 11	6
Clyde, Clyde, night	6
Sylva, 11	13
Andrews, night	13
Robbinsville, Robbinsville, 11	20
Whittier, Shoal Creek, 3	20
Dellwood, Elizabeth, night	20
Murphy, 11	27
Murphy Ct., Martins Creek, 3	27
	December
Brevard Ct., Rosman, 11	4
Brevard, night	4
Hayesville, Oak Forest, 11	11
Franklin, night	11
Highlands, Cashiers, 11	18
Bethel, Bethel, night	18
Canton, 11	25
Crabtree, Mt. Zion, 3	25
	January
Franklin Ct., Bethel, 11	1
Macon Ct., Union, 3	1
Pines Creek, Spring Creek, 11	8
Jonathan, Shady Grove, 11	15
Webster, Webster, 3	15
Cullowhee, night	15

"THERE IS NO HELL"

"There is no hell!
That God would doom to lasting flames
A portion of mankind,
Is but the nightmare of the race,
The frightened dream of mortal mind.
Man! Of God's own self a part;
And dear to him as children are
To brooding, mother heart."
So spake the modern preacher,
And I who take to gentle truth and mild
Had almost said, "Amen!"
It seemed to me so comforting,
And then—
I looked around and saw the woe
All caused by human sin,
The everlasting Calvary,
Beneath the world's wild din;
And thought if I by word or deed
Had helped to press hard down
Upon the brow of Son of Man
The heavy, thorn-made crown,
Although my feet tread golden streets,
Where heavenly anthems swell,
Within the halls of memory
Is everlasting hell.
And if sin be an opiate
And make me cease to care,
And lose the tender heart that sobs
The penitential prayer,
Ah, well!
That would be, it seems to me,
The very lowest hell!

—Zions Herald.



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THE LORD is my shepherd; I shall not want.

North Carolina Christian Advocate

ITALIAN JEWS ARE NOT LIKELY TO TAKE TO THE IDEA

The idea that Italy's Jewry, numbering some fifty thousand, might spend their money and labor in Ethiopia building a homeland there has rung no bells in the hearts of either Jews or Ethipoians. The reasons are not far to seek. The mountainous defiles of this African land are by no means under the complete dominion of the Roman eagles. All of the arts of Mussolini's high-powered propaganda have not lured more than a few hundred strong Italian youths to take up homes there. Zionists, settling on the far more fertile Plain of Sharon, have made it blossom like the rose, but there is little chance that they would be able to do the same in Ethiopia. Of course, there is some attraction in Jews and Ethiopians working out their salvation together. From the days when Ethiopian Queen of Sheba heard of the wisdom and wealth of King Solomon, both groups have admired each other. Judaism survived in Ethiopia even after Christianity was taken there by Frementius in the fourth century. But it is doubtful that Ethiopia would be any more hospitable than their barren country to incoming Jews. And besides, there is no assurance that the Italian dictator would permit the Jews to remain once they had made the country habitable for Jews, and, herefore, presumably, for Italians. The only hope for these wanderers who have been on the Eternal Road since Moses led them out of Egypt centuries ago, seems to be to strengthen the dykes against anti-Semitism in the remaining democratic countries of the world.

W. N. C. BOARD OF EDUCATION

Continued from page 15

were devoted to a presentation of the general phases of the program, and the afternoons were given over to a discussion of the problems faced by the workers in the three age group divisions.

Negro Work

An effort has been made to find additional ways and means of aiding negro leaders residing within the bounds of the conference. Negro churches have been visited and conferences held with negro workers.

Two white instructors were secured for the state-wide training school for negro pastors and teachers held in Winston-Salem. The adult classes of the conference provided transportation and expenses for 43 negro church school workers to this state-wide school.

Negro leaders have requested that we ask our accredited instructors to volunteer their services for training work in nearby colored churches. This suggestion was passed on to our pastors with the conviction that some significant help could be given.

The Home and Foreign Missionary Enterprise

The Home and Foreign Missionary Enterprise offering again shows a gain over the previous year. Contributions to this cause at the beginning of the quadrennium amounted to $6,405.51. The offering for the present year was $12,315.28, a gain of $5,909.77 for the four years. This gain is due to increased giving by participating church schools, and to the 51 new church schools that have been added to our list of contributors during the quadrennium. An increase has also been noted in the number of church schools observing missionary day each fourth Sunday.

Respectfully submitted,
Jesse G. Wilkinson,
Extension Secretary.

N. C. WOMAN'S PAGE

(Continued from page 18)

fort responded. The four out of town women who were on the program were presented corsages, gift of the Morehead City Floral Co. Mrs. Gertie Matthews, district secretary, discussed in detail each item of the efficiency aim. Auxiliary presidents made their reports. Mrs. W. C. Chadwick, conference secretary, discussed the program and offering of the week of prayer and stressed the importance of both. Mrs. Charles Tolson of Morehead City gave her Christian social relations report. A quartette composed of Mrs. Earl Piner, Miss Bettie Harker, Mr. Stamey Davis and Mr. Hilliard Eure, with Mrs. N. R. Webb at the organ, sang "Consider and Hear Me."

Mrs. Stubbs welcomed into our missionary work the women of the Northern Methodist churches of Morehead City, Harker's Island and Marshallburg. She also introduced Mrs. E. L. Hillman, conference president, who gave a talk based on the passage of Scripture, "Go and tell John what ye have seen—that the lame walk, the deaf hear and the lepers are cleansed."

After dismissal a luncheon was served in the educational building.

CHILDREN'S STORYLAND

Continued from page 21

when suddenly a bright idea struck the twins.

"Let's write a play about one of the adventures Aunt Ruth told us about," exclaimed Pam to Peter.

Peter's brain suddenly began working.

"Let's have a great big cardboard to look like that television thing that the audience can look through at the play," excitedly suggested Peter.

For the next few days such a busy pair you have never seen—Pam planning costumes and choosing characters—Peter thinking up appropriate stage settings and stage properties to be used. The twins devoted all their spare time including Saturday to the project. They handed their play in and anxiously awaited with the others the unknown outcome. The suspense on Friday was at its height; all eyes kept glancing at the clock for the final choice was to be made at the end of the last period. That day seemed a month long to everyone! I leave you to guess but I'll give one clue. The title of the play selected was "The Magic of Sweets!"

Someone on a "stop-over" between trains attended the chosen play. As she hurriedly left the auditorium to catch her train east, there was a happy smile of satisfaction on her pretty face and the din of applause was ringing in her ears!

NEW SCHEDULE
February 1, 1938
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City	3:02 p.m.
Arrive Norfolk	4:50 p.m.

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Specimen of the Print

Salutations — II CORINTHIANS 1

that it is the firstfruits of Á-chā'já, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit your- | the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

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In Memoriam

SWINDELL—Mrs. Sallie A. Swindell, widow of the late W. H. Swindell of Maule's Point, N. C., died August 23, 1938, aged 86 years ,at the home of her daughter, Mrs. B. T. Bonner, in Aurora, N. C., with whom she had made her home for a number of years.

She was religious by nature and an active worker in the vineyard of her Master, through service in the missionary society at Warren's Chapel, a faithful attendant at church services and quarterly meeting as long as her health permitted. Her heart was ever touched when she saw anyone in need and promptly rendered aid. Mrs. Swindell's home was always open to the ministers of the gospel, regardless of denomination.

Blessed are they who died in the Lord,
For their works do follow them.

Lottie Hale Bonner.

COLSON—Miss Sallie Colson, the daughter of Jacob H. and Zilphia Threadgill Colson, was born February 28, 1856, died October 1, 1938. She was well into her 83rd year.

Miss Sallie, as she was affectionately called, united with the Methodist church when she was just a child. When close enough and physically able she was loyal in attendance, and throughout her long life she has been a great lover of her church and always faithful and loyal to it in every way possible. She is one of, if indeed not the oldest member of this church from point of membership.

She has gone, we believe, to join a great host of Methodist neighbors and friends who have gone on ahead. Thus she has gone to be with friends whom she loved and lost for awhile. But she leaves many relatives and friends who will miss her quiet but courageous spirit. We all join with them in thanking God that it was our privilege to know this lovely spirit.

R. L. Young.

HUNT—David Nicholson Hunt, son of Joseph Penn and Martha Crews Hunt, was born July 20, 1859. At the age of 14, under the pastorate of Rev. J. R. Griffith, he joined Salem Methodist church on Oxford circuit, where he remained a faithful and devout member until his death, September 12, 1938. He was the oldest living member of Salem at the time of his death.

Brother Hunt served his pastors and church as S. S. superintendent, steward, lay leader and trustee. He was for many years chaplain of the N. C. Rural Letter Carriers' Association, having served as mail carrier for 21 years.

Uncle Dave, as he was generally known, did much religious work in jails, hospitals, county home and among and among the unfortunates in Oxford and Granville county. He will be sorely missed for his life of helpfulness and inspiration. May God bless those of his household and host of friends who mourn his passing.

His pastor, L. C. Brothers.

BELLAMY—Brother J. S. Bellamy was born in South Carolina 1857 and died at his home near Wamppee, S. C., September 23, 1938. He married Miss Mary Vick 1885. To this union were born ten children. Brother Bellamy lived and died a real Christian man, not only in word but in deed; honest, upright and truthful, he lived his religion in his home. He raised his children in the church and today they are living up to the high standard set by their father in religion and morals. His aged wife is only waiting and looking forward to the time when she will join her beloved companion in the home where parting will be no more. The funeral was held at Little River Methodist church by the writer, his pastor. A large gathering of friends and neighbors mingled their tears together at their great loss. Brother Bellamy was the oldest member of Andrews Methodist church and on the following Sunday a memorial service was held in the church in his memory.

C. N. Phillips.

JUST YOU, DAD

We miss you, dear dad, every passing day.
We remember so many wise precepts of yours
That helped us along our way.
Your hands were rough and calloused,
They knew so much honest toil.
You were happy and contented with your pigs and horse and soil.
Perhaps you would have been much greater,
But your material blessings were few.
Just finding quiet beauty in the flow- and grass and dew,
When you communed with your Maker—
'Twas ever some quiet place.
Just finding joy and comfort with your Father, face to face.
Listening to your petition I found this often so;
Your prayers were for wayward lost ones,
Those who had sunken low.
Your country, too, and your children were ever in your heart.
When I feel the loss of your presence the forbidden tear drops start.
Your life was a beautiful flower to me
On a peaceful country lane.
It blossomed and shed its beauty to all in sun and rain.
Thy passing was sad, but to you, dad, the joy must be supreme
To be at home with your Maker and forever with him to reign.

In loving memory of my dear father, George C. Daniels, who left us August 24, 1938. Mrs. Inez D. Austin.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God, our Father, to remove from us our brother and friend, C. Fabe Morris, may we humbly submit to his divine will, and as we keenly mourn his his going we shall ever cherish a fond remembrance of him as a real man and a true friend; and in adopting these resolutions we express the desire that a copy of the same be mailed to his family, and that a copy be published in the Asheville paper and the N. C. Christian Advocate.

Board of Stewards,
Methodist Church,
Weaverville, N. C.
By W. M. Reagan, Chm.

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Board of Stewards,
Methodist Church,
Weaverville, N. C.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, NOVEMBER [illegible] 1938 Number 45

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North Carolina Conference to Meet in the First Methodist Church, Elizabeth City, November 17-20





BISHOP CLARE PURCELL



REV. H. K. KING, Pastor

PROGRAM OF N. C. ANNUAL CONFERENCE 1938, FIRST METHODIST CHURCH, ELIZABETH CITY, NOVEMBER 16-21

Wednesday, November 16

8:00 p.m. North Carolina Conference Historical Society, S. E. Mercer, presiding. Address: "The Methodists Are One People," by Dr. Paul N. Garber, Duke University.

Thursday, November 17

9:00 a.m. Bishop Clare Purcell will open the conference with the administration of Holy Communion, assisted by the presiding elders. The conference will be formally organized.

3:00 p.m. Sermon by C. D. Barclift of Durham.

4:00 p.m. Meeting of North Carolina Conference Brotherhood, H. I. Glass presiding.

6:00 p.m. Superannuate dinner with the Bishop and Cabinet as hosts.

7:30 p.m. Anniversary of Board of Missions, Dr. Walter Patten presiding. Address by Dr. A. W. Wasson of Nashville, Tenn.

Friday, November 18

9:00 a.m. Business session of conference, Bishop Clare Purcell presiding.

10:30 a.m. Brief address: "The Youth Crusade," by T. M. Phillips, Jr., of Raleigh and president of North Carolina Young People's Assembly.

12 m. Anniversary of Board of Lay Activities. Dr. W. K. Greene of Duke University presiding. Address by W. C. Davison, dean of the Duke School of Medicine.

1:00 p.m. Ministers' wives luncheon.

3:00 p.m. Sermon by L. V. Harris of Conway.

5:30 p.m. Duke banquet.

7:30 p.m. Anniversary of Board of Christian Education, Dr. H. E. Spence presiding. Address by Bishop Clare Purcell and Dr. O. W. Boerner of Nashville, Tenn.

Saturday, November 19

9:00 a.m. Business session of conference, Bishop Clare Purcell presiding.

7:30 p.m. "Louisburg College Night," Dr. D. E. Earnhardt, president, presiding.

Sunday, November 20

9:00 a.m. Annual Love Feast: J. H. McCracken, leader, E. H. Davis, F. M. Shamberger, W. C. Merritt, and S. F. Nicks.

11:00 a.m. Conference sermon by Bishop Purcell.

3:00 p.m. Memorial service, Dr. H. C. Smith presiding. Memorial address by H. I. Glass of Burlington.

7:30 p.m. Ordination sermon and the ordination of deacons and elders.

Monday, November 21

9:00 a.m. Business session of conference, Bishop Clare Purcell presiding. Adjourn at will.

ANNUAL CONFERENCE NOTICES

COMMITTEE OF FIRST YEAR

All men in the class of the first year will meet the committee in room designated in First church, Elizabeth City, at 7 p. m. November 16. J. R. Edwards, Chm.

CLASS OF SECOND YEAR

The class of the second year will meet in the room assigned in First church, Elizabeth City, at 4 p. m. Wednesday, November 16. All the members of the committee and class will please be present at that time. B. O. Merritt, Chm.

CLASS OF THE THIRD YEAR

The committee will meet the class of the third year Wednesday afternoon at 3:30 in the room designated.
W. L. Clegg, Chm.

CLASS OF THE FOURTH YEAR

The committee of the fourth year on conference course of study is called to meet in Elizabeth City in the room designated Wednesday afternoon at 5 o'clock, November 16.
C. B. Culbreth, Chm.

COMMITTEE ON ADMISSIONS

The committee on admission will meet at 2:30 on Wednesday, November 16, in Elizabeth City in the room assigned. All second year men will please be present promptly at 2:30 o'clock and those for admission on trial will meet the committee at 3:30 p. m. A. S. Parker, Sec.

THE BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education will meet in the designated room in the First Methodist church, Elizabeth City, Wednesday afternoon, November 16, at 3 o'clock. A full attendance of the board is earnestly desired.
H. E. Spence, Chm.

BOARD OF MISSIONS

The Board of Missions of the North Carolina Conference will meet at the First church, Elizabeth City, November 17 (Thursday) at 2:30. W. Patten, Pres.
J. M. Ormond, Sec.

BOARD OF CHRISTIAN LITERATURE

The Board of Christian Literature will meet Thursday afternoon at the place assigned. M. T. Plyler, Chm.

JOINT COMMITTEE ON MINISTERIAL TRAINING

The committee is called to meet in Elizabeth City in the room designated for the committee of the fourth year on the conference course of study at 4:30 p. m. November 16. All members of the committee are urged to be present.
C. B. Culbreth, Chm.
S. J. Starnes, Sec.

TO ALL MEMBERS OF THE NORTH CAROLINA ANNUAL CONFERENCE

The Registration Room will be found at the front of the church on the ground floor, and will be open from 9 a. m. until 9 p. m. beginning Wednesday, November 16. Everyone is asked to report there as soon as possible after reaching the city.

We have done our best to grant all requests that have been made concerning entertainment. We appreciate sincerely the fine start in which these requests have been made. And if any have not been met, it is only because of the limited budget and number of homes available.

Our committees have been working day and night in preparation for the conference and our people are happy in anticipation of your coming next week. We trust that this historic conference may be a great and happy occasion for everyone. H. K. King.

IMPORTANT ANNOUNCEMENT

On Armistice Day, Friday, November 11, 1938, there will be a world-wide broadcast on the invitation of the Carnegie Endowment for International Peace, over the Columbia Broadcasting System, Station WABC, on the general subject of "The Family of Nations" during the hour from 2:30 to 3:30 p. m., E.S.T.

Belgium: Paul van Zeeland ,former prime minister.
France: Henri Haye, mayor of Versailles.
Great Britain: David Lloyd George, former prime minister
Sweden: Bo Osten Unden, former minister foreign affairs.
United States: Major General John F. O'Ryan, commander of the 27th Division, A.E.F., and Nicholas Murray Butler, president of Columbia University and of the Carnegie Endowment for International Peace.

It is hoped that everyone who possibly can will listen to this worl-wide broadcast. Invite your friends to listen with you and report to your auxiliary you heard it. Discuss it at your next missionary seciety meeting.
Mrs. Karl Bishopric.

DISTRICT STEWARDS MEET

The district stewards, charge lay leaders and pastors of the M. E. Church and of the M. E. Church, South, Asheville district, will meet in Central Methodist church, Asheville, on Tuesday, November 15, for the transaction of the business pertaining to such meeting.

The preachers' wives of the district will meet at the same time and place, but separate from the above named meeting. Promptness appreciated. M. T. Smathers, P. E.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Volume 83 GREENSBORO, N. C., THURSDAY, NOVEMBER 10, 1938 Number 45

This Present Armistice Day, November 11, 1938

By Mrs. Karl Bishopric, Chairman, International Relations and World Peace of the Woman's Missionary Society, Western N. C. Conference

Twenty years ago today those of us who were not actually on our knees thanking God for the ending of the World War were pouring out our hearts in joy and gratitude for this event wherever we were. We could think of nothing else. For months afterward our idealistic hopes for the future of mankind were at high tide. With sadness we saw our country refuse to enter the League of Nations. Still our hopes remained. The Versailles Treaty had promised Germany that her disarmament was the first step toward the general disarmament of the nations of the world. And in 1922 we called the Disarmament Conference in Washington which resulted in an agreement between Great Britain, France, Italy and Japan.

In 1932, at Geneva, we joined in the first World Conference for the Reduction of Armaments. For over five months the delegates to this conference worked on the apparently impossible task of satisfying every nation that each could reduce any or all types of armaments and remain secure. Dr. Keener C. Frazer, chairman of the Southern Council on International Relations, Chapel Hill, in his November 1 memorandum on "The Rising Cost of Armaments" says: "The World Disarmament Conference was humanity's most ambitious effort to build a safeguard against war. Public opinion everywhere agreed that war is a scourge, and governments were forced to make this effort to combat it. An insuperable obstacle to success appeared at the very outset of the conference. Could France permit Germany a strength in armaments equal to her own? To do so would give Germany greater real strength than France possessed, for Germany has a far greater industrial capacity than France and hence she could more readily build war machines. If France were to disarm to the level established for Germany in the Versailles Treaty certainly she must be given assurance of protection by others. The issue was squarely presented. Armament limitation would be accomplished only if relatively weaker nations received a water-tight guarantee of protection by others if attacked by foes. The nations of the world were unwilling to give this assurance. The then German Chancellor, Dr. Brunning, sadly returned to his people unable to refute Hitler's appeal that Germany would find justice only in her own armaments."

Had the Geneva Conference succeeded the world would be in an entirely different situation today. The race for increased armaments, in which every country is now engaged, if continued to its logical conclusion, will end in mutual extermination by war or in decreasing living standards to the point where starvation and savagery begin.

What can the women do about it? Dr. Karl Menninger, a prominent psychiatrist of Topeka, Kansas, addressing the New York Herald Tribune Forum for Clubwomen on October 28 said: "We psychiatrists would expect the most effective opposition to war to develop from an improvement in the inter-personal relations of individual men and women. It is in this field ef personal relationships between individuals that we can most effectively combat . . . war."

It is certainly not a task for women alone! We can, all of us, obey the commandment, "Love one another." We can try to understand the problems of one another; whether those of our next door neighbor or our neighbors in any other part of the world. We can put away some foolish things and think seriously of our responsibility as Christians and as world inhabitants. Let Friday, November 11, 1938, be a soul searching day!

The North Carolina Conference Assembles in a Land of Beginnings

ELIZABETH CITY, the chief city of the Albemarle section of North Carolina, will entertain the North Carolina conference, November 17-22, this year. What a land of beginnings is this Albemarle country! Here the English race first settled in America at Fort Raleigh on Roanoke Island. Here the first flying in the world's history was done by the Wrights at Kill Devil Hill. The first religious service in the colony was held by the Quakers in Perquimans; the first Baptist church was organized at Shiloh in Camden; and Joseph Pilmoor preached the first Methodist sermon at Currituck Courthouse. With the celebrations at Fort Raleigh and the Wright Memorial at this birthplace of aviation, the world has a new appreciation of historic Albemarle. Then, too, the highways and bridges across the sounds and rivers have made in a most real way this historic land an organic part of the life of North Carolina.

Elizabeth City enters into the entertainment of a Methodist conference with a zest peculiarly its own. Three times—1848, 1857 and 1874—the Virginia conference has held its sessions in this North Carolina town. Following the transfer of this Albemarle section from the Virginia to the North Carolina conference in 1894, the North Carolina conference has enjoyed the hospitality of Elizabeth City in 1895, 1898, 1910, 1923, and now once again in 1938. Thus it appears that during the past ninety years the Methodists have assembled in their annual convocation on the Pasquotank. From contact with the people of that section for four years as presiding elder we can testify to the high estimate this people put upon the coming of the North Carolina conference.

OUR FACE TO THE FUTURE

This one hundred and second session of the conference is one of special significance since it is the last session of the N. C. conference of the Methodist Episcopal Church, South. Though we are in a land of beginnings with the grip of the past upon us, the Methodists have their faces to the sunrise and they look with expectancy to the first session of the North Carolina conference of the Methodist Church following the Organizing Conference. During the past one hundred and fifty years since the Christmas conference organizations in our American Methodism have changed in form and in name, but the spirit and the life remain the same.

To illustrate: The conference at Green Hill's, presided over by Bishop Asbury, was a group conference of the Methodist Episcopal Church in America. The first session of organic life of the North Carolina conference after it was set off from the Virginia was known as the North Carolina conference of the Methodist Episcopal Church. Then the first session of this same conference after the division in 1845 was the North Carolina conference of the Methodist Episcopal Church, South. In like manner next year, following the Methodist merger, it will be the first session of the North Carolina conference of the Methodist Church, even though the historical continuity will be preserved in the minutes by writing it the one hundred and third session since its organization in 1836. Thus the continuity is preserved though all limiting terms such as "Protestant," Episcopal," "South" will have fallen away. Thus the soul of Methodism remains the same and all Methodist preachers fired with the zeal of the fathers will go forth to spread scriptural holiness over these lands as did those men who rode with Asbury in their days of poverty and ill report.

OURS A MORE PROMISING SITUATION

"The Methodists were looked upon as a despised and persecuted sect. They had no church houses, no prestige, no history, nothing but that which was opposed to formalism and sin; and thus they were not popular. But these itinerants went forth amidst extreme hardships, privations and suffering and planted Methodism in every nook and corner of eastern North Carolina before the year 1800; and we of today are still reaping the fruits of their labor," writes Grissom in his History of Methodism of North Carolina.

Bishop Asbury was at Elizabeth City and Camden in 1804, and he makes the following statement, after preaching at the court house: "Many heard but few felt. I dined with Mr. Mitchell, a lone Methodist from Cornwall, Great Britain; Lot in Sodom. The site of this place is beautiful for its land and water prospects; and the situation is good for trade. We rode on to Camden, and had to beg a lodging of Mr. Joseph Sandlin, who belongs to the Baptists; these people carry the day here in respectability and numbers."

How different the situation in Elizabeth City at present with the churches and the com-

fortable homes in which the Methodists will be welcomed at this session of the conference as they come up from all parts of eastern Carolina to hear reports and to plan for the great future that beckons. Will we be able to win victories with our present wonderful earthly resources as did our fathers in their days of poverty and hardship?

Surely this present session of the North Carolina conference should become memorable for many as we pray and plan for making effective the Youth Crusade and the effective consummation of Methodist union. The Aldersgate celebration of the present year ought to contribute much to the conquest this coming year. Elizabeth City should become a Bethel to many souls and the months ahead be marked by unusual conquests in the realm of the spirit.

A Quality Not Stressed

THE election of delegates to the Organizing Conference to meet in Kansas City next April has been to the front in all our annual conferences this year. Much has been said and written as to the qualifications of those men and women who are to compose that conference charged with so many high and holy responsibilities in consummating the union of American Methodism. Most of these suggestions were very fine. But in them all, so far as we have noted, little has been said about the need above all else for delegates eager for divine guidance and the leadership that comes from above. Without devout souls who live in intimate fellowship with the great Head of the church these nine hundred delegates are apt to go far astray in dealing with the many momentous issues to be met.

Through the centuries all the great leaders among the followers of Christ have been men of prayer. They relied implicitly on the divine leadership. Luther said the busier he was the longer he found it necessary to spend in prayer. John Wesley had a note written at the beginning of each volume of his diary that he would spend an hour in secret prayer morning and night without any pretense or excuse for its neglect. When Stanley Jones was elected bishop by the Methodist Episcopal General Conference he was uncertain as to what he should do. Should he become an administrator in the church or should he remain an evangelist and a missionary to the nations? All night long he wrestled with God eager to know the divine will. Next day as the bishop-elect appeared before the General Conference to make known his decision, he spoke in substance thus: "God said to me last night: 'Stanley, if you will relinquish this I will walk with you across Asia." So God who guided him in that crisis still walks with Stanley Jones and speaks through him to the nations.

Nothing is so much needed at Kansas City as men and women of the Stanley Jones type who in the lonely night-watches will seek to know the wisdom that comes from on high and above all else to be guided by the great Head of the church. Delegates of this spirit will learn the will of God and do his bidding.

London's Safety Valve

HYDE PARK is London's safety valve. When in Britain's capital do not fail to visit Hyde Park, especially on Sunday, but any day will serve a good purpose.

Will Rogers of this interesting place wrote the following: "These Englishmen are about the smartest white folks there is. It's one place Facism, Communism or Nudism will never get anywhere. They have a park here, Hyde Park, that's just built for folks that are agin something. Yesterday I saw it at its best. The biggest crowd in its history. The Black Shirts holding one meeting and the Communists two hundred yards away holding another and all London in between laughin' at both sides. Everybody went home satisfied, for they had all had their say. For, after all, nobody wants his cause near as bad as he wants to talk about his cause —and England has solved the talking problem."

Oldest Methodist Episcopal Church Edifice in the World

ST. GEORGE'S church in Philadelphia and near the big Delaware river bridge is said to be the oldest edifice of the Methodist Episcopal Church. It has been in constant use for 165 years. Francis Asbury in it preached his first sermon. The first love feast, the first watch night service and the first Methodist conference in America were all held in it. This first conference was eleven years before the "Christmas Conference" in Baltimore, when the American church was organized. This church is still in use and plans are on foot to make it a permanent memorial and landmark of early Methodism.

People and Things

North Carolina Conference, Elizabeth City....November 17

"The ministers' wives of the Statesville district will meet with the Statesville pastors' wives at the home of Mrs. A. C. Gibbs, Broad Street parsonage, Statesville, Friday, November 18, at 2 o'clock. Let's all attend and get acquainted."

"I have traveled 11,000 miles on the Roberdel charge this year. We have held five Cokesbury training schools with 65 credits and four daily vacation Bible schools. Have received 44 on profession of faith. Am working hard to have a fine closing for conference."—F. A. Lupton, Pastor.

A request in last week's Advocate for a copy of Clark's Commentaries and also Matthew Henry's Commentaries has brought numerous offers of such books for sale. We sent the lowest priced set to the prospective buyer. The matter is now closed so far as we are concerned. Please do not write inquiring what became of your offer as we cannot reply.

"If you want to meet some delightful people and see a beautiful new church and enjoy an old fashioned picnic dinner, come down to Pisgah church on the Lincoln circuit Sunday, November 20. You are cordially invited to attend the formal opening of the new church and the home coming and to enjoy the fellowship with us. All the former pastors of this church are hereby extended an invitation to be present also."—W. S. Smith, P. C.

"We are out for a good start on the McDowell circuit. We are getting acquainted with our new territory and are finding some mighty good folks. Some thoughtful ladies of Nebo church were present at the parsonage when we arrived—and boy, oh boy, did they have a good dinner prepared! We left many friends on the Farmington circuit and are finding friends here. We are out for a good year."—H. C. Freeman.

"In commemoration of the thirtieth anniversary of the Methodist church in Bailey, also of B. E. Stanfield, founder of the church, we were glad to have with us Mrs. Stanfield. Her friends remembered her the following week with a birthday party, when she received many little gifts in appreciation of having her with us. Mrs. Rittenburg, the daughter, is with us still, helping on the work her father established in Bailey thirty years ago."

Dr. W. A. Smart of Emory University, Atlanta, Ga., is holding a special series of services this week at Wesley Memorial church, High Point. He is speaking each morning at 10 o'clock on a Biblical theme. At 7:30 o'clock each evening he is bringing a great inspirational message. Thursday evening he spoke to the young people of High Point with the City Union in charge of the services. Dr. Smart is a member of the Youth Crusade Commission of the General Conference. The series will close Sunday with Dr. Smart preaching at both the 11 and 7:30 services.

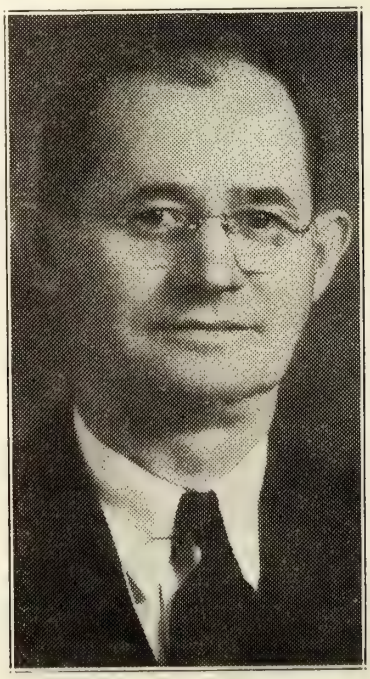
"For the third successive year the people of Cherryville Methodism have loaded the shelves of the parsonage pantry with a bountiful supply of good things to eat, and in a number of cases this has happened more than once a year. For this and the many other kindnesses shown the pastor and family do not feel worthy but are sincerely grateful, and we hope to be able to serve in a greater way as the days go by. The Advocate is going into 27 of our homes regularly. (This is about a 300 per cent increase). And in the past two years, through the co-operation, fine work and sacrifice of the people our indebtedness has been reduced a little more than ten thousand dollars. There are no finer people in Methodism than those of Cherryville Methodist church."

"We have been most cordially received on the Lincoln circuit. The work is starting off most promisingly. On the day of our arrival the people of Pisgah church met us with a most generous pounding and kindly welcome. Even before our arrival some of the people from the other churches had come in a day ahead to welcome the new pastor and his family."—W. S. Smith.

"On our return to Rutherford College for the beginning of the third year our people started us off with a nice pounding. We are very fond of these people and they have been exceedingly nice to us the two years of our pastorate here. We are expecting another year of the same kind of loyalty and co-operation. We are hoping to give back to these people in service the best that we have."—J. P. Morris.

A story of D. L. Moody that was to the point was told by Bishop Linton at the London Polytechnique religious film demonstraton resently. A critic once told the evangelist he did not care for his method of proclaiming the Gospel. Moody was not upset. He merely said: "Very well, my friend, tell me what your method is." "Oh," was the reply, "I am not doing anything in evangelism myself." "I see," said Moody. "Then I think I prefer my method to your failure." Applied to the critics of certain new efforts to take the Gospel to the masses, the story has point.—Methodist Recorder.

"Rev. Walter C. Ball is now closing his second year as pastor of St. Paul church, Goldsboro, where he is in high favor with his people. Under his wise and progressive leadership the church has made phenomenal progress and great strides. More than ten thousand dollars was paid last year on the long standing debt of the educational building, and a substantial amount has been raised this year for the repairing of the church which has been greatly beautified. More than 100 members have been added to the church roll during the two years of his ministry by certificate and profession of faith. The congregation has greatly increased, which reflects the popularity of the pulpit. A spirit of unity, co-operation and good will exists throughout the church that promises greater achievements in the future."—T. C. Ethridge.



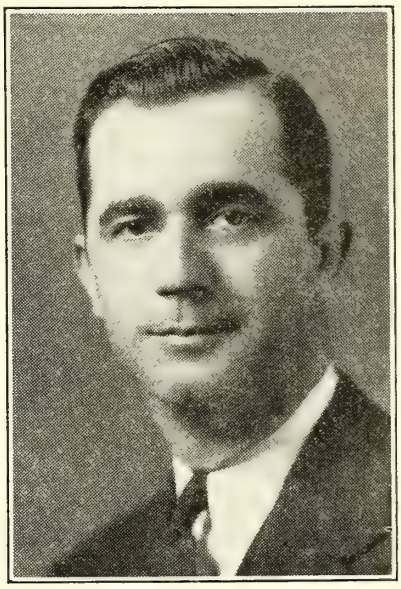
REV. B. B. SLAUGHTER
Presiding Elder of Elizabeth City District



REV. S. E. MERCER
President of the N. C. Conference Historical Society



DR. PAUL N. GARBER
Delivers address before the Historical Society



REV. A. C. LEE
Pastor of the Pasquotank Circuit

LOUISBURG COLLEGE NOTES

On October 28 the board of trustees met for considering ways and means for Louisburg College for the future. The increased registration this year indicates that the board of trustees must soon decide with reference to the policies of the college. These plans and policies are now being thought out and something definitely will be decided before the end of the year.

At this meeting the president of the college reported that the Amy Stevens farm in Johnson county has been sold and the money turned over to the college. The board voted that this money should be used as a purchase price for a farm in Franklin county, the farm to be known as the Stevens Memorial farm.

The board appointed the following committees on buildings and grounds: W. V. McRae, W. A. Cade and J. W. Jenkins, who will co-operate with V. R. Kilby who represents the college faculty on this committee. A committee on self-help work consisted of T. P. Upchurch, Jr., W. L. Knight and E. H. Malone to co-operate with Dr. T. C. Amick, who heads the self-help work in the college. A college curriculum committee consists of A. P. Brantley, W. L. Green and E. L. Hillman, who will co-operate with Professor E. V. Peele, dean of Louisburg College. The following are the executive committee of the board of trustees: A. P. Brantley, E. H. Malone, W. A. Cade, D. E. Earnhardt and J. W. Jenkins. The board requests the North Carolina conference to release President D. E. Earnhardt from pastoral work that he may act as president of Louisburg College.

In October, 1937, the Ministerial Students Association was founded with the following purposes in view: To bring about a closer relationship between the ministerial students; to study the problems of the minister and how to answer these problems; and to create a better Christian fellowship on the campus. This organization consists of young men and young women who are preparing to devote their lives to ministerial and Christian work. Robert Bame is president, Martha Henderson, vice president, and Robert Elkins, secretary.

On Hallowe'en night the college gave a Hallowe'en supper which was enjoyed by all present. The tables in the dining hall were decorated in Hallowe'en festival style. Music was furnished by the orchestra. After the banquet the students and faculty assembled in the auditorium, where they were entertained by Miss Peyatt, President Earnhardt, and several students.

On the evening of November 2 members of the student body gave a "faculty take off" and certain members of the faculty gave a "student take off." These were much enjoyed both by students and faculty members present. Miss Stipe, dean of women of the college, gave a very humorous "take off" of students who infest the campus walks from time to time. This "take off" was sponsored by the women's student council and had for its purpose the refurnishing, in an up-to-date manner, the social hall.

SALISBURY DISTRICT MINISTERS' WIVES

During the year 1937-1938 the ministers' wives of the Salisbury district held three business and social meetings. In the early spring Mrs. C. N. Clark graciously entertained the group at her home, the district parsonage, in Salisbury. At this time new officers were elected, and several games and contests enjoyed. A profusion of lovely spring flowers filled the spacious rooms, and tea was served from a beautifully appointed table.

At the district conference in May about 25 of the wives gathered, after the noon day lunch, to exchange bits of news and make plans for the summer. It was decided to divide the district into four zones so that the smaller groups might meet more frequently and become better acquainted.

In the late summer both the ministers and their wives were invited to tea at the Forest Hill parsonage in Concord. Summer flowers made a lovely setting for the interesting discussion on "How to Leave a Parsonage." Mrs. Clark presided at the candle-lit tea table which was centered with a single magnolia floating in a low crystal bowl. The hostesses for this occasion were all of the Concord ministers wives.

The Concord group has met every two months during the year for enjoyable gatherings which included parties, a chicken stew and a buffet supper.

Mrs. Lee F. Tuttle, Pres.
Mrs. W. L. Lanier, Sec.

BROWNING AND TENNYSON COMMENDED TO PREACHERS BY DR. KING

Dr. W. P. King, editor, author and preacher, thinks a study of Browning and Tennyson valuable for preachers. The editor of the Nashville Christian Advocate in a note to the editor of this Advocate says of a recent article:

"That was a piece of good work which you did in your article, 'The Value of Browning for Preachers.' After that, you might take up 'The Value of Tennyson for Preachers.'"

CRACKLING

I've always sympathized with the effort to break people of the habit of saying "Rev. Smith," though I've almost given up hope that they can be cured. But a man I've long admired, Dr. Herbert L. Willett, has helped the reform along by a single eloquent sentence. He says, "All such barbarisms as 'Reverend Harter' or 'Rev. Harter' are reserved for second-rate undertakers and rural newspapers." That ought to cure some folks I know!—Justus Timberline, in Christian Advocate.

A TIMELY SUGGESTION TO THIS EDITOR

When you go to Elizabeth City next week you ought to come by Plymouth and go over the beautiful bridge over Albemarle Sound. Indeed, you might remind all the hillbillies to do likewise. C. T. Thrift.

"HAM AND EGGS"

By H. E. Luccock

There has been much merriment and sarcasm, and not a little consternation, over the "Ham and Eggs" issues in the political campaigns in many states this fall. The idea of pensions for elderly people has assumed many forms. In California there is a proposal to give $30 every Thursday to all needy persons over fifty, to be paid in state script. In North Dakota there is a referendum to be voted on to provide a $40-a-month pension plan. In Arkansas the issue is a $50-a-month pension to all needy persons over sixty.

It is very easy to make fun of such cock-eyed economics as the "30 every Thursday" dream. Newspaper quipsters have had a riotous time.

No greater mistake could be made ,however, than to imagine that this whole movement can be dismissed with a laugh of contempt. All these movements do not spring from idocy, but from a deep-seated dislocation in our economic life. They call for serious attention to the conditions that produce them.

Our beautiful system of technological efficiency has created a human scrapheap. By the increase of labor-saving machinery, not only the young are kept out of work but skilled men at forty-five are no longer available, and are tossed to the ash pile in large numbers. Do we think they ought to say, "Thank you. Just pardon me for a few hours. I will go out and starve, quietly and courteously, in the park. I'm sorry I can't bury myself also and save society the trouble?" Is it any wonder there is a large company ready to be led to a mythical promised land by any demogogic Messiah that arrives?

The only adequate treatment is to look with a new serious scrutiny at this technical paradise we are so proud of. What shall it profit a nation to gain a whole world of engineering efficiency and lose its own life? "Too old at forty," "turned out to pasture at fifty" (when there is no pasture)—until such dislocations are righted, we may look for "Ham and Eggs" to be a permanent campaign issue.—Zions Herald.

PUT YOURSELF IN HIS PLACE

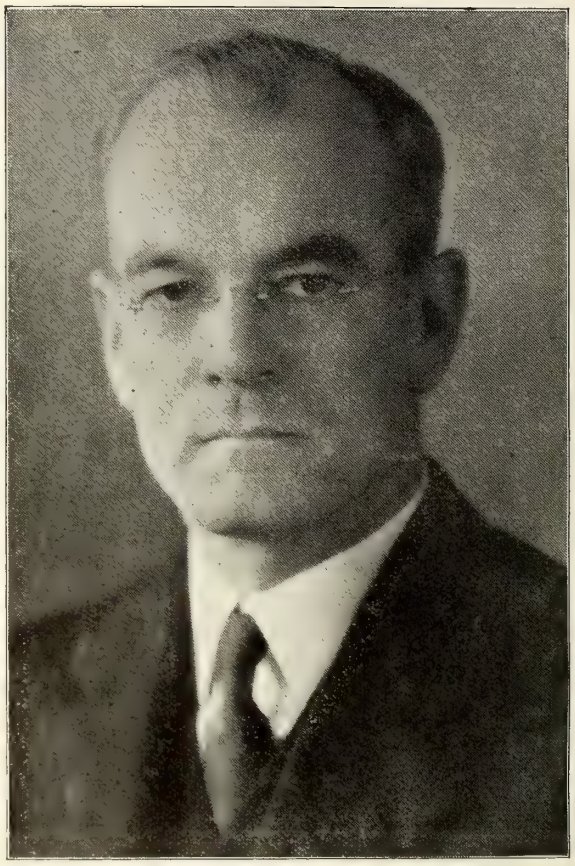
Put yourself in the place of the man you dislike with more imagination than you show. If he be king or if he commoner, start with the fact that he has his sorrows to face and his crosses to bear.

This is no attack upon criticism. Criticism lies at the root of the intellectual life. Discrimination is essential if we are to grow. A flabby, good-natured acceptance of everything and everybody as equally meritorious would in time end culture and even civilization itself. We must call the better better and the poorer poorer. Only so can come the great paintings or sculptures, or the immortal literature, or the god-like character.

But we are thinking now of our poverty of imagination in the contacts of daily living.

A man cries out in pain and says that perhaps he, like another, could radiate cheer if he could be freed from pain, and we construe his cry into an attack on the cheery man, and fail to see the deeper meaning of his pain.

Or some man has a measure of economic security and we straightway say, "It is easy for him to be good," never sensing that no temptations which assail our poor humanity are as insidious as the temptations which come with wealth and power. Now, as nineteen hundred years ago, the spiritual genius can see "how hardly can a rich man enter the kingdom of heaven."



DR. W. A. SMART
Of Emory University, Atlanta, Ga., who is holding special services at Wesley Memorial Church November 6-13

Pride and contempt, or sloth and indifference, or acquisitiveness and lack of social vision, are sins that men in one class may have to fight, as envy, bitterness, or hopelessness are sins that men in another class may have to fight.

Sometimes we think that people in all classes are a poor sort, and then we realize that we must brush up the imagination and set it to work. When we do this and begin to count over the people well off who have always realized that human beings belong in one family and have labored to make the family a true one, and when we have counted over the people with little who have been clear-sighted, just and merciful, it has been like telling over beads, and the telling has made us see God.

Then put yourself in the place of the man you dislike, with more imagination than you show. If he be king or if he be commoner, start with the fact that he has his sorrows to face and his crosses to bear.—The Christian Leader.

N. C. CONFERENCE MINISTERS' WIVES FALL LUNCHEON MEETING

The fall luncheon meeting of the Ministers' Wives' Association of the North Carolina Conference, in honor of Mrs. Clare Purcell, will be at the First Methodist church, Elizabeth City, Friday, November 18, at 1 o'clock.

Please send reservation cards to Mrs. W. W. Stinemates, Elizabeth City, N. C. Plate, 50 cents.

There will be a tea given on the afternoon of the 18th, honoring Mrs. Purcell and the wives of the ministers who have served in Elizabeth City, to which the association is invited.

Mrs. B. B. Slaughter, Pres.
Mrs. M. W. Lawrence, Sec.

DR. FRANK P. GRAHAM VISITS BREVARD

A prominent visitor on the campus at Brevard College Thursday, November 3, was Dr. Frank P. Graham, president of the University of North Carolina.

Dr. Graham spoke at the assembly period Thursday morning on "The Economic Conditions of the South."

According to announcement authorized by Bishop Clare Purcell through Presiding Elder W. L. Hutchins, Rev. Earl D. C. Brewer has been appointed pastor of the Brevard-Rosman circuit of the Methodist Church. Rev. Mr. Brewer is a member of the Brevard College official organization, in charge of public relations, and is expected to maintain his connections with the college by giving at least a part of his time to the work there. Mr. Brewer has been in Brevard for the past several months and has made many friends in this section. Mrs. Brewer, the former Miss Ethel Kerr, is also connected with the college. Churches to be served by Mr. Brewer will include Oak Grove, Selicia, Rosman, East Fork, Lake Toxoway, and Balsam Grove. Rev. John Bennett was in charge of the work last year.

In the last week work on the college gymnasium has moved up 20 feet, and the roof construction is begun. Plans are to have the biggest proportion of the roof up by Thanksgiving, and the building will then take on the appearance of a real gymnasium.. The gymnasium is being constructed entirely by student labor under the direction of Thomas M. Palmer, supervisor of construction at Brevard College. It is hoped that the building will be completed in time for use during the basket ball season.

REPORT OF COMMISSION ON BUDGET, WESTERN NORTH CAROLINA CONFERENCE

We recommend:

1. That the apportionment for the Children's Home remain at an amount equal to ten per cent (10%) of the pastor's salary for the current year and that the fifth Sunday offerings of all our church schools be continued as a free will offering to the Home.
2. That the General Work and the Conference Work total $240,775.00.
3. That the following net amounts be deducted from the above total before division:

For conference expense	$ 6,000.00
Supplementary amount for Waynesville district presiding elder	600.00
Uniting Conference expense	4,169.09
Total	10,769.09

4. That our apportionments be divided as follows:

General work	$115,808.00	.4800
Conference work	124,967.00	.5200
Total	240,775.00	1.00

District	Average	Gen. and Conf. Work
Asheville	.0830	$ 19,984
Charlotte	.1367	32,914
Gastonia	.1112	26,774
Greensboro	.1458	35,105
Marion	.0955	22,994
Salisbury	.1200	28,893
Statesville	.1129	27,184
Waynesville	.0577	13,893
Winston-Salem	.1372	33,034
Totals	1.000	$240,775
Annual Conference Boards		
Christian Education	.3480	43,500
Church Extension	.0750	9,367
Conference Claimants	.2720	34,000
Conference Missions	.2760	34,500
Lay Activities	.0090	1,100
Wesley Foundation Commission	.0184	2,300
Advis. Com. on Gen. Indebtedness	.0016	200
Totals	1.000	$124,967

TO THE N. C. CONFERENCE IN SESSION AT ELIZABETH CITY

Dear Fathers and Brethren:

It is with peculiar interest that I address you. I was received into the N. C. conference at the seventy-fifth session, which was held in Elizabeth City November 30 to December 5, 1910, as an elder from the Methodist Protestant Church by vows without the imposition of hands. In the opening religious services of the first four days Bishop Hendrix delivered four able lectures on "Shrunken Ideals"—(1) "A Fallen Preacher—Judas"; (2) "A Backslidden Layman—Lot"; (3) "A Discrowned King—Saul"; and (4) "Gehazi." The conference adopted a resolution signed by Andrew P. Tyer and F. A. Bishop expressing high appreciation of the visit and presidency of Bishop Hendrix, ,declaring that his morning lectures would leave a lasting and uplifting impression, and trusting that they would result in much permanent good. Coming to the name of M. Y. Self in reading the appointments the bishop read, "Moyock circuit—myself."

While death has made a rift in what constituted the conference membership in 1910, it is gratifying to observe that a considerable number remain on the effective list, and are rendering efficient service still. While we appropriately pause at each session to honor the members who have been called from labor to reward during the year ,we should remember that God is signally honoring the living by keeping them on his program for further service in behalf of needy humanity.

I am aware that this is my final message to an annual conference of the Southern Methodist Church. My reaction is a feeling of seriousness, but not of melancholy. All that is good in Southern Methodism will be incarnated or embodied in the newly formed church. For thirty-two years we have had in Japan a united indigenous Methodist Church which has measured up to the expectation of all concerned.

"Finally, brethren, farewell; be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11).

J. W. Frank,
Missionary to Japan.

GREENSBORO COLLEGE NOTES

The students celebrated Hallowe'en with a progressive dinner party under the direction of Miss Sarah Rickman, dietitian. The program of school talent was under the direction of Miss Virginia Patrick, senior, of Bahama.

On Wednesday, November 2, the school of music presented nine students in a recital in Odell Memorial. Those participating were: Margaret Lord, Lenoir; Annie Sherrill Davidson, Greensboro; Virginia Schrock, Greensboro; Betty Trotter, Liberty; Mary Virginia Arnold, Greensboro; Jean Bowers, Sanford; Jean Stamper, Greensboro; and Mary Noble Angel, Winston-Salem.

Using "Pigeonholing Personalities" as his subject, Dr. A. D. Beittel, professor of Guilford College, spoke at the regular chapel hour Thursday, November 3, in Odell Memorial auditorium.

On Wednesday, November 2, the anatomy class made a trip to the Duke University Hospital accompanied by Dr. Colleen Fowler, assistant professor of science.

The newly organized Religious Education Club met on Tuesday evening, November 2, to adopt a name and draw up plans for the programs this year. Dr. Raymond A. Smith, professor of religious education, is the faculty advisor.

Mrs. Mary-Braeme Seaholtz, head of the art department, was the speaker at the chapel hour Saturday, November 5, speaking on "Governmental aid in the study of fine arts."

Mrs. Clarence Redd (nee Miss Gertrude Clary) of Oxford, England, and a former student at the college, visited the campus during last week. With her was her son, Robert Clay Reed.

Miss Lucille Horne, Washington, D. C., and Miss Clara Meade Smith, Edenton, attended the Southern Inter-collegiate Press Association conference in Durham November 3-5, as representatives of the college yearbook and newspaper.

On Monday, Tuesday and Wednesday of this week the Margaret D. Stuart Home Economics Club exhibited southern handcraft in the Lucy H. Robertson drawing room. The club has taken crafts as their study this year.

The Dramatic Club heard Mr. Charles A. Farrell of the Greensboro Art Shop give an illustrated lecture on Ocracoke Island and surrounding territory..

Miss Mary Alice Ader, freshman from Coleridge, won the school singles tennis championship, breaking a school record when she won the final sets from Miss La Von Osborne of Independence, Va., 6-3, 6-3. Miss Ader is the daughter of Rev. and Mrs. O. P. Ader of Coleridge.

The following officers have been elected by the freshmen class: Miss Sadie Wolfe, Mt. Airy, president; Miss Mary Alice Ader, Colerdige, vice president; Miss Josephine Dees, Fremont, secretary; Miss Sarah Cox, Goldsboro, treasurer; and Miss Betty Gray Parker, Ervin, council representative.

Alone With God

The Joy of Intimate Fellowship

By RONALD V. SPIVEY

In his essay, "Virginibus Puerisque," Robert Louis Stevenson tells of a young man who confided in him the story of his love. "I like it well enough as long as her sisters are there," confessed the gallant lover, "but I don't know what to do when we're alone!" The absurdity of the remark is that anyone who professed to be in love should not know that, however love and friendship may thrive in company, their richest moments are always in solitude. Perhaps that is why Professor Whitehead has said "Religion is what a man does with his solitariness"; for religion is being in love with God.

"In Solitude," wrote De Quincey in his Selections Grave and Gay, ". . . God holds with his children communion undisturbed. Solitude, though it may be silent as light, is, like light, the mightiest of agencies; for solitude is essential to man. All men come into the world alone, all leave it alone. Even a little child has a dread, whispering consciousness that, if he should be summoned to travel into God's presence, no gentle nurse will be allowed to lead him by the hand, nor mother to carry him in her arms, nor sister to share his trepidations. King and priest, warrior and maiden, philosopher and child, all must walk those mighty galleries alone." Life is a vale of soul-making in which we have the inestimable privilege of learning how to be at home with God so that when we come to the silence of eternity we shall know that it is interpreted love. How sad it will be, having the chance to walk with God, we feel so ill at ease in his presence that we have to seek other company to make life bearable. Other company, as De Quincey reminded us, will not be available always.

Our Lord found it necessary constantly to warn people against mere formality in religion. In no sphere of life is it so easy to miss the richest meaning and in no sphere of life is this so unfortunate. Most of us are quite happy to be religious people so long as we are part of a busy organization, but should we be so happy if no organization could distract us from God's promises? If there were no services to conduct, no accounts to keep, no committees to attend and none of the merely social activities which loom so large in church life today, how many of us would still appear as active Christians as we appear at present? Yet even now true religion does not consist in these outward things but in worship, fellowship and service: the real worship of the human heart offering itself to God, intimate fellowship in spiritual things and personal service which can never be done by proxy.

Sherwood Eddy in his autobiography tells of an experience which he and a friend passed through in their college days. He writes: "Luce and I, who were rooming together, were going out in less than a year, he to China, I to India. One day I said to him: 'We are going out next year to these unknown fields. Are we ready? All the props and helps of a Christian environment of friends and homeland will suddenly be taken from us. We have been studying books for the better part of twenty years, but how much use will these notebooks and textbooks be to us in new situations amid poverty, ignorance, idolatry and desperate human need? Will we be able to tell these people that we ourselves know God? Can we say, 'We are more than conquerors'; or could we write in advance: 'I know that I shall come to you in the fullness of the blessing of Christ'? Certainly I cannot. Well, then, more important than Hebrew or Greek, than theology or church history, is not the chief thing so to get to know God that we can meet the unexpected demands and baffling problems of China and India by abundant spiritual resources?' "

It is a good exercise in self-examination to apply some of his words to ourselves. Suppose all the props and helps of a Christian environment, of friends and homeland, were suddenly taken from us and our souls were left with no outward trappings at all—how rich would our communion with God be then? How fervent would be our zeal for others? Could we say: "I am more than conqueror," or offer people the fullness of the blessings of Christ out of our own experience? Is our worship in spirit and in truth? Is our Christian fellowship a real intimacy in spiritual things or merely the sociability we could get at a secular club? Is our service ever sacrificial? In face of such searching questions do we not tend to get a little embarrassed and say, in effect, like Stephenson's friend, "I like it well enough so long as we are in company, but when we are alone I don't know what to do"?

There is one verse in our hymn book which runs—

"O the pure delight of a single hour
Which before thy throne I spend,
When I kneel in prayer, and with thee, my God,
I commune with Friend as friend."

We have often sung that hymn, perhaps rather oftener than we have experienced the pure delight of an hour in prayer.

Sherwood Eddy says that after facing the realities of their spiritual need he and his friend decided to spend two hours each morning learning the most sacred things of religion: the first hour was to be spent in Bible study and the second in prayer. At first he did not know how to use his hour of prayer, and there was much repetition and unreality. Should we fare better in such an hour? Without contending that an hour's prayer each day is essential, it is possible to gain great profit from facing such questions. We can all spend an hour of most joyous intercourse with our human friends without our fellowship becoming unreal or our conversation flagging to such an extent that we have to keep repeating ourselves in order to find something to say. Should be as much at ease if we spent an hour alone with God? Or is our knowledge of him not so real to us? It is noticeable that the greatest followers of Christ have always been men of prayer. Luther said that the busier he was the longer he found it necessary to spend in prayer. John Wesley had a note written at the beginning of each volume of his diary that he would spend an hour in secret prayer morning and night, without any pretense or excuse for its neglect. Yet apart from a brief "Good morning" and "Good night" how many of us know anything of this longer and richer

communion? Sherwood Eddy goes on to tell us that this unhurried hour soon became a thrilling and joyous adventure. He says: "I learned how to find God, to bring to him my daily need and my problems, to lay my crude personality on the anvil of prayer to be hammered into shape while molten and malleable. It was like the awe and exhilaration to be found in the heart of nature."

Such a period of joyous, unclouded communion with God, whether it be an hour, more, or less, is a daily necessity of the Christian life.

The very thought of an hour's prayer seems frightening to many people, and the Christian life takes, for them, the semblance of a very hard and not altogether welcome duty. "I like it well enough when her sisters are there," said Stephenson's young friend, "but when we're alone I don't know what to do." The trouble with Stevenson's young friend was that he was not in love with his young lady. And the trouble with us is much the same if we don't know what to do when we are alone in God's presence for an hour. Prayer is not a duty to be done, not even a privilege to be enjoyed, but a communion which we want day by day, when our hearts are right with God. The call to those who find prayer hard is "Get right with God." If in repentance and faith we accept Christ fully we find in God one whose friendship is closer than a brother's and one whose communion is precious beyond all else. Not only do we find that we want to pray but also that through our prayer we grow in knowledge of a love which transforms all life—

"Though waves and storms go o'er my head,
Though strength, and health, and friends be gone,
Though joys be withered all and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies—
Father, thy mercy never dies!"

—Methodist Recorder (London).

GREAT METHODIST UNION CELEBRATION PLANNED

By Harry E. Woolever, Secretary Executive Committee

A great celebration of Methodist unity during the opening week of the Uniting Conference is proposed by the executive committee of the Joint Commission on Methodist Union. The Proclamation of Union is set for the closing day of the conference, after the necessary actions have been taken to carry out the provisions of the Plan of Union as voted by the general conferences and the annual conferences of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

The executive committee met at Louisville, Ky., on October 25. It was organized by electing President J. H. Straughn, Bishop John M. Moore and Bishop Edwin H. Hughes as chairmen to preside in rotation. Harry E. Woolever was elected secretary.

Consideration was given to eighteen subjects submitted to the committee for action and affecting the Uniting Conference.

It was voted to have a Daily Christian Advocate during the Uniting Conference, to be published by the publishing houses of the three churches. This Advocate is to be sufficiently large to carry the proceeding of each day's sessions in full and the calendar for the current session.

The eight preparatory committees which are developing plans for unifying the various boards, activities, and personnel of the churches were instructed to have their reports completed and in the hands of the secretary of the executive committee before January 1, for compilation and distribution to the Joint Commission before January 16. Provisions were made for forming joint committees by the various preparatory committees to consider questions of an overlapping character.

Seating of Uniting Conference Delegates

By action of the general conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, the members of their commissions on union were elected delegates to the Uniting Conference. In addition the bishops of the Methodist Episcopal Church were authorized to appoint some sixty delegates to represent those conferences of the church outside the United States and special activities.

In order properly to seat and assign these delegates to the various committees of the Uniting Conference, the following action was adopted:

"Resolved, That the annual conference delegations to the Uniting Conference be requested to place in their respective delegations the ministerial and lay members of the Joint Commission on Methodist Union, who, by action of the general conferences, were made members of the Uniting Conference, assigning them to such positions in the delegations as their judgment may approve; and that these be appointed to or choose, as the practice may be, the Uniting Conference committees on which they will serve, along with the other delegates from their annual conference."

The delegates appointed by the bishops of the Methodist Episcopal Church are to be assigned to committees by these bishops.

The evenings of the Uniting Conference are to be kept free for public meetings and half of them are to be used for evangelistic purposes. The other half will be reserved for presentation of other great subjects in the program of the church.

It is the opinion of the executive committee that the annual conference delegates to the Uniting Conference from any jurisdictional area are not authorized to elect bishops.

Authority of Uniting Conference

The question was raised as to the power of the Uniting Conference to complete the union and the following statement was unanimously approved:

"The Uniting Conference, as provided for in the Plan of Union, has been constitutionally authorized and adopted by overwhelming majorities of the required bodies in the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Within the functions given in the Plan of Union under 'Procedure—Uniting Conference,' the Uniting Conference has, therefore, full constitutional warrant and basis for the consummation of union."

A committee was raised to report to the Joint Commission in Jackson, Miss., on January 25, 1939, such enabling act or acts as seem advisable for adoption by the Uniting Conference.

A babe is a mother's anchor. She cannot swing far from her mooring.—Beecher.

He that is down needs fear no fall.—Bunyan.

Adversity reminds men of religion.—Livy.

The Value of Browning for the Preacher—II

By MARION T. PLYLER

Not what one actually achieves is to be the measure of life. The purpose and the struggle count. "What I aspired to be and was not comforts me." Look not down, but up; look not back, but forward.

"Grow old along with me.
The best is yet to be,
The last of life, for which the first was made.
Our times are in His hand
Who sayeth, 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid!'"

A buoyant, optimistic note like this sounded with fresh courage into the ears of many who have grown dull and despairing in these tense days with the interrogation point at every turn would set hearts to singing a new song. No wail of despair, but a gospel of hope cries the world for. Fortunate is that pulpit convinced that no good deed ever utterly perishes and rests assured that good lies at the core of the world.

"Christmas Eve and Easter Day" are illustrations of Browning's attitude toward evangelical religion. The one is a study in love; the other is a study in faith—faith mixed with doubt:

"You must mix some uncertainty
With faith, if you would have faith be."

Again and again does Browning reiterate the need of this mixture of faith with doubt in securing the real progress of the soul. The "more faith in honest doubt than in half the creeds" of Tennyson finds support here; the misgivings of many a struggling saint also gains encouragement by such an enunciation. When the fight begins within himself a man's worth something. The soul wakes and grows, passing from the finite toward the infinity.

"What is left for us, save, in growth
Of soul, to rise up, far past both,
From the gift looking to the giver
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity?"

This mixture of faith and doubt is not for a few days to be followed by ease and repose incident to the oft-enunciated creed of a passive evistence found somehow by the "rest of faith" free from temptation and struggle.

"With me faith means perpuetual unbelief
Kept like the snake 'neath Michael's feet,
Who stands calm just because he feels it writhe."

"The more of doubt the stronger faith, I say,
If faith overcomes doubt."

So life, with its mixture of faith and doubt, is just the stuff to try the soul's strength on and educe the man. Life is a probation. Life is the race track of the soul—no lolling, no strolling, no watching life from a balcony, but seasoned virtue gained in the upward struggle.

"Finds progress man's distinctive mark alone,
Not God's, and not the beasts'; God is, they are,
Man partly is and wholly hopes to be."

The earth and the present is for the beasts; but man, who is free to choose, a god in the germ, lays claim to the eternities.

"Leave now for dogs and apes!
Man has forever."

If one would know something of the narrow superstition, the envy and hate, the form of piety without the spirit characteristic of the monastic life of the Roman Church, let the "Soliloquy of the Spanish Cloister" tell the tale. "The Bishop Orders His Tomb at Saint Praxed's Church" discloses how the people had substituted the aesthetic for the religious (the spiritual) in the sixteenth century. Of "The Bishop Orders" His Tomb" John Ruskin said: "I know of no other piece of modern English, prose or poetry, in which there is so much told, as in these lines, of the Renaissance spirit—its worldliness, inconsistency, pride, hypocrisy, ignorance of itself, love of art, of luxury, and of good Latin. It is nearly all that I said of the central Renaissance in the thirty pages of the 'Stones of Venice,' but in as many lines, Browning's being also the antecedent work."

"Caliban upon Setebos" is a ringing indictment of every form of religion based upon fear. There is no love in this study of anthromorphism. So Browning, who held that life, with all joy and woe, hope and fear, is just the prize of learning love, found something in the life and death of Jesus Christ to meet humanity's needs.

"I say, the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it,
And has so advanced thee to be wise."

Moreover, Christianity being primarily a personal religion, the Christian minister would do well to become familiar with Browning's doctrine of the quickening and regenerating power of personality taught in "Luria," "Sordello," "Colombe's Birthday," "Saul," and almost all the love poems. This is especially portrayed in the meeting of Caponsacchi and Pompilia, the crystalline soul. Caponsacchi affirms:

"The white I saw shine through her was her soul's,
Certainly for the body was one black,
Black from head down to feet."

This new thing that had been struck into Caponsacchi by the look of the lady had lifted him to the level of her. So he was blessed by the revelation of Pompilia; and in turn Pompilia could exclaim:

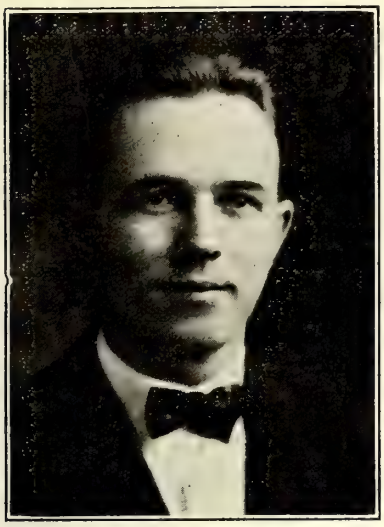
"'O, to have Caponsacchi for my guide!'
Ever the face upturned to mine, the hand
Holding my hand across the world."

For making fresh and real the potency of the personal touch, for disclosing the essence of religious reality, free from fossil medievalism, for a ringing assurance of ultimate victory in spite of all doubt and opposition, Robert Browning has few equals and no superiors among the poet-prophets of English speech. Fortunate is the pulpit able to profit by the tonic messages of this robust thinker.

"God is love, and God is light, but for a man who has not been pardoned it is a fearful thing to fall into the hands of the living God, for in the depths of conviction He is a consuming fire."—William Hamilton Nelson.

Sin is that awful thing that looks God in the face and says "I won't."—Dr. A. F. Beard.

A clear conscience is a good pillow.—Proverb.



REV. E. D. WEATHERS
Pastor of City Road Church

N. C. CONFERENCE TREASURER'S REPORT, OCT. 1 TO NOV. 1, 1938

Durham District

Bahama	$ 250.00
Burlington-Webb Ave.-Holt	52.00
Burlington Ct.	22.17
Carrboro	67.50
Duke Ct.	100.00
Durham, Lakewood	43.00
West Durham	200.00
Eno	39.00
Hillsboro	52.35
Mebane	75.00
Moncure	80.83
Person	254.45
Pittsboro	50.00
Siler City	7.24
South Alamance	23.00
Total	1316.54

Elizabeth City District

Aulander	100.00
Chowan	110.00
Elizabeth City, First Ch.	432.50
Hertford	100.00
Manteo	10.00
South Camden	76.55
Swanquarter-Fairfield	50.00
Total	879.05

Fayetteville District

Fayetteville, Hay St.	420.00
Glendon	30.30
Hemp	150.00
Rockingham	300.00
Total	900.30

New Bern District

Aurora	34.00
Beaufort	162.00
Dover	33.58
Fremont	250.00
Goldsboro, St. Paul	500.00
Goldsboro Ct.	82.00
Grimesland	49.30
Kinston, Queen St.	1000.00
New Bern, Centenary	325.00
Newport	44.30
Oriental	40.00
Pamlico	21.40
Pikeville-Elm St.	33.50
Straits-Harlowe	50.00
Total	2625.08

Raleigh District

Clayton	40.00
Four Oaks	41.00
Fuquay	450.00
Middleburg	100.00
Millbrook	156.48
Oxford Ct.	30.76
Princeton	125.00
Raleigh, Hayes Barton	50.00
Jenkins Memorial	6.00
Selma	25.00
Tar River	25.25
Youngsville	50.00
Total	1099.49

Rocky Mount District

Battleboro	150.00
Enfield-Whitakers	25.00
Halifax	6.50
Spring Hope	40.00
Wilson	904.00
Total	1125.50

Wilmington District

Burgaw	75.00
Fairmont	378.50
Faison-Kenansville	302.00
Town Creek	15.00
Wilmington, Epw. Wesley	150.00
Total	920.50
Grand total	$8866.46

C. A. Dillon, Treas.



City Road Church, Elizabeth City, N. C.

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WHEN YOU CATCH COLD

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Methodist Orphanage of Western N. C. Conference
Winston-Salem, North Carolina

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

MISSIONARY UNITS IN THE CHILDREN'S DIVISION

It is time now for us to plan for the World Friendship Units which are to be taught in the children's division during the month of January. This is a definite and vital part of our program so may each worker be prepared to present it when January comes.

Your conference office has secured a supply of the leaflet, Missionary Units in the Children's Division, which gives information about the units. We will be glad to send them to those who desire them.

For the churches who use the group lessons the material for this unit is worked into the lesson in Our Little People for primaries and Junior Lessons for juniors, with the Elementary Teacher for the teacher's help.

The churches who use the closely graded material will find their material in booklet form. At this time the teacher will set aside her regular lesson material and use the following:

For primary children: A Visiting We Will Go, by Lina A. Rauschenberg. Price 25 cents.

For juniors: Neighbors South, by Una R. Smith. Price 25 cents.

These may be secured from the Methodist Publishing House, Richmond, Va. Information as to how these may be used to best value may be found in the January issue of the Elementary Teacher.

The leaflet also suggests: Additional Source Materials, Other Units to Be Found in the Regular Lesson Material, New Source Material for Use with Any World Friendship Unit, Leaflets.

VACATION SCHOOLS

City Road, Elizabeth City

Rev. E. D. Weathers has reported a splendid school at the City Road church in Elizabeth City. He listed the school as having run for two weeks with 11 workers and the following enrollment: Fourteen beginners, 31 primaries, and 16 juniors.

Duke Memorial, Durham

Duke Memorial church has a vacation school, says Mr. Alton Knight, superintendent of the children's division. Enrolled were ten beginners and 39 primaries. Eight workers assisted in the school, in which the suggested materials were used for lessons.

Moncure Charge

Mrs. Ray Holder reported that there was a school held at each of the churches on the Moncure charge, each of which was a one-week school.

Moncure: The enrollment was as follows: Three beginners, four primaries, five juniors and two intermediates.

Osgood: With three workers assisting there were five beginners, six primaries, four juniors and five intermediates.

Buckhorn: Three beginners, three primaries, six juniors and three intermediates attended at least three days.

Jones Chapel: Enrollment included two beginners, six primaries, seven juniors and eight intermediates.

Mt. Zion: There was a total of 12 children who attended, all of whom were Methodists.

Rockingham Church, Rockingham

Ninety children attended for at least three days the vacation school held at Rockingham Methodist church. Thirteen workers assisted in this school, which lasted for one week. There were four divisions of the school according to the age groups.

Rowland, Rowland

Mrs. J. C. Ward has reported a splendid school held at the Rowland church. The enrollment consisted of 14 beginners, 12 primaries, 16 juniors and 34 intermediates, with 14 workers assisting. The suggested lesson materials were used.

Steele Street, Sanford

One hundred and nine children enrolled in the school held at Steele Street church, Sanford. These included 19 beginners, 45 juniors, 31 primaries, and 14 intermediates. Twelve workers joined in teaching the following lesson materials: "Our Happy World," "Our Daily Bread," and "How Nations Share."

Atlantic Share

Rev. O. W. Mathison reported a school at two churches on the Atlantic charge, which were Sealevel and Harker's Island.

Sealevel: Enrollment consisted of four beginners, ten primaries, 18 juniors and five intermediates. The school lasted for a two weeks' period.

Harker's Island: This was also a two weeks' school, with six helpers working for the 30 children who attended. These included five beginners, 12 primaries, 15 juniors and eight intermediates.

Stonewall-Bayboro

Stonewall-Bayboro churches on the Pamlico charge participated in a joint vacation school. Sixty children attended for at least three days having six workers to guide them. Rev. W. A. Tew, pastor, directed the school.

Kenly

The three churches on the Kenly charge held vacation schools. These schools, which were one week schools, were directed by Rev. P. F. Newton, pastor.

Kenly: Eight workers assisted in guiding eighty-five children in their study. These included twenty beginners, eighteen primaries, twenty-five juniors and twenty-seven intermediates. This school was held in cooperation with other churches in Kenly.

Lucama: Lucama enrolled 41 children who were in the following groups: Eight beginners, ten primaries, eight juniors and 20 intermediates.

Buckhorn: Buckhorn enrolled 23 children, 30 of whom were Methodists. There were eight beginners, four primaries, 11 juniors and 12 intermediates.

Littleton

Littleton church reported a vacation school. This school was held in co-opetion with the other churches of Littleton. There was a total enrollment of 96 children, 39 of whom were Methodists. This was a two weeks' school and Mr. W. T. Phipps who reported it stated that the response was splendid.

YOUNG ADULT LEADERS MEET

Tuesday evening, November 1, representatives from Carr, Calvary, Duke Memorial, Trinity, and West Durham churches met and discussed the general work of young adult groups. Problems relative to the study program, worship, recreation, and membership of the Wesley Fellowship were discussed. Materials for use in young adult classes were on display and there was an interesting discussion of the literature available for this new group we are recognizing within the adult division.

All of the churches represented have young adult classes at the present time, and reports were given of significant work being done by these groups.

"THE CHURCH AND YOUNG ADULTS"

It is encouraging to note the number of young adult classes being formed in our churches. When young adults go from a young people's department or class to the adult division they should find that division organized in such a way that they can have a worth while part in the work of the church. Our church is seeking to meet the need of this group through the Wesley Fellowship Department of the Adult Division.

What Is the Wesley Fellowship?

"The Wesley Fellowship is a unit of the adult division organization of the local church for young adults, developed and maintained by them." The younger members of the adult division thus have a part in developing and carrying out the program of the church.

Planning the Program

In order for the local church to discharge its responsibility for the religious development of the Wesley Fellowship, a comprehensive program will include worship, fellowship, study, social evangelistic, missionary, and recreational activity. "The program for young adults should include those activities that enrich the mental, physical, social and spiritual life of young adults and enables them to live in a Christian fellowship of mutual helpfulness with men and women everywhere."

The free leaflet on "The Wesley Fellowship" gives a clear picture of the work and possibilities of this group. Program manuals cost five cents each. They are: Worship, Leadership Training and Study, Recreation, Evangelism and Church Loyalty, Missionary Education and Christian Service. They should be ordered from the Publishing House, Richmond, Va.

Does your church have a class for young adults? If so, how many attend, and what are some of the activities of the group? We are anxious to hear about these groups. The extension secretary will appreciate any information you can send about young adult groups.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director Children's Work
CHARLES P. BOWLES, Associate Director of Adult Work
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

YOUNG PEOPLE'S DIVISION

We now have seven district directors of young people's work. At present the Asheville and Statesville districts are without directors. Miss Elizabeth Myers and Miss Gladys Heffner have gone to Greensboro College and their successors have not been selected.

Charlotte District

Mrs. John W. Austin, Jr., reports the best things accomplished during the quarter—"the district retreat at which 18 young people represented three unions, improvement of union programs, better attendance at union meetings, and an Epworth training conference at Dilworth church, taught by L. F. Tuttle." Mrs. Austin is rendering excellent service to the cause of Christian education at Myers Park church. She is held in high esteem by the pastor and people of this fine church and by the young people of the Charlotte district.

Gastonia District

Frank Tucker continues to lead the young people of the Gastonia district in a fine way. Frank is an aggressive layman. He can be counted on for leadership in his church and district during the years ahead. During the past quarter he has "explained evening program materials to several departments, reorganized one council, met with committees, helped to plan union meetings, assisted with two banquets, promoted recreational programs, and helped to plan an Epworth training conference for the Lincoln county churches."

Grensboro District

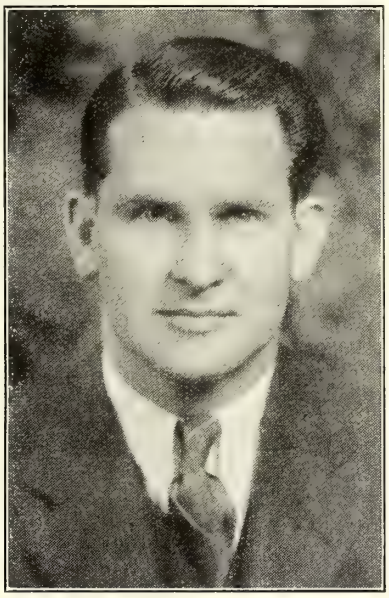
Wayne Kernodle reports "a young people's revival with Kenneth Goodson as preacher, a retreat for the High Point union, better recreational programs, and courses for young people in the training school at High Point." Wayne not only gives valuable counsel and leadership to his own group but also devotes much time to retreats in the conference program. As president of the Conference Young People's Organization, Wayne is rendering fine service and is getting good training for future church work.

Marion District

Mrs. Connie Cope has entered enthusiastically into her new work as director in the Marion district. "The Program Guide has been recommended to many groups, the Youth Crusade has been stressed in all meetings, missions have been emphasized, and an Epworth training conference planned with Earl Brewer as teacher." All indications are that Mrs. Cope will lead her young people forward in a fine way during the year.

Salisbury District

Worth Sweet of Kannapolis is one of the new district directors also. Worth inherited a good district organizatoin perfected by the faithful work of William Clayton ,who is now general superintendent at the Jackson Park church. Worth has "visited his union meeting, has planned a retreat at Sunny Acres, and is considering plans for a banquet." With more contacts and with more experience in making plans in advance Worth will be a worthy successor to the Claytons.



M. Teague Hipps

Waynesville District

It was good news to learn that John Carper would be in the Waynesville district for another year. When it comes to assuming responsibility and seeing it through there are not many people who are more dependable. Brother Carper has given much valuable time to the young people of the Waynesville district and with fine results.

Winston-Salem District

Miss Gluck continues to give freely of her time in promoting young people's work in the Winston district. She writes that "72 young people took the course, Christian Home Making, for credit in the training school, that the Forsyth County Union sponsored a council retreat at Sunny Acres, and that a new young people's division has been organized. It is now about time for these fine young people to begin plans for their annual Epworth training conference, which has always been the best in the conference.

NEW STAFF MEMBER

In order to meet a long felt need, M. Teague Hipps, for the past three years pastor at Biltmore, was appointed to the office of Conference Director of the Young People's Division. Mr. Hipps comes to his work with good training and a fine background of experience. He received his A.B. degree from Duke in 1924 and his B.D. from Yale Divinity School in 1927. For three years he had the honor of attending Yale on a Kent Fellowship awarded by the National Council on Religion in Higher Education.

Since entering the Western North Carolina conference he has served as director of Christian education at Central church, Asheville, for one year; he was director of religious activities at William and Mary College, Williamsburg, Va., for three years; and has had seven years in the regular pastorate. Mr. Hipps has been a counselor at Camp Dellwood, has taught in the summer assembly and in Epworth training conferences; and has sponsored a fine program of Christian education in his own church. He will have charge of our camps, assemblies, retreats, Epworth training conferences, and other activities with young people. He is now living at 129 Maupin Avenue, Salisbury, and has accepted several engagements for the weeks ahead. Correspondence about young people's work should be directed to M. Teague Hipps, Box 828, Salisbury.

CHILDHOOD AND YOUTH WEEK

Regardless of the rush in preparation for annual conference many of our churches gave due attention to the observance of Childhood and Youth Week. Teachers visited their pupils, pastors gave special sermons, and extra meetings were held during the week for parents and teachers. Additional reports have been received as follows:

China Grove—Mrs. R. A. Shinn.
Hawthorne Lane—Mrs. E. E. Huffman.
Main St., Belmont—Mrs. C. R. McAdams.
Concord, Gastonia—Mrs. R. L. Eaker.
Weaverville—F. C. Smathers.
Dilworth—Mrs. W. C. Klugh.
West Market—Mrs. O. D. Nelson.
Glenwood—Mrs. Nove McDonald.
Main St., High Point—Viola Brigman.
Pleasant Grove—Ozelle Moore.
Fairview—Ralph B. Shumaker.
Glen Alpine—Mrs. M. F. Moores.
Andrews—J. M. Boone.
Park St., Belmont—Mrs. C. V. James.
Stony Point—Mrs. W. J. Nesbitt.
Waynesville—Mrs. Rufus Siler.
Love's Chapel—Mrs. H. C. Hawkins.
Bethel, Preiffer—Grace Crowell.
West Asheville—Sarah Kille.
Gibsonville—Mrs. T. E. Stough.

VACATION CHURCH SCHOOLS

The churches listed below held vacation church schools this summer, and we are sorry that lack of space makes it impossible to report each of them in full. Our conference can well be proud of our vacation school record this year. 14,395 children were enrolled in the 232 schools reported.

Asheville district: Bethesda, Tabernacle, Central, Black Mountain, Higgins Memorial, Alexander's Chapel.

Charlotte district: Big Spring, Lilesville (2), Waxhaw.

Gastonia district: Bessemer, Concord, Plateau, King's Mountain, Mount Holly, Stanley, Zion.

Greensboro district: Mayodan, Asheboro, Farmer, Wesley Memorial, Stokesdale, Mt. Tabor, Spray, Union.

Marion district: Avondale, Cliffside, Granite Falls.

Continued on page 23

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

A NEW WEEK

Even though it will be the last of the week when this message comes through we feel like greeting our friends with a genuine "Good morning." It is Monday morning and we are off to a new week. Many things happened over the week end. First came the big football game, then the home coming celebration. Saturday brought an opportunity for our family to enjoy "Boys Town" at the Carolina theater. A good rainfall came along with the good times, one that was greatly needed. Sunday brought its opportunity for worship and rest. Now we are off to a new start on a new week with a sort of feeling that puts emphasis on a Monday morning greeting.

FINDING THE FACTS

Miss Taylor, our office secretary, has about completed a resume of the financial receipts for the past conference year. It is expected that the next issue of our little paper, The Home Chronicle, will list by pastoral charges the total fifth Sunday offerings and the total ten per cent apportionment payments received by us during the past conference year. If there are those who have not forwarded all contributions for the conference year just closed it will be well to get them in right away. Offerings coming from the October fifth Sunday will not be included in this exhibit. They are listed with the new conference year.

THE HOME COMING

Last Friday afternoon brought the second home coming of our alumni during the present year. The chief attraction for this occasion was the football game between our boys and the well-coached Kannapolis high school team on Alspaugh Feld at the Children's Home. It was a fine afternoon and a large crowd assembled to witness the hard fought game. It was one of those free scoring games in which one team followed the other in score leading, the final score being 28 to 26 in our favor. Then the alumni assembled in our central dining room and joined our high school boys and girls in a sumptuous dinner, following which they assembled in the Brown Memorial building for social comradeship. The next home coming is listed for Easter Sunday.

HONOR SOCIETY

Indications point to a lot of liberal giving during tha Thanksgiving season, the time when orphanage appeals seem to have right of way. In Baptist, Presbyterian, Episcopalian and fraternal circles Thanksgiving is used for a great financial ingathering period. In some instances funds are received in sufficient quantity to pay for over half of the year's budget. In our circles we can use this opportune time to secure our church quotas. Some of our congregations will doubtless want to pay more than the suggested allotment. The following congregations have already paid their allotments. Kindly note them, together with their pastor in charge, and join us in grateful thanks:

Pine Grove, Forsyth circuit, Rev. C. W. Kirby.

Bethlehem, Pleasant Garden circuit, Rev. E. E. Snow.

Unity, Kannapolis circuit, Rev. A. A. Lyerly.

Rehobeth, Coleridge circuit, Rev. O. P. Ader.

A LETTER FROM MARY

Miss Mary Ferree, a Winston-Salem young office woman, is always proud to let people know that she was raised at the Children's Home. The following note from her has just been received: "I had such a grand time yesterday that I am going to write and tell you so—in fact, I had such fun that it would be impossible to really measure it. I think the boys played a marvelous game, and it was very nice of them to win for us. It always makes things a lot nicer to have your side win! The dinner was delicious and had I eaten all on my plate I never would have gotten up from the table. I just wish it were possible for the children to realize how fortunate they are in having you, Mrs. Woosley and the rest of the carefully selected workers to lead and guide them. I am very proud of the Children's Home and I hope it is a little bit proud of me."

BLESS THEIR HEARTS

This scribe has just returned from a little stroll which carried him by the baby cottage. He has learned never to go by this cottage when in a hurry because all the little youngsters run out for a little attention. A little pat on the head, a little discussion about when the bus will get over its bad cold and can take them to ride and some explanation as to how long it will be till Santa Claus comes require some little time. The incident this morning causes one to present the picture taken last year of a few of the baby cottage youngsters. They are hardly ever still long enough to take a picture, but when one gets a kodak in front of them they do try to be still for just a little while. No family group is happier than our little youngsters at the baby cottage.



Who said Santa Claus?

OFF THE SIDE LINES

At this writing we are not in position to know whether our Octobr fifth Sunda yofferings will be in keeping with our hope. We do know that a number of church schools which have not been forwarding us an offering have done so this time. We hope the total tabulation will show quite an increase. The following much appreciated message from Rev. J. O. Cox, pastor of the South Iredell circuit, is encouraging: "I read your letter to our Williamson Chapel Sunday school last Sunday morning and they decided that they did not care to be 'on the side lines' any longer. Everyone entered enthusiastically into the game and made a 'touchdown.' The score was $6.25, which I enclose. The game was greatly enjoyed by all and Williamson will be waiting for your next game on the fifth Sunday in January."

BOYS TOWN

If you haven't seen "Boys Town" in the movies you are hereby encouraged to see it at your very first opportunity. It is one of the best pictures this scribe has ever witnessed. Our entire family were the guests of Mr. Rice, manager of our Carolina theatre, in a presentment of this picture last Saturday morning. Many of us laughed and cried in turn. Everyone came out of the picture with more faith in humanity. Father Flanagan's slogan, "There are no bad boys," was quite challenging.

ALONZO

Alonzo was taken back to his relatives some years ago after it appeared that the Children's Home had done what it could for him. It is well remembered how he went encouraged to make good as he was placed with a near relative. The years rolled by and no good message came from Alonzo. Yesterday's mail brought a long letter from him, from which the following excerpts are taken: "I am up here working every day. I am having lots of fun working hard in a dairy. Tell all the boys I said hello and to win every game of ball they play this season. Tell Bobby Templeton to make lots of touchdowns and if he makes eight I will get him a present. I am trying to get up a football team at the school I used to go to. If I do, it will be a swell one. The boys are mighty lazy, but I hope I can get them to play hard. I am getting tough working around here. I go 'possum hunting some nights. I forgot to tell you that I am driving a Farmall tractor most every day. I get up at four o'clock every morning and milk the cows. Write soon and tell me about the football team.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

The West End Methodist church of Siler City paid its obligations in full 17 days before the meeting of the annual conference. In addition to this the church sent me ten dollars as a special. The West End mill was idle for 13 weeks, and in face of this the church has met all its obligations and sent the Orphanage a ten dollar special, which is very commendable.

* * * *

Traveling over the state, I often run up with many of our sons and daughters of the Orphanage, and also a number of the former workers. Several days ago I dropped by to see Miss Fannie Gray, who lives with her brother a few miles from High Point. They have a lovely country home. I received a most cordial welcome. Miss Gray was principal of our Orphanage school for a few years and was head matron for several. At one time Miss Gray worked in the Oxford Masonic Orphanage and was also connected with the Children's Home in Winston-Salem for a few years. She is one of the most industrious and efficient workers I have ever known. During my short visit to her home we talked over many interesting experiences that were ours while she was connected with our home.

* * * *

This week's Advocate will be the last to come out before the meeting of our annual conference in Elizabeth City next week. I feel confident that our pastors and church members understand why I am urging every charge to pay its entire Orphanage apportionment without having to apply any money that has come to the Orphanage as a special during the year. Our ten per cent Orphanage apportionment, together with what we receive from the Duke Foundation, and what we receive from interest on our limited endowment, only provides for about two-thirds of our operating expenses, leaving the balance of $25,000 to be raised in specials. This fact explains why I am urging the pastors and churches to pay their apportionments in full, and in addition to that give us large specials through the year.

* * * *

On the fifth Sunday the Bladen circuit held an all day Sunday school conference at White Oak church. All of the six churches on the charge were well represented at this circuit-wide Sunday school conference. Brother W. M. Dunham, president of the Sunday school conference, had made elaborate preparations for the occasion. I carried six of our boys and girls with me to the conference, and immediately after dinner was served on the grounds they gave a short program. It was my happy privilege to address the conference before the noon hour. A sumptuous dinner was served on the church grounds. Brother W. R. Stevens, pastor of the Bladen charge, is in high favor with his people, and is doing a fine piece of constructive work. The charge is very anxious to have him returned for his fourth year. A free will offering was taken by the conference for the benefit of the Orphanage, which is sincerely appreciated. It is very gratifying to see our rural churches taking so much interest in the general program of the church.

* * * *

A few weeks ago the officers of the woman's missionary society, numbering about 20, spent two days and one night as guests of the Methodist Orphanage. Mrs. H. L. Rivers, in charge of the Christian social relations of the woman's conference, writes interestingly of her visit to the Orphanage during the meeting of the officers of the woman's missionary conference. I am taking the liberty of quoting part of her letter, which I am sure our friends will be glad to read:

"You and all your staff and your big family made our two days with you a really lovely experience. Miss Gaddy and the girls at the Burwell cottage were perfectly charming hostesses and made every one of us comfortable and so happy that we hated to leave. Everything during the two days was delightful, but I believe the thing that impressed me most was the gracious poise the children. The girl who showed us all about the kitchen was so proud of it all, and of her part in it. I feel very grateful for the privilege of sharing the hospitality of the home."

* * * *

Mrs. Nellie B. Rives gives the following interesting account of the visit of our singing class to Kinston and LaGrange last Sunday: "Our class is a happy group. Especially are we happy when we carry our message to the friends who respond to our efforts in giving out God's Word in readings and songs, to those who show themselves so friendly as do those in Kinston. Rev. A .S. Parker has a congregation that responds to his calls. The auditorium was filled with members of his church and friends, whom we enjoyed. Queen Street church in Kinston is being repaired, so all services are held the educational building. Everything seemed harmonious and pleasing, and Mr. and Mrs. Parker are happy in their work. They were lovely to Mrs. Pridgen and me, having us out for dinner with them, then taking us for lovely drives before we left for our next appointment. One of our much beloved trustees, Mrs. E. Y. Sneed, is from this church. The evening was spent at Lagrange. I was again with my friends, Mr. and Mrs. J. E. Jones, for a delightful supper. Rev. J. C. Humble, who is pastor on this charge, graciously received us. He, too, had advertised our visit so much that his church was filled, and many from the other churches on the charge were present. This was a very delightful day for the class and, we trust, was enjoyed by those whom we served."

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MISS CHESS HARDBARGER, President.

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

GOD-SENSE

God grant us wisdom in these coming days,
And eyes unsealed, that we clear vision see
Of that new world that he would have us build,
To Life's ennoblement and his high ministry.

God give us sense—God-sense of Life's new needs,
And soul's aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities.
To bind the nation in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon his lonely cross
Has Time such prospect held of Life's new birth;
Not since the world or chaoe first was born
Has man so clearly visaged hope of new earth.

Not of our own migh tcan we hope to rise
Above the ruts and failures of the past,
But, with his help who did the earth build,
With hearts courageous we may fairer build this last.

—John Oxenham.

Editor's Note—This poem appropriate for Armistice Day is shared with us by our conference superintendent of C. S. R.

ZONE MEETINGS, DURHAM DISTRICT

Orange zone meeting will be held at New Sharon near Hillsboro, November 13, at 2:30 o'clock. Mrs. R. E. Warren, zone leader, has an interesting program planned and is urging each society to send groups.

Caswell zone meeting will be held at Milton Sunday, November 27, at 2 o'clock. Mrs. Malcolm Watlington announces good talks and discussions of interest to all. Everyone invited.

Florine Robertson.

ROCKY MOUNT DISTRICT NEWS

October 25 completed the rounds of our fall meetings. They were all well attended and most inspiring programs. Mrs. Rivers, Mrs. Boone, Miss Dameron and Mrs. Faison were our speakers. All were heard enthusiastically and the district secretary has an encouraging outlook on the conclusion of the year's work. Each program was climaxed with a simple and informal celebration of our 60th anniversary, at which time the offering was liberal. Because of the expiration of her term, Mrs. Thomas P. Dixon offered her resignation as leader of the Johnston-Wilson zone and Mrs. P. E. Newton of Kenly was elected her successor. Two new young women's circles have been organized in the district during the third quarter; others are anticipated. Walstonburg, our only new auxiliary for the third quarter, won second place in attendance at the zone meeting and brought a most encouraging report. All auxiliaries are working on their fall study course and the week of prayer program. Mrs. Fred L. Johnson.

JOHNSON-WILSON ZONE MEETING

The Johnson-Wilson zone meeting was held in Elm City on October 21, Mrs. Tom P. Dixon, zone leader, presiding. The program follows: Devotional, Rev. N. C. Yearby; special music, Mrs. J. A. Corbett; greetings, Mrs. N. C. Yearby; response, Mrs. E. A. Simmons; minutes, of the last meeting, Mrs. P. F. Newton; mission study, Mrs. B. F. Boone; panel discussion, Mrs. Fred L. Johnson; Christian Social Relations, Mrs. Jeannette Grainger; playlet, "In His Name," Elm City auxiliary; lunch and fellowship hour; devotional, Mrs. W. H. Walker; children's work, Miss Alma Cade and Mrs. S. B. Hamlet; How the church can co-operate with the governing agencies in promoting social relations in public welfare, Mrs. W. J. Overman; group meetings under the direction of Mrs. B. F. Boone, Mrs. Fred L. Johnson, Mrs. S. B. Hamlet, Mrs. H. L. Rivers, and Mrs. W. H. Walker. New officers elected were: Zone leader, Mrs. P. F. Newton, Kenly; assistant leader, Mrs. Tom P. Dixon, Elm City, and secretary, Mrs. E. A. Simmons, Kenly. At the conclusion of the program the 60th anniversary celebration was held.

Mrs. H. L. Jordan.

NORTHAMPTON ZONE MEETING

Recently in the Zion church, Conway charge, the women of the Methodist churches in Northampton county spent a day of fellowship and spiritual inspiration together when they met for their zone meeting. Mrs. G. E. Boone gave a most cordial welcome and a member of the Jackson auxiliary responded. Mrs. J. F. Soulers, zone leader, presided with Mrs. Russell Johnson, secretary. All of the 13 auxiliaries with the exception of one were represented and gave good reports of their work. Pleasant Grove won the attendance banner. Guest visitors were Miss Josephine Dameron, missionary to Korea; Miss Alma Cade, conference director of children's work; Mrs. Hamlet, Rocky Mount district director, and Mr. Pete Spivey, Rich Square, who was 85 years of age on that day. Miss Dameron's talk on Korea was most interesting. Mrs. L. J. Johnson gave a talk on "Where Our Missionary Dollars Go." Mrs. Fred Johnson, district secretary, held an impressive service commemorating the 60th anniversary of our woman's work. Mrs. Shoulers lighted the 60 candles on the cake while Mrs. Johnson gave the milestones on the work done. Each member present came forward, placed her birthday offering in the basket and ate a slice of the cake. After the Doxology was sung the meeting was dismissed with prayer.

WILMINGTON DISTRICT MEETING

Two hundred women were present at Whiteville on October 19 when the missionary societies of the Wilmington district met. Mrs. Floyd Johnson, district secretary, presided and Miss Elizabeth Merritt acted as secretary for the meeting. Dr. O. P. Fitzgerald conducted the opening devotionals. Mrs. R. C. Wells extended greetings and Mrs. King of Lumberton responded.

Mrs. Brown, Mrs. Shepherd and Miss Susie Holcome were named on the resolutions committee. Carver's Creek, Fairmont, Fifth Avenue, Richlands, Trinity and Whiteville achieved the efficiency aim. A new society at Delco was recognized. The Ida Hankins trophy was awarded to New Hanover and Columbus zones jointly. Mrs. E. L. Hillman gave an inspiring address on condidate cultivation; Mrs. Gertie Mathews gave an explanation of the Week of Prayer; Mrs. B. F. Boone discussed missions and Bible study; Mrs. W. C. Chadwick explained our 60th anniversary and Mrs. H. J. Faison conducted the noon day devotionals.

Life memberships were presented to Mrs. Cannon of New Hanover zone and Mrs. J. E. Thompson, Sr., of Columbus zone. Mrs. Lloyd Collier sang "The Holy City." An offering for the World Outlook fund was taken. This amounted to $12.75. The attendance banner was again awarded to New Hanover zone. The ladies of the hostess church, assisted by the junior auxiliary, served a delectable luncheon.

Elizabeth Merritt.

NEWS FROM CHINA AND JAPAN

A letter from Miss Mary Blackford, Shanghai, China, dated September 16, announces that schools have opened there and all are full. McTyeire School has more than 1,000 children on the campus with more than 400 in the McTyeire middle school and an equal number in the primary. Over 100 students are attending the Laura Haygood school, also being conducted on the McTyeire campus, and about the same number are in the junior middle school. Soochow University is reported full to capacity with over 600 in the middle school.

From China comes this item: "Miss Shao Sieu-ling is due here September 25. She is to be dean of the junior middle school at McTyeire and to teach religious education." Miss Shao has spent the past year in study at Scarritt Collge, Nashville.

Bishop T. Kugimiya sends the following note of encouragement from Japan: "The Wesley Bi-centenary was celebrated by Methodists all over Japan for a week and concluded with a mass meeting in Tokyo. On Sunday, May 22, there were 189 people baptized and received into the church simultaneously amid real joy. Christian work in this country is vigorously going on in spite of war time."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DELEGATES TO INTERNATIONAL MISSIONARY COUNCIL

It is interesting to note that Dr. A. W. Wasson and Miss Sallie Lou McKinnon, foreign secretaries of the the board of misions, are official delegates of the Southern Methodist Church to the International Missionary Council which will convene in Madras, India, December 13, 1938. Dr. John R. Mott is president of the Council, which meets at ten-year periods, its last meeting being held in Jerusalem in 1928.

Representatives from all branches of Christendom will be present and pressing problems of Christianity will be discussed. Only about a dozen members are officially designated from the United States, the larger number of represenatives coming from the new churches which have sprung up in non-Christian lands, as the result of missionary efforts. The International Council has no administrative functions but acts in an advisory capacity in connection with the whole missionary movement, and its discussions and resolutions are regarded as possessing great significance. The Council was to have met in China, but owing to the war in that country the meeting was changed to Madras.—The World Outlook.

PASSING OF MISS MATTIE KIRKPATRICK

In the death of Miss Mattie Kirkpatrick, which occurred at her home in Asheville Wednesday morning, November 2, the woman's missionary society and the Charles Wesley Byrd Bible class of Central church last a loyal and devoted member. Miss Kirkpatrick came to Asheville several years ago and immediately identified herself with the church and its organizations, to which she gave much of her time and efforts. Besides these organizations she was active in the work of music and garden clubs, W.C.T.U. and the Good Samaritan Mission, and was an honorary member of the Asheville chapter of the U.D.C.

For three years Miss Kirkpatrick taught in a mission college in China, bearing her own expenses there. Her funeral was conducted Thursday afternoon by her pastor, Dr. W. A. Stanbury, and Rev. M. T. Smathers, presiding elder of the Asheville district. Her body was carried to Nashville, Tenn., for interment.

"Far from this world of toil and strife
She's present with the Lord,
The labors of her mortal life
End in a large reward."

NEW CHAIRMAN APPOINTED

We note with interest the appointment of two new chairmen in the Conference Bureau of Christian Social Relations—Mrs. H. C. Sprinkle, Jr., of Black Mountain, as chairman of International Relations and World Peace, to fill the place made vacant by the resignation of Mrs. Karl Bishopric of Spray; and Mrs. W. I. Pitts of Lenoir, who succeeds Mrs. J. W. Payne as chairman of Rural Development, Mrs. Payne having been recently elected conference chairman of study. We welcome these new workers and wish for them abundant success in their new work.

CENTRAL ZONE, WAYNESVILLE DISTRICT, MEETS

By Mrs. Edward Goerch

On October 6 the Central zone of the woman's missionary societies of the Waynesville district met in the Waynesville Methodist church. Rev. James G. Huggins led the devotional. Mrs. Grover Davis extended a hearty welcome to the visitors, to which Mrs. David Brown responded.

Others taking part on the program were Mrs. F. E. Branson, district secretary, who, after checking up on the reports given by the different societies, gave the gratifying news that nearly all the societies had shown a substantial gain over the reports given the third quarter of last year. Mrs. Carrie Bryson gave a helpful talk on C. S. Relations, asking that we co-operate with other organizations working along the same lines. Mrs. E. L. McKee of the conference bureau of C. S. Relations gave a comprehensive and practical talk on Christian citizenship and law observance. Miss Amy Hackney, a visitor from the Asheville district, and secretary of the district, brought a message prepared by Mrs. W. R. Harris, conference secretary, on "1938—Our 60th Anniversary." The growth of the organization which began with a small group of women was traced and some of the results of the years were brought out. It was urged that each auxiliary observe this anniversary with a suitable program. Miss Hackney's presence and participation on the program added greatly to the meeting.

TAYLORSVILLE ZONE MEETING

By Mrs. Forrest Sharpe

Zone No. 1 of the Statesville district held its fall meeting at Taylorsville with Mrs. B. L. Scronce, zone leader, presiding. The church was most attractively decorated with large baskets of lovely flowers. The meeting opened with hymn, followed by worship service by Rev. J. W. Vestal, pastor of Taylorsville church. Words of greeting were spoken by Mrs. Price and response given by Mrs. Sikes of Race Street church, Statesville. Mrs. Kelly, mother of Miss Lorena Kelly of Africa, gave a most interesting account of the work done by Miss Kelly in that field of service. She thanked the missionary ladies for their prayers and support that makes it possible for her daughter to carry on the work in Africa.

A beautiful duet was rendered by Mesdames Price and Smith of Taylorsville. Mrs. Reid Wall, conference superintendent of C. S. Relations, made a very interesting talk on the work of her department and emphasized the fact that peace was being stressed during this quarter.

Roll call was heard and interesting reports were heard from the various auxiliaries. Mrs. John W. Hoyle of Statesville gave a splendid talk in which she emphasized the importance of the missionary women promoting the work with the children.

After a brief but inspiring talk by Rev. J. C. Keever of Stony Point, the meeting was dismissed for the lunch hour. The afternoon devotion was conducted by Mrs. J. P. Hornbuckle of Mooresville, who used as a foundation for her message a few verses from the 5th chapter of Matthew's Gospel. A helpful message from Rev. Mr. Foard of the A. R. P. church of Taylorsville was enjoyed.

Mrs. Culler of Taylorsville told of the work of the young women of her church. Baby specials were presented by Mrs. A. C. Gibbs of Statesville and literature distributed to those churches not yet organized in this department. Mrs. Hornbuckle urged the organization of a spiritual life group in each auxiliary as most essential to the sucsuccess of an organization. The World Outlook was represented by Mrs. J. B. Tabor, Sr., who urged each member to subscribe to this magazine, that she might be a more intelligent member of the society. The work as planned by the Council was outlined by Mrs. T. V. Goode, district secretary.

Prayer by Rev. Clifford Peace of Stony Point closed the meeting.

INTERESTING STUDY CLASS

Of more than ordinary interest was the series of mission studies of the woman's missionary society of Central church, Asheville, held recently with Mrs W. A. Stanbury as teacher, and Mrs. Charles Russell, local superintendent of study, as presiding officer.

"The American City and Its Church" by Dr. S. C. Kincheloe was the study text, and the classes were held on four consecutive days of the week of October 20 with one and one-half hours each day being given over to the study. Each of these interesting meetings opened with quiet meditation and prayer, followed by a worship service led by some member of the auxiliary, those in charge of these services being Mrs. S .M. Connor for the opening days, Mrs. S. H. Bryan and Mrs. C. S. Brown, each bringing an inspirational message appropriate to the subject. Following the period of worship, discussion of the various topics chosen by the leader were entered into and proved both interesting and helpful. Many of the problems in our own city were discussed. Among the speakers was Captain Fred Jones, a long time member of the police force in Asheville, who brought to the attention of the members facts about gambling as carried on in the city, being in some instances a revelation to those who heard him.

More than forty women were in attendance upon the meetings of the week, and their appreciation of Mrs. Stanbury's splendid leadership was expressed in the vote of thanks tendered her on the clossing afternoon.

Sunday School Lesson

NOVEMBER 13

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

The Sacredness of Human Life

Scripture: Ex. 20:13; Matt. 5:21-26; 38:42

"The voice of thy brother's blood crieth unto me from the ground," has been heard from heaven all down through the centuries beginning with Cain's murder of his brother Abel. "And wherefore slew he him? Because his works were evil and his brother's righteous." That also was the reason for the murder of the best Man that ever lived, and for the murder of all the saints and martyrs that followed in his footsteps. It is dangerous to be good.

Then like Macbeth, men murder to get rid of those who stand between them and their ambition, or, like Othello, they murder in a jealous fury. Others murder for money, and some in a drunken rage murder for no reason at all.

Wholesale Slaughter

Sometimes whole nations go into the killing business with the highest motives. They do not call it murder then, but patriotism; the results, however, do not show that the end justifies the means, but rather that the means determines the end.

The Allies went forth to make the world safe for democracy; they made it safe for Stalin, Hitler, and Mussolini. The outcome of the World War shows as plainly as one's hand before his face that it was against the will of God. If it had been according to his will, it would have accomplished good instead of measureless harm.

We are all deeply stirred when we think of the self-sacrifice and marvelous heroism of our soldiers. We take off our hats to them. But when we see the endless rows of white crosses in a military cemetery, we look straight at the evil of it and know that the whole institution of killing off our best young men to settle international disputes, is sheer insanity. But those guilty of the crime of war are not so much the young men who fight as the older men who force them into it.

But there are many other ways of murdering men beside shooting them. One day Jesus was confronted with a man who had a withered hand, and the Pharisees watched him to see whether he would heal him on the Sabbath day, that they might find occasion against him. They asked, "Is it lawful to heal on the Sabbath day?" Jesus' answer, "It is lawful to do well on the Sabbath days," showed his wonderfully penetrating way of looking at things.

If Jesus refrained from healing the man on the Sabbath when to heal him was plainly within his power, it would be to him a killing act. And we would say the same if a strong and skillful swimmer standing on the pier would fail to leap in and rescue a drowning child.

And what about the political ring so busy in exploiting a city that they forget to look after the water supply and to see that the children are not fed milk from tubercular cows? According to Jesus, a man who from sheer greed builds a group of crowded tenement houses where children are almost sure to die off from lack of air and sunlight, is guilty of the death of those children. And certainly the defenders of the right of the saloons to craze men with drink and send them out in insane frenzy to kill their fellows, are to be classed among the murderers.

Hate That Destroys

But Jesus, after his fashion, not only condemned the man who withholds his hand to save, but it is Jesus' teaching quoted in 1 John 3:15, "Whosoever hateth his brother is a murderer." The meaning, of course, is that the anger that flames with malignant hate is destructive. Jesus knew that hate, even if it be restrained from actual murder, is as bad as poison gas.

And Jesus said that the man who, with profane and spitting contempt, calls another man a fool "shall be in danger of hell fire," for he lights the fire of hate in the heart of that brother, and of course the fires of hate break out in his own heart by spontaneous combustion. After all, a place of torment is a horrible spot where we have contempt for everybody, and everybody has contempt for us. Sometimes one hears a man refer to a person of another race or color with an epithet involving such contempt that it plainly comes under this condemnation of Jesus.

What is the gospel remedy for murder? It is the same as the gospel remedy for every other sin. It is love. It goes farther than saying, I wish him no harm." "Whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Whosoever shall compel thee to go a mile, go with him twain."

The victim of hate and abuse is not called upon by Jesus to stand passive like a sheep. He is called upon to show such a vehement and aggressive manifestation of good will that it will fairly daze his enemy. He is to turn a smile of benevolence on him and bind him with kindness.

Jesus even tried to find an excuse for the men who were nailing him to the cross, and he kept saying, "Father, forgive them; for they know not what they do." He was willing to shed his own blood as a martyr to brotherhood. We are told that the blood of Abel cried for vengeance from the ground, but the blood of Christ speaks of better things than that of Abel. It cries for mercy upon us all.

When a man has plenty of vitality the very strength of him cencentrates on a center of infection and cleanses it. So likewise if a man has the promised vitality of Christ's spirit, anger is overcome, and not only his but in turn he tends to quench the wrath of those that hate him. Everything depends on having Christ in the midst.—Northern Advocates.

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Children's Storyland



LOOK BEFORE YOU LEAP

"Aha, little brother! Look before you leap," taunted Phoebe, as Dick slid down the banister, turned a handspring over the newel post, saw the cat just too late to avoid tramping on her tail, and, startled, fell and bumped his head against the lowest step.

Dick was an inveterate tease, so as soon as Phoebe saw that he was not seriously injured, she saw her chance to turn the tables. Dick was a year younger than Phoebe and half a year taller. He objected to having his youth flaunted in his face. He made a dash to pull Phoebe's hair, but she was too quick for him. Springing into the sun parlor, she turned the key, tapped on the glass and called, "Look before you leap, little brother, litter brother!"

"What are you two children up to now?" asked Mrs. Wayland, looking up from her sewing.

"Oh, just Dick," said Phoebe, giggling. "He stepped on the cat and fell down and bumped his head. Served him right. But, mother, just look here?" She held out a pretty handkerchief with a rather unusual border.

"Well?" asked Mrs. Wayland.

"My handkerchief that Sue gave me Christmas."

"Oh," said Mrs. Wayland," I thought you'd lost it. Where was it?"

"Where do you think?" asked Phoebe, severely. "Right in our laundry basket sticking out of Maggie's bundle."

"And you took it out without speaking to Maggie?"

"I should say I did. And, mother, I think it's time to get a new maid. I've lost 18 handkerchiefs since Christmas. I had a whole dozen fancy ones. I counted them today, and all I could find were three of each. Eighteen handkerchiefs stolen! And here's one, so we know where they went."

"Go and put that handkerchief back in Maggie's bundle," said Mrs. Wayland, quietly.

"Mother!" exclaimed Phoebe.

"At once, dear. If Maggie misses it, she might suspect one of us of having stolen it." Mrs. Wayland dropped her eyes to conceal the twinkle. "You know, my dear, that if Maggie had taken that handkerchief, she would have hardly put it where it could have been seen. And it could easily happen that you and she might have handkerchiefs alike."

"Maggie!" sniffed Phoebe. "And do you mean you're not going to speak to her about all my handkerchiefs? Eighteen gone since Christmas!"

"Not at present," answered Mrs. Wayland, quietly.

"Maggie's a hateful thing," said Phoebe, beginning to cry.

"I know she's not pleasant, but that doesn't mean that she's dishonest. Never accuse anybody of dishonesty without proof. It is too serious."

"Isn't this proof?" sobbed Phoebe, holding out her handkerchief.

"Put it in the basket, Phoebe," said Mrs. Wayland, gently, "and then bring me your pink dress. I want to mend it."

Phoebe obeyed. She was still tearful when she came back with the dress.

"Right there in the neck. I don't see how I did it," said she, pointing out a small rent.

"What's this?" asked Mrs. Wayland, turning the top of the dress wrong side out.

"Oh!" cried Phoebe, forgetting her woes, "my pink handkerchief that Alice gave me. Goody! I remember now. I hadn't any place to put it at the party, so I stuck it in my neck and fastened it with a pin. It must have been the pin that tore the dress."

"Only 17 lost, then," said Mrs. Wayland cheerfully.

The small rent was soon mended. "Now, while I'm in the mending business," said mother, "I might as well look through the rest of your clothes and see if anything else needs to be repaired."

They went together to Phoebe's pretty room.

"My fur coat hasn't done me much good this winter, has it?" said Phoebe, "I've only had it on three times, it's been so warm." She took it off the hanger and patted it lovingly. It was a beautiful coat.

"What have you in the pocket?" asked mother, looking at a corner of something sticking out.

"Oh," said Phoebe, blankly, "here's the embroidered hanky that Aunt Mary gave me. And here," thrusting her hand into the pocket again, "is one of my plain ones. A 'show-er' and a 'blow-er,' she laughed.

"Only 15 stolen," murmured mother.

"What's up?" asked Dick, sticking his head in the door.

"Get out!" called Phoebe. "Look before you leap," she jibed. Dick came in.

"We might as well go through the rest of your pockets," suggested mother.

Reluctantly Phoebe began to empty the closet. In the depths of the pockets of her school coat four more handkerchiefs came to light, all plain. Dick, smelling a rat, was wide-eyed with curiosity. A dainty one peeped from the pocket of a suit. In the sleeves of two afternoon dresses were tucked three tiny ones. The school bag hanging on the back of a chair yielded two more, and a folded one had been used to mark a book.

"Here's one in the pigeonhole of your desk," shouted Dick, catching on and holding out a lace-trimmed one.

"That leaves only three that are missing," said mother.

"Two," said Phoebe, shame-facedly, but not losing sight of her grievance. "There's the one that Maggie has."

"Phoebe, I'm ashamed of you," said Mrs. Wayland. "Don't let me hear you accuse Maggie again."

Dick opened his eyes. He sensed now what it was about.

Next afternoon Phoebe came home from school embarassed, but too honest not to confess.

"Mother," said she, "we all cleaned our desks this afternoon and I found my three handkerchiefs.

"Three?" asked mother.

"Yes," said Phoebe, frankly. "Two of my school ones and—this," holding up the duplicate of the handkerchief in Maggie's bundle. So Maggie had not had one after all.—Selected.

KITCHENS

By Ann Sherbourne

At home we have a kitchenette
As small and neat as can be,
There's hardly room for both of us
When mummy gets the tea.

The kitchen at my granny's house
Is big and warm and wide,
With a couch, rag rugs and flower-pots,
And cupboards at the side.

And a rocking-chair in the window
Where you look far out to sea.
There's a pussy cat, and a cooky jar,
So that's the place for me!

—The New Outlook.

WHAT MARY GAVE

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother, who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often, if Mary had not offered to tend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and when it was ended, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people by one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came into touch with her all the livelong day.—Apples of Gold.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. S. Porter, P.E., 114 Watts St., Durham, N. C.
FOURTH ROUND

November

Eno, 7:30 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

November

Kitty Hawk, 11 13

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., 1019 Hay St., Fayetteville, N. C.
FOURTH ROUND

November

Sanford, 11 13
Hemp, Smyrna, 3 13
Vass, 7:30 13

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

November

Princeton, night 10
Lillington, night 11
Oxford Ct., Salem, 11 12
Garner, Garner, 11 13
Louisburg, night 13

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

November

Warrenton, Warren Plains, 11 12
Warren, Shady Grove, 11 13
Norlina, 3 13
McKendree, 8 13

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

November

Southport, 11 13
Shallotte, Village, night 13

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

October

Hendersonville, 11 30
West Asheville, 7:30 30

November

Burnsville, Burnsville, 11 6
Bald Creek, Elk Shoals, 3 6
Black Mountain, 7:30 6
Spruce Pine, Spruce Pine, 11 13
Micaville, Oak Grove, 3 13
Weaverville Station, 7:30 13
Oakley, 11 20
Asheville Ct., Riverview, 3 20
Asbury Memorial, 7:30 20
Asheville, First Church (W.E.), 11 27
Asheville Ct. (M.E.), Black Mountain, 3 27
Hillside Street, 7:30 27

December

Candler, Pleasant Hill, 11 3
Central, 11 4
Candler, Laurel Hill, 3 4
Biltmore, 7:30 4
Acton, Acton, 11 11
Sandy, Little Sandy, 3 11
Fletcher, Fletcher, 7:30 11
Bakersville Ct. (M.E.), 11 18
Laurel, Bright Hope, 3 18
Pisgah Ct. (M.E.), Piney Mountain, 7:30 18
Leicester Ct., Leicester, 11 25
Leicester Ct. (M.E.), Leicester 25
Haywood Street, 7:30 25

January

Fairview, Bethany, 11 1
Etowah Ct. (M.E.), Etowah, 3 and 7 1
Hot Springs, Antioch, 11 and 3 8
Marshall, Marshall, 7:30 8
Saluda-Tryon, Saluda, 11 15
Flat Rock, Moore's Grove, 3 15
Swannanoa, Swannanoa, 7:30 15
Mills River, Mills River, 11 22
Weaverville Ct., Salem, 3 22

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

November

Morven, McFarland, 11 13
Lilesville, 4:30 13
Ansonville, 7:30 13
Duncan, 7:30 14
Belmont Park, 7:30 16
Big Springs, 7:30 18
Waxhaw, Mineral Springs, 11 20
Feachland, Fountain Hill, 3 20
Marshville, 7 20
Spencer Memorial, 7:30 21
Calvary, 7:30 23
Trinity, 7:30 25
Prospect, Bethlehem, 11 27
Monroe Ct., Zion, 3 27
Weddington, 7:30 27
Wadesboro, 7:30 28
Pineville, 7:30 30

December

Polkton, 11 4
New Hope-Bethel, Long Pine, 3 4
Chadwick, 7:30 4
First Church, Charlotte, 7:30 5
Homestead-Pleasant Grove, Homestead, 7:30 7
Pilworth, 7:30 9
North Monroe-Grace, North Monroe, 11 11
Matthews-Indian Trail, Mathews, 7:30 11
Hawthorne Lane, 7:30 12
Brevard Street, 7:30 14
Derita, 7:30 16
Thrift-Moores, Moores, 10 18
Mt. Zion, 7 18
Bethel-Roger, Bethel, 7:30 19
Monroe, Central, 7:30 21

January

Mevers Park, 7:30 2
Hickory Grove, 11 8
Wesley Heights, 7:30 8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

November

Gastonia, Main Street, 11 6
Belmont, Main Street 13
Belmont, Park Street, night 13
Gastonia, West End, 11 20
Gastonia, Bradley Memorial, night 20
Lowell, Ebenezer, 11 27
Mount Holly, night 27

December

Shelby, Central, 11 4
Shelby Ct., Sharon, 3 4
Shelby, Lafayette St., night 4
Lincolnton, First Church, 11 11
Lincoln Ct., McKendree, 3 11
Boger City, night 11
Cherryville, First Church, 11 18
Cherryville Ct., St. Paul, 3 18
Gastonia, Smyre, night 18
Lowesville Ct., Hill's Chapel, 11 24
Gastonia, East End, 11 25
Gastonia, Mayle, night 25

January

King's Mountain, 11 1
South Fork Ct., Russell's Chapel, 3 1
Bessemer City, night 1
Dallas, 11 8
Rock Springs, Bethany, 3 8
Cramerton, night 8
Polkville, Clover Hill, 11 14
Belwood, Palm Tree, 11 15
Crouse Ct., Antioch, 3 15
Stanley, Stanley, 11 22
Gastonia, Trinity, night 22

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

November

Asheboro Ct., West Bend, 11 13
Randolph Ct., Mt. Gilead, 3 13
Trinity, Trinity, 7 13
Bessemer, Bessemer, 7 16
Farmer, Farmer, 11 20
Liberty, Liberty, 3 20
Famseur, 7 20
West Market Street, 11 27
Stokesdale, 3 27
West Greensboro, 7 27
Highlands, 7 30

MARION DISTRICT
J. C. Cornett, P. E., Marion, N. C.
FIRST ROUND

November

Gilkey, 3 9
Bostic, 3 10
Cliffside-Avondale, 7:30 10
Sunshine, Hollis, 3 11
Pleasant Grove, 7:30 11
Table Rock, Oak Hill, 11 13
McDowell, Snow Hill, 3 13
Rutherford College, 7:30 13
Old Fort Ct., 3 15
Old Fort Station, 7:30 15
Hudson, 3 16
Lenoir, First, 7:30 16
Marion Ct., Providence, 3 17
Grace Chapel, 3 18

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Watagua, Valle Crusis, 11 20
Elk Park, 3 20
Boone, 7:30 20
Broad River, Kislers, 3 22
Henrietta, 7:30 22
Valdese, 7:30 23
Avery Ct., Fairview, 11 27
Linville Ct., 3 27
Marion Mills, 7 27
Marion First, 7:30 28
Cross Mills, 7:30 29
Forest City, 7:30 30

December

Spindale, 7:30 2
Rutherfordton, 11 4
Mill Springs, 3 4
North Forest, 7:30 4
Morganton First, 7:30 6
Morganton Ct., Zion, 11 11
Whitnell, 3 11
Glen Alpine, 7:30 11
Lenoir Ct., Gamewell, 3 18
Connelly Springs, 7:30 18

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

November

Mount Olivet, 11 13
Jackson Park, 3 13
Midway, 7:30 13
Coleemee, 7:30 16
Davie, Liberty, 11 19
Albemarle Central, 11 20
Salem, 4 20
Pfeiffer, 7:30 20
Norwood Ct., 11 26
Coburn Memorial, 11 27
Landis, 3 27
Gold Hill, 7:30 27
Trinity, Kannapolis, ... 30

December

Forest Hill, 11 4
Mt. Mitchell, 3 4
Epworth, 7:30 4
Spencer Central, 7:30 7
Concord Central, 11 11
Rocky Ridge, 3 11
Harmony, 7:30 11
Mocksville, 7:30 14
First Street, Albemarle, 11 18
Mt. Pleasant, 3 18
Kerr Street, 7:30 18

STATESVILLE DISTRICT
John Hoyle, Jr., P.E. Statesville, N. C.
FIRST ROUND

November

Troutman, Troutman, night 7
Highlands-Rhodhiss, Highlands, night 9
Race Street, Statesville, night 10
Stony Point, Stony Point, night 11
Shepherds Vanderburg, 11 13
Elmwood, Knox Chapel, 3 13
Olin, Turnersburg, night 13
Hickory, Westview, night 14
Maiden, Maiden, night 15
Mooresville, Central, night 16
Taylorsville, Taylorsville, night 17
Statesville Ct., Chapel Hill, night 18
Green Valley, Green Valley, 11 20
Creston, Creston, 3 20
Helton, Lansing, night 20
Newton, night 21
Cool Springs, Cool Springs, night 22
Elkin, night 23
Bethel-Fairgrove, Fairgrove, night 24
Hiddenite, Hiddenite, night 25
Lansing, Fairview, Fairview, 11 27
Warrensville, Warrensville, 3 27
Jefferson, Jefferson, night 27
Catawba, Catawba, night 28
Davidson-Fairview, Fairview, night 29
Balls Creek, Mountain View, night 30

December

Jonesville, Jonesville, night 1
Sparta, Shiloh, 11 4
Laurel Springs, Nathan's Creek, 3 4
West Jefferson, night 4
Statesville, Broad Street, night 5
South Iredell, McKendree, night 6
Hickory, First Church, night 7
Mooresville Ct., Triplett, night 8
Jones Memorial, night 9
Todd, Todd, 11 10
Wilkesboro, Wilkesboro, 11 11
Moravian Falls, Moravian Falls, 3 11
North Wilkesboro, night 11

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

November

Junaluska, 11 6
Clyde, Clyde, night 6
Sylva, 11 13
Andrews, night 13
Robbinsville, Robbinsville, 11 20
Whittier, Shoal Creek, 3 20
Dellwood, Elizabeth, night 20
Murphy, 11 27
Murphy Ct., Martins Creek, 3 27

December

Brevard Ct., Rosman, 11 4
Brevard, night 4
Havesville, Oak Forest, 11 11
Franklin, night 11
Highlands, Cashiers, 11 18
Bethel, Bethel, night 18
Centro, 11 25
Crabtree, Mt. Zion, 3 25

January

Franklin Ct., Bethel, 11 1
Macon Ct., Union, 3 1
Pines Creek, Spring Creek, 11 8
Jonathan, Shady Grove, 11 15
Webster, Webster, 3 15
Cullowhee, night 15

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

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Calotabs are quite economical; only 25 cents for the family package, 10 cents for the trial package.—(adv).

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND—IN PART

November

District Stewards' meeting, Centenary Church, Winston-Salem, 2 10
Sandy Ridge, Delta, 11 13
Erlanger, Erlanger, 7:30 13
Welcome, Welcome, 7 14
Pilot Mountain, Pilot Mountain, 11 27
Rural Hall, Rural Hall, 7:30 27

December

Centenary, Winston-Salem, 11 4
Doub's, Brookstown, 7:30 4

W. N. C. BOARD OF EDUCATION
Continued from page 15

Salisbury district: Forest Hill, Jackson Park.

Statesville district: Hopewell, Calvary, Broad Street, Mooresville, Bethel, Rock Springs, Liberty, Hiddenite, Center, Pisgah, Bethany, Orion, Zion, Cox Chapel, Gentry Chapel, Bethel, Broad Street Statesville, Taylorsville, West View, Centenary, Triplett.

Waynesville district: Davis Chapel, Fincher's Chapel, Shady Grove, Clyde, Rosman, Bethel, Pisgah, Union, Love's Chapel.

Winston - Salem district: Doubs, Brookstown, Green Street, Crews, Sedge Garden, Hiatt Memorial, Concord, Lewisville, Sharon, Union, Main Street, Thomasville.

"Are you a native of this place?" asked a traveler in Kentucky of a colored resident.

"Am I what?" said the puzzled black.

"I say, are you a native here?"

While the man was still hesitating over his answer, his wife came to the door.

"Ain't you got no sense, Sambo?" she exclaimed. "The gen'l'man means was yo' livin' heah when you was born, or was yo' born before yo' began livin' heah. Now, answer the gen'l'man."—Ex.

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After meals, when you bloat with gas, when everything you eat sours and ferments, when you have burning and fullness and your stomach feels "tight as a drum," you have an acid stomach. All this distress is easily and quickly relieved. Just get a package of Dr. Jackson's Digestive Powder. Take a little of the Powder, in water, after meals or when distress occurs. We will prove that relief comes in 2 minutes or less. Don't send any money—just mail us this adv., with your name and address, and a 60c package of Dr. Jackson's Digestive Powder will come to you by return mail. Use the Powder for 10 days. If it does all that we claim, then send us 60c in payment. If you are not satisfied, then the Powder will cost you nothing. You take no Risk, so send for your package today. The Jackson Medicine Co., Zanesville, Ohio. NCA

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No matter how many medicines you have tried for your common cough, chest cold, or bronchial irritation, you may get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained. Creomulsion is one word, ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to functional Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with **Cystex**. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee **Cystex** must satisfy completely or cost nothing. Get **Cystex** (siss-tex) today. It costs only 3c a dose at druggists and the guarantee protects you.

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In Memoriam

LeGWYN—Mrs. Sarah Carolyn LeGwin, formerly Sarah Carolyn Croom, daughter of John Bunyan Croom and Mary McDuffie Croom, passed to her eternal reward on October 6, 1938, the day after her 57th wedding anniversary. She was married to Lott M. Legwin on October 5, 1881. She leaves her husband and four children, Mrs. B. D. Applewhite, Mrs. Octavia Prevatt, and Miss Emma Bell LeGwin of Wilmington, and James D. LeGwin of Greensboro; also seven grandchildren and two sisters, Mrs. Alice Cobb of Burgaw and Mrs. Emma Croom of Curry. She had been afflicted and confined to her home for some years, but was patient, gentle and trustful always. She was one of the oldest members of Fifth Avenue. We shall see her in the eternal morning. John Cline.

SMITH—Charles Cromwell Smith was born in Gates county August 20, 1864, and died in Belhaven, N. C., September 8, 1938. Brother "Tobe," as he was familiarly called by his many friends, spent part of his young manhood in Pantego, where on January 2, 1895, he married Mrs. Alice Scarboro, who preceded him in death November 1, 1936. Brother Tobe loved the Methodist church, her services and her pastors. He is survived by one daughter, Mrs. George Charlton, Raleigh; one step-daughter, Mrs. W. T. Marsh, Suffolk, Va.; one brother, Clyde W. Smith, Pantego; two grandchildren, two nephews and one niece.

Funeral services were conducted in Trinity Methodist church by the writer, assisted by Rev. A. J. Mackie of the Episcopal church, and interment was in the Odd Fellows cemetery.

Lewis Edward Sawyer.

WORLEY—Rachel Caldonia Worley was born December 9, 1865; departed this life May 19, 1938. She was 72 years, five months and 10 days old. On February 14, 1885, she was married to Elbert C. Worley. To this union were born six children, three of whom survive—Ira of Canton, Grady and Carl B. of Asheville. Thirteen grandchildren and one great-grandchild also survive. At the age of 18 she professed faith in Christ and united with the Liberty Methodist church, under the leadership of John H. Robinson. She was a faithful member of this church until in 1915 when she married John N. Garland, and moved her member ship with him to Asbury Memorial in Asheville. It can well be said of her, she was a loyal Christian, a loving companion, and a devoted mother. She will be greatly missed by all who knew her, but her influence will continue to live. Edgar C. Price,
Pastor Clyde Charge.

MOORE—Mrs. Martha Jane Moore was born September 23, 1858, and died October 20, 1938, at her home near Collettsville, N. C., where she had lived for a number of years. She is survived by four children, three brothers, one sister and four grandchildren. Mr. Moore passed away April 23, 1835. The children are: Mrs. E. D. Bentley and Mrs. Bill Foster of Lenoir; Willard Moore of Cleveland, O.; Luther Moore of Huntington, W. Va.; the grandchildren are Gwynn and Lloyd Warren, Clarence Foster and Paul Bentley, all of Lenoir.

The funeral services were conducted by Rev. J. W. Combs, her pastor, Rev. D. A. Oakley and Rev. G. Cragg, October 23 at Harper's Chapel. She was buried in the family plot by the side of her husband.

Mrs. Moore joined the M. E. church in early girlhood and lived a beautiful Christian life throughout her life. She was a loving and devoted mother, believing in the best things of life and making her home a pleasant place for all who visited there. Those who knew her pay her the highest praise in saying, "She was a good woman."

Mrs. J. L. McCall,
Mrs. A. L. Hoyle.

MOONEY—After a long illness, on October 13, 1938, Mrs. Jessie M. Mooney, wife of Monroe Mooney of High Point, N. C., became still and her spirit freed from all earthly cares took its flight beyond the shadows and sorrows of earth into the glorious realms of God's eternal peace. She was born in Stanly county September 29, 1904, the daughter of W. M. and Minnie Epps. In her 20th year she was married to Monroe Mooney, who survives with one son, Thurman, age 12 years, and one brother, Lonnie Epps, all of High Point. She was converted in early life and joined the Methodist church, which she loved and cherished until death. Life brought her more than the usual lot of sorrow and disappointment, but being by nature of a joyous and happy spirit these dark clouds did not entirely obscure the sunlight along her way; but shutting away the sadness that often filled her soul, she entered wholeheartedly into the joys of others. Her sympathies and interests were broad and sincere, and not only did she share the burdens of others but with real delight entered into the joyous experiences of those she knew to whom life brought gladness and sunshine. She loved living, but as the years wore on and her health became poor, we know she was listening eagerly for the call to join the dear ones over there.

Like weary and worn out children
Who sigh for the daylight close,
We know that she often was longing
For home and its sweet repose.

We are sad that in life we shall see her no more, but we must not grieve too much, because her faith and trust in her heavenly Father was so sincere and complete that we have no doubt that her redeemed spirit is now happy in the beautiful city of God.

May the God of all grace ever be with her dear husband and son and brother, and her dear parents.

Her aunt, Mrs. D. E. Taylor.

IN MEMORIAM

On Tuesday afternoon, September 13, 1938, the gentle spirit of Mrs. F. W. Jackson left her earthly home for the one our heavenly Father prepares for those that love him.

It is with great sorrow that we, the members of the Landreth Bible class of College Place church, record the passing of our beloved member who through her friendliness and loving personality has endeared herself to all who knew her, who was always ready to do her best in all ways.

We miss her congenial way of doing all things so graciously and her friendly greeting, but we bow in humble submission to our heavenly Father's will. She was always thoughtful of her loved ones and friends. We extend to her bereft ones our heartfelt sympathy in their sorrowful bereavement.

"Think of her as faring on, as dear
In the love of There as the love of here;
Think of her still as the same, I say:
She is not dead—she is just away."

Members Landreth Bible Class.

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2. Relief from rheumatism usually comes fast. If pain persists, see your doctor.

Thousands have found that the simple method pictured above brings amazingly fast relief from pain of headache, rheumatism and neuralgia—when genuine BAYER Aspirin is used.

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Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

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NORTH CAROLINA
Christian Advocate

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Leaders Wanted

OPPORTUNITIES are greatest where need is greatest. The first need of our age is to be taught the higher values, to be awakened to the importance of purpose, self-discipline, and excellence. This calls for teachers of exceptional character and outlook—a strong and constant stream of inspiring new teachers drawn each year from the best young men and women who are coming on. The organization, Future Teachers of America, which grew out of the Horace Mann Centennial, offers an opportunity to discover these promising young men and women during their high school and college years; to emphasize essential elements in their character growth; to acquaint them with the unique function of education in a democracy; and to familiarize them with the various fields of education which offer possible careers.

Future Teachers of America calls for leadership of a high order. To one or more teachers in every high school and college it offers an opportunity to pass on the great heritage of teaching to choice young spirits—eager to go forward and to make the most of themselves. It is one of the deepest joys of those who have skill and vision to make sure that their gifts shall live after them. Were it not for this joy and the sense of trusteeship which prompts people to pass on the best they have to the next generation, civilization would lose continuity and perish in confusion and chaos.

Leaders are wanted. The qualities of leadership can be cultivated and developed. The Future Teachers movement calls for leaders of a high order among heads of schools, teachers, and students in a really great cause. For what cause could be nobler than making sure that strong men and women staff our educational enterprises? When war came in 1917 we recruited our best into the officers' training camps. Can we afford to recruit less than our best into the schools that prepare officers to carry on the battle against ignorance and indifference? Attractive materials for the use of teachers and students in organizing Future Teachers clubs may be had free on request from the National Education Association.

—Joy Elmer Morgan, in Journal of Education.

MODERN SERMON OUTLINE BY JOHN WESLEY TWO HUNDRED YEARS AGO

Two hundred years ago Wesley, while at Oxford, found himself still doubtful of the reality and sufficiency of his faith, and wondering whether he dare embark on a career of evangelism like Jonathan Edwards, of whose amazing success he had just been reading. A letter from a friend added to his dubiety, and, encouraged by a text in Chronicles when he opened the Bible at a venture, and by a phrase in the evening lesson for the fourteenth of October, he set to examine himself, to see whether he was in the faith, taking as his touchstone the declaration of St. Paul: "If any man be in Christ, he is a new creature. Old things are passed away: behold, all things are become new." At some length he wrote down his reflections on this saying and his conclusions regarding himself, of which the following is a digest:

First, his judgments are new—his judgment of himself, of happiness, of holiness. He judges himself to be altogether fallen short of the glorious image of God; to have no good abiding in him. His judgment concerning happiness is new. He knows there can be no happiness on earth but in the enjoyment of God. And his judgment regarding holiness is new. He no longer judges it to be an outward thing, but as an inward renewal of the mind in every temper and thought. Therefore I am, in these respects, a new creature.

Secondly, his designs are new. It is the design of his life, not to heap up treasures on earth, but to regain the image of God, and to be "renewed after his likeness, in righteousness and true holiness." This, by the grace of God, is the design of my life. Therefore I am, in this respect, a new creature.

Thirdly, his desires are new. They are no longer fixed on earthly things. They all point heavenward. I dare not say I am a new creature in this respect. For other desires often arise in my heart; but they do not reign. Therefore I believe he is creating me anew in this also, and that he has begun, though not finished, his work.

Fourthly, his conversation is new. It is always "seasoned with salt" and fit to "minister grace to the hearers." So is mine, by the grace of God in Christ. Therefore, in this respect, I am a new creature.

Fifthly, his actions are new. Whatever he does, it either springs from or leads to the love of God and man. Such, by the grace of God in Christ, is the tenor of my life. Therefore, in this respect, I am a new creature.

And so concluding, though his doubts were not all chased away as yet, there came to him a measure of peace, and a renewal of his confidence that he had indeed been born from above.—Methodist Recorder, London.

ANTI-RELIGIOUS PROPAGANDA

An anti-Catholic and atheistic propaganda is circulating such statements as the following among Austrian youth, through the Hitler youth organization: "Christianity is equivalent to Communism." "Christianity puts niggers on an equality with Germans." "The Church is international." "German culture was on a high level before Christianity annihilated it." "Christianity has always been hostile to the German people." "The Emperor Joseph II was murdered by the Catholic Church." "There is no Christian culture." "Christianity has nowhere been desired but has pushed itself in everywhere." "Christianity has corrupted the Germans, acquainting them with theft and adultery which were previously unknown to them." "Christianity is an alternative to Judaism and was made by Jews." "Jesus was a Jew." "Christ died whimpering on the cross." "Planetta, the assassin of Dollfus, died crying 'Heil,Hitler! Long live Germany!'" "The Ten Commandments are the expression of the lowest human instincts." "Good people do not need a Saviour, only bad people." "Nero was quite right in persecuting the Christians." "Ignatius Loyola was of Jewish descent." "Veneration of saints is ridiculous. Anybody who lived with filth or with a pig was canonized." "No new churches are being built. Nobody thinks of such a thing. This shows the decadence of Christianity." "The new eternal center is Nurnborg. Rome is doomed to perish." "Fate is stronger than God." "Predestination, the Trinity, Original Sin—what nonsense!"—Religious News Service.

BREVARD COLLEGE NOTES

The executive committee of the Brevard College Alumni Association met in the home of Dr. E. J. Coltrane, president of the college, to discuss future plans for the association.

This being the first meeting of the year, the financial situation was reviewed. Plans were made to orgainze more definitely county and city alumni clubs in North Carolina. These clubs will work in co-operation with county clubs which are being organized among students on the campus. It was further planned to give the alumni of Brevard College an opportunity to participate in a building fund to aid in completing the gymnasium. From indications the alumni will respond well to this suggestion and the gymnasium will be completed in time for basket ball season.

Officers of the alumni association are Vivian Moore, Concord, president; Jack Reid, Charlotte, vice president; Earl Brewer, Brevard, secretary; James O. Rogers, Brevard, treasurer.

Armistice Day chapel program (November 11) featured Dr. W. A. Stanbury, pastor Central Methodist church, Asheville, whose human address on "Happiness in the World Today" was, according to members of the faculty here, the most effective peace message delivered to students on Amistice Day. Stressed in the address was the idea that individual people are the most interesting subjects for thought and study, that an interest in people of this personal sort will lead to friendship and not hatred. Happiness, he says, is a by-product of right living; it is not sought directly. Right living among nations is essential to the future happiness of the world.

Attending a unque preachers' meeting of the Waynesville district in which for the first time the Northern branch and the Southern branch of the Methodist Church met together as workers under one presiding elder, were Dr. C. H. Trowbridge, professor of chemistry at Brevard College and district steward from Brevard First church; Rev. E. P. Billups, pastor of Brevard First chuch; Rev. John Bennett, professor of religious education: Rev. G. C. Brinkman and Dr. J. H. West, superannuates; and E. D. C. Brewer, director of public relations. Presiding Elder W. L. Hutchins effectively led this significant meeting. E. D. C. Brewer.

IN A NUTSHELL

The editor of Zions Herald, Boston, wrote a full-page editorial recently on "Want Better Preaching," but it is addressed to laymen. Why? The editor believes that they should do more to assist and develop the men they have, instead of always seeking a change. Sound the slogan, "Back to the Study." Get over the desire to call "a go-getter."

. . . .

A friend writes: "There seem to be signs of a reviving confidence in liberalism, and if it means a liberalism with deepened religious insight and clearer conviction, it will mean a great deal for the future of the faith and of the world, too. It is good to have a humble part in the fellowship of those who believe in light and freedom in religion."

. . . .

One should always keep in mind that the ship sailing into new seas does not chuck overboard the cargo it already has. The open mind need not be at war with the conserving spirit.

. . . .

The Rev. Dorothy Wilson, a Congregationalist, has become associate minister at City Temple, London, a woman preacher with a serious physical handicap, who conquers wherever she goes.

—The Christian Leader.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

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Volume 83 GREENSBORO, N. C., THURSDAY, NOVEMBER 17, 1938 Number 46

"It takes more than tomato juice to make a statesman," says a keen minded newspaper writer. And this writer at the time was talking about Edwin C. Hill and one of his pleas for a bigger navy.

x x x

Why embarrass the speaker and weary the audience when introducing a public speaker by multiplying the words of introduction? A long speech of introduction brands the guilty party as a bag of egotism or a vacuum of common sense.

x x x

A rather egotistical chap proud of himself exclaimed: "Just look at me. I never 'ad no education to speak of. I started to earn my own living when I was nine, and look what I am today. Self-made, that's what I am." "Really?" said one of his audience, as he looked at him with a quizzical eye. "Well, anyhow, that's better than blaming it on your wife!"

x x x

The more I think about him, it's the ordinary man
Who's the glory of the nation and the strength of every clan,
So I pay this tribute to him—not the genius or the crook,
But the honest, normal, average man the papers overlook. —Edgar A. Guest.

x x x

The Religious Telescope, which is not only able to see both far and near but also to hear all sorts of noises both big and little, has heard the following: "It so happened that an American Legion district conference and a meeting of the Ministerial Alliance were being held on the same floor of a certain hotel. One of the tardy Legionaires wandered into the ministers' meeting by mistake and was in attendance for quite a while before he realized his error. He then beat a hasty retreat. When he was telling a comrade about his experience, the comrade asked: 'How'd you feel surrounded by all them preachers?' He replied: 'I felt like a lonesome lion in a den of Daniels.'"

A man with little social training received an invitation to a social function upon which in the lower corner was engraved the letters R.S.V.P. Being ignorant of their meaning he inquired of one of his resourceful friends and received the following reply: "Rush in. Shake hands. Vitual up. Push off."

x x x

Nazi Germany by its treatment of the Jews has put that nation beyond the pale of civilization and this fact should be duly recognized by all civilized peoples! Recognized not in word alone but in fact. Why have fellowship with barbarians who are criminals that delight to do violence to the inalienable rights of mankind? Political, social and commercial relations with such a people and government should be promptly severed. The nazi government is directly responsible, but far too many German people are in sympathy with Hitler and his crowd or these things would not continue as they do. The Jews are now made to suffer, but nazi Germany would make any nation suffer in like manner if it had the power and such criminal conduct served its unholy purpose.

x x x

The following excerpt from the Autobiography of Theodore Roosevelt throws a side light upon this picturesque figure of a former generation and at the same time indicates that ill feeling in Germany against the Jews existed before the arrival of Hitler. Here is Teddy's story: "While I was police commissioner of New York City, an anti-Semitic preacher from Berlin, Rector Ahlwardt, came to New York to preach a crusade against the Jews. Many Jews were much excited, and asked me to prevent him from speaking and not to give him police protection. This, I told them, was impossible; and if possible would have been undesirable because it would make him a martyr. The proper thing to do was to make him ridiculous. Accordingly I sent a detail of police under a Jewish sergeant, and the Jew-baiter made his harangue under the active protection of some 40 police, every one of them a Jew."

"For Truth and Honesty"

IN our courts of justice there are just two things that are primary in the character of a witness. One is truth and the other is honesty. If a witness can qualify in this respect, other things are secondary. The court and the jury are ready to accept his testimony.

And this necessary qualification for a witness in a court of law is a necessary qualification in all relations of life. Just as the lawyers ask, "How is he for truth and honesty?" so may all men ask of every man, "How is he for truth and honesty?"

We need a fresh emphasis on these old fashioned and fundamental virtues. Parents should teach them, both by example and precept, to their children. From entrance to the kindergarten till commencement day in college emphasis should be put by teachers upon thesefundamentals of character. If the preachers would emphasize these as they ought there would be a different state of affairs in this country.

You have heard of the old preacher whose hobby was debt-paying. His presiding elder gave him a text so he would have to stay off his hobby. The text was, "Believe on the Lord Jesus Christ and thou shalt be saved." The first words of this man's sermon were, "A man who believes on Jesus Christ will pay his debts." We are sorry this preacher "sleeps with his fathers." But he was true to his conscience while he lived. If a man must have a hobby there is none better than "truth and honesty."

The Egotist

JESUS tells us about one of these men. He was a big talker and his chief topic was about himself, his virtues and his victories. He was an expert in the use of the big "I." "I thank thee that I am not as other men are. I fast, I give tithes." Whether he talked to other people or prayed to himself, it was "I," "I," "I." We are accustomed to say he was self-righteous. But it was not so much that as old fashioned every day egotism which manifests itself in a superabundant use of the big "I."

That high churchman whom Jesus held up to the scorn of all good people everywhere was not simply a man of the first century who made periodic visits to the temple in Jerusalem. He belongs to every century and makes his abode among all peoples. In many instances he never darkens a church door or calls upon his God except in profane speech. He is the godless, profane egotist who loves to boast of himself and of his deeds, whether good or bad.

On the other hand he may be a man with many excellent qualities, but he has one terrible handicap, he is an egotist. And Jesus says that a miserable sinner who will humbly confess his faults is superior to an egotist.

Winning the Victory

THE Bible opens with the book of Genesis—the book of beginnings. It tells of the beginning of man, the beginning of tribal and national life. The volume closes with the book of Revelations. This is full of promises to him that overcometh. All such have the promise of a crown of honor and of victory. All things are made new with the coming of a new heaven and a new earth. Life is so abundant that it flows in rivers and the leaves of the trees are so full of life that they are for the healing of the nations. And all who do his commandments have a right to the tree of life and they may enter in through the gates into the city.

Assurance of ultimate victory is the Christian note of triumph. Nowhere does Jesus give assurance of relief from labor, suffering and death. Indeed, this is the inevitable of our earthly sojourn. Sin and its consequences have passed upon all. The last enemy that shall be destroyed is death. The one assurance that comes to all is victory over all these enemies of our humanity. He lives! He is alive evermore! This is the triumphant note of the resurrection gospel.

How sweet is victory and how comforting is the assurance of conquest! In the games of youth and in the more serious struggles of mature life victory is longed for. That the living Christ can make man new in all the fibers of his being and that the gospel of the blessed Son of God can make us all new and thereby can make a new heaven and a new earth should fill the world with raptures of conquest. How the Christian church continues to fail at this point! We adopt earthly methods and rely on the machinery of the world rather than proclaiming the gospel of conquest—rather than make real to men the living Lord able to make all things new. We seek an escape from the ills of our humanity rather than victory over there. The promise is to him that overcometh. Are we Methodists in this marvelous hour able to go forth with full assurance of victory as we

proclaim One mighty to save? This is the jubilant note with which the land should ring from side to side as we move on to the conquest with the coming of Methodist union.

Not Exactly Throwing Dice

JOHN WESLEY had a habit in his early years—a habit which he abandoned in later life—of opening the Bible at random and taking the verse that first met his eyes or upon which he put his finger when some perplexing problem confronted him. Those acquainted with the story of his life will recall that he tried this in the morning of that ever memorable day when he felt "his heart strangely warmed a quarter before nine in the evening."

Long before this when in Georgia he tried the same method to determine whether he should marry Sophy Hopkey, and on many other occasions he resorted to the same method of securing divine guidance. Wesley is said to have gotten this practice from the Moravians. John Wesley perhaps had better luck with this habit of gambling with the Holy Bible than the man of whom we heard the following story:

A man in a quandary once thus sought guidance and first saw the verse: "Judas went and hanged himself." Anxious to give the Scriptures a chance of improving on this guidance, he repeated his performance, and this time found his pin on the text: "Go thou and do likewise"; and on a third trial alighted on the words: "What thou doest do quickly." Such a story, which is not an invention, is of itself sufficient to condemn any such superstitious manner of resorting to the Bible for guidance, and that Wesley at length abandoned it is not at all a matter for surprise.

Baptist State Convention in Session at Raleigh

THE 108th annual session of the Baptist State Convention began in Raleigh Tuesday of this week with R. N. Simms, a prominent attorney of Raleigh, presiding. The convention meets in the Tabernacle church of which Dr. Forrest C. Feezor is pastor.

This is a great gathering of Tar Heel Christians. The Baptists of North Carolina are numerous in every part of North Carolina. They cover the state as the dew. And these Baptists are a great power for righteousness and for everything that pertains to human welfare.

Almost Alone, Yet Not Alone

A YOUNG minister in a little chapel had conducted as best he could the morning worship attended by a handful of humble people, and this little service was followed by the holy communion. The little table had been spread with the best that the resources of these plain people could supply. But discouraging, indeed, was the fact that there remained for the service only one deaf old man and one half blind old lady.

He began to read. But half his congregation was too deaf to hear and the other half was too blind to see. So he read on alone, feeling that it was a travesty upon the very idea of communion.

Suddenly he heard his own voice reading words utterly familiar, but now bursting with new meaning—"Therefore with angels and archangels and all the company of heaven, we laud and magnify thy holy name." "We . . . with." Those were the words.

The little chapel seemed to rustle with the beating of angels' wings. Angel and archangel had gathered there to share the eucharist of fellowship. "God forgive us," thought the minister, "I never realized we three were in that company."

It was the fulfillment of what he had often said and never really understood—"I believe in the communion of saints."

The Modern Church

ARTHUR JOHN GOSSIP'S description of the modern church in the following paragraph should be read and re-read and studied sentence by sentence. Listen to what he says: "We still believe mainly in fuss and noise and crowding and organizing and machinery. If things drag, we evolve some other type of meeting, add one more to the already deafening intricacy of whirling wheels. And when it, too, is whirling with the rest we feel more happy. There may be no spiritual outcome whatever, but we are pleasantly tired, and there is a wind blowing in our faces, and so we have the sense something is being done. So long as we are hot and perspiring, are talking and meeting, are bustled and rushed, we feel that things are happening, for we trust in efficiency and busyness, and a certain material capacity far more than in the Holy Ghost."

People and Things

The voice of true liberty is heard when thou canst say: "The prince of this world shall come, and shall find no part in me."—Ambrose.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how. —Beecher.

Dr. Umphrey Lee, dean of Vanderbilt School of Religion, has been elected president of Southern Methodist University, Dallas, Texas. He will succeed Dr. C. C. Selecman, elected bishop at the General Conference this year.

Bishop W. N. Ainsworth of the Methodist Episcopal Church, South, has so far recovered from his serious illness of last spring that he was able to preach in his home city, Macon, Ga., on October 9.

"I have been reading about poundings since I have been in the conference, but the Glenwood congregation surely gave their pastor a most generous pounding of gifts upon his return at a surprise party given at the church recently. Our new elder, Rev. L. B. Hayes, and Mrs. Hayes were present to be received most graciously by the Glenwood people and have been received by the district with the expectancy for a fine year's work. The pastor of the Glenwood church is very grateful to Dr. Plyler and the cabinet for his return and to the unusually fine and loyal congregation of Christian workers."

Clarence Pickett, executive secretary of the American Friends Service Committee, who recently returned from his three months' tour of Quaker work in Europe, was much impressed on the Continent by the lack of enthusiasm for war. This seemed obvious not only in Germany, where he was until two days before the Munich settlement, but throughout Europe. He sensed the profound determination of the people not to get into war. There were no demonstrations for war. Everywhere over there the people felt that what happened, even in Czechoslovakia, was infinitely better than war.—Christian Century.

The Rev. Martin Niemoeller of Germany, whose defiance of the authorities in Germany in their effort to control the freedom of the pulpit, has not been released from the concentration camp where he is a prisoner. No prospect of his immediate release appears. Members of his family and a few pastors are permitted to visit him occasionally. He has sent word to his former congregation "to remain steadfast in the faith," something which many heroic Christian Germans are doing, though the cost is great. The International Christian Press and Information Service, operated by the Universal Christian Council on Life and Work, has reported that he has refused to accept his release from a concentration camp on condition that he sign a declaration forbidding him to resume his activity in his Berlin-Dahlem parish.—N. Y. Christian Advocate.

"I wish to express our thanks through the Advocate for a special kindness to me from Knox Chapel. On Saturday before our annual conference the stewards of the church came and asked me to go to Mooresville. When we got there they fitted me up with a nice new suit of clothes and a new hat for conference. I appreciate this more than I can express, as the congregation of the church contributed to the funds and did it as a pleasant surprise for me. We also want to thank the Main Street missionary society of Thomasville for one of the nicest poundings that we have ever received. My wife had made the remark, 'I don't suppose that we will ever have another pounding, since we have superannuated.' But the good people of Thomasville are great to the superannuates and we hope to still be of service to the Lord. We were so glad that we could report as our last one—'Everything paid in full.' Success to the Advocate."—T. B. Johnson.

One of the unique memorials proposed for location upon Western soil is in honor of the American bison, commonly called buffalo. The place chosen for the memorial is the Nebraska State Game Preserve near Scotts Bluffs. It is in the heart of the former buffalo region, especially of the northern herds. The story of the buffalo is one of romance more than big-game sport. The Indians deemed the buffalo a storehouse of food, clothing, shelter, tools, and other materials for his comfort on his prowess. Scarcely anything was wasted from the body of the slain creature. When the vast herds of buffalo began to be exterminated, the fate of the Indian was sealed. One army general advocated the extinction of the buffalo in order to compel the Indians to locate upon reservations and become agriculturists instead of hunters and warriors.—Orien W. Fifer.

The chief event in the Mississippi church year is the meeting of the Methodist conference. The North Mississippi conference met in New Albany, in a church in which your correspondent regularly holds Episcopal services. Four new elders were chosen, mostly young men rising to prominence, liberal and sympathetic. Most of the larger churches obtained new pastors. The group of younger Methodists who are almost alone in proclaiming a gospel of social redemption were generally promoted, although they are all by now in one area, probably by accident. There were no stirring issues or pronouncements. Bishop Decell, native Mississippian elected bishop last year, was in charge of the conference in the illness of Bishop Hoyt Dobbs, who is beloved by all the little preachers because he calls everyone "doctor." —Charles Granville Hamilton.

The following were elected delegates to the Uniting Conference by the North Carolina conference of the Methodist Protestant Church: Ministerial delegates: Dr. J. E. Pritchard, High Point, president of the conference; Dr. C. W. Bates, Brown Summit, secretary of the conference; Dr. C. E. Forlines, president of Westminster Theological Seminary, Westminster, Md.; Dr. S. W. Taylor, Asheboro; Dr. R. M. Andrws, High Point; Dr. George R. Brown, Reidsville, and Dr. Fred W. Paschal, Burlington. Lay delegates: The one feminine member of the delegation is Mrs. W. C. Hammer, Asheboro, who for many years was president of the North Carolina branch of woman's work in the conference. Other lay delegates, M. A. Coble, Burlington; J. Norman Wills, Greensboro; L. L. Wren, Siler City; W. F. Redding, Jr., Asheboro; A. J. Koonce of High Point, and J. B. Hicks of Henderson.

"After a fine year with the good people of Morven and the Morven charge. It was with difficulty that we parted with our good neighbors and friends there—everyone was so kind and good to us while we were there and when we were leaving. After leaving Morven early one morning we arrived in Andrews late in the afternoon. We have been warmly received and kindly treated by officials and members and by the good people of all denominations in the community. Yes, we have ben generously pounded with many good things. The pastor's salary is increased $200 over last year; have held our district stewards' meeting and our first quarterly meeting. Things are off to a good start. We have organized a young people's League and expect to have a junior League—already have an intermediate League. We have a good mid-week prayer meeting at the church and some cottage prayer meetings on other nights of the week. We have a fine board of stewards and a fine woman's missionary society with an auxiliary of the young women. We are happily situated in a good, roomy parsonage by the side of our church, which is a real nice building with plenty of room for all classes and groups—and near the school. Brother Smith left things in good condition and the Smiths have many friends at Andrews."—G. N. Dulin.

GREENSBORO COLLEGE NOTES

Rev. Robert M. Hardee, pastor of the Glenwood Methodist church, spoke at the vesper service held at 6:15 November 13. His subject for the evening was Love. Miss Amy Holland, Mt. Holly, was in charge of the service.

The International Relations Club held its regular meeting on Monday evening in the Lucy H. Robertosn drawing room. Miss Majelle Morris, Salisbury, led a discussion on "Government Control of Industry."



Shown above are the recently elected Greensboro College freshman class officers. Reading from left to right: Miss Betty Gray Parker, Erwin, council representative; Miss Sadie Wolfe, Mt. Airy, president; Miss Mary Alice Ader, Coleridge, vice president. Standing are: Miss Josephine Dees, Fremont, secretary; and Miss Sarah Cox, Goldsboro, treasurer.

The Greensboro College school of music presented a student recital on Wednesday of this week in Odell Memorial. The program included: Scotch poem (MacDowell), Catherine Campbell of Washington, D. C.; arantelle in A flat (Heller), Rosemary Reed of Long Beach, California; Invocazione di Orfeo (Jacopo), Marguerite Etta Evans, Edenton; Witches Dance (McDowell), Hilda Powell, Petersburg, Va.; From Suite "Ships," Tug, and Trmap (Goosens), Margaret Wrenn Koontz, Greensboro; Lasciatimi Moire (Monteverde), Che Fieso Costume (Legrenzi), Hilda Somers, Burlington; At Sea (Block), Lillie Brown, Charlotte; Scherzo in B minor (Chopin), Seleste Horne, Washington, D. C.; Prelude and Fugeu in D minor (Bach), Elizabeth Mendenhall, Winston-Salem; Scherzo in B flat minor (Chopin), Gwen Holler, Greensboro.

The senior honor society of Greensboro College recently elected the following girls into the society: Misses Josephine Andoe, Greensboro; Carey Atkins, High Point; Janet Thomas, Rocky Mount; Eloise Carter, Taylorsville; Becky Fulghum, Kenly; Mary Lee Flowers, Wilmington; Jane Hess, Greensboro; Lucile Martin, Newton; Dorothy Plonk, King's Mountain; Catherine Sherrill, Statesville; and Evelyn Troxler, Greensboro.

WE HATE TO LOSE HIM

Whether Elkin's experience with Methodist preachers is the rule or the exception, the fact remains that we have been drawng only good ones in recent years, minsters whom we are loth to give up when parting time comes. Count back for more than a decade and see if you don't agree with us.

And now that we of all denominations had come to know and appreciate this fellow Jenkins, come to love and depend upon him, it is decreed that he must be prized loose from our hearts and homes where he has fitted so snugly. In this disappointing moment we are not so certain that the system is so good. But if we are swapping with Marion, quality for quality, then that will serve to soften the pain.

In all sincerity we can say that Dr. Jenkins' pastoring here has been a success by any measurement one wants to make. First of all he has taken his spiritual commission seriously. As an ambassador of the Lord he has neglected nothing. But he has been as popular out of the pulpit as in it, because he has sensed the fact that souls may be rescued on the streets, in Scout camps and in the fellowship of civic clubs, as well as at church altars.

His work with the Boy Scouts and Girl Scouts has created a confidence and respect for the religion he preaches, and he will be missed by no group more than these. And what is more it cannot be said that his sermons and his ministry has suffered because of this activity, because he is recognized as a brilliant, well read, earnest man of God who spoke with conviction, and his congregation heard him eagerly, knowing that his sermons were something more than formal efforts, required and expected of him.

Elkinites will be missing this man and his good wife, who shared his popularity.—Editorial in Elkin Tribune.

A NOBLE SON OF THE PARSONAGE PASSES

I would not have the sudden passing of my good friend and schoolmate, a noble son of the parsonage, John Ira Erwin, to go unnoticed by the Advocate. Last Thursday morning, November 10, while many of his comrades of the World War prepared for the celebration of Armistice Day, Lieutenant Erwin quietly slipped away for a meeting of the Prince of Peace. At the time of his going he was in Durham attending to duties as bank examiner for the Federal Farm Credit Bureau. It was thought by his physician he had died of heart failure engendered by experiences over seas.

Lieutenant Erwin, John to me, was the son of the late Rev. and Mrs. Ira Erwin, well known in Methodist circles throughout the Carolinas. He attended old Weaver College, and was a graduate of Duke University. He was a member of the aviation corps during the World War and served over seas as first lieutenant.

The funeral service was conducted from the Methodist church of which he was a member in Thomson, Ga.

He is survived by his widow, Mrs. Eugenia Reed Erwin, and one son, John Mansfield Erwin, eight years old; one brother, F. J. Erwin, Canton; and four sisters, Mrs. F. E. Branson, Waynesville district secretary of the woman's missionary society, Canton; Mrs. R. K. Taylor and Mrs. J. G. Webb of Oxford, and Miss Marion Erwin of Philadelphia, Pa.

I weep with the family and share with them a great loss. John was my friend. A. C. Gibbs.

NEWS NOTES FROM DOVER

We are just closing a most pleasant and busy year on the Dover charge. The people in all the churches of the charge have shown a fine spirit of loyalty and co-operation, both in the services of the church and the work on the churches and parsonage.

Asbury church has bought about 50 new Methodist hymnals for their church, paid their budget in full and placed a beautiful ten-piece suit in the parsonage dining room, a rug and paint for the floor.

Bethany, one of the smaller struggling churches, has overpaid their budget.

Dover has put new cement steps to the church, made a substantial increase in their church school enrollment and the budget will be paid in full before annual conference convenes. The women have placed a new bed room suit in the parsonage, had two mattresses rebuilt, a rug, cushion covers and shades for the living room.

Lane's Chapel has placed an oil range in the kitchen and helped with other repairs at the parsonage. They have bought new song books for their church, paid their budget in full by the fourth Sunday in October and have raised about two thousand dollars on a building program. They have almost doubled their church school enrollment.

These material things have been but the result of a real spiritual revival on the charge. We have had 44 additions to the church, 33 of whom were on profession of faith. We are grateful for all these blessings and we feel that the Lord has been with us in spirit and in truth.

E. H. Measemer, P. C.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

MONDAY MUSINGS—HUSKING CORN

By Benedicite

This writer was never an expert at it. However, the memories that attach to it are pleasant. He has husked corn out in the fields and also on a very prosaic old barn floor. Enchanting memories come from the Indian Summer days out in the open field. The farmer boy has pulled down a heavy shock laden with big, golden ears. Before fastening the husking peg to his hand he looks around him. The Infinite Artist is at work. His touch is everywhere. The nearby woods are aflame with the fires of autumn. The trees are a huge bouquet. Chattering birds are flying overhead on their migration to the southland. One usually imperious bird is identified as a second lieutenant. The heart of the husker is singing with the poet:

Today yon hillside glows with Autumn fires—
The crimson oaks, the maples red and gold;
God's glory flames on forest and on field,
It burns in every bush upon the world,
And we are not afraid.

How dumb we are if we can't see God on a perfect day in Autumn! Gideon-like we are prone to ask signs from our Maker and our Saviour. Sitting by our shock of corn, however, we ask no dew upon a fleece. Each golden ear, peeping from beneath the husk, is a sufficient sign. Myriads more are on every side. Again beneath an old work shirt a heart is singing:

"One asked a sign from God, and day by day
The sun arose in pearl, in scarlet set;
Each night the stars appeared in bright array;
Each morn the thirsty grass with dew was wet;
The corn failed not its harvest, nor the vine,
And yet he saw no sign."

But enough of this heart singing. It's time to get to work. The husking pin rips off the husk with which the corn is clothed. The ears are tossed into a pile at the right of the shock. The fodder is pushed back to be tied into bundles. The first shock is completed and we tackle a second. Almost before we realize it the dinner bell is ringing and we go to the house. After enjoying mother's meal we return to the field for the long hours of the afternoon, and when the sun dips low to the west we have completed a perfect day.

Husking contests have been a fad in recent years. On November 8, 1935, one was held on a farm near Newtown, Indiana. It was attended by 110,000 spectators. Benedicite could not have qualified, for experts were there that day each of whom could have husked five ears to his one. In one such contest, Carlson, the winner, ,made a phenomenal record. His competence was fully matched by his modesty. Asked to talk into a microphone, he simply didn't know what to say. "What do you do for a living?" prompted one of the sound men. His answer was one word: "Work!" That was his speech. It was enough. It was eloquent. Would that a legion of American parasites would profit by his example.

Some of our readers remember the husking bee. Often it was held at night. The full November moon and the stars were shining down. Maybe the owner of a certain farm was sick. Maybe a widow was battling for a living there. At any rate, 25 or 30 of the neighbors assembled and tackled the corn. Merriment mingled with the work. We remember attending one on a certain farm. If that farm did not produce prize corn it certainly produced prize girls. One became a missionary in India. One taught for many years in Westminter College. One became a nurse. One who died a year ago was a blessing to a church in Cleveland. On the part of one, husking that night was mingled with trembling. He feared that he would find an ear that was wine colored instead of golden hue. By a custom handed down from the pioneers, that meant that you were obliged to claim a kiss from one of the maidens present. One bashful, awkward lad in his later teens would rather run six miles than claim the kiss. Larry, of Lafayette College fame, defined a kiss as "an anatomical juxtaposition of two orbicular muscles in a state of contraction." We could have amended Larry's definition by calling a kiss the supreme agony. We husked slowly that night and did not deserve the oysters we ate when the husking bee was over. A kindly Providence came to our rescue, for we found no wine colored ear. The years melt bashfully away and today, musing on that husking bee held on the Hanna farm, we love the memories of that night in the field under the cold November stars.—The United Presbyterian.

THE BENEFIT OF CHANGE

Change is the only unchanging law of Nature. Once science, dismayed by its own discoveries, thought that it had dug itself into an impregnable position against the advance of change, by picturing the ultimate indivisible atom. Now science has made an orderly retreat from that Maginot line. The atom is as changeful as all else. Once it was not, and in the end it will not be. It is slowly radiating away, dissolving like a brief candle.

Change is the changeless law of human nature. Ever sinceAdam and Eve puzzled, "How did Cain get those extraordinary ideas of his?" parents have been saying, "Modern young people are not like what we were." Of course they are not. We older folk broke from the family fundamentalism, and thought ourselves mighty heretics before the Lord. Some of our youngsters seem to be returning to fundamentalism!

In what way they change matters less than that they must change. If all the blackbirds hatched in our gardens remained there, it would be a poor chance of survival they would have for all their home birds habits. Nature sends them out "tomorrow to fresh woods and pastures new" for their own sakes; and for their own sakes, too, does Nature make every generation think differently from its parent generation.

Change is the law of the mind. To the physician a man is as old as his arteries; to the psychologist he is as old as his mind. Mental age is the only age that matters. There are many old men of 25. They will never stretch to a fresh idea if they live to be a hundred. There are youngsters of 70 and 80, with elastic minds that can still expand with expanding truth. Only when the mind's elasticity begins to perish is any man old. The mind that is stretched to full extent is already dead. It may exist as a mummy exists; but it does not live.

But is there nothing changeless? One thing only! The love of God. That love orders life's changes, but it controls what it orders.

Then why trouble? God's love still orders that, to them that love God, all things, change not excepted, work together for good.—Athanasius, in The Methodist Recorder.

Living by Thanksgiving

By CORNELIUS PATTON

From Psalm 34

I will bless the Lord at all times: his praise shall continually be in my mouth. 2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. 3 O magnify the Lord with me, and let us exalt his name together. 4 I sought the Lord, and he heard me, and delivered me from all my fears. 5 They looked unto him, and were lightened: and their faces were not ashmed. 6 This poor man cried, and the Lord heard him, and saved him out of all his troubles. 7 The angel of the Lord encampeth round about them that fear him, and delivereth them. 8 O taste and see that the Lord is good: blessed is the man that trusteth in him. 9 O fear the Lord, ye his saints: for there is no want to them that fear him. 10 The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. 11 Come, ye children, hearken unto me: I will teach you the fear of the Lord. 12 What man is he that desireth life, and loveth many days, that he may see good? 13 Keep thy tongue from evil, and thy lips from speaking guile. 14 Depart from evil, and do good; seek peace, and pursue it. 15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry. 17 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. 18 The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. 19 Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

The 34th psalm abounds in familiar quotations, which is but another way of saying it is one of the best known and best loved psalms in the collection. Many of these verses we know by heart. One reason is that the psalm is written in the aphoristic style of the Book of Proverbs. One might mistake it for a chapter of wise sayings cast in poetical form. Although the arrangement is acrostic, and hence somewhat lacking in unity, there is no difficulty in discovering the motif of the psalm. The author, evidently an old man (see vv. 11, 12), is urging us to live by thanksgiving, to make gratitude the dominant thing in our lives. There are other psalms in which the same thought is brought out, but here it has an affirmative, not to say assertive quality that is unique. Thanksgiving is not a mere kindly feeling toward God persisting through life, but a state of mind which the God-fearing man cannot suppress. "My soul shall make her boast in the Lord." The psalmist calls for such enthusiasm of praise that others will be swept into the same happy mood. "The humble shall hear thereof and be glad." Thankful living is happy living; it is contagious, it spreads from man to man. and tends to take on mass effect.

On the strength of some great personal deliverance (vv. 4-6), the psalmist introduces sundry grounds for the thankful life. At the head of the list he places deliverance from fear, which in his own case had been complete, a direct answer to prayer. "I sought the Lord, and he heard me, and delivered me from all my fears." This did not mean that he was to be exempt from human trouble, but that the dread of it had been removed. When trouble appeared it served to drive him back the more intimately upon God, to provide a new and compelling incentive to praise. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Evidently he had the need of protection prominently in mind, else we would not have that vividly comforting verse, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Then comes the statement, "For there is no want to them that fear him." The word "want" is a general term relating to all physical needs, but from the reference to the young lions suffering hunger it has to do here with the supply of food as the basis of life. It corresponds to the "Give us this day our daily bread" of the Lord's Prayer. There is no absolute promise of long life as an incentive to praise, but the psalm offers encouragement to the man who "loveth many days, that he may see good,' 'that is the man who values life in its highest terms. And quite definite conditions for such a fulfillment are laid down: purity of speech, the avoidance of evil, and the pursuit of peace.

Passing to the benefits of the spirit, the psalmist gives us that exquisitely beautiful verse, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." It is an appeal for thankfulness for a God who knows and cares, a God who not only encourages prayer, but whose heart yearns toward his children in advance of all request. Even man's sinful condition does not shut out the compassionate help of such a God so long as contrition possesses the heart. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." At this point the psalm reaches the highest level of spiritual understanding. The experience of forgiveness becomes the mightiest incentive of all.

It was from such an experience, such a line of thought, that the psalmist, who had touched life at many points, threw out his challenge to an ungrateful world—"O taste and see that the Lord is good: blessed is the man that trusteth in him."

It has been objected that the vow of unbroken thanksgiving with which the psalm opens—"I will bless the Lord at all times: his praise shall continually be in my mouth"—is one impossible to perform. The expression is poetical, and, applied to ourselves, simply means that on every available occasion we should think thoughts and speak words of gratitude toward God; above all, that we should form the mental labor of thanksgiving. Regular participation in public worship, morning and evening prayer, grace before meals, would seem to be a minimum demand for the personal religious life. By implication the psalmist would warn us against praying when we have a mind to, and letting it go at that. We need fixed times, a routine of thankful communion, and the practice of praise. In addition, each day will bring its own golden opportunities, as we let our minds dwell upon our obligation to God for food and shelter; for the contrasts of day and night; for the miracle of the seasons; for country, family, friends, and work; for the gaiety of children; for books and education, music, and the arts; for beautiful trees, for birds, and flowers, and grass—for the sheer joy of being alive in God's great world; above all, for God himself. As Addison has it in his well known hymn: "Ten thousand thousand precious gifts my daily thanks employ." It was in the spirit of the 34th psalm that St. Paul wrote to his Thessalonian friends: "In everything give thanks."—Advance.

"We are, of course, not responsible for everything that is said in the name of Christianity; but a man does not give up medicine because there are quack doctors, and no man has a right to give up his Christianity because there are spurious and inconsistent Christians."

—Drummond.

Some Contributions of Karl Barth to Modern Christianity

By JAMES C. STOKES

II. An Exalted Concept of God

To Karl Barth, God is the central fact of the universe. Therefore, God should occupy a central place in the thinking and living of every human being. This divine personality is the Sovereign, the Lord and Master of all creation, and man, as one of his creatures, owes him an absolute allegiance.

In assuming this basic position, Barth is but aligning himself with the main stream of Christian thought. He is, so to speak, standing upon the theological shoulders of Martin Luther and John Calvin, of Augustine, and, finally, upon those of Paul. Not only so, but as far as his general position regarding the place of God is concerned, Barth is at one with John Wesley.

The past century and more has seen the waning of a thoroughgoing, vitally dominant belief in the sovereignty of God. To be sure no direct effort was made in Christian quarters to discredit God himself, but it was widely held by theologians that the destiny of the universe was not determined so much by God as by certain natural forces and laws, which were assumed to exist irrespective of any Personal Being. Positivism, which had risen and waned, reappared under the disguise of Humanism, and came to occupy a place of wide popularity, especially in America, its chief exponents being John Dewey, Julian Huxley, M. C. Otto, Edwin A. Burtt, A. E. Haydon, Walter Lippmann, and others.

The movement owed a great deal of its popularity to the rise of the scientific methods of arriving at truth. It was widely held that science was the only means of verifying truth, and that all of the perplexing problems of the world could be solved by the use of scientific tools alone. From this position, it was but a logical step to assume that a divine personality was not a necessary nor even a reasonable causative force in the affairs of the universe.

In some countries this naturalistic approach went to most alarming extremes. Fichte taught that man, as a rational being, is the end of his own existence, that he is here solely for his own sake. Hegel went further to assert that man is necessary to God to enable him to realize himself. Feurbach continued this development by holding that the essential nature of man is not only the ground, but also the object of religion. Thus, the emphasis was constantly shifted from God to man. Karl Marx followed with the theory that God was only a human fiction. Then, Lenin took the ultimate step and asserted that religion is an opiate for the people.

American humanism, in the main, did not take such extreme forms. However, its whole influence has gone toward lessening of any strong consciousness of, faith in, and communion with a God that is real. This is clearly indicated by John Dewey in his volume, "A Common Faith," when he asserts that astronomy has broken up all religious cosmologies and the Christian idea of ascent to heaven; geology has displaced all myths of creation; biology has distinguished old ideas of soul and mind, thus affecting concepts of sin, redemption and immortality; anthropology and historical and literary criticism have created a changed version of Christian origin; and psychology bids fair to explain everything in human life once considered as supernatural. He continues: "The mind of man is being habituated to a new method and ideal: there is but one sure road of access to truth—the road of patient co-operative inquiry, operating by means of observation, experiment, record and controlled reflection."

The essential result of these developments tended to make God nothing more than an impersonal ideal or force, having no real being in the personal sense. In addition, God was given a very questionable place, at best, in the universe; in some instances he became only a part of a process; in other cases, he appeared as a co-ordinating principle; sometimes he was described as merely the idea of "the sacred." Thus, loyalty to some sacred ideal —and there was always wide latitude in the definition of that which was sacred—took the place of loyalty to a personal being.

This is the setting upon which Karl Barth entered. The point of great emphasis in his entire theology was a sovereign God, who was not simply a Person, but a Person who exerted a controlling power over the destiny of mankind. As is easily seen, this approach was a direct challenge to the Positivism, Naturalism, and Psychologism which characterized the theological development described above. In a manner which sounded strange to an age enamoured of scientific mechanism, Barth thundered forth about a God, though hidden in large measure, was yet the supreme power, in whose presence man was but a pigmy. In his Epistle to the Romans, Barth's fiery pen wrote: "Who now dares to speak of partners or of links in a chain of causality? On the one side stands the purposeful master, on the other side the material which serves his purpose and becomes his work. No bridge, no continunity, links the potter and the clay, the master with his work." Again, in his series of sermon, Come Holy Spirit, Barth stated: "God is not a **thought,** God is not a **word,** God is not **a feeling.** God is **the** Great One, the True One, the Real and Living One, who waits to meet us precisely at that point where **our thoughts** about him end."

In maintaining this position, Barth is, among other things, asserting that "the road of patient co-operative inquiry, operating by means of observation, experiment, record and controlled reflection"—which Dewey claims as being the "one sure road of access to truth"—is not the only avenue by which man can ascertain the ultimate facts of reality. He states that God, far from being findable through "taking thought," is actually found when man discards the attitude of the scientist and approaches him with the smiplicity of a child, feeling not his own erudition and wisdom, but being conscious of a great inner need. "The publican, who in the depth of his despair smote his breast, behold Him; Job, also, saw Him, when he could no longer help himself."

While Barth's conception is that primarily of a transcendent God, he does not by any means exclude God from occupying an intimate relation with mankind, where the latter makes this possible. God is transcendent not be-

cause he has removed himself far from the affairs of man, but because man has departed far from him and is unable to comprehend him as he really is. God actually exceeds in great degree man's thoughts about him, nor is man's limited ability to comprehend God any real limitation upon the essential being and character of the Divine Person. In addition, according to Barth, what man does now about God has come, in the first place, not from man's reasoning or thinking out him, but in the form of revelation. Thus, God is known only through his self-revelation, and not through man's ability **per se** to discover him.

From those who depend solely upon scientific methods for arriving at truth, the mention of revelation brings forth a scornful protest. They disclaim any objective reality for supernatural phenomena. Yet, the experience of an increasing number of people makes valid the claim that God is found and communion with him maintained ways beyond our control, comes to us and reveals himself. through processes of revelation, in which he, in quiet ways beyond our control, comes to us and reveals himself.

This is the God that Barth has helped to bring back to the world. To be sure there are isolated and individual aspects of his Theism with which agreement is difficult; yet he has rendered a worthy contribution in bringing to us a God who is Sovereign, in whom one can place trust and dependence. This God is not simply a Principal, nor a Process, nor an Ideal, but he is a Personal Being full of all majesty and truth, who, though far away from the many who do not cry out to him for help, is yet near to all who really seek him.

"SUFFERED UNDER PONTIUS PILATE"

The church has always suffered under world power and state domination and never more so than now. If she has accepted favors from the state it has been at the price of her soul. Today in many countries the alternative is extinction as a true Christian church or submission to the state. In every so-called Christian country the church's values, principles, and ideals are openly set aside for practical purposes and worldly methods used. Then the world turns and points at Christian countries using the methods of the world, the flesh, and the devil in their dealings with each other and adds that the church has failed. She has not failed. She is suffering under Pontius Pilate and being crucified. The less she suffers the more will evil triumph; the more she suffers the less will evil triumph. We know that unemployment, poverty, slums, child labor, the profits made by traffic in the weaknesses, vices, and sins of men, and wars are not acts of God but acts of men spurred on by world ideals and power. Efforts are being made to ally the church with such things. At her best she has refused. The prophecy continues, "The third day He rose again from the dead." There are many signs today of a resurrection of society through the power of an undefeated church. The conscience of society is being aroused and enlightened. Countries are growing more responsive to the needs of their people and nations are getting much more sensitive on the subject of war. Pontius Pilate still makes the church suffer, but sufferings make for power and the world will surely rise from the death into which it is plunged and live more and more as that kingdom for whose coming we pray in the Lord's Prayer.—Los Angeles Churchman.

OUR STUNT PREACHER'S USEFULNESS

We have a stunt preacher in our town—never mind which church—who is a great convenience to the other pastors; as well as being a good man in his own right.

He's a sort of voluntary experiment station. He studies Variety and Billboard, always on the lookout for something he can borrow from the movies, the radio, and "refined vaudeville."

Having no old fashioned scruples, whenever he gets a bright idea he works on it, adapts it, makes it over to fit his church equipment, and lets the whole town know it's coming.

Every other pastor is represented at the "premiere" by one or two unofficial observers, and on Monday morning they all know whether the new stunt is, as one of them puts it, "a hit or a flop."

If it's a hit, one or two of them may pay it the compliment of imitating it more or less closely. If it's a flop, they all know that here is one more device they can afford to let alone.

I'm no blind hater of stunts. My Bible tells of many an attention-getting performance by such dead-in-earnest people as Moses, Gideon, Elijah, Hosea, John the Baptist, Paul, and many more. Our Lord himself did not hesitate to do unconventional and spectacular things when needed.

And so I don't agree with some of my neighbors who think our town's stunt preacher is always a detriment to religion.

Sometimes he shocks us awake, as he did when he had a Mexican family of migrant crop workers up on his platform and showed us what such people look like, after working on jobs that "white folks" couldn't be hired to do.

Yet he was only "setting a little child in the midst," and warning us in the words of Christ about what happens to those who cause one of these little ones to stumble. My complaint against the enterprising brother is not that he's so often sensational, but that he's so often sensational about things that don't matter much.

You see, he's caught in the maze of his own stunts. Every time he puts one on, he's practically promising to provide another next time, one more startling. And he can't keep up the pace.

Mark Twain in his last years, you remember, was pathetically anxious to do serious work. And he did some which was of higher grade than most of us realize, even yet. But he had won his reputation as a humorist, and I know people who are still looking for the jest in his Joan of Arc. To them he will always be, not one of our master satirists, which he is, but the author of The Jumping Frog.

So, while I'm reconciled to having a stunt preacher among our town's ministers, I don't want a second. And least of all do I like it when any of the other brethren try to imitate him. They always show that they are just imitating.

And, besides, they can still do what he is no longer able to do. He's a marked man; from him the town expects stunts; it does not expect steady spiritual guidance. For that sort of thing it looks to those less brilliant men who can call our attention not to themselves, but to their Master.—Cincinnati Advocate.

'Tis harder to unlearn than to learn.—Proverb.

THE MIRACLE OF THE JEW

The Jew is an ethnological miracle. The term Jew is a synonym for the divine title, Israel. Racially the Jews are the only people in the world who can trace their ancestry back to the first head of their family. According to the history of Abraham their origin was miraculous.

The Jews have survived all their conquerors. Call the roll of those nations that once ruled over them—Egypt, Nineveh, Babylon, Persia, Greece, Rome—and note how they all in turn crumbled to ruins but the Jew lived on. After all these destructive assaults, however, the Jews still "dwell alone" among the Gentiles. Their numbers today total approximately 16,000,000.

In all parts of the world the threatening shadows of senseless bigotry are cast over the Jews. Not even in the democracies of the world can they escape this threat. The British Empire is handing the Balfour Declaration a live coal in its hands and undoubtedly it wishes Providence had arranged that some other nation than Great Britain had been made the custodian of a Jewish Palestine.

Modern events speak inexorably to both Jew and Gentile that the disposing of human life and destiny is under the sovereign control of Almighty God. The key to our times is the Jew—the key to the Jew is the Scriptures—the key to the Scriptures is the Lord Jesus Christ who is rich in grace toward all that call upon him whether they be Jews or Gentiles. "For whosoever shall call upon the name of the Lord shall be saved."

No Gentile nation can claim such a promise as is given to Israel in the following words: "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew themselves. They shall feed in the ways, and their pastures shall be in all high places (Isaih 49:7-9)."

Soon the highways of the world will be filled with Jews returning to their native home. No temporizing on the part of Great Britain will be able to hinder the movement now definitely in action in international Jewry. A few years ago there was divided interest among the Jews. Today they are united and willing to make supreme sacrifice to make Palestine their homeland.—The Watchman-Examiner.

NORTH FOREST, MORGANTON

I got a good trade, two churches for one. I believe had I pictured the going down of the sun from the dizzy heights of the Blue Ridge, where you see that golden orb circling far out in the Zodiac with a fringe of clouds tinted with gold some brother would have offered me three or four churches for my one. Or had I turned toward the east and called attention to the coming of a new day when that same golden orb plows his way out of the abyss and shoots his rays high up into the sky with the stroke that drives back the darkness and floods the mountain peaks with a sea of glory, some dear brother would have offered me six or eight churches for my one.

Anyway, I am here and have started for the year. The conference was interesting from many angles. The going of the years have wrought changes. Those of us who once were the boys at the foot of the class now stand at the head and are nearing the stop off place. But it is thrilling to see the fine young army coming on.

Some of the brethren were dressed well, but the weather was too hot to display new overcoats. Some had on the double flap coats which did not fit as perfect as they might. The laymen were interested in who was going to preach to them another year. I said to one: "I hear your preacher hasn't enough powder behind his shot." "Well," he said, "we have had so many who had nothing but powder, we can enjoy light expressions." I am dropping this in to say to the brethren to use the right kind of charges and load the gun right.

One brother reported a dear old sister in distress on his work where the elder had told her that he was sending a good preacher, but she said the promise had been made to her for twenty years and every one got worse.

Some had anticipated that one day I would be sent to Morganton, but no such thing had crossed my mind; but here I am, and delightfully situated. North Morganton and Oak Forest constitute the charge.

We left Old Fort after a stay of four years there in that lovely valley where many Methodist preachers have wrought well in the years that have gone. We wanted to say that one of the red letter days for the Methodist church there was the first Sunday in October. Rev. J. H. West and Rev. E. Myers, two of the stalwarts who had served the church for nearly half a hundred years and were pastors there in their early years, came back and spent the day and delivered two ver fine messages. So we closed our year with glowing colors and now find ourselves here in a new field with our face turned toward the rising sun. New hopes, new aspirations, new determination firing us, and we expect a great year at North Forest. So you may change my Advocate so it will reach me here, and tell all my friends that where I am there they may be also.

H. C.Byrum.

MEETING OF MINISTERS' WIVES OF WESTERN NORTH CAROLINA CONFERENCE

The ministers' wives of the Western North Carolina conference met for their fall meeting at a luncheon in Efird's private dining room, Charlotte, Saturday, October 22. The room and tables were decorated with lovely roses and fall flowers by the women of First church.

The meeting was honored with the presence of Mrs. Clare Purcell and Mrs. E. D. Mouzon.

Mrs. W. L. Hutchins, president of the organization, presided over the business session. The minutes of the executive committee were read by Mrs. G. B. Clemmer. Reports were given of two teas which were given at Lake Junaluska during the summer. The reports of the district secretaries showed that each district is well organized and that many business and social meetings have been held during the past year.

A short play, "The New Preacher," was presented by Mrs. J. O. Cox, W. Q. Grigg, W. A. Kale, and J. P. Hornbuckle.

The theme of the program, which was arranged by Mrs. John W. Hoyle, was "Biblical Trees." This theme was suggested by the year's project of each one starting a tree on the parsonage lot. An appropriate talk on the subject was given by Mrs. E. E. Williamson. Mrs. E. K. McLarty, Jr., sang "Into the Woods My Master Went," accompanied by Mrs. O. L. Brown. Mrs. W. R. Kelly read the poem, "I Saw God Wash the World Last Night."

The spring meeting will be held in Lenoir during the woman's missionary conference.

Mrs. W. J. Miller, Cor. Sec.

N. C. CONFERENCE BROTHERHOOD REPORT, 1938

Receipts

Received from Rev. B. B. Slaughter, Treas.	$ 414.67
Assessments from beneficiaries	1023.35
Assessments from non-beneficiaries	99.00
Initiation fees	2.00
Interest	1.70
Total receipts	1540.72

Disbursements

Mrs. A. W. Price	50.00
Mrs. D. N. Caviness	11.00
Mrs. Rufus Bradley	13.00
Mrs. T. H. Sutton	12.00
Mrs. A. D. Wilcox	9.00
Mrs. J. E. Blalock	325.00
Mrs. A. J. Parker	200.00
J. H. Frizzelle estate	225.00
C .M. Hawkins estate	200.00
Exchange on checks	.90
Postage and printing	23.26
Total disbursements	1069.16
Balance on hand November 12, 1938	471.56

Only four have died during the current year. Forty-three members have not paid their current dues. Of the above amount on hand we have $250 on deposit drawing interest. The remainder is being held for the next beneficiary.

R. L. Jerome, Treas.

FINAL STATEMENT CONCERNING THE MISSIONARY SPECIAL

During the worst days of the depression, while the board of missions was confronted with an indebtedness of nearly a half million dollars and no missionaries had been sent for several years and there was no prospect of any advance, the conferences in North and South Carolina came to the rescue. They agreed to raise as a missionary special an amount equivalent to $1800 each in order to make it possible to send four new missionaries. Many of our people gladly and generously contributed to this adventure, and I am now giving a final report on the enterprise.

As a result of these contributions, four missionaries actually went to the field and were supported through the year 1936-37 and through the year 1937-38. Without this special effort there would have been no re-enforcement of our thin line. I wish I could make everyone who contributed see what a thrill of encouragement came when these new faces appeared in the faltering lines of our missionary situation. A new missionary went to Korea, Africa, China, and Cuba. A total of $5800 from the four conferences was paid the first year and a similar amount is on hand to take care of our obligation for the present missionary year. One of the missionaries who went to China found it necessary to return to America and upon the discontinuance of his salary the presiding elders of the Western North Carolina conference approved the action by which we enabled the board of missions to send in his place a new missionary to Cuba; and Rev. F. A. Flatt has been accepted and will sail in a few weeks for his new work. His going and salary for the first year are made possible solely by the money raised by these conferences.

It is the common agreement of all of us that we have accomplished that which we undertook and these conference specials need no longer be continued. If any one of the conferences wishes to carry such a missionary special, it would be very commendable, but we have closed up the account of the original proposition and every obligation has been honorably and fully met, and I wish in the name of the board of missions and the missionaries on the field to express hearty appreciation and deep gratitude for this noble and generous pice of co-operation that came at a critical hour in the missionary life of our church.

Paul B. Kern.

A SOUTHERNER DISCOVERS THE SOUTH

A Southerner Discovers the South, by Jonathan Daniels; published by The Macmillan Co., New York City; price $3.00.

The author of this interesing volume is the editor of the Raleigh (N. C.) News and Observer and the son of Hon. Josephus Daniels, former Secretary of the Navy and now ambassador to Mexico. He belongs to one of the old and most highly respected families in the South; consequently he should be considered a good representative of the South. This gives weight to his observations and will make it possible to use many of the things he mentions against the South with more plausibility than the criticisms of outsiders have. The style, quasi-conversational and including many actual interviews, sometimes witty, sometimes caustic, sometimes nasty, holds the reader even when he is disgusted with the remarks. He visited Dyess Colony, and while he was pleased with appearances, doubts the value of the project on account of the high cost of the improvements. In this we agree with him. Outside of Dyess, he saw nothing in Arkansas to commend. He failed to visit the best farming part of Eastern Arkansas, although he was within a few miles of it. He overlooks the good roads, the fine school houses, and churches, which he might have seen. Any reader of his book would be disposed to judge Arkansas harshly. We may admit the fairness of all his criticism, but insist that in telling his story he is telling only half of the truth; because there are many things that are worthy of commendation. He either did not see them or intentionally fails to mention them. The writer of this review has been in all the states visited by Mr. Daniels and has seen practically all that Mr. Daniels has seen except the "sporting" women, and stoutly affirms that, although Mr. Daniels thinks he has "discovered" the South, as a matter of fact he has discovered only the worst side of it. He should make another journey and let some good citizen chaperone him. Then he should see Texas, which he has overlooked. We advise our readers to get the book; but warn them that they had better pray for sustained grace while reading it. This book is in a class with "Gone With the Wind" and "Son to Susanna."—Arkansas Methodist.

A DEADLY EPIDEMIC

Gambling is a deadly epidemic, destroying many homes, undermining credit and business reputations, and wrecking the morals of whole communities. Forbidden by law almost everywhere, it continues its work of demoralization by skulking in dark corners. Sometimes it flouts the law and operates in open defiance of it, taking advantage of official incompetency or public indifference, or buying immunity through political chicanery or by the outright bribery and corruption of courts and enforcement officials. Too often the rank and file of citizens are indifferent to such conditions, and permit the gangsters to build up a powerful racket most difficult to root out.

By no stretch of the imagination can gambling be termed an innocent pastime, a harmless diversion; nor can one point out where or when this habit or practice has in any way benefited mankind or improved to the slightest degree the mora ltone of the human race. Quite the opposite is true, and if proof of this statement is demanded, let the doubting one consult the columns of the metropolitan press. Such news does not properly belong in the sports section, but should be relegated to the crime corner, for gambling and lawlessness are terms quite capable of being interchanged.—Scottish Rite News Bureau.

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MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

CHURCH SCHOOL PROGRAM AND FINANCIAL POLICIES

The board of Christian education of First church, Rocky Mount, has worked out a "program policy" and "financial policy" for their church school. This is an example of the careful planning of this group. Mr. I. H. Gunn is general superintendent of the school, and under his leadership a well rounded program of Christian education is planned and carried out each year. We have his permission to publish the following:

Program Policy

"As a matter of information and guidance the board of Christian education wishes to submit the following recommendations:

1. That all departments and classes make it their policy to open on time regardless of the number present.

2. That all officers and teachers endeavor to be present on time, as this will encourage pupils to be present at the beginning of department or class activities.

3. That the opening worship program be concluded in time for at least forty minutes of class work.

4. All classes and departments should dismiss uniformly at 10:40 or shortly thereafter. Careful observance of this will greatly aid in the work of all groups.

5. That the worship service in all departments and classes on the fourth Sunday of each month shall emphasize 'missions' as shall best meet the needs of that particular group.

Financial Policy

1. That all offerings made by departments of the children's and young people's divisions shall be turned over to the general secretary, except as hereinafter provided.

2. The offerings on the fourth Sunday of each month be for the Home and Foreign Missionary Enterprise.. In the departments of the young people's division their offerings on the fourth Sunday shall be applied first to the payment of their pledge, all amounts in excess thereof to be applied on the regular Home and Foreign Missionary Enterprise fund. An appropriate missionary program should be presented each fourth Sunday in connection with the offering for missions.

3. Offerings for Church School Day, Orphanage Day and other specials shall be taken only on recommendation of the board of Christian education.

4. For department sponsored social activities in the departments of the children's and young people's divisions an amount not in excess of 10 cents of their offerings, exclusive of fourth Sundays and other specials, shall be available on request of the department superintendent or counselor, and shall be based on offerings for the previous quarter. These amounts are not cumulative; therefore they must be used each quarter.

5. Offerings for social service work or local charity shall be retained by the department raising the fund and shall be administered under the direction of the department superintendent or counselor, and on approval of the division superintendent.

6. The classes of the adult division are requested to submit statements at the beginning of each church school year indicating amounts that will be pledged for general expense of the church school, also their contribution to the fourth Sunday missionary fund."

CHILDHOOD AND YOUTH WEEK REPORTS

First Church, Wilson

The Childhood and Youth Week observance began at First church, Wilson, this year with a council supper for all the officers and teachers in the church school as guests of the children's division. The presiding elder of the Rocky Mount district, Rev. J. M. Culbreth, was the invited speaker. His address was on the subject, "From One Generation to Another." Each department in the children's division was asked to be responsible for a poster. The best ones were selected to be displayed in the church. On Sunday morning, October 16, Rev. A. J. Hobbs, pastor, used his sermon, "A Growing Understanding of God." An effort was made by the workers to contact every home represented in the church school. The local newspaper was used as a means of acquainting the community as a whole that "What We Do for Them Must Be Done Now; Children Do Not Wait." The programs were listened to by a large number over the radio station in Rocky Mount and Raleigh.

We are noticing an increase in attendance even this early.

Burgaw, Burgaw

The observance of Childhood and Youth Week in the Burgaw church included a sermon by the pastor on the subject, "A Growing Understanding of God," emphasis in worship services of adult classes, planning of own program for the church and display of posters, with the final part being the installation of the church school teachers during the morning worship service.

The report from there states that "from remarks gathered, some of the teachers sensed the responsibility of their task as they had not before.

Epworth, Raleigh

Epworth church observed this week, and the pastor, Rev H. C. Richard, in his report made the following statement. "I feel that a new appreciation on the part of parent for training the children was felt." Their participation during this week included a sermon by the pastor, the use of the play, "The Choice," and display of posters.

Bethany, Conway

Mrs. L. C. Davis in making the report for Bethany church on the Conway charge, listed the following items on the program for the church during the week: "Emphasis in worship services of adult classes, planned own program, home visiting by teachers, special parent-teacher meeting and special talk to adults on Sunday morning and a meetng of department teachers and parents and a special council meeting of all workers. At this last meeting the pastor spoke on the duties of the church school to the child.

Warren Plains, Warrenton

Miss Kitty Wilson, superintendent of the children's division, reported the observance to the conference office. In addition to participating in the regular program outlined, they were led in a discussion by Mrs. S. B. Hamlet, Rocky Mount, district director of children's work, and reorganized the children's division. She states that the chief value was: "It made the church more child conscious."

CHURCHES PARTICIPATING IN CHILDHOOD AND YOUTH WEEK OBSERVANCE

To date we have received information from 94 churches that they participated in the Childhood and Youth Week observance during the third week in October. There are perhaps others who have not yet sent in reports, so we are posting the churches we have heard from.

Durham District

Bahama.
Burlington, Front Street.
Chapel Hill.
Durham: Calvary, Carr, Lakewood.
Mebane.
Moncure.
Siler City, First Church
Stem, Stem; Shady Grove.
Yanceyville, prospect.

Elizabeth City Dstrict

Aulander,
Chowan, Evans, Bethany.
Edenton.
Elizabeth City: City Road, First.
Hertford.
Kitty Hawk, Grace.
Pasquotank, Newbegun.
Perquimans, Epworth, Oak Grove.
South Camden, Wesley's Chapel, Sign Pine.
Wanchese.
Windsor, Windsor, White Oak.

Fayetteville District

Aberdeen, Aberdeen, Vass.
Broadway.
Carthage, Center.
Hamlet.
Laurel Hill, Snead's Ferry.
Mount Gilead.
St. John-Gibson, St. John, Gibson

New Bern District

Atlantic, Roe.
Dover, Asbury.
Fremont, Yelverton.
Goldsboro Circuit, Salem.
Greenville, Jarvis Memorial.
Grimesland, Wharton, Trinity.
Kinston, Queen Street.
Mount Olve.
Pink Hill, Noble Chapel.

Raleigh District

Dunn, Devine Street.
Franklinton.
Oxford.
Raleigh, Edenton Street, Epworth.
Tar River, Plank Chapel.

(Continued next week)

W. N. C. Board of Christian Education

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Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

REPORT OF THE EXECUTIVE SECRETARY TO THE CONFERENCE BOARD OF CHRISTIAN EDUCATION

With the writing of this report comes the realization that we are at the end of another quadrennium. The four years have passed all too quckly. Perhaps this report should give a resume for the four years, or perhaps it should recall only the main achievements of the past year. Anyway, a glance at the past calls to mind several significant advances in our work. At the same time, memory recalls other important objectives which have not been fully realized. The achievements, however, have been sufficient to enable me to move forward with an increasing faith in and devotion to the cause of Christian education.

Aldersgate Evangelistic Emphasis

Both the General Board and the Conference Board of Christian Education took a leading part in the Aldersgate Commemoration. Beginning with the Leadership School at Lake Junaluska in 1937, continuing through the Educational Council at Nashville in December, and culminating with the institutes and rallies in January and in March, the staff of the general board gave excellent leadership in preparation for this commemoration. This emphasis has been carried into every phase of the program this year.

Young People's Conference Council and the Youth Rallies

Early in February the Council of the Conference Young People's Organization met at Sunny Acres to formulate plans for the youth rallies and for the general Aldersgate program with young people. With the counseling of Mrs. John F. Kirk and Dr. Walter Towner, Nashville, more than thirty young people and their leaders, representing every district, made far-reaching plans for the year. This conference was largely responsible for the excellent attendance at the youth rallies in March. Bishop Kern and our presiding elders were largely responsible for formulating and administering the program for these rallies.

Senior Assembly, July 4-9

For the first time in the hstory of our conference ,two assemblies were held this year for the young people. 228 delegates and 33 adult leaders, representing 110 churches, met at Junaluska for this first venture with an assembly for the senior age group. In every respect this assembly was highly successful. Without a doubt this was the most significant step forward during the year in administering the conference program of Y. P. work.

Young People's Assembly

The usual high standards for conduct and program activities were maintained at the Young People's Assembly. 271 young people and 36 adult leaders, representing 128 churches, were in attendance for a week of study, inspiration, and fellowship.

Christian Adventure Camps

The Christian Adventure Camp for boys and girls 12 to 16 years of age at Dellwood showed continued improvement. Under the leadership of Mrs. Carl King, director of the camp for girls, and Frank C. Smathers, director of the boys' camp, 101 intermediates and 32 leaders were in attendance. Seventy churches and every district in the conference were represented. Launching the Christian Adventure Camp program for intermediates is the most significant step forward during the quadrennium in the field of intermediate work.

Accredited Instructors

At the beginning of the present quadrennium there were 45 persons accredited for training school work in our conference. There are now 118 persons accredited for teaching—an increase of 73. This increase is largely in the field of young people's work. There is still a need for instructors for courses with adults and with children's workers.

Training Program

Our training program for the year is easily the best of the quadrennium. There is a renewed interest in this work in our conference and throughout the connection. In addition to teaching in these schools, our accredited instructors, including members of the conference staff, have participated in many informal training activities such as workers' councils, board of Christian education meetings, institutes, and personal interviews.

Persons Registered for Activites at Lake Junaluska During Summer

Missionary conference	15
Y. P. Leadership conference	32
Layman's conference	35
Preaching week	40
Pastors' conference	61
Leadership school	64
Christian Adventure camps	133
Conference school	236
Senior assembly	261
Young People's assembly	307
Total	1084

The Methodist Student Conference

In November, 1937, 150 delegates from various colleges of the state gathered at the University Methodist church, Chapel Hill, for a three-day conference. Plans are under way now for the conference this year, to be held at College Place church, Greensboro, in February.

Church School Day

318 churches requested free programs and observed Church School Day with a special program. 236 of these churches made contributions amounting to $1722.17—approximately the same amount given last year. These figures show that fewer churches observed the day and also show a decline in the number remitting the offering. 82 churches used the free programs provided by our board but did not send in an offering. Several of this group will report during the conference. $16.11 was received at conference last year, making this year's total $1788.28.

Membership Increase Movement

Several Protestant denominations of America have launched a membership increase movement for church schools during the present year. This movement is now well under way and will be continued during the years ahead. Our General Board of Christian Education and our conference board have entered wholeheartedly into this.

Church School and Local Church

In all these activities of your conference board it is the aim and purpose of your staff to be of assistance to the individual church. A program of assemblies, camps, institutes, and training schools may be justified on the basis of achievements realized in the lives of the people who attend these gatherings. The values realized must be still more far-reaching. Our ultimate aim is not only to enrich the lives of indivduals and groups, but also to assist in providing better leaders and more inspired workers for our individual churches.

Respectfully submitted,
Carl H. King, Ex. Sec.

SALISBURY DISTRICT RETREAT

Salisbury district leaders spent an enjoyable week-end at Sunny Acres, November 5-6. Worth Sweet, district director, had charge of the program, being ably assisted by Mrs. Sweet and Wayne Kernodle, conference president. Young people from the following churches were present: Epworth, Harmony, Mt. Olivet, Rocky Ridge, Coburn Memorial, and Centenary, Greensboro. It was a delightful and profitable meeting in an ideal setting.

Woodleaf Young People

Woodleaf charge is to be commended for the work being done with young people. An executive committee composed of four young people from each church—Woodleaf, Gay's Chapel, and South River, meets monthly to plan the work of the charge. I found upon meeting with them Monday night that they were doing their own work well and taking part in the larger responsibility of the church. We can learn things from Woodleaf and Brother O. E. Croy, the efficient pastor.

Rowan County Union

The union meeting for Rowan county was held at Park Avenue November 8, with Brother A. R. Wolfe. Miss Reba Holland presided, and the Armistice pageant "Unknown" was presented under direction of Miss Josephine Surratt. The social hour which followed was a period of fine fellowship. Among things worthy of note was the presence of the pastors, Brothers Clegg Avett, A. C. Waggoner, E. W. Needham, W. O. Goode, O. E. Croy, and Dr. C. N. Clark. (This is significant because I feel that the advance move in the Youth Crusade must be led in the local church by the pastor).

M. Teague Hipps.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

AD INTERIM

What do your children want to do between the closing of school on Friday afternoon and its beginning on Monday morning? Do you let them do it? Our children want to do many things, more than can be enumerated right here. They have our permission to do some of them and not to do others. They study their Monday assignments on Friday night. Saturday morning everybody works. Only two of our boys and none of the girls were found dodging their assignments Saturday morning. Saturday afternoon is free for going over town, to the nearby stores or for visiting one another here on the grounds. Saturday evening is given over to radio parties. Sunday brings the Sunday school and church services, quiet hour, social comradeship and the young people's meeting. There must always be something to do at our house.

FEATURE MEETINGS

Over and above the week and routine there are always some extra events which call for planning. For instance, the last week end brought the Children's Home-Concord football game at Concord. Saturday brought the honorarium payments, the checking on church pledge payments and the organizing for over town purchasing trips. Saturday evening brought a meeting of our high school boys and girls for family welfare discussions. A feature of this meeting was a discussion by two girls on the question, "Are boys bad?"

LEADING THE CONFERENCE

In winning over Concord high school last Friday by a score of 14 to 7 our varsity football team is now assured of at least a play-off for the championship of the South Piedmont Conference, composed of 12 teams in this area. So far Lexington high also has a perfect record and is expected to win its two remaining games, thereby qualifying for the play-off. Our boys only have one game yet to play in their regular schedule, that with Asheville High at Asheville on Thanksgiving Day. Asheville is a non-conference team. Like Notre Dame, it picks its opponents at will.

PERFECT GRID MARK

The picture this week is that of the first string 80-pound football team. Relative to the record of this team the Winston-Salem Sentinel carried the following box story: "Duke is not the only Methodist football team in North Carolina that ranks in the undefeated, untied and unscored on class this year. What's more, the team that rivals the Blue Devils has closed the season with a perfect record. Dave Hodgson's 80-pound team of the Children's Home brought the season to a close last Saturday with four straight victories and a perfect record. The little fellows only play four games, two against Barium Springs and two against Oxford, but they made a very impressive record in these games. It is from this midget team that Bill Murray will call stars in future years to carry on the winning campaign for the Children's Home varsity. Here's the record for the season:

14	Barium Springs	0
13	Barium Springs	0
25	Oxford	0
28	Oxford	0
80	Totals	0

RAISING CORN

We used to raise cane here, but we had such a hard time making molasses out of it as to cause a cessation of that endeavor. Now we raise more corn. This year our crop here at the home place totaled 1985 bushels. Some 1200 bushels will be harvested over at the Davie county farm. We are gradually coming to the position of being able to raise all the grain we will need for our stock and herd. We grind our own feed.

BRIGHTENING UP THE CORNERS

Thanks to Mrs. John W. Hanes, we are now in process of finishing a complete renovation of the Hanes Industrial building, built years ago by Mr. and Mrs. John W. Hanes. Steam heat has been installed throughout the building, thus doing away with the last heating stoves on the place. All the wood work has been repaired and painted inside and out. A new drying apparatus was installed in the laundry ,located in this building. The total cost of these much needed improvements, amounting to about $1600, will be provided by Mrs. Hanes, than whom the Children's Home has no stancher friend.



There's power in this huddle

GIRLS' BASKET BALL TEAM

Now that the football season is coming to a close the girls have begun their basket ball practices. Under the leadership of Mrs. W. J. Fishel, one of our school teachers, about 75 of our girls are out to play this interesting game, these girls taking their turns at practice throughout the week. It may be remembered that our girls' team has won the South Piedmont Conference championship for the past three years. This year the team will have to rebuild, since a majority of the squad graduated last year. The girls hope to win at least half of their games this year.

SHORT BUT SWEET

Several days ago a card was received from Bruce Craven, teacher of the Peacock Bible class at Wesley Memorial, High Point, containing the following typewritten statements:

"Orphan Sunday, October 30, Wesley Memorial Church, High Point
Peacock Bible Class
206 active members
146 men present
Children's Home offering $77.33
(In spite of my talk about the orphans)"

STARTING RIGHT

Our new congregation at Jackson Park, Kannapolis, is starting off its activities right. In spite of the fact that it needs a great deal of money to provide for itself the congregation begins by helping others. Note what William J. Clayton, the young church school superintendent, says: "Enclosed please find check for $4.48, the fifth Sunday offering from Jackson Park, Kannapolis. Even though we are young as a church and have no building we want to share in supporting your fine group of children. We are meeting in a school building at present."

FROM FRIEND TO FRIEND

"I have just finished reading the Children's Home page in the Advocate. I look forward to reading this page. It gives me a great deal of pleasure to learn that you and the family have had another happy week. I hope the fifth Sunday offerings are coming in and that our people have been generous in their giving. I think it is a shame that so many of our church schools do not send fifth Sunday offerings. We are sending $12.50, which I believe is the largest ever for Cold Springs on a fifth Sunday. We accupied our new educational building for the first time last Sunday. Some time soon we are going to send our ten per cent apportionment. I wish for you and the family continued happiness. My prayer and desire is to see our good people rally to the cause of the Children's Home and may the number of children being served not be reduced because of insufficient financial aid."

This good letter comes from S. R. McEachern, superintendent of the church school at Cold Springs on the Mount Pleasant circuit.

Jimmy: "I knocked 'em all cold in English today."
Johnny: "How's that?"
Jimmy: "I got zero."

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

The thirty-five thousand coin cards and Thanksgiving literature, which the Orphanage sent to every Sunday school in the conference cost us $520. Because we have invested so much money in these coin cards, I want to urge all to use them to the best advantage.

* * * *

Since the fall has come we have been having nice, fresh pork for our tables. We have more than a hundred hogs, shoats and pigs, and we have grown a lot of corn. We are "sitting pretty" as far as "hog and hominy" are concerned. I think the Orphanage is very fortunate in having plenty of meat and corn to supply our needs.

* * * *

Friends from Daniels Chapel, Pine Forest and Faison Sunday schools brought us three nice truck loads of sweet potatoes, which are sincerely appreciated. The members of our large family are very fond of sweet potatoes, and they help us out a great deal in providing food for our three hundred and ten children. We are hoping that other friends will remember us likewise.

* * * *

Some time ago Bishop Purcell and Mrs. Purcell visited the Orphanage. Mrs. Barnes had a letter from Mrs. Purcell last week expressing pleasure that she and the bishop had enjoyed while visiting our home. I am taking the liberty of quoting part of Mrs. Purcell's letter, which is as follows: "It was a real inspiration to visit the home and to see those happy boys and girls. You and your good husband are certainly doing a remarkable work there. Everybody was so gracious to us—we are greatly indebted to all of you for this most delightful time."

* * * *

Many of the friends of Rev. N. M. Wright regret to know that he has had to give up his pastorate temporarily because of a slight break down. On the first Sunday in this month I preached for him in the Methodst church in Lillington. During the year an attractive and comfortable brick church has been completed and is now in use. It is believed by many that Methodism will make rapid progress since they have such a nice, comfortable church in which to worship. I was happy to meet many of the leading members of the church, and to have their assurance that they are going to continue to stand by the Orphanage. I regretted that I did not see Brother Wright, who is absent from his work taking a complete rest. Lillington church expects to close everything out in full, and will send a good report to the annual conference.

* * * *

About two weeks ago the Orphanage sent to the superintendents of Sunday schools throughout the conference 35,000 coin cards, with the request that these coin cards be distributed among all the classes. The hope was expressed that those receiving the cards would be given sufficient time to fill them before bringing them back the last of this month, the first of December, or even later, if necessary. There were 25,000 coin cards that would hold ten dimes each, and 10,000 coin cards that will hold five nickels each. It is the earnest hope of the board of trustees and the superintendent that all these coin cards be filled and returned to the Sunday schools and the contents sent to the Orphanage. It is very important that these coin cards be distributed early, so that the Sunday school scholars will have time to fill them before the appointed day to return them to the Sunday school. I want to urge all the superintendents of the Sunday schools, teachers and scholars to do their dead level best to get every card filled and returned to the Sunday school either during the Thanksgiving season or during the Christmas holidays. By all joining hands and heart in this undertaking we can pay off the $12,500 which we owe, and have a surplus left on hand to meet our future bills.

MY SILENT PRAYER

I do not pray for untold riches
To pave my way with ease,
Neither earthly aid to pass over ditches
Or freedom from pain and disease.
I do not need a radio for cheer
To keep me happy all the way.
Bird life and Nature, so sweet and clear,
Makes music for me the live long day.

I do not pray for a glazed, smooth highway
So straight and clear and wide.
God's word, his life must be my stay
And always my safe and sane guide.
When sorrow comes or lonely I feel,
His promise I proudly repeat,
To hold my hand and be my shield—
A light to guide my wayward feet.

I do not pray for glories rare,
Or be above my sin-stained brother;
I do not want to snub, his burdens refuse to share.
My clay may be only another color.
I only want a life so rare, so clean,
While on this journey I feebly wend,
That those behind me may not, unseen,
Stumble in my tracks and reach a bitter end.

B. B. A.

The really strongest proof of the existence of God is a man's own personal experience of relation to him and communion with him—a direct and personal relation independent of all reasonings. Such perception is as valid as any perception of the senses.--Rev. Harold Smith.

Every one must row with the oars he has.—Proverb.

Children Constipated?

Give them relief this simple, pleasant way!



• Watch your youngster's face brighten when you give him a half-tablet of Ex-Lax. No struggle. No forcing, to get him to take a laxative. Children actually *love* the delicious all-chocolate taste of Ex-Lax!



• Your child's sleep is not disturbed after taking Ex-Lax. It doesn't upset little tummies or bring on cramps. Ex-Lax is a mild and gentle laxative . . . ideal for youngsters!



• In the morning, Ex-Lax acts . . . thoroughly and *effectively!* No shock. No strain. No weakening after-effects. Just an easy bowel movement that brings blessed relief.

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EASE THAT HEADACHE

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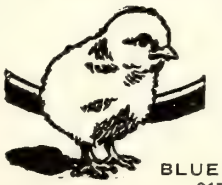
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Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

A MISSIONARY PROJECT FOR CHILDREN

An opportunity for participation in a project which will promote missionary education of children and will aid in a most worthy enterprise is presented in the form of collecting books for the children's division at the State Sanatorium. The boys and girls of the primary and junior departments at Edenton Street church school have shared more than 100 books for this project and your editor passes this news on to you with the hope and prayer that it will act as an incentive, with the result that the project will be promoted in churches throughout our conference.

BABY LIFE MEMBERS

Mrs. J. M. Gray, superintendent of baby specials of both the Rocky Mount district and First church, Rocky Mount, reports that Alice Elizabeth Joyner, Theresa Diana Odom and Harry Lee Hinson, Jr., have been presented with life membership certificates. Cutilvation of our babies means future security for our missionary societies and the support of kindergartens in our own and seven other lands. We cannot place too great emphasis upon this vital phase of our work.

M. E. G.

WHAT CAN WE DO ABOUT CHRISTIAN SOCIAL RELATIONS?

The answer to the above question is found in a large measure in a report from the Carver's Creek and Bladen Springs churches in the Wilmington district and is shared with us by Mrs. H. L. Rivers, our conference superintendent of C. S. R. Each member of these auxiliaries has been given a leaflet entitled "Rural Community Health" and the health bulletin has been sent to each member who is not a subscriber. Food, flowers, cards of sympathy, letters of encouragement are sent to the sick and shut-ins. The auxiliaries are working with the home demonstration club in building a community house whcih will be used by men, women and young people of the community. They are co-operating with the P. T. A. in seeing to it that every child in the school has a hot lunch each day, approximately one-third of these lunches being free. They have aided in purchasing lumber and constructing tables and benches in order that all the children may eat at the same time; have helped in the purchase of screens and in placing these screens in the kitchen; have sent milk and other food to the kitchen and have supplemented funds for the kitchen stove. They assisted in preparing a location for a P. W. A. canning project and donated fuel and produce for the project. Truly the spirit of the Christ in his admonition to us, namely, "Ye shall love thy neighbor as thyself," is both prevalent and practiced in the hearts and lives of these good women of the above mentioned auxiliaries.

M. E. G.

MRS. HUME R. STEELE AT EDENTON STREET

For the sixth consecutive year Mrs. Hume R. Steele, chairman of the committee on home work and member at large of the Woman's Missionary Council, has taught the fall mission study course at Edenton Street church. The classes were held on October 31, November 1, 2 and 3, and the text used was "The American City and Its Church." On the evening of October 31 an extra session was held, at which time the night circles of Edenton Street and others heard Mrs. Steele review the book. Affiliating with Edenton Street in the study were Hayes Barton and Epworth auxiliaries and visitors were present from Central, Cary, Millbrook, Clayton, Mary Pescud auxiliary and an Episcopal church.

M. E. G.

BEAUFORT-HYDE ZONE MEETS

The fall meeting of the Beaufort-Hyde zone was held in Trinity church at Belhaven October 27, with Mrs. Earl Meekins presiding. The meeting began with a devotional by Rev. Mr. Sawyer, who used as his theme "Peace." Mrs. Melvin Lupton extended welcome and Mrs. Beatrice Meekins responded. Mrs. J. L. Delanea, district secretary, made a talk on the work of the district and stressed week of prayer observance. Mrs. J. H. Jarvis and Mrs. E. L. Sparrow made talks on children's work, which were followed by the presentation of a life membership to Lilla Jo Wright. The study department was presented by Mrs. Roack. Mrs. H. J. Faison was the guest speaker of the day and brought a message on "Giving." Christian Social Relations was presented by Mrs. J. H. Lupton. A bountiful chicken dinner was served by the hostess church. The afternoon session began with a devotional by Rev. R. Z. Newton. He talked on "Peace as Applied to Our Lives." Election of officers was held. Mrs. Meekins of Englehard was elected zone leader and Mrs. Clyde Smith of Pantego secretary-treasurer. The Washington auxiliary presented a skit on the World Outlook. A life membership was presented to Mrs. Sally Spencer of Englehard by the zone. The meeting was brought to a close with a consecration service led by Mrs. H. C. Carter.

SOUTHERN-CENTRAL ZONE MEETS

On October 25 the Southern-Central zone of the Rocky Mount district met at Pinetops. Mr. Eubanks, pastor of the Pinetops Methodist church, conducted the opening devotional. The guest speaker was Mrs. H. J. Faison, conference vice president, who brought us the noon day devotional. At the roll call reports for the third quarter were made and Mrs. Fred Johnson, district secretary, offered words of encouragement, commendation or advice as needed. During the lunch hour the Pinetops ladies served a most bountiful lunch. The afternoon session was opened by the singing of "Jesus Calls Us O'er the Tumult." Mrs. W. C. Gray spoke on "Jesus Calls Us." Reports of the group meetings held during the lunch hour were given as follows: Mrs. J. M. Gray, baby specials; Mrs. Hamlet, children's work; Mrs. Mallison, young women's circles; Mrs. Dempsey, spiritual life groups. Mrs. Mallison was appointed district director of young women's circles. Mrs. Bradley spoke on Scarritt associates. Mrs. Shook of Nashville, Tenn., spoke on Scarritt College. A World Outlook subscription was awarded the Nashville auxiliary for having the most members present. A birthday party celebrating the 60th anniversary of the woman's missionary society was held. As the candles of the birthday cake slowly burned away Mrs. Johnson spoke of the work accomplished in these 60 years and the greater work that lies ahead. Each member made an offering, cut a slice of cake, after which all joined in singing the Doxology. The meeting was dismissed with a prayer of consecration by the zone leader.

Mrs. J. M. Gray, Sec.

OUR STUDENT CENTER

Since the primary interest of our department of supplies is our student center at E. C. T. C. and since some women of our conference may not be familiar with the plans and purposes of this most worthy project, a few facts are herewith given:

Feeling that the church has a definite responsibility toward its young people during their college days, the Woman's Missionary Council supports workers in several of our state schools. The project at Greenville was begun in the fall of 1936 and has made for itself a definite place in the life of the college girls. The student center is a cottage adjacent to the campus and is the only place where the girls may go without permission and where with the deaconess, Miss Zoa Anna Davis, they have informal gatherings, committee meetings, suppers, friendly visits and personal conferences. Good magazines, a radio and often a cup of tea are added attractions. The objectives are: That no student, Methodist or otherwise, maybe untouched by religious influence; to so train and attach the young people that they will not be weaned away when they leave and will make good church workers in the churches and communities in which they live; to help them rightly use their leisure time; to make it possible for religion to have an outstanding place in their thinking as they weave about among other influences of college life. Some needs of the center are: Sufficient funds for maintenance; household supplies, including a pair of blankets, bed spreads, sheets, table linen, subscription to a good magazine, pad for table, a set of plain knives, forks and spoons; the co-operation, gifts and prayers of every missionary woman in the conference.

Our eyes are our enemies.—Russian.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DEATH OF BROTHER OF MRS. F. E. BRANSON

Our sympathies are extended Mrs. F. E. Branson, secretary of the Waynesville district, and other members of her family, in the death of her brother, John I. Erwin of Thomason, Ga., who passed away on Thursday, November 3, in Durham, N. C., while on a business trip to that city.

Mr. Erwin was the son of the late Rev. and Mrs. Ira Erwin, a graduate of Weaver College and of Duke University, and at the time of his death was an examiner for the Federal Land Bank. His funeral service was held in his home town, Thomson, Ga. Surviving are his wife and son; four sisters, Mrs. F. E. Branson of Canton, Mrs. R. K. Taylor and Mrs. J. G. Webb of Oxford, Miss Marian Erwin of Philadelphia, and F. J. Erwin of Canton, a brother.

MRS. WILBUR AGAIN LEADER OF GASTONIA DISTRICT

Due to the resignation of Mrs. R. N. Aycock, who was appointed as secretary of the Gastonia district to succeed Mrs. Baber, and who has been compelled to give up the work because of ill health, Mrs. Baber again resumes charge of the district work and we ask that all communications concerning the work of the district be mailed to Mrs. Wilbur Baber, Shelby, N. C. We are glad that Mrs. Baber can take up the work again and feel that with the co-operation of the women of the district we may expect a fine closing of the year's work—a continuance of the splendid work that has been done under the leadership of Mrs. Baber.

STANLY COUNTY ZONE MEETING

From Mrs. J. D. Bivens comes an interesting account of a recent zone meeting on Salisbury district held in Tabernacle church in Albemarle. Ninety-six delegates and four pastors were present and Mrs. A. D. Howell of Badin, zone leader, was in the chair. Rev. G. B. Clemmer of Central church, Albemarle, conducted the morning devotional, reading the 12th chapter of Romans, and then led in prayer.

Cordial greetings were extended by Mrs. E. D. Ballard, to which Mrs. Franklin Shinn graciously responded. A sacred quartette sung to the tune of Dvorak's "Going Home" was rendered by Mesdames L. O. Parker, Hoyle Reap, W. L. Mann and W. W. Talbert. A strong plea was made for more subscribers to the World Outlook by Mrs. Wallace Ivey, who said she considered it a privilege to read this unusually fine magazine.

The Salisbury district secretary, Mrs. Z. V. Moss(stressed the following objectives: For the fourth quarter, mission study, week of prayer observance, election of officers, and reporting on time. She told also of the plea for a peace campaign promoted by Mrs. Karl Bishopric, who is urging each member of the missionary organization to co-operate in every way possible, especially since the European nations are on the verge of war. Mrs. R. C. Nimon of Pfeiffer College was present, bringing greetings from the college and also speaking briefly on the Methodist merger. Mrs. C. N. Clark, conference vice president, discussed spiritual life groups and small prayer meetings for the specific needs of each community. Dr. C. N. Clark, P. E. of the district, was presented and in turn introduced the principal speaker of the afternoon, Dr. Cree, pastor of the First Baptist church of Salisbury, whose forceful and eloquent address was the high light of the meeting. Dr. Cree, who has traveled all over the world, used as his theme the third verse of the 13th chapter of Matthew. He compared the work of the leaven referred to in his scriptural reference to the gradual growth and expansion of Christianity.

The meeting closed with benediction by Rev. E. D. Ballard, and was followed by a social hour in which the members of the Tabernacle auxiliary served refreshments.

DAVIE COUNTY ZONE MEETING

By Mrs. John Frank Johnson

Mock's church was the hostess church for the Davie county zone meeting on October 12, with Mrs. Minnie Bryson, chairman, presiding, and opening worship led by Rev. A. A. Lyerly, who also extended greetings, to which Mrs. H. C. Freeman responded. A vocal solo, "In the Hour of Trial," was sung by Mrs. G. H. Shutt, accompanied by Miss Sallie Sue Peoples, after which Mrs. Vernon Miller made an impressive appeal for the week of prayer contribution.

Mrs. Z. V. Moss, district secretary, presented the World Outlook and C. S. Relations departments, urging the auxiliaries to talk peace, awaken a peace consciousness, in an effort to bring about world peace, and to secure literature for use in this department.

Mrs. J. H. Thompson reported the work of the children under the leadership of Miss Mary Heitman, and Mrs. P. N. Peacock, conference treasurer, gave a financial report aud urged $60,000 as our goal for the 60th anniversary celebration. She also presented mission study and Mrs. C. N. Clark spoke of the importance of the fall study classes.

Benediction by Rev C. N. Clark closed the morning session, and after a bountiful lunch served in picnic style on the church lawn the afternoon session opened with deeply spiritual devotions by Mrs. W. P. Moore, district spiritual life leader. Mrs. Moore and Mrs. C. N. Clark, vice president of our conference, discussed in a heart to heart talk the need for spiritual life groups in the various auxiliaries and discussed program materials, plans and responsibilites. Mrs. Ralph James of Farmington sang "The Pearly White City." Rev. C. N. Clark in a brief message encouraged the groups in their efforts especially along spiritual lines. Mrs. M. G. Ervin expressed thanks to the hostess church for their hospitality, after which the meeting closed with benediction by Rev. C. N. Clark.

ZONE MEETING AT GRANITE FALLS CHURCH

Zone No. 1 of the Marion district missionary societies was held at Granite Falls recently with Mrs. W. I. Pitts, chairman, presiding and Miss May Puett as secretary. The meeting opened with quiet music rendered by Mrs. E. P. Billups, followed by a hymn and prayer by Rev. E. P. Billups.

Mrs. Lula Hickman of Granite Falls extended a warm welcome, to which Mrs. W. H. Myers of First church, Lenoir, responded. Mrs. Arthur Harrill, district secretary, was introduced and made a brief talk, in which she explained the new manner of reporting recently adopted, stressed the need for quarterly executive meetings, and urged a good attendance from the district at the coming Council meeting to be held in Asheville March 9-13, 1939.

The reports from the eight societies represented were excellent, leaders enthusiastic and "pepped up" about the year's work.

After a brief talk on the spiritual life groups, Mrs. Pitts spoke of the value of the "little sister" societies and a number of the auxiliaries represented will be responsible for such an organization during this year.

Rev. E. P. Billups led the day's devotional with part of the 6th chapter of Matthew as his scriptural basis, commenting on prayer, rewards, greed, neighbor policy, and the simplicity of Jesus. Following was a beautiful vocal duet by Mrs. J. G. Moore and Mr. Billups, after which the World Outlook was ably presented by Mrs. J. G. Winkler of Boone, who brought out many reasons for subscribing to this missionary periodical and made the pleasing announcement that many of the county schools are using the magazine in their libraries, where the pupils are eager to study them.

Mrs. Frank Mooney represented the children's work, urging the interest of the auxiliaries in organizing the little folks, looking to them for future leadership in our work.

Mrs. J. S. Hiatt of First church, Lenoir, brought an interesting report of study leaders' meeting recently held in Asheville, and also told of the mission study class held in her own church, using the subject, "The American City and Its Church." Mrs. W. I. Pitts spoke on Christian social relations, bringing out interestingly the five departments of the work: Peace ,citizenship and law observance, inter-racial co-operation, rural development and economic relations.

At the election of officers Mrs. A. D. Abernethy of Granite Falls was chosen chairman of the zone, with secretary to be named later. The meeting was dismissed with prayer by Mrs. Billups, and the women were invited into the annex of the church, where refreshments were served.

Envy keeps no holiday.—Latin.

Sunday School Lesson

NOVEMBER 20

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

The Sacredness of Marriage

Scripture—Exodus 20:14; Matt. 5:27-30; Mark 16:2-16

Jesus' words flashed like the lightnings of Sinai when he treated of sin against the sacredness of the home. But he was far more tender with the harlot than the scribes and Pharisees of his day. He realized that many of these social outcasts had been thrust into their evil conditions for which the scribes and Pharisees were responsible (John 8:1-11). Simon wondered why Jesus did not ignore the sinful woman who was washing his feet with her tears, but Jesus said to the poor, tearful soul: "Thy sins are forgiven thee. . . . Thy faith hath saved thee; go in peace" (Luke 7:36-50).

But the Lord's mercy toward the penitent indicates no lack of horror at the sin of adultery. He condemns it because it is the breaking of the moral code, and for those who are married it is the betrayal of a trust whereby one human being commits life and happiness to another. Adultery means broken hearts, agony, and tears.

Then, too, if there are children, they bear some of the grief. The records show that an unbelievably large proportion of these youthful delinquents come from broken homes. The sky caves in on a child whose father or mother goes wrong. He finds it difficult thereafter either to believe in God or man. Life loses much of its meaning to such a child.

But Jesus goes back of the wrong to the inner attitude, and says:: Whosoever looketh on a woman to lust after her hath committed adultery already in his heart." He condemns the cherishing of unlawful imaginings because he well knew that they were liable to lead to adultery, and if the fear of social consequences restrained a man from that, he often made his home as unhappy as though he had outwardly broken over the bounds.

Spiritual Surgery

Jesus realized that to be faithful to the marriage relation was often extremely difficult. A young woman maries with high hopes and romantic expectations, and alas, discovers that her erstwhile gallant lover is at heart an ungrateful and selfish grouch who does not appreciate a single thing she does for him. And now a young man appears on the scene who senses the tragedy and is sympathetic. He means no harm, but suddenly in the heart of the girl a great fire is lighted. Her heart goes out with almost irresistible attraction toward the man who pities her.

Here, said Jesus, is the need for major surgery, for in immediate cannoction with his words concerning adultery and divorce we hear him say: "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body is cast into hell.

Some members of monastic orders took this word of Jesus as a comman, and gave themselves physical punishment. But Jesus meant surgery on the affections, which is the most painful of all surgery. When a person feels an unworthy desire, he should take violent means to insure his moral safety. "Abstain from fornication," says Paul. Joseph, rushing from the home when tempted by Potiphar's wife (Genesis 39), is a picture of the right course.

Temptation along this line is constantly appearing as an angel of light, even to the most zealous of Christians, and Satan leaves no device untried to trap the unwary. If he cannot push them into overt acts, he will make them sentimental and get them into compromising situations that will ruin their influence. "Let him that thinketh he standeth take heed lest he fall."

In our Lord's day, while the sanctimonious recommended stoning for adultery, they often divorced a wife for trifling causes. Jesus lets loose a flight of javelins against this hypocrisy. He knew that divorce in a large number of instances, if not in the majority, was secured with a view to marrying someone else. He knew that outcast women were often girls who had been divorced by some hypocrite.

There is no doubt that there are poor prostitutes roaming the streets of our great cities who in the sight of God are far less guilty than some of great wealth who have made themselves rich through the diprivation of others.

Jesus also said, "Whosoever shall marry her that is divorced committeth adultery." This seems a little hard at first glance, but the point is that Jesus believed there was no sacrifice too great to make in order that the spiritual bonds of the home might be kept intact.

One of the worst things about divorce is the fact that when young people after marriage find themselves uncongenial, the thought of the possibility of divorce increases the irritation until it becomes unbearable, whereas if they both deem their marriage vows irrevocable they will exert themselves to make an adjustment, and often, by the grace of God, become increasingly happy.

The Christian Dynamic

Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." Constantly dwelling on the sacrificial love of Christ for us communicates a current of power by means of which we are able to love those who are unlovely, and this in turn tends to awaken charity in them.

There are many examples in every community of Christian homes made beautiful by the sacrificial love of the husband and wife who maintain them. And the secret of their happiness, as we well know, lies in the broader interpretation of the Ten Commandments that is found in the New Testament. There the "shalts" and "shaltnots" were changed to "Love one another."—Central Christian Advocate.

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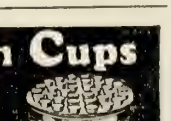
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Children's Storyland



THE FAIR

By Idella Purnell

The old potter lay snoring on his straw mat in one corner of his little hut. It was in the Indian town of Tonala, in Mexico, where everyone makes clay dishes and pots and pans and cups and water bottles. But this old potter made nothing but toys. If he had waked up, he would have been badly frightened, for it was the one night in the year that toys can come to life, and in his little room things were happening!

The first one to wake up was a small clay Indian woman. She yawned and stretched and felt around in the dark until she found the tiny glass candles, about half an inch tall, someone had given the old potter on his birthday. She lit them, and the tiniest lights flickered and grew bright in the room. The old potter would have thought, perhaps, that they were fireflies glowing, but as all the other toy dolls stretched and awoke, one by one, they laughed and clapped their hands to see such beautiful gay lights!

Soon there was a whole village full of tiny clay people moving around the corner of the room where the candles shone. They had more lights now, for the policemen's lanterns had been hung on the ox-drivers' goads, and they made it quite bright.

One of the dolls was a fine big fellow with a fierce black mustache. He jumped up on a wooden table half as tall as himself. He clapped his hands together until everyone stopped talking to hear him.

"This business of being alive is very pleasant," he said, "but it doesn't mean much unless we DO something. Last year all we did was chatter. Let's not be so foolish this year. What shall we do?"

Then there was chatter indeed! The tiny toy priests thought they should marry somebody. The bullfighters wanted to have a bullfight. But the bulls (who could speak as well as the others) did not agree. The women wanted to do something more interesting than grinding corn and making bread out of it. That is what poor Mexican women do most of the time. The men wanted to ride horses. The children just wanted to be amused.

Finally the black mustached doll pounded on the table so hard that they stopped chattering to listen again.

"Let's have a fair!" he cried. "That will suit nearly everybody."

In a minute they were all at work, building booths in which they could sell to each other all the wee dishes of food and the fairy candies and bowls and cups the old toymaker had made. They found a piece of cloth and made a tent of it, for a circus. The toy merry-go-round began doing business so fast it just whizzed. The men had a chance to ride horses and the bulls had a chance to toss their horns, for they had a jaripeo, which is a kind of a bullfight in which the bulls are not hurt. How the little toy children did love it all! They chewed sugarcane and they ate all kinds of things, radishes, lettuce, and candy and melons. The best of it was that they would not have to call the doctor, for the next day they would be toys again, with no tummy aches!

They played and they laughed and the toy musicians made sweet tinkly toy music, until five o'clock, when the rooster in the yard crowed and the pale gold rays of the sun crept in the window. Then the old toymaker yawned and squirmed and woke up. He looked about him.

"Dear me, dear me," he said, "I must be growing forgetful! I'm sure I did not leave this fellow here yesterday!"

And he picked a tiny toy boy off a horse in the merry-go-round. He had had such a good time that he forgot to go back where he belonged!—Presbyterian Tribune.

"RUN PASTY!"

By Frances F. Wright

When Aunt Lucy came to live at Patsy's house, Patsy was not a bit pleased. Aunt Lucy was very old, and Patsy's great-aunt. She couldn't stand much noise. Patsy had to keep quiet in the house, and she didn't like that. Aunt Lucy was troublesome, too; she was always calling on Patsy to run errands for her.

"Run child," she would say, "run and fetch me a pillow. My back hurts." Or "Run child, and bring me my old carpet slippers. My feet hurt."

Aunt Lucy had a canary bird. He lived in a cage that hung by the window in Aunt Lucy's room. The canary was named Twitter. Every morning Aunt Lucy called on Patsy to come and help her clean Twitter's cage, and put fresh water in his fountain, and fresh seed in his pan. At first Patsy enjoyed helping to care for Twitter, but soon she grew very tired of it. Aunt Lucy was very particular, she made Patsy do everything in a certain way.

Another thing that made trouble for Patsy—Aunt Lucy couldn't see very well. She had to use two pairs of glasses. She was always calling, "Run, Patsy, and get my other pair of specs. I can't read without the other pair. Look on the table."

One night Patsy said to her mother, "I wish Aunt Lucy hadn't come to live with us. All I do is wait on her."

"Try not to mind too much, Patsy," said mother, "when I was a little girl, and my mother was sick for years and years, Aunt Lucy took mighty good care of me."

In January Patsy was sick. She broke out all over with a fine red rash. She itched and she scratched, she burned and ached with fever; in fact, she was just miserable as a child could be. The doctor said she had measles. The worst of it was that her eyes got very weak. For several days she had to lie in a darkened room. It was very dull, and Patsy got very cross.

One morning, the day after her eyes got bad, Patsy had a visitor. It was Aunt Lucy. She sat down in a rocker by Patsy's bed. She said, "I know how you feel, child. When my eyes first got bad I didn't know how to pass on my time. I couldn't read. I couldn't sew. I had to sit with a bandage on my eyes. Then I got a canary bird. He was a sight of company to me. And ever since I've kept a bird. When my eyes hurt, and I can't read, I just sit and listen to Twitter."

Aunt Lucy told Patsy a nice story about her mother when she was a little girl. She told how her mother wanted curls and tried to curl her hair with irons, while no one was looking, and scorched her hair. It was a funny story. Patsy laughed and laughed.

Next day Aunt Lucy came in again. She brought Twitter in his cage. She hung the cage near Patsy's bed. "I thought you might like to hear him sing a while," she said.

"Thank you, Aunt Lucy," said Patsy, and she felt a little ashamed that she had complained about helping to take care of Twitter.

Every day, until Patsy's eyes were well again, Aunt Lucy came in. In one way or another, she made the long day seem much shorter. One day Patsy said, "Mother, I love Aunt Lucy now. I'm glad she came to live with us."

And when Patsy's eyes were well again, and she could run and play, she listened for Aunt Lucy's call. She didn't mind when she had to stop playing to run for Aunt Lucy's specs:

"I know I'm a heap of trouble to you, child," said Aunt Lucy, one day.

"No, you're not," said Patsy, "I love you and I want to help you."—Story Time.

As the champion tackler lay in bed with a heavy cold, he was told that he had a temperature.

"How high is it?" he wanted to know.

"Nearly a hundred and two," was the reply.

"Say, Doc," said the champion, excitedly, "what's the world's record!" —Selected.

"Do you think I could drive the wolf from the door by my singing?" asked the musical young man.

"You could," replied Miss Cayenne, "if the wolf had any sort of ear for music."—Ex.

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Presiding Elders Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

November

Oakley, 11 20
Asheville Ct., Riverview, 3 20
Asbury Memorial, 7:30 20
Asheville, First Church (W.E.), 11 27
Asheville Ct. (M.E.), Black Mountain, 3 27
Hillside Street, 7:30 27

December

Candler, Pleasant Hill, 11 3
Central, 11 4
Candler, Laurel Hill, 3 4
Biltmore, 7:30 4
Acton, Acton, 11 11
Sandy, Little Sandy, 3 11
Fletcher, Fletcher, 7:30 11
Bakersville Ct. (M.E.), 11 18
Laurel, Bright Hope, 3 18
Pisgah Ct. (M.E.), Piney Mountain, 7:30 18
Leicester Ct., Leicester, 11 25
Leicester Ct. (M.E.), Leicester 25
Haywood Street, 7:30 25

January

Fairview, Bethany, 11 1
Etowah Ct. (M.E.), Etowah, 3 and 7 1
Hot Springs, Antioch, 11 and 3 8
Marshall, Marshall, 7:30 8
Saluda-Tryon, Saluda, 11 15
Flat Rock, Moore's Grove, 3 15
Swannanoa, Swannanoa, 7:30 15
Mills River, Mills River, 11 22
Weaverville Ct., Salem, 3 22

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

November

Big Springs, 7:30 18
Waxhaw, Mineral Springs, 11 20
Peachland, Fountain Hill, 3 20
Marshville, 7 20
Spencer Memorial, 7:30 21
Calvary, 7:30 23
Trinity, 7:30 25
Prospect, Bethlehem, 11 27
Monroe Ct., Zion, 3 27
Weddington, 7:30 27
Wadesboro, 7:30 28
Pineville, 7:30 30

December

Polkton, 11 4
New Hope-Bethel, Long Pine, 3 4
Chadwick, 7:30 4
First Church, Charlotte, 7:30 5
Homestead-Pleasant Grove, Homestead, 7:30 7
Pilworth, 7:30 9
North Monroe-Grace, North Monroe, 11 11
Matthews-Indian Trail, Mathews, 7:30 11
Hawthorne Lane, 7:30 12
Brevard Street, 7:30 14
Derita, 7:30 16
Thrift-Moores, Moores, 10 18
Mt. Zion, 7 18
Bethel-Boger, Bethel, 7:30 19
Monroe, Central, 7:30 21

January

Myers Park, 7:30 2
Hickory Grove, 11 8
Wesley Heights, 7:30 8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

November

Gastonia, West End, 11 20
Gastonia, Bradley Memorial, night 20
Lowell, Ebenezer, 11 27
Mount Holly, night 27

December

Shelby, Central, 11 4
Shelby Ct., Sharon, 3 4
Shelby, Lafayette St., night 4
Lincolnton, First Church, 11 11
Lincoln Ct., McKendree, 3 11
Boger City, night 11
Cherryville, First Church, 11 18
Cherryville Ct., St. Paul, 3 18
Gastonia, Smyre, night 18
Lowesville Ct., Hill's Chapel, 11 24
Gastonia, East End, 11 25
Gastonia, Maylo, night 25

January

King's Mountain, 11 1
South Fork Ct., Russell's Chapel, 3 1
Bessemer City, night 1
Dallas, 11 8
Rock Springs, Bethany, 3 8
Cramerton, night 8
Polkville, Clover Hill, 11 14
Belwood, Palm Tree, 11 15
Crouse Ct., Antioch, 3 15
Stanley, Stanley, 11 22
Gastonia, Trinity, night 22

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

November

Farmer, Farmer, 11 20
Liberty, Liberty, 3 20
Ramseur, 7 20
West Market Street, 11 27
Stokesdale, 3 27
West Greensboro, 7 27
Highlands, 7 30

December

Reidsville, 7:30 1
Madison, 11 4
Stoneville, 3 4
Bethel, 7:30 4
Ward Street, 7:30 7
Reidsville Ct., Bethlehem, 11 10
Ruffin, 11 11
Summerfield, 3 11
Proximity, 7:30 11
Carraway Memorial, 7:30 14
Oak Ridge, 11 18
Jamestown-Oakdale, 3 18
College Place, 7:30 18
Lee's Chapel, 7:30 21
Ramseur, 11 25
Coleridge, 3 25
Randleman, St. Paul, 7:30 25
Glenwood, 7:30 26

January

Calvary, 11 1
Oak View, 3 1
Main Street, 7:30 1
Leaksville, 7:30 2
Gibsonville, 3 8
Mount Pleasant, 7:30 8
Asheboro, 7:30 11
Draper, 11 15
Spray, 3 15
Wesley Memorial, 7:30 15

MARION DISTRICT
J. C. Cornett, P. E., Marion, N. C.
FIRST ROUND

November

Marion Ct., Providence, 3 17
Grace Chapel, 3 18
Granite Falls, 7:30 18
Watagua, Valle Crusis, 11 20
Elk Park, 3 20
Boone, 7:30 20
Broad River, Kistlers, 3 22
Henrietta, 7:30 22
Valdese, 7:30 23
Avery Ct., Fairview, 11 27
Linville Ct., 3 27
Marion Mills, 7 27
Marion First, 7:30 28
Cross Mills, 7:30 29
Forest City, 7:30 30

December

Spindale, 7:30 2
Rutherfordton, 11 4
Mill Springs, 3 4
North Forest, 7:30 4
Morganton First, 7:30 6
Morganton Ct., Zion, 11 11
Whitnell, 3 11
Glen Alpine, 7:30 11
Lenoir Ct., Gamewell, 3 18
Connelly Springs, 7:30 18

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

November

Davie, Liberty, 11 19
Albemarle Central, 11 20
Salem, 4 20
Pfeiffer, 7:30 20
Norwood Ct., 11 26
Coburn Memorial, 11 27
Landis, 3 27
Gold Hill, 7:30 27
Trinity, Kannapolis, ... 30

December

Forest Hill, 11 4
Mt. Mitchell, 3 4
Epworth, 7:30 4
Spencer Central, 7:30 7
Concord Central, 11 11
Rocky Ridge, 3 11
Harmony, 7:30 11
Mocksville, 7:30 14
First Street, Albemarle, 11 18
Mt. Pleasant, 3 18
Kerr Street, 7:30 18

January

Advance, 11 1
Farmington, 3 1
Woodleaf, 7:30 1

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Albemarle Ct., 3 8
New London, 7:30 8
Norwood, 7:30 11
East Spencer, 11 15
Main Street-Rowan, 3 15
China Grove, 7:30 15
Salisbury, First Church, 11 22
Granite Quarry, Tabor, 3 22
Westford, 7:30 22

STATESVILLE DISTRICT
John Hoyle, Jr., P.E. Statesville, N. C.
FIRST ROUND

November

Taylorsville, Taylorsville, night 17
Statesville Ct., Chapel Hill, night 18
Green Valley, Green Valley, 11 20
Creston, Creston, 3 20
Helton, Lansing, night 20
Newton, night 21
Cool Springs, Cool Springs, night 22
Elkin, night 23
Bethel-Fairgrove, Fairgrove, night 24
Hiddenite, Hiddenite, night 25
Lansing, Fairview, Fairview, 11 27
Warrensville, Warrensville, 3 27
Jefferson, Jefferson, night 27
Catawba, Catawba, night 28
Davidson-Fairview, Fairview, night 29
Balls Creek, Mountain View, night 30

December

Jonesville, Jonesville, night 1
Sparta, Shiloh, 11 4
Laurel Springs, Nathan's Creek, 3 4
West Jefferson, night 4
Statesville, Broad Street, night 5
South Iredell, McKendree, night 6
Hickory, First Church, night 7
Mooresville Ct., Triplett, night 8
Jones Memorial, night 9
Todd, Todd, 11 10
Wilkesboro, Wilkesboro, 11 11
Moravian Falls, Moravian Falls, 3 11
North Wilkesboro, night 11

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

November

Robbinsville, Robbinsville, 11 20
Whittier, Shoal Creek, 3 20
Dellwood, Elizabeth, night 20
Murphy, 11 27
Murphy Ct., Martins Creek, 3 27

December

Brevard Ct., Rosman, 11 4
Brevard, night 4
Hayesville, Oak Forest, 11 11
Franklin, night 11
Highlands, Cashiers, 11 18
Bethel, Bethel, night 18
Canton, 11 25
Crabtree, Mt. Zion, 3 25

January

Franklin Ct., Bethel, 11 1
Macon Ct., Union, 3 1
Pines Creek, Spring Creek, 11 8
Jonathan, Shady Grove, 11 15
Webster, Webster, 3 15
Cullowhee, night 15

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

November

Grace, 7:30 22
Central Terrace, 7:30 25
Pilot Mountain, Pilot Mountain, 11 27
Rural Hall, Rural Hall, 7:30 27

December

Centenary, Winston-Salem, 11 4
Doub's, Brookstown, 7:30 4
Thomasville, Main Street, 7:30 5
Lewisville, Lewisville, 7:30 6
Forsyth, Mt. Tabor, 7:30 7
Kernersville, Kernersville, 7:30 8
Walkertown, Love's, 7:30 9
Denton, Denton, 11 11
Dobson, Dobson, 7:30 11
Thomasville Ct., Fair Grove, 7:30 12
Ogburn Memorial, Ogburn Memorial, 7:30 13
Oak Summit, 7:30 14
Green Street, 7:30 15
Hanes, Bethel, 7:30 16
Yadkinville, Yadkinville, 11 18
Walnut Cove, Stokesburg, 7:30 18

January

Mt. Airy Ct., Salem, 11 1
Ararat, Hatcher's Chapel, 3 1
Hiatt, Sedge Garden, 7:30 1
Burkhead, 7:30 3
Mt. Airy, Central, 7:30 4
Lexington, First Church, 7:30 5
Mt. Airy, Rockford Street, 7:30 6
Linwood, Cotton Grove, 11 8
Danbury, Pine Hall, 7:30 8
Davidson, Mt. Olivet, 11 15
Reeds, Reeds, 7:30 15
Thomasville, Trinity-Bethel, Bethel, 7:30 17
Centenary, 7:30 18
Ardmore, 7:30 19

Postoffice Clerk: "Here, your letter is overweight."

McFire: "Over what weight?"

Postoffice Clerk: "It is too heavy; you will have to put another stamp on it."

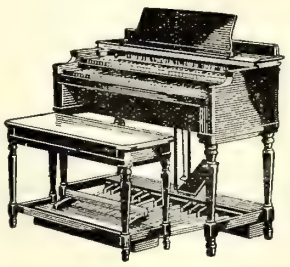
McFire: "Yerre, ge out wid your fooling. Sure, if I put another stamp on it, won't it be heavier still."—Ex.

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666

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RESOLUTIONS OF RESPECT

It has pleased our heavenly Father to call Mrs. Eva Hollowell, one of our beloved members of the sewing circle, to a higher office in his kingdom; therefore be it resolved:

That though we are saddened by her death, we bow in submission to his will who doeth all things well; that her beautiful Christian character will remain with our memories to urge us on to greater endeavors in the work of his kingdom.

That we extend to her bereaved family our deepest sympathy.

That a copy of these resolutions be sent to her husband, a copy to the North Carolina Christian Advocate, and a copy be written in the minutes of our society.

Mrs. C. T. Allen,
Mrs. Nat Hooker,
Mrs. W. G. Mills.

RESOLUTIONS OF RESPECT

We, the members of Salem M. E. Church Sunday School bow in submission to the will of Almighty God, who in his wisdom has suffered death to enter our ranks and remove from us our beloved brother, Mr. E. A. Hunt, who was our superintendent and Christian leader for 20 years. Therefore be it resolved:

First, That in the death of Brother E. A. Hunt the church and school have lost one of their most consecrated and consistent members.

Second, That in order to show our love and respect for our departed Christian leader a copy of these resolutions be sent to the family of the deecased; that they be made a part of the record of Salem church, and published in the Oxford Public Ledger and the Christian Advocate.

Mrs. Graham Hobgood,
Mrs. Albert Hood Parham.

1939--METHODISM'S MOMENTOUS YEAR



The uniting of the three chief branches of the Methodist Church in America will bring a new emphasis to all phases of church life throughout the denomination.

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NORTH CAROLINA
Christian Advocate

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The Freedom of the Pulpit

Statement Adopted by the Bishops of the Methodist Episcopal Church at Their Semi-annual Meeting Last Week in Atlantic City, N. J.

The freedom of the Protestant pulpit is endangered by dictatorships. Dictatorships destroy democracy, decapitate opposition, and demand conformity. The civil liberties of democracy must be preserved if the freedom of the Protestant pulpit is to be retained. Freedom of press, speech, assemblage, and pulpit, won after a thousand-year struggle for political liberty, are lost at once when dictatorship supplants democracy.

If a prophetic pulpit is dependent upon democracy for the freedom essential to its proper functioning, it is equally true that democracy is dependent upon prophetic preaching for the inculcation of those ideals that are essential to the continuance of democracy. It is to religion that democracy must turn for those overmastering ideals that will insure that men granted freedom will not abuse it.

The Methodist preacher has been protected by a democratic ecclesiastical government, and because he has been guaranteed freedom, the church has become an increasingly powerful force in teaching the ethical principles of conduct upon which permanent social organization rests. Methodism, likewise, has been a voice of judgment condemning social and individual sin. This freedom has enabled the preacher of Methodism to herald a new day wherein the ideals of Jesus are to be translated into the actualities of the common life.

This liberty is challenged in many lands and destroyed in some. Methodism proposes to defend itself from every attempt to silence its preachers, whether the attempt be made by forces who regard religion as the tool of reaction, or those who declare religion to be revolutionary. Methodism espouses no economic system. It seeks to preach the religion of Jesus Christ. It possesses and will struggle to retain the freedom to preach that religion. When paganism lifts its voice, be it in the concept of the totalitarian state that would subordinate religion to politics, in economic theories grounded in the doctrine of class struggle and justifying violent methods to attain power in economic practices that subordinate men to machines, or in racial theories that deny brotherhood, Methodism is determined to preach a gospel that insists that all men are brothers and children of one Father, to whom final loyalty is due. Citizens who have inherited the privileges of liberty will do well to defend the civil liberties that make a free pulpit possible.

With full recognition of the frailties of human beings, and with full emphasis upon the need of presenting the whole message of the Christ to our people, it is apparent that certain forces are abroad that would restrict the preaching of the gospel of Christ to those platitudes that forever evade the fundamental issues of righteousness and justice. Once again Methodist preachers feel the pressure of the liquor traffic in its sinister demand that it be let alone. Promoters of gambling would silence preachers by subtle bribes, whereby a percentage of their gain is given to charity. In certain sections Methodist preachers have been intimidated by those who seek to serve Mammon week days and worship God Sundays. Reactionary forces strive to discredit our ministry by labeling them "red," and revolutionaries seek to destroy honest conservatives by labeling them "Facists." In some states the totalitarian philosophy incarnate in forces of law and order has silenced some preachers. Methodism refuses to sacrifice its freedom of preaching. Whether the demand comes from those who profiteer in the sale of debauching liquors, from those who refuse to build an economic order in accord with the social ideals of Christ, or from the pagan state that denies the right of man's final loyalty in the realm of conscience being to God, no matter whence these attempts to shackle the Methodist preacher, Methodism proposes to resist. It fights to the end that free preachers, occupying a free pulpit, preaching to free laymen in a free land, may proclaim the freeing truth of the religion of Jesus. Methodism is determined not to allow the intimidation of the clergy. It calls upon laymen whose freedom is equally involved, to join with its preachers in maintaining this freedom in the presence of social systems that deny it, so that our people may progress steadily and surely, and above all peacefully, towards a society worthy of the term "The Kingdom of God."

CHRIST AT THE MUNICH CONFERENCE

By Annie Mae Murray

A hushed stillness pervaded the air, that stillness which always precedes the approach of a storm. Fear gripped the hearts of men waiting the blow, as the angry clouds, like great birds of prey, gathered in the sky, ready to swoop down and clutch the civilization of the world in its talons and tear it into bits. The rumbling of thunder in the distance, growing nearer hour by hour, screamed loudly that the armies of destruction were mobilizing for action. Disaster sailed the skies, while Murder stalked abroad the lands. Throughout the universe prayers were winging their way to God—prayers for peace—as the fate of nations hung in the balance.

Then suddenly, across the blackness of night, there flashed in the low-hung clouds one star, dim at first, but it gradually glimmered brighter, sending forth hope; hope that the storm might die away and be scattered by the winds of Human Brotherhood.

In that room where sat the four Powers of Might there appeared a fifth Power. His strength was in his heart; his force, in his radiant personality; his army, the kneeling, praying throngs outside in every land; and his artillery, his life of loving deeds.

"Come," he said, in tender accents, "come, let us reason together."

In the very awed and amazing presence of this Prince of Peace, all listened in quiet reverence to his words.

"Wars must cease over all the earth. Human souls must be held more sacred than material gains; brotherhood, more potent than might; and God's will, more binding than any pact of earthly rulers.

"The hymn of 'Peace on Earth,' sung by the celestial choir at my birth, reverberates today in its plea for good will. Peace and love were the theme and essence of my life, from the manger to the cross. If you love your neighbors, as I have commanded you, would you slaughter them on fields of battle? Death by that scourge of mankind—war—is murder—yes, murder in the courts of the Great Judge above. No nation can stand against so great a catastrophe, with its aftermath of poverty, ruin, and misery. What can you hope to gain? It is idiocy to even consider so unnecessary an action. Let us be sane!"

Then, by the warming miracle of his love, his symphony of tender words, the hearts of the statesmen were warmed, their spirits were kindled with kindness, and their minds were swayed to the way of wisdom. Hatred fled on sable wings; lust yielded to the good for God's people; discord and strife resounded in a song of closer harmony. A new treaty was made that day with the King of kings. The seeds of world peace and friendship were sown. May it flourish and grow till, out of the mire of confusion and stress, will bloom lilies—lilies to again symbolize a rebirth—a new life for nations!

So the storm was subdued and quieted, and the dark cloud of war was lifted from the sky, even as the winds and waves were stilled by the magic of his voice by Galilee. Emblazoned on the horizon, drenching the world with beauty, the Sun of Peace rose in splendor from the rim of darkness, bringing the dawn of God's kingdom on earth—the promise of the "brotherhood of man, the federation of the world." All nations took courage as they caught the vision of a new era, the inspiration to follow the great Liberator and Saviour, who leads his people "in pastures green, by waters still"—healing the wounds of humanity with the soothing balm of his words, "Peace I leave with you."

REPORT OF COMMISSION ON BUDGET

We recommend:

1. That the appropriation for general and conference work total $184,702.

2. That the following net amounts be deducted from the above total before division:

a. For conference expense	$4200
b. For Uniting Conference	3324
Total	$7524

3. That the apportionments on the balance of $177,178 be divided as follows:

For conference work	50%
For general conference work	50%

4. That after due consideration of the askings from the conference board, we recommend the following apportionments:

Education	$24,994
Missions	24,994
Claimants	26,000
Church extension	7,000
Board of Lay Activities	1,000
Wesley Foundation	2,100
Student work at Eastern Carolina Teachers College	500
Operating expense Eastern Carolina Teachers College	500
Louisburg College	1,500

(That the two items for E.C.T.C. be paid to Mrs. J. C. Wooten, chairman student committee, or to her successor).

5. That the distributions be made to the districts for conference work as follows:

Durham	$14856
Elizabeth City	11,073
Fayetteville	14,019
New Bern	12,568
Raleigh	14,112
Rocky Mount	13,960
Wilmington	11,763

6. That the distribution be made to the districts for general conference be the same as for conference work.

7. That the percentages for distributions for the various causes for conference work be:

Education	28.70
Missions	28.70
Claimants	29.85
Church extension	8.04
Lay Activities	1.15
Wesley Foundation	2.41
Student work and operation expense for Eastern Carolina Training School	1.15
	100.00

8. That the following items be preferred claims:

a. Conference expense	$2,000
b. Statistical secretary	200
c. Conference minutes	1400
d. Conference treasurer's secretary	600
e. Louisburg College	1500
	$5700

9. We recommend the re-election of Mr. C. A. Dillon for conference treasurer, and that the conference authorize the Commission on Budget to elect a treasurer during this quadrennium whenever a vacancy occurs **ad entrim.**

10. It is further recommend that the bond of the conference treasurer, to the amount of $50,000 and the treasurer of each board be renewed in blanket form as has been required in previous years, the treasurer of each board to pay its pro rata share of the cost. The blanket bond is to be kept by the secretary of the commission in the vault of the treasurer of Duke University.

Respectfully submitted,
John F. Bruton, Chm.
F. S. Aldridge, Sec.

APPOINTMENT MADE TO GIBSONVILLE

Bishop Purcell authorizes the appointment of Odell Brown as supply preacher at Gibsonville.

L. B. Hayes.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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Sentiment or Sense in Our Mission Policy?

(Plea of Rev. S. A. Stewart at Saturday Morning's Devotional Hour of Conference)

There is danger that we lose interest in our missionary work in Japan because of our disgust with the military authorities for their wanton and cruel attack on China. I am trying to suggest some reasons why we should carry on in Japan:

1. The Japanese people need to be Christianized. After the battle ends and the smoke clears away, the Japanese people will remain 70,000,000 strong. Less than one per cent of them are members of any Christian church, either Protestant or Catholic. They need Christ.

2. To overcome "Thought regimentation," a new standard of values of conduct must be given the people. This can only be found in the Bible and in the teachings and spirit of Jesus.

3. To raise up liberal leaders for the country. Most of the liberal leaders of the past have come from among those who have been influenced by Christianity. Japan is not yet a dictator nation. The present prime minister, Prince Konoe, has promised that parliamentary government shall not be overthrown. During the last session of Parliament the 50th anniversary of the establishment of the parliament was loudly celebrated, and that just at the time when the government's bills for regimentation were being passed.

4. How shall we pray for Japan. Some time ago one missionary asked another how she prayed in regard to this Oriental conflict. (Both were missionaries to Japan and both were pro-Chinese in their sympathies). The other replied: "I just pray for God's will to be done." "Well, but how do you know what is God's will?" came the next question. "I just leave that to God. He knows what his will is," was the reply.

This may seem a little indefinite but fundamentally it is the proper attitude. However,, I want to suggest a few definite objectives for our prayer with regard to Japan:

1. That oppression and aggression and selfish nationalism may be rebuked, and that a real Christian world community may be established.

2. That God will give comfort to all the bereaved and sorrowing ones in Japan and China alike, to all widows and orphans who are the victims of this cruel war.

3. That the spread of the gospel be not hindered, but that freedom in the propagation of the gospel may contiue; that this may be true of Japan proper and of all her protectorates.

4. That the liberal movement may be strengthened, and that constitutional government may be advanced. To this end that many great progressive minded leaders may be raised up from our Christian ranks.

5. That the Christians and missionaries may stand true to Christ at this time. That they may be instant in season and out of season in preaching the gospel to all who will hear, especially to those who are oppressed and to those who are sad.

6. That God will overrule all these great movements of our day and cause them to redown to his glory. He can "make the wrath of man to praise him." May new opportunities of preaching the gospel to the suffering and oppressed to Jews and to Gentiles be opened up to us, and may the Christian forces be ready to enter every open door.

"This is my Father's world.
O let me ne'er forget
That though the wrong
Seems oft so strong,
God is the ruler yet."

"He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." —Isaiah 42:4.

POSSIBLE STANDARD BEARERS FOR 1940

One of the important ends served by off-year elections is to bring to the front possible presidential candidates for the national election two years later. In this respect, this year's election has hardly served the Democrats at all, but it has done well by the Republicans. The only possible Democratic aspirant whose chances have been increased is Senator Clark of Missouri. His easy victory will undoubtedly increase his attractiveness to the conservative Democrats, led by Vice President Garner, who hope to control their party's next presidential nomination. On the other hand, the Republicans have turned up several winners this year who may soon attain national proportions. In that party's quest for "fresh faces," it has demonstrated the vote-winning powers of young men like Robert A. Taft, senator-elect from Ohio, Payne H. Ratner, governor-elect of Kansas, Leverett Saltonstall, governor-elect of Massachusetts, and Harold E. Stassen, governor-elect of Minnesota. Nor can Thomas E. Dewey, who was barely defeated for the governorship of New York, be dismissed as a 1940 possibility. It is clear that if the Democrats had not drafted the immensely popular, but conservative, Governor Herbert H. Lehman to run against Mr. Dewey, the young Republican would have won in a walk.—The Christian Century.

The First General Conference of the United Church

ALREADY discussion has arisen regarding the date for the first General Conference of United American Methodism. Some have snggested 1940, others 1941, and still others 1942. We are inclined to 1940. First, because the powers and duties of the Jurisdictional conferences cannot be exercised until after this first General Conference meets. Among other important functions of the Jurisdictional conferences is the election of bishops, consequently no bishops can be elected until after the General Conference. This will not affect what is now the Southern Church, since our General Conference met last year, but it will be the regular date for the election of bishops in the Northern branch of the church. Furthermore, the negro annual conferences which constitute the Central Jurisdiction will not be adequately provided with bishops until they have received authority for their jurisdiction to elect. And the election of bishops is but one important function of the Jurisdictional conference. There will be many others that must lie dormant till after the General Conference has held its first meeting.

Secondly, the Plan of union should be put into full effect just as soon as possible. There should be no undue haste, but on the other hand, it would certainly be unwise to drag this work over a stretch of several years and thereby produce uncertainty and perhaps irritation.

Dr. Fifer, editor of the Cincinnati Edition of the Christian Advocate, among other things says:

"One legal authority has been quoted to the effect the Uniting Conference will not have powers to change the constitutions of general benevolence boards or other Methodist corporations authorized by the General Conference. If this be true, an additional argument is provided for the date of the first General Conference to be held in 1940.

"The uncertainty which will prevail over methods, organizations, episcopal leaders, supplementary boards, and the relationships among local churches in hundreds of communities, will be unfortunate if a General Conference is postponed for any considerable time. Some leaders have proposed that the General Conferenc meet in 1941. The suggestion has some weight, but a session in 1940 has superior merits in light of all circumstances."

The Old Hymns

BLESSED be memory! It holds on to the pleasant things and lets go the unpleasant; it makes the biggest things the standard of measurement for all. This explains why we are inclined to glorify "the good old days of long ago." This accounts for the fond recollections of early associations. We remember only the biggest apples that grew on the old June apple tree in the orchard—all the rest have been forgotten. The snows of childhood are measured by the snowdrifts of some far off winter's storm. The halcyon days of youth, as memory brings them back, were really not so halcyon as this good friend of ours really pictures them. Disappointments, heartaches, feet weary with the journey, and a thousand perplexities and annoyances have all been buried deep in the gave of oblivion. Consequently the old hymns are the best—

"There is lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the one I used to know,
I sorter want to take a hand—I think of days gone by—
'On Jordan's stormy banks I stand and cast a wistful eye!' "

The Charlotte News Reaches Fiftieth Milestone

THIS event was celebrated by a fiftieth anniversary edition Tuesday of last week. There was one hundred and forty-eight regular pages and a rotogravure section of twenty-four pages of this special edition that was in every way worthy of this great and growing Charlotte daily. It was in every respect a credit to the News and the occasion that called it forth. For fifty years this good paper has been steadily growing and the special edition gives promise of fifty years of continued growth. The superior quality as well as its size was an impressive feature of this great issue of the News. In fact the superb quality of its content has brought numerous words of praise from all.

Our sincere congratulations are hereby extended the management of a paper that is a worthy monument to Cary Dowd, Sr., and a credit to his sons, W. C. Dowd, Jr., and J. E. Dowd, who are fulfilling their father's dream in making a great expanding daily in a constantly developing city.

"Little Orphant Annie"

LITTLE ORPHANT ANNIE is immortal—the same little Annie who gathered the Riley children at eventide about the big fireplace, told them tales of ghosts and witches and at the same time warned them: "An' the goblins will get you if you don't watch out!" It was the genius of James Whitcomb Riley that endeared "Orphant Annie" to the heart of childhood and to the heart of the world in that poem which begins:

"Little Orphant Annie's come to our home to stay,
An' wash the cups and saucers up, an' brush the crumbs away,
An' shoo the chickens off the porch, an' dust the hearth an' sweep,
An' make the fires an' bake the bread, an' earn her board an' keep."

At the age of ten the little girl, whose name was Mary Alice Smith, came to the Riley home near Greenfield, Indiana, to live "an' earn her board an' keep." Mary Alice married a farmer by the name of Gray and Mrs. Mary Alice Gray, for some years a widow, died 15 years ago at the age of 73 in the home of her only surviving daughter, Mrs. L. D. Marsh, in Indianapolis. Somehow, the grave of this aged woman takes us back across the years to the time when this tiny, elfish girl in the spare hours at the close of day sat by the dim light of the old fireplace and told stories to little Jim and the rest of the Riley children. Her stories doubtless kindled the slumbering fires of genius in the childish heart of the great "Hoosier" poet and the memories of her early years perchance increased his love for little children.

Put on Economic Pressure

IT is of little use to pass resolutions, to deliver red hot orations against Hitler for his treatment of the Jews, or to call him by names such as he richly deserves. Nazi Germany cares for none of these things, which may serve to arouse the peoples of the world to the enormity of the criminal deeds of Germany in its persecutions of a defenseless people and of its readiness to adopt like methods against any other people if opportunity should offer.

Only economic pressure is now available as a means of effectively reaching these criminals whose cruelties belong to the darkest ages of European history. Let all Americans stay off German ships, and all American travelers shun German territory and American business men refuse all commercial relations with Nazi Germany which can possibly be avoided. This will serve to bring Germany to its right mind. Nothing sobers a German quite so effectively as "short rations."

Methodist Protestant Conference

THE Methodist Protestant North Carolina Conference closed Monday afternoon of last week after being in session almost an entire week and was a most interesting and profitable session. The conference held its sessions in Calvary church, Greensboro, and was largely attended by the members thereof and by visiting ministers of the Southern churches. These ministers were cultivating a more intimate fellowship with an eye upon the immediate future when all will be working together in one organization. And it is gratifying to note with what enthusiasm all concerned look to this good day just ahead.

The conference elected a strong delegation to the Uniting Conference that meets in Kansas City April 26 and made such preparations as were possible for the approaching union.

These two bodies of Methodists in North Carolina are so much alike and have so many things in common that the necessary adjustments under the new order will be slight and easily effected.

Willing to Trust the Critical Powers of Youth

HALFORD E. LUCCOCK, professor of homiletics in the divinity school of Yale University, believes that youth is not only able to see clearly but to form its judgments without prejudice and with a freedom from fear. Listen to him:

> There is a gift that is desperately needed both by the world and by the church—the gift of a fearless, honest criticism. I do not mean an irreverent criticism, nor a flippant tirade against things as they are, but the gift of a perfectly open-minded and honest criticism, for youth can bring the priceless gifts to the church of a pair of fresh eyes which are not affected by astigmatism, and an open mind; and an open mind is a great thing to let loose in the world. It is because youth is able to bring a fair look at the world, an open mind that is unshackled by the hesitations and fears of tradition, that it can bring these gifts of honest criticism. Without that redeeming criticism of fresh minds the world is hopeless. . . .

People and Things

A wire from Rev. W. A. Cade says: "Bishop Purcell changes Rev. J. C. Harmon from Bladen to Scott's Hill. Bladen open."

Rev. J. W. Dimmette writes: "So many friends have asked for Pattie's address I am sending it to you to print again: Mrs. Pattie Dimmette Townsley, M. E. Church Mission, Lusambo, Belgian Congo, Africa."

"The good people of Troutman have again expressed their appreciation of their pastor and his wife by giving them a generous pounding, for which we are truly grateful. The outlook for the Troutman charge is hopeful."—J. M. Varner, P. C.

Brother R. C. Goforth sends us a post card with a message that will command the interest and prayers of their friends. Here is the message: "Mrs. Goforth and I are in Baltimore, where our little boy, Marcus, is to undergo another operation at Johns Hopkins in a few days. The seventh in the past five years. It has been hard on him and us. Remember us in your prayers."

"At the annual meeting of the Methodist ministers' wives of the Asheville district, held at Central church November 15, the following officers were elected for the conference year: President, Mrs. R. B. Templeton; vice president, Mrs. F. O. Dryman; secretary-treasurer, Mrs. A. C. Tippett. A number of the wives of the M. E. pastors were present and participated in the meeting."—M. T. Smathers.

The Rotary Club heard Rev. J. S. Hiatt, pastor of the First Methodist church of Lenoir, at Tuesday's luncheon meeting. The Lenoir pastor was guest of Dr. C. B. Herman, program chairman. His talk bubbled with humor and he kept the club in gales of laughter for 20 minutes. Fellowship and understanding as enrichment of life was emphasized in the references through his discussion. Dr. Herman introduced Mr. Hiatt as a good preacher and a hard hunter. He had hunted with him many times, the program chairman said. Mr. Hiatt recalled his first visit to Statesville when he came here to a conference many years ago as a boy preacher and was entertained by Mr. W. A. Thomas. He also happily recalled his residence here in more recent years when he served as presiding elder of Statesville district.—Landmark.

GREENSBORO COLLEGE NOTES

The ninth in a series of chemical research publications from the chemistry department has appeared in the current issue of Journal of American Chemical Society. Miss Mary Hauser, Greensboro, and Dr. P. M. Ginnings, professor of chemistry, are co-authors of the article, "Aqueous Solubilities of Some Isomeric Heptanols."

Dr. L. L. Gobbel, president, and Mrs. Gobbel entertained 35 members of the freshman class at their home Tuesday evening, November 15, from 1:30 to 10.

The junior class recently elected their superlatives to represent their class in the annual, "Echo."

Those elected were: Most popular, Grace Clare Taylor, Morehead City; Best All-Around, Elizabeth Gabriel, Winston-Salem; Most Attractive, Ruth Yount, Hickory; Most Athletic, La Von Osborne, Independence, Va.; and Most Original, Margaret Anderson, Asheville.

The Greensboro College Players will present their second production of the year with a dramatization of Charles Dickens' immortal Christmas story, "The Cricket on the Hearth." This play is under the direction of Miss Elba Heninger, head of speech and dramatic art.

The college closed on Wednesday, November 23, at 11 o'clock for the Thanksgiving holidays. Students will return on Sunday, November 27.

Two speakers have been secured for the fifth annual Ministers' Week to be held at the Candler School of Theology at Emory University, Ga., from January 16-20, 1939. Bishop Paul B. Kern will be present for two days, and will lecture on the Youth Crusade. Mr. Harry Denman will lecture on evangelism for two days also. He is the chief of the new section on evangelism in the board of missions. These two are in addition to Dr. Albert Edward Day, lecturer on the Sam Jones Foundation, and Dr. Harold C. Case, speaker for Religious Emphasis Week, who are the special speakers of the meeting.

METHODIST MINISTERS WIVES MEET

Members of the Association of Methodist Ministers' Wives of the Statesville district held their regular meeting at the home of Mrs. A. C. Gibbs on Walnut street. Assisting hostesses were Mrs. J. B. Tabor, Sr., Mrs. J. B. Tabor, Jr., Mrs. John W. Hoyle, Jr., and Mrs. G. W. Vick.

Mrs. J. C. Keever, chairman of the association, held the chair for the business session. Mrs. H. L. Powell of Hickory conducted the devotional service. Twenty-nine members responded to roll call. Report was made of a kitchen shower which the asosciation gave recently for Mrs. T. B. Johnson, whose husband was formerly in the Statesville district. Rev. Mr. Johnson was placed on the superannuate list at the conference in Charlotte this fall. He and Mrs. Johnson moved to Thomasville recently to make their home.

Officers for the coming year were chosen. Mrs. W. Q. Grigg was elected chairman ofthe association; Mrs. C. R. Ross, vice chairman; Mrs. G. W. Vick, secretary-treasurer. Mrs. J. B. Tabor, Sr., was chairman of the nominating committee.

Nation-Wide Unification Broadcast

"AT THE THRESHOLD OF UNION" IS THE SUBJECT OF A UNIFICATION PROGRAM THAT IS TO BE BROADCAST OVER A NATION-WIDE NETWORK OF COLUMBIA BROADCASTING COMPANY, DECEMBER 1, AT SIX FORTY-FIVE P. M., EASTERN STANDARD TIME. THE SPEAKERS WILL BE BISHOPS JOHN M. MOORE, EDWIN H. HUGHES AND DR. JAS. H. STRAUGHN, UNIFICATION CHAIRMEN OF THE THREE METHODIST CHURCHES. APPROPRIATE MUSIC.

ELMER T. CLARK.



The Junior Choir of Cary Methodist Church with Miss Loise Massey, pianist and director, who organized this choir in May, 1936

A GOOD WOMAN PASSES

Mrs. W. R. Ware, 515 West Gaston Street, Greensboro, was stricken with paralysis at 11 o'clock Thursday morning, October 20, 1938, while visiting her daughter, Mrs. C. A. Kriechbaum in Baltimore, Md., and lingered until 4:40 the same day.

Brief services was held at the home of Mrs. C. A. Kriechbaum in Baltimore. Funeral service was conducted at 3 o'clock Saturday, October 22, at Shelby in Central Methodist church by the pastor, Rev. R. M. Courtney, and Dr. J. B. Craven, her pastor of West Market Street Methodist church, Greensboro; also Rev. H. P. Powell of First church, Asheboro. Interment was in Sunset cemetery, Shelby, by her husband and infant daughter, Naomi Key Ware.

Surviving children are Mrs. C. A. Krichebaum, Baltimore, Md.; William R. Ware, Jr., Greensboro; Henry M. Ware, Trenton, N. J.; Mrs. John Luther Rendleman, Sr., Salisbury; Rev. R. Dwight Ware, Rocky Mount; E. Spencer Ware, Frederick, Md Two brothers, Zeb of Greenville and Henry of Reidsville, survive. Ten grandchildren also survive.

Mrs. Ware's husband, the late Rev. W. R. Ware, occupied a number of the most important charges in the Western North Carolina conference, these including presiding elderships on the Greensboro, Salisbury, Statesville, and Shelby districts; pastorates at Centenary church in Winston-Salem, Main Street Gastonia, Main Street Reidsville, Central Monroe, and First church, Salisbury.

Mrs. Ware, formerly Allie Driver Brown, was born in Greenville, N. C., June 27, 1863, daughter of Capt. William Henry Brown and Clara Driver Brown. In 1885 she finished at Greensboro College. In recent years she made her home in Greensboro. Her husband, the late Dr. W. R. Ware, was a leading minister in the Western North Carolina conference. Dr. Ware's first two appointments were in Washington and Plymouth. At the division of the conference his first appointment was at Reidsville, N. C.

After the superannuation of her husband they lived in Greensboro. After Dr. Ware's death in 1932 Mrs. Ware continued to make Greensboro her home, where she had many friends and where she was most highly esteemed by all who knew her. She served well her day and generation.

MISS LOISE MASSEY APPRECIATED BY CARY CHURCH

In May, 1936, in the Cary church a junior choir was organized and vested under the able leadership of Miss Loise Massey, their pianist and director. This choir has charge of the music one Sunday evening each month. In addition, they have sung on numerous occasions when called upon. They gave a selection each night during the revival, and special songs during Bible school. This choir was singularly honored by being requested to present a musical program over WPTF as the final broadcast during Childhood and Youth Week.

The membership of the choir is composed of 20 boys and girls ranging in age from seven to 14. Their rehearsals are held once a week and there is a fine spirit of co-operation among the members. Their contribution to the worship services of the church is one benefit; another they are deriving is the growing number of beautiful hymns they are learning.

Recently they were entertained at a Hallowe'en party by Mrs. A. S. Cline. At the conclusion the choir presented Miss Massey a large white chrysanthemum tied with her Duke alma mater colors to wear the next day to the Duke-Carolina game.

Miss Massey is giving generously of her time and talents to the church. No finer service is being rendered anywhere The pastor and congregation are grateful to this very faithful and consecrated young woman for the excellent training she is giving these juniors. The church is proud of this outstanding junior choir and is fortunate in having this fine leader to whom much praise and tribute is due.

B. F. Boone.

DISTRICT STEWARDS AND MINISTERS MEETING

District stewards and ministers of the New Bern district will meet Friday at 10 a. m. December 1, Centenary church, New Bern. E. L. Hillman.

Our thanks to the many who are sending in renewals. Such aid keeps the presses going.

Sidelights on the North Carolina Conference

The opening hours of the 102nd session of the North Carolina conference at Elizabeth City were unusually significant. The communion service on the first day was largely attended and it proved to be a hallowed hour. The conference origanization and all that belongs to the opening day went with dispatch. The crowded house, above and below, the deep interest manifest by preachers and laymen and the quiet hush that rested upon that vast assembly indicated the eager interest gathered about this session. The one consideration that was uppermost in the minds of all was the election of the seven clerical and seven lay delegates to the Uniting Conference at Kansas City, April 1939. The entire conference had given no little thought to the selection of delegates to this gathering which means so much to America and to the world. The spirit and interest of this opening hour gave promise of a notable session of this conference.

The second day opened with the crowds pressing their way to floor and galleries, eager to enter into the exercises of the full and interesting day ahead. The fraternal messages, the youth movement, the orphanage report and the laymen's special order were each of unusual concern. The challenging notes sounded and the plans laid indicate great things ahead of Methodism.

Saturday morning's devotions were led by S. A. Stewart of Japan. This was a most impressive devotional hour as this good missionary told us why all Christians should pray especially for the Japanese people. Some of the points made by Brother Stewart are given elsewhere in this issue, but the tender sentiments welling up out of a breaking heart these sacred moments are too intangible and elusive for human speech. They certainly cannot be expressed in cold type.

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For sixteen years the three Methodisms in the state have been moving to a better understanding and finer fellowship in North Carolina. Fraternal messengers appearing at the sessions of the conferences have been one of the methods to secure the ends sought. Most of these addresses have been of a high order, but never before this year have the addresses been more appropriate in substance and more joyfully received. Dr. Fred W. Paschall of the Methodist Protestant Church and Dr. J. W. Plint of the Methodist Episcopal Church spoke words that refreshed us all. They are already one with us and they sat through the sessions as "to the manner born."

Certain charges have been united already, but the big work of adjustment will not be made until after the Uniting Conference has done its work and pronounced the union of American Methodism. The deep interest in the election of delegates to the Kansas City gathering was an index to the eager interest everywhere in the union of American Methodism. North Carolina is set and ready to go.

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Elizabeth City has rendered fine service in the entertainment of the North Carolina conference ever since the transfer of this territory from the Virginia conference in 1894. The spirit displayed by this people has proven an inspiration to the conference. Certain events are associated with the conferences at Elizabeth City. Thirty-nine years ago Rev. J. W. Jenkins offered the resolutions that resulted in that notable Methodist Orphanage at Raleigh. How far-reaching this! Now at this present session the union of Methodism has reached its climax here in Elizabeth City.

This Methodist center of the Albemarle section has much to its credit since the Virginia conference met here 90 years ago. The people have lost none of their zest and enthusiasm in giving glad welcome to the followers of John Wesley. The session of 1938 will certainly go down in history as one of the best. All from Bishop Clare Purcell down have contributed their part to this notable occasion.

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The laymen's service, a special order at noon Friday, was more than a presentation of a formal report, though this report was above the ordinary. The arraignment of the liquor stores of North Carolina on a basis of their record was terrific in its indictment.

Dr. W. K. Green is getting results from the laymen of the conference. His leadership is appreciated and he is heard gladly. His plea that a proper balance be kept between the body and the soul—between the mechanics and the dynamics of life—was given rapt attention. These are the forces, insists the Doctor, that move the world. Dr. Green was followed by Dr. L. B. Abernethy of the W. N. C. conference, who closed the discussion of the morning.

The laymen's report noted progress being made each year towards the goal fixed. Definite plans for the coming year have been laid and co-operation is sought to reach the nine objectives fixed. These will be printed and the objects urged in the group meetings to be held in the several districts. Never before has the board of lay activities held the laymen in their thinking and efforts to one definite program from year to year. This will tell for permanent advance.

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Elizabeth City in entertaining the conference does more than care for the actual demands of those in attendance. Various social functions added to the pleasure of many. The missionary society entertained in honor of Mrs. Clare Purcell and the wives of ministers who had lived in the city. The feminine contingent appeared in great numbers. Mrs. J. W. Foreman entertained at her home the wives of ministers who had lived here. Then, too, there were the ministers' wives' luncheon and the luncheon given the superannuates by Bishop Clare Purcell and the presiding elders.

One of the most delightful dinners was the one given Saturday evening by Mrs. J. P. Kramer to former pastors of First church and their wives. Present at this dinner were Dr. and Mrs. J. L. Cuninggim, Rev. and Mrs. H. I. Glass, Rev. J. M. Ormond, Rev. G. W. Perry, Rev. M. T. Plyler and Miss Alma Cade.

Such courtesies as these mentioned do much to bring good cheer and they also indicate an appreciation that does much to enrich life, rendering delightful the memories of other years. Only a people who love the church and all those called to serve will lay thmselves out in this manner during a conference session.

Sunday morning the clouds hung low and the rain poured, as it so often happens in this tide-water country. All the week glorious sunshine and oppressive heat, rather too much for the season, had greeted the visitors at conference. But Sunday morning told another story. Though the stream of visitors that usually flows into the city was reduced, the people crowded the church in every available space. What an inspiring crowd was that in First church! Bishop Purcell made good in presenting the glory of the ministry. We often hear of great sermons, but this was above all a good sermon—using that term in its fullest and best sense. Every pastor who heard that sermon and does not go out to be a better preacher and a more devoted pastor the coming year would do well to seek a place apart for a time that he may examine himself and take stock. For something must be radically wrong.

The element of wonder in this gospel, the ability to see all things through the eyes of Jesus and thus to look into the faces of our humanity, and the desire to mediate between man and God belong to the preacher who has a prophet-message, able to utter the bugle blast. This was the burden of the bishop's message and it should become the burden of every member of the North Carolina conference. Then the many human and earthly and devilish temptations will no longer beset us.

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The memorial service Sunday afternoon was out of the ordinary. The house was crowded above and below, the temper of all fitted well the occasion and the participants did well their part. Rev. H. C. Smith presided, Rev. H. I. Glass gave a most appropriate memorial address and the tributes paid the deceased were in the best of taste. These are the deceased to whom tributes were paid and by whom:

Rev. C. M. Hawkins by M. Y. Self; Rev. J. H. Frizzelle by O. L. Hathaway; Rev. J. E. Blalock by W. A. Cade; Rev. A. J. Parker by H. C. Smith.

Tributes to ministers' wives to be printed in the journal were: Mrs. R. F. Taylor by J. R. Poe; Mrs. F. B. Noblitt by H. C. Smith; Mrs. C. M. Hawkins by R. W. Bradshaw; Mrs. J. A. Lee.

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Did the Methodist Orphanage ever fare better in getting before the conference than it did here at its birthplace? The report was well presented by Rev. C. E. Overton. Mr. J. C. Braswell, president of the board, spoke with wisdom and authority—the authority of facts. Then came Mr. Clyde Dillon. Did he ever speak more effectively on any occasion? It was a wonderful hour for this institution so close to the heart of the Methodist people. It must have rejoiced the soul of Supt. A. S. Barnes to hear the fine tribute by Bishop Purcell.

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Refreshed by the rest and worship of the Sabbath day and cheered by the glorious sunshine that flooded the sky, the conference assembled in good humor Monday morning for the closing session. Before ten o'clock the house was crowded with those eager to hear the reading of the appointments of the preachers—the climactic moments of every session of an annual conference. The tension that so often attends the close of a conference was absent this time. Most of the pastors expected to return for another year and some of those who were moving had received a "tip off" from some one on the inside.

Business moved with dispatch. Soon the remaining reports were submitted and approved, a ringing denunciation of Hitler for his treatment of the Jews was adopted by a standing vote, and the final plans for the coming year were put to record. Bishop Purcell kept business going so that as the hands of the clock moved towards eleven he was ready for that report which all waited to hear. Fifteen minutes were sufficient to let more than two hundred pastors know where they were to labor the next year. Reporters hurried the list to the wires so that the public might know. By high noon most of the cars were moving south and west along the level concrete of the tidewater country. Before the set of sun the itinerants were well up in the hills about Raleigh, Durham, Fayetteville and beyond. What a glorious day it was! One of those rare November days that comes in Dixie was this. In fact the whole week of conference had for the most part been such.

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How far removed is this present situation and methods of travel from the days of Francis Asbury and the days of the men on horseback who passed this way along our Atlantic seaboard! Indeed, most of us are forgetful of the situation forty years ago. As a young preacher, in 1895, this scribe attended the first session of the North Carolina conference that assembled in Elizabeth City. Then we went on boats, drove over rough country roads or rode on a train from Norfolk. The motor boat or the motor car had no place. The Wrights had never been heard of at Kill Devil hill. The coming of the flying machine was still a wild stretch of the imagination. But think of the day into which we have come.

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Monday afternoon, in company with George W. Perry, Rev. H. E. Lance and Rev. T. S. Coble, two of our superannuates, and this editor went to Durham in state as guest of Dr. Perry. How that De Soto did leave the concrete behind as we headed towards the setting sun! What a regal host is this good brother who has been returned to carry on his noble work at Trinity church, Durham! The good fellowship of George Perry is known to all. Anyone who cares to go home from conference with a song in his soul we commend him to get passage with this man who is friend to every one. No English lord in the days of Wesley could travel in such state as did we.

DELEGATES TO THE UNITING CONFERENCE

Clerical: T. M. Grant, Greenville; E. L. Hillman, New Bern; J. M. Ormond, Durham; M. T. Plyler, Durham; F. S. Hickman, Durham; H. C. Smith, Durham; F. S. Love, Wilmington.

Alternates: A. J. Hobbs, Durham; J. L. Cuninggim, Nashville, Tenn.; R. W. Bradshaw, Durham; H. B. Porter, Wilson.

Lay: W. P. Few, Durham (ex officio as a member of the Joint Commission); Mrs. E. L. Hillman, New Bern; W. K. Green, Durham; Miss Sallie Lour McKinnon, Nashville, Tenn.; W. L. Knight, Weldon; W. B. Cooper, Wilmington; W. C. Chadwick, New Bern; Gernie P. Hood, Raleigh.

Alternates: J. F. Bruton, Wilson; C. G. Morris, Washington; Wade Marr, Elizabeth City; R. L. Flowers, Durham.

North Carolina Conference Appointments

DURHAM DISTRICT
A. J. Hobbs, Presiding Elder

Bahama ..... M. C. Dunn
Brooksdale ..... T. W. Lee
Burlington—Front Street ..... H. I. Glass
Webb Avenue-Holt's ..... P. O. Lee
Burlington Circuit ..... L. L. Parrish
Bynum ..... J. C. Reichard (Supply)
Carrboro ..... J. Kern Ormond
Cedar Grove ..... S. F. Nicks
Chapel Hill ..... J. M. Culbreth
Duke Circuit ..... W. K. Barrs
Durham—Branson ..... John Cline
Calvary ..... Daniel Lane
Carr ..... C. P. Womack
Duke Memorial ..... H. C. Smith
Lakewood ..... M. O. Stephenson
Trinity ..... G .W. Perry
A. F. Keller, Junior Preacher
West Durham ..... W. L. Clegg
Durham Circuit ..... F. B. Peele
Eno ..... H. T. Coley
Graham-West Burlington ..... B. O. Merritt
Hillsboro ..... J. V. Early
Leasburg ..... D. D. Traynham
Mebane ..... T. R. Jenkins
Milton ..... A. M. Williams
Moncure ..... Ray Holder (Supply)
Mount Tirzah ..... E. L. Hill
Person Circuit ..... M. W. Lawrence
Pittsboro ..... J. D. Young
Rougemont ..... J. T. Greene
Roxboro, Long Memorial ..... J. H. Lanning
East Roxboro-Longhurst ..... T. M. Vick, Jr.
Siler City ..... C. F. Heath
South Alamance ..... T. B. Hough
Stem ..... J. F. Starnes
Yanceyville ..... W. L. Maness
District Missionary Secretary ..... H. I. Glass

Professors Duke University—H. E. Spence, J. M. Ormond, H. E. Meyers, F. S. Hickman

Editor N. C. Christian Advocate ..... M. T. Plyler

Conf. Sec. Christian Education.....Robert W. Bradshaw

Ex. Sec. Board of Christian Education....F. M. Patterson

Superannuates—L. S. Massey, N. H. D. Wilson, T. S. Coble, W. F. Craven, J. H. McCracken, H. E. Lance, J. W. Hoyle, Sr., J. H. Shore, C. L. Read, H. C. Ewing, J. A. Tharpe, W. C. Merritt, W. C. Jones.

ELIZABETH CITY DISTRICT
B. B. Slaughter, Presiding Elder

Ahoskie ..... L. V. Harris
Aulander ..... John R. Poe
Bath ..... J. D. Robinson
Belhaven ..... W. B. Penny
Chowan ..... R. E. Walston
Columbia ..... A. C. Thompson
Currituck ..... R. S. Harrison
Edenton ..... W. C. Benson
Elizabeth City—City Road ..... E. D. Weathers
First Church ..... H. K. King
Gates ..... J. M. Jolliff
Hatteras ..... T. M. Merrimon
Hertford ..... D. M. Sharpe
Kinnakeet ..... M. E. Cotton (Supply)
Kitty Hawk ..... M. R. Gardner
Manteo ..... R. R. Grant
Mattamuskeet ..... C. K. Wright (M.E.)
Moyock Memorial ..... A. E. Brown
Murfreesboro ..... C. E. Vale
North Gates ..... W. N. Vaughan
Pasquotank ..... W. J. Watson
Perquimans ..... W. G. Lowe
Plymouth ..... Wade Johnson
Roper ..... J. T. Stanford
South Camden ..... M. W. Maness
South Mills ..... E. W. Downum
Stumpy Ponit-Dare ..... Vance A. Lewis (M.E)
Swanquarter-Fairfield ..... R. Z. Newton
Wanchese ..... J. W. Sneeden
Washington ..... L. B. Jones
Williamston ..... S. A. Maxwell
Windsor ..... E. N. Harrison
District Missionary Secretary ..... H. K. King
President Scarritt College ..... J. L. Cuninggim
Missionary to Korea ..... R. H. Lewis
Student Duke University ..... James H. Overton, Jr.
Superannuate—E. L. Stack.

FAYETTEVILLE DISTRICT
W. V. McRae, Presiding Elder

Aberdeen-Vass ..... S. J. Starnes
Bascoe ..... H. R. Ashmore
Broadway ..... J. W. Page
Caledonia ..... M. F. Hodges
Carthage ..... L. A. Watts
Ellerbe ..... K. F. Duval
Fayetteville Circuit ..... J. C. Williams
Fayetteville—Hay Street ..... W. C. Martin
Person Street-Calvary ..... M. W. Warren
Glendon ..... R. W. Barfield (Supply)
Goldston ..... W. J. Underwood
Hamlet ..... J. A. Russell
Hemp ..... W. L. Dawson
Jonesboro ..... D. L. Fouts
Laurel Hill ..... E. H. Measamer
Laurinburg ..... H. L. Handricks
Maxton ..... O. I. Hinson
Mount Gilead ..... J. R. Edwards
Mount Gilead Ct. ..... B. F. Meacham
Parkton ..... M. C. Ellerbe
Raeford ..... E. R. Clegg
Red Springs ..... B. T. Hurley
Roberdel ..... F. A. Lupton
Rockingham ..... J. F. Herbert
Rockingham Ct. ..... J. W. Dimmette
Rowland ..... J. Bascom Hurley
Sanford ..... A. P. Brantley
St. John-Gibson ..... J. W. Lineberger
Stedman ..... I. J. Strawbridge
Troy ..... R. G. L. Edwards
West End ..... W. F. Keeler
Pine Bluff ..... L. A. Lewis (M.E.)
District Missionary Secretarry ..... L. A. Watts
Student Duke University ..... Charles S. Hubbard

Superannuates—L. H. Joyner, G .T. Adams, A. J. Groves, W .H. Townsend, J .G. Johnson, C. H. Caviness, J. D. Bundy, F. B. Noblitt, J. W. Autry, R. E. Atkinson, G. H. Biggs, W. H. Brown, L. M. Chaffin, W. F. Trawick, W. R. Royall, J. P. Bross, J. H. Buffaloe, Frank Culbreth.

NEW BERN DISTRICT
E. L. Hillman, Presiding Elder

Atlantic ..... O. W. Matheson
Aurora ..... G. S. Eubank
Ayden ..... L. A. Tilley
Beaufort ..... L. D. Hayman
Dover ..... R. N. Fitts
Fremont ..... C. W. Robbins
Goldsboro, St. Paul ..... W. C. Ball
Goldsboro Ct. ..... J. B. Thompson
Greenville ..... T. M. Grant
Grifton ..... G. B. Starling
Grimesland ..... W. A. Crow
Harker's Island ..... To be supplied
Hookerton ..... J. H. Miller
Jones ..... F. B. Brandenburg
Kinston, Queen Street ..... A. S. Parker
LaGrange ..... J. C. Humble
Marshallburg-Straits ..... C. W. Guthrie (M.E.)
Morehead City ..... B. H. Houston
Morehead City Ct. ..... McD. McLamb
Mount Olive-Calypso ..... R. G. Dawson
Mount Olive Ct. ..... J. L. Joyce
New Bern, Centenary ..... C. B. Culbreth
Newport ..... C. S. Boggs
Ocracoke-Portsmouth ..... E. G. Cowan (M.E.)
Oriental ..... C. E. Hix, Jr.
Pamlico ..... W. A. Tew
Pikeville-Elm Street ..... J. J. Rooks (Supply)
Pink Hill ..... H. M. McLamb
Riverside-Bridgeton ..... W. F. Elliott
Seven Springs ..... W .E. Howard (Supply)
Snow Hill ..... B. D. Critcher
Vanceboro ..... H. G. Lewis
District Missionary Secretary ..... A. S. Parker
Director Superannuate Endowment ..... T. M. Grant

Superannuates—R. W. Bruton, Guy Hamilton, F. E. Dixon, T. E. Davis, J. B. Hurley, T. A. Sikes.
Supernumerary—N. M. McDonald.

RALEIGH DISTRICT
J. H. Barnhardt, Presiding Elder

Bailey ..... L. T. Singleton
Benson ..... H. A. Chester
Cary-Apex ..... H. B. Baum
Clayton ..... W. S. Potter

Creedmoor ..... E. B. Craven
Dunn, Divine Street ..... L. M. Hall
Erwin ..... I. S. Richmond
Four Oaks ..... J. C. Whedbee
Fuquay ..... E. C. Durham
Franklinton ..... S. E. Mercer
Garner ..... B. H. Black
Henderson—First Church ..... R. E. Brown
City Road-White Memorial..J. K. Worthington (Supply)
Lillington ..... R. L. Crossno
Louisburg ..... J. G. Phillips
Louisburg Ct. ..... L .W. Hewitt (Supply)
Mamers ..... F. R. Davis
Middleburg ..... D. A. Petty
Millbrook ..... M. M. Walters
Newton Grove ..... W. B. Cotton
Oxford ..... O. W. Dowd
Oxford Ct. ..... L. C. Brothers
Princeton ..... J. W. Bradley
Raleigh—Central ..... E. G. Overton
Edenton Street ..... John C. Glenn
Associate Pastor, F. D. Hedden
Epworth ..... H. C. Rickard (Supply)
Fairmont ..... O. L. Hardwick
Hayes-Barton ..... Leon Russell
Jenkins Memorial ..... J. A. Dailey
Selma ..... O. L. Hathaway
Smithfield ..... J. J. Boone
Tar River ..... J. A. Martin
Zebulon-Wendell ..... B. F. Boone
District Missionary Secretary ..... Leon Russell
Supt. Methodist Orphanage ..... A. S. Barnes
Supt. Oxford Orphanage ..... C. K. Proctor
President Louisburg College ..... D. E. Earnhardt
Public Relations Sec'y Louisburg College...Walter Patten
Missionary to Japan ..... J. D. Stott

Superannuates—E. H. Davis, D. H. Tuttle, H. M. Jackson, J. W. Potter, F. M. Shamburger, C. P. Jerome, E. H. McWhorter, N. M. Wright.

ROCKY MOUNT DISTRICT
L. C. Larkin, Presiding Elder

Bethel ..... Marvin Y. Self
Conway ..... J. L. Smith
Elm City ..... N. C. Yearby
Enfield-Whitakers ..... W. L. Loy
Farmville ..... D. A. Clarke
Garysburg ..... L. E. Sawyer
Halifax ..... C. T. Thrift
Kenly ..... P. F. Newton
Littleton ..... W. T. Phipps
McKendree ..... L. B. Pattishall
Nashville ..... W. C. Wilson
Norlina ..... E. D. Dodd
Northampton ..... I. T. Poole
Red Oak Parish ..... C. W. Goldston
Rich Square ..... E. C. Crawford
Roanoke Rapids ..... E. B. Fisher
Robersonville ..... Daniel Boone (Supply)
Rocky Mount—Clark Street ..... To be supplied
First Church ..... R. Dwight Ware
Marvin ..... N. W. Grant
St. Paul ..... C. W. Parker (Supply)
Rosemary ..... C. T. Rogers
Sandy Cross ..... C. B. Peacock (Supply)
Scotland Neck ..... W. R. Dixon
Seaboard ..... W. G. Farrar
Spring Hope ..... G. W. Blount
Stantonsburg ..... P. D. Woodall
Tarboro ..... H. G. Ruark
Walstonburg ..... To be supplied
Warren ..... E. R. Shuller
Warrenton ..... J. O. Long
Weldon ..... B. P. Robinson
Wilson ..... H. B. Porter
District Missionary Secretary ..... C. W. Goldston
Missionary to Japan ..... J. W. Frank
Sec'y Fellowship of Reconciliation....Claude D. Nelson (2)

Superannuates—E. C. Glenn, J. T. Gibbs, William Towe, J. M. Rhodes, J. M. Wright, J. T. Draper.

WILMINGTON DISTRICT
W. A. Cade, Presiding Elder

Bladen ..... J. C. Harmon
Burgaw ..... W. F. Walters
Carver's Creek ..... G. C. Wood (Supply)
Chadbourn ..... E. C. Maness
Clinton ..... R. F. Munns
Elizabeth ..... C. W. Barbee
Fairmont ..... F. B. Joyner
Faison-Kenansville ..... A. L. Thompson
Garland ..... O. C. Melton
Hallsboro ..... C. A. Jones
Jacksonville-Richlands ..... H. L. Davis
Lumberton, Chestnut Street ..... T. G. Vickers
Lumberton Ct. ..... N. B. Strickland
Maysville ..... H. L. Harris
Roseboro ..... N. B. Johnson
Scott's Hill ..... To be supplied
Shallotte ..... C. N. Phillips
Southport ..... E. M. Hall
St. Paul's ..... A. C. Lee
Swansboro ..... C. B. Long
Tabor City ..... N. P. Edens
Town Creek ..... W. F. Freeman (Supply)
Wallace-Rose Hill ..... P. H. Fields
Warsaw-Magnolia ..... C. J. Andrews
Whiteville ..... O. P. Fitzgerald
Wilmington—Epworth Wesley ..... W. R. Stevens
Fifth Avenue ..... C. D. Barclift
Grace ..... F. S. Love
Trinity ..... R. L. Jerome
District Missionary Secretary ..... C. W. Barbee
Conference Missionary Secretary ..... F. S. Love
Asst. Director Leadership Training, General Board of Christian Education ..... M. E. Cunningham

Superannuates—J. M. Lowder, J. F. Usry, J. W. Harrell,

TRANSFERS

Transferred in—John C. Glenn, an elder, from the Southwest Missouri Conference.
Transferred out—Charles T. Thrift, Jr., a deacon, to the Texas Conference. E. C. Few, an elder, to the North Georgia Conference.

CHANGES IN BOUNDARIES

Durham District

Discontinue Riverview church on the Rougemont charge, leaving the property in the care of the quarterly conference of the Rougemont charge.

Take Shady Grove church from the Stem charge and attach it to the Oxford circuit in the Raleigh district.

Elizabeth City District

Take Epworth church from the Pasquotank circuit and place it with the South Camden circuit.

Eureka M. E. Church, by agreement with the bishop and district superintendent, is to be supplied by the pastor of the Pasquotank charge.

Fayetteville District

By agreement with the bishop and district superintendent of the Methodist Episcopal Church, Pine Bluff circuit consisting of Pine Bluff, Ashley Heights, and Eagle Springs churches, becomes a part of the Fayetteville district with the following changes: Put Eagle Springs church with West End charge and put Hoffman church of the West End Charge with Pine Bluff charge. Take Zion church from the old Wadeville circuit and put with Mt. Gilead.

New Bern District

Take Smyrna church from the Atlantic charge and Straits and add to the M. E. church at Marshallburg and form the Marshallburg-Straits charge. The Atlantic charge will consist of Atlantic, Cedar Island, Sea Level, and Williston.

Take Oak Grove and Harlowe from the former Straits-Harlowe charge and add to Newport charge.

Combine Merrimon and Tuttle's Grove churches of the former Straits-Harlowe charge with Franklin Memorial (M.E.), Broad Creek, and Salter Path Methodist Episcopal churches and form the Morehead City charge.

Take Pelletier and Bethlehem churches from the Newport charge and put them on the Swansboro charge in the Wilmington district.

By agreement with the bishop and district superintendent of the M. E. church the Harkers Island Methodist Episcopal church is to be united with the Methodist Episcopal Church, South, and form the Harkers Island charge.

Unite the M. E. church and the M. E. Church, South, on Ocracoke Island and form the charge under the present name, Ocracoke-Portsmouth.

Dissolve the Straits-Harlowe charge.

Raleigh District

Take Youngsville church from the Youngsville charge and place on the Millbrook charge.

Change the name of the Youngsville charge to the Louisburg charge.

Take Pleasant Grove church from the Millbrook charge and place it with Jenkins Memorial charge, Raleigh.

Transfer the membership of Oakey Grove church, Millbrook charge, to the Knightdale church, and place the property at Oakey Grove to the care of the Millbrook charge quarterly conference.

Take the Middlesex church from the Bailey charge and put it with the Zebulon-Wendell charge.

Rocky Mount District

Take Central Cross church from Enfield-Whitakers and place it with Halifax charge.

Change the name of Battleboro charge to Red Oak Parish.

Take Conetoe from the Robersonville charge and place it with the McKendree charge.

Take Gold Valley and White Oak churches from Spring Hope and put it on Sandy Cross charge.

Take Horners church from Sandy Cross charge and put it with the Elm City charge.

Wilmington District

Take Trinity church (French's Creek) from the Burgaw charge and put it with the Carver's Creek charge.

Pleasant Grove M. E. church in Bladen county is taken over by agreement of the Bishop and district superintendent of the M. E. church and put with the Lumberton charge.

MINUTES OF THE NORTH CAROLINA ANNUAL CONFERENCE

I. PROBATIONERS

Who are admitted on trial? Floyd Merrill Patterson, Thomas Marvin Vick, Jr., Jack Ward Page, Charles Spence Hubbard, William Randolph Dixon.

Who else is in the class of the first year? James Hardy Overton, Jr., Thomas Marion Merrimon, Ovie Wilson Mathison, Matt Ransom Gardner.

Who remain on trial? Herman Theophilus Coley, Leslie Leaman Parrish, Albert Freed Keller, John Kern Ormond, William Kenneth Barrs, Henry Barton Lewis, Murray Moses Walters.

Who else is in the class of the second year? Claud Dalton Nelson.

II. CONFERENCE MEMBERSHIP

Who ere admitted into full connection? John Thomas Greene, Waldo Forrest Keeler, John Robert Poe, John Dee Robinson, Benjamin Franklin Meacham, William Addison Crow, Ramsey Leon Crossno, Nicholas Warnum Grant, Worth Bagley Cotton, Willis Roswell Stevens, Clarence Eugene Hix, Jr.

Who are received by transfer from other conferences? John C. Glenn, an elder, from the Southwest Missouri conference.

Who are received from other churches as traveling preachers? William Burbank Penny.

Who are transferred to other conferences? C. T. Thrift, Jr., Texas conference; E. C. Few, North Georgia conference.

What preachers have died during the year? C. M. Hawkins, J .H. Frizzelle, A. J. Parker, J. E. Blalock.

III. ORDERS

Who are the deacons of one year? Howard McKinnon McLamb, Graham Stenford Eubank, Dwight Long Fouts, Olen Leon Hardwick.

Who else is in the class of the fourth year? Marcus Earl Cunningham.

What traveling preachers and what local preachers have been elected deacons? Traveling preachers, John Thomas Greene, Waldo Forrest Keeler, John Robert Poe, John Dee Robinson, Benjamin Franklin Meacham, William Addison Crow, Ramsey Leon Crossno, Nicholas Warnum Grant, Worth Bagley Cotton, Willis Roswell Stevens, Clarence Eugene Hix, Jr.

Local preachers, Leslie Wilson Hewitt.

What traveling preachers and what local preachers have been ordained deacons? Traveling preachers, John Thomas Greene, Waldo Forrest Keeler, John Robert Poe, John Dee Robinson, Benjamin Franklin Meacham, William Addison Crow, Ramsey Leon Crossno, Nicholas Warnum Grant, Worth Bagley Cotton, Willis Roswell Stevens, Clarence Eugene Hix, Jr.

Local preachers, Leslie Wilsdon Hewitt.

What traveling preachers and what local preachers have been elected elders? Traveling preachers, Millard Charles Dunn, Charles Burrington Long, Marvin Osborne Stephenson, Robert Edward Walston, Russell Sage Harrison, Joyce Virgil Early, Robert Nicholson Fitts, Clyde Stewart Boggs.

What traveling preachers and what local preachers have been ordained elders? Traveling preachers, Millard Charles Dunn, Charles Burrington Long, Marion Osborne Stephenson, Robert Edward Walston, Russell Sage Harrison, Joyce Virgil Early, Robert Nicholson Fitts, Clyde Stewart Boggs.

IV. CONFERENCE RELATIONS

Are all the preachers blameless in their life and official administration? The names of all the preachers were called and each passed the examination of character.

Who are supernumerary? N .M. McDonald.

Who are superannuates? L. S. Massey, N. H. D. Wilson, T. S. Coble, W. F. Craven, J. H. McCracken, H. E. Lance, J. W. Hoyle, Sr., J. H. Shore, C. L. Read, H. C. Ewing, J. A. Tharpe, W. C. Merritt, W. C. Jones, E. L. Stack, A. J. Groves, W. H. Townsend, J. G. Johnson, C. H. Caviness, J. D .Bundy, F. B. Noblitt, J. W. Autry, R. E. Atkinson, G. H. Biggs, W. H. Brown, L. M. Chaffin, W. F. Trawick, J. H. Bross, Frank Culbreth, J. H. Buffaloe, W. R. Royall, R. A. Bruton, Guy Hamilton, F. E. Dixon, T. E. Davis, J. B. Hurley, T. A. Sikes, H. M. Jackson, D. H. Tuttle, J. W. Potter, E. H. Davis, F. M. Shamburger, C. P .Jerome, E. H. McWhorter, N. M. Wright, E. C. Glenn, J. T. Gibbs, William Towe, J. M. Rhodes, J. M. Wright, J. T. Draper, J. M. Lowder, J. F. Usry, J. W. Harrell.

V. STATISTICS

What is the number of districts, of pastoral charges, and of societies in this conference? Districts 7; pastoral charges 223; societies 716.

What is the number of members, how many have been received this year on profession of faith. how many licensed to preach, and what is the number of local preachers? Members 129,480; received on profession of faith 4377; licensed 22; local preachers 69.

How many infants and how many others have been baptized during the year? Infants 104! others 3831.

How many churches have organized local church boards of Christian education? 560.

What is the number of church schools ,officers and teachers? Church schools 680; officers and teachers 7456.

What is the number of church school scholars enrolled? In the children's division 26,225; in the young people's division 25,183; in the adult division 28,772; total enrollment, including officers and teachers, 88,337.

How many churches have week-day meetings with the children, and how many have vacation schools? Churches having week-day meetings with children 57; churches having vacation schools 239.

What is the number of woman's missionary societies, and what is the number of members of the same? Societies 432; members 15,039.

What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods 2; members 100.

What is the number of members enrolled in the Fellowship of Stewardship? 55.

What are the educational statistics? Institutions 3; teachers 439; students 6928; value of property $28,529,440; endowment $35,330,733; indebtedness $36,700.

What are the orphanage statistics? Orphanages 1; officers and teachers 26; children in orphanages 310; money expended $85,000; value of property $827,000; indebtedness $12,500.

What has been contributed for the following causes? By the woman's missionary society for local work $71,058, sent to conference treasurer $33,603; from the Golden Cross Enrollment $1183.

What has been contributed for the support of the ministry? Presiding elders $30,486; preachers in charge $431,-164; Superannuate Endowment Fund $21.

What is the grand total contributed for all purposes from all sources in this conference this year? $1,247,167.

VII. CHURCH PROPERTY

What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship 720; value $8,134,359; indebtedness $261,403.

What is the number of parsonages, their value, and the amount of indebtedness thereon? District parsonages 7; value $77,500; indebtedness $5500; parsonages belonging to pastoral charges 217; value $1,030,075; indebtedness $50,794.

What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried $3,917,889; premiums paid $16,048.

How many churches and parsonages have been destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged 3; parsonages damaged 2; amount of damage $4630; collected $4430.

VIII. MISCELLANEOUS

Who is elected Conference Lay Leader? W. P. Few.

Where shall the next session of the conference be held? Fayetteville.

GIVE TEA FOR WIVES OF METHODIST MINISTERS

Mrs. R. M. Courtney and Mrs. F. H. Price entertained the afternoon of November 17 at the home of Mrs. Courtney at an informal tea and get-acquainted party for wives of Methodist ministers in Shelby and the surrounding vicinity. Several tables were arranged in the living room for games ,and after the group of women present had played and talked for an hour the hostesses served a dessert course with nuts, coffee and candies.

Those present were: Mrs. T. H. Swofford of Polkville, Mrs. R. L. Hathcock of Fallston, Mrs. T. G. Highfill of Cherryville, Mrs. E. W. Fox of Kings Mountain, Mrs. J. L. Rayle, Mrs. C. F. Sherrill, Mrs. J. W. Iingle, and Mrs. J .A. Young, all of Shelby, Mrs. Claude Moser of Gastonia, and Mrs. T. G. Madison of Lawndale.

TAKING LESSONS THAT DON'T TAKE

A friend of mine who is in a modest way of business takes on boys just graduated from high school, and trains them himself.

He is much bothered by the boys' careless speech. Their dids and dones and cames and comes and sits and sets and seens and saws are used as if they fitted just as well in one part of the machines of language as another.

He tells me that once, when he could stand it no longer, he said to one of the boys, "Clarence, when you were in high school, didn't you study grammar and English and rhetoric and such things?"

"Sure," said Clarence. "Everybody had to."

"Then you must have had lessons about the tenses of verbs and about the difference between transitive and intransitive verbs. Or had you?"

"That's right," Clarence agreed. "We had lots of that."

"And didn't your teacher tell you that these things had something to do with every day language?"

"Oh, yes," Clarence admitted cheerfully. "They talked about that, plenty."

"Well, it looks funny to me," my friend tells me he said to Clarence. "You had no lack of lessons about the correct use of words; and you still remember that you had these lessons. But you talk as if you'd never really heard good English; and I guess you never did."

"Oh, yes, we did," said Clarence, on the defensive. "And we all talked that way when we was taking it;"

My friend and I laughed. He said, "I told Clarence: 'You were taking English, but it wasn't taking you!"

I've thought the incident over since, and I've wondered why we laughed. For Clarence has all sorts of company.

For instance: Lately I've been reading some church resolutions. And I've been listening to speeches in church gatherings of one sort or another.

In them, quarrelsome people have advocated peace, and stingy folks have favored benevolence, and offish folk have endorsed fellowship, and the go-getters have praised spirituality.

They all spoke the correct language, "when they was taking it." But, like Clarence, when the lessons were over, they backslid with the greatest of ease.

When the Master said kind words about sinners and outcasts and strangers, he offended some people. And I've wondered if perhaps his parable of the two sons was not part of his argument for the defense. He knew that to stress the difference between learning and doing was not likely to be popular, but it had to be made clear.

You remember that one son, when his father said, "Go work in my vineyard," answered, "I will not." But he afterward repented and went. The other said, "I go, sir," but he went not.

The second boy, too, was speaking correctly; but only while he was taking it!—Selected.

RESOLUTION OF APPRECIATION

We, the young people of Cary, Apex and Macedonia churches wish to express our everlasting appreciation to our pastor, Rev. B. F. Boone, for all he has meant to the youth of this charge for the past four years. He, himself, possessing a young spirit, has shown a keen interest in the work of the young people of each church, organizing, counseling, attending our meetings when possible and in many other ways. He is the life of our parties and fellowship meetings. In him we know that we have a real friend and big brother.

During Mr. Boone's four years here he has organized the Macedonia young people. This group is doing fine work and has a very large membership. A young people's choir in Apex has been organized and vested; a large junior choir has been organized and vested in Cary. Vacation church schools have been held with the fine co-operation of the church people.

We are grateful to Mr. Boone for the special young people's church services which he has planned and held for us several times each year in the different churches, the groups of young people having charge of the music. We recognize the worth of all these things in the development of our Christian lives. Therefore, be it resolved:

First, That we express our appreciation to him personally and through this paper at our young people's church service being held here in the Cary church tonight.

Second, That a copy of these resolutions be read at our fourth quarterly conference, a copy sent to the North Carolina Christian Advocate and also to the News and Observer for publication.

(Signed)
Cecil Woodall,
Lucille McNeal,
Buck Holder.

WHAT MAKES A NATION GREAT?

By Alexander Blackburn

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by his word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—Selected.

SUCCESS

I like to think the man succeeds
Who walks the humble road
And, recognizing human needs,
Makes light each brother's load.

He need not be a movie star,
Nor king, nor millionaire;
He only needs the service scar,
Which proves his human care.

If day by day he does his bit
To make man's burdens less,
I think he well deserves to sit
With those who've gained success.

Ernest C. Durham.

COUGHS...

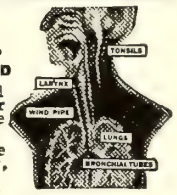
Here's Why You Cough...

WHEN YOU CATCH COLD

1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.

2 The secretions of these glands often turn to heavy, clinging phlegm.

3 This sticky phlegm irritates your tender throat tissues and you cough.



How Pertussin Relieves Coughs

1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.

2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.

3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

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MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

ANNUAL REPORT

This week and next week we will publish on this page part of the report of the staff to the Board of Christian Education at its annual meeting during conference, which will be held this year at First church, Elizabeth City.

Conference Staff

In accordance with the provision of our board at its last session, Mr. Floyd M. Patterson and Miss Alma Cade were added to the staff during the year as extension secretary and director of children's work, respectively. Mr. Patterson served in a part-time capacity until April, and since then has given full time to the work. Miss Cade joined the staff the first of June.

Aldersgate Rallies

Your conference staff spent much of the first part of the year assisting in the promotion of the Aldersgate rallies held in our conference February 28-March 2. Our particular responsibility was the youth meeting held each evening in connection with the rallies. Through the fine co-operation of district directors and local church leaders these meetings proved most successful. In each meeting the church was filled to capacity, approximately 3500 young people being in attendance at the six meetings. Interest shown by our young people was most encouraging and we feel the results of the rallies were far-reaching and lasting.

Church School Enrollment

We have joined in the united effort of our church to stop the distressing loss in church school enrollment over our entire church. We were glad to note an increase of 837 in our 1937 report which marked a checking of the downward trend. Preliminary reports we have received this year indicate that we will have a marked increase in enrollment for the present conference year.

Young People's Assemblies

With 292 delegates in attendance and Mrs. Grace Sloan Overton as assembly speaker, our Young People's Assembly at Louisburg this year made a real contribution to the young people's work in our conference. Reports continue to come to us of the young people whose lives were vitally affected by the experiences of the week at Louisburg.

Three intermediate assemblies were held during the summer and these were likewise marked by good attendance and a splendid spirit on the part of the young people. We are looking forward to the day when we can have an intermediate assembly or camp in every district of our conference.

It is significant that in spite of the fact that the cost of our assemblies to the delegate is among the lowest in the conferences of our church, our assemblies are entirely self-supporting.

Training Program

Training work in our conference continues to show a steady, though slow, growth. The most encouraging factor in this regard is the increased interest on the part of so many of our leaders in this important phase of our work and a more sympathetic attitude towards it. We expect the next year to show a definite advance in our training record.

Methodist Student Conference

For the past two years your conference staff has directed the promotion of our North Carolina Methodist Student Conference. These conferences have proved so successful that plans are now under way to increase the attendance upon the conference and to enlarge the scope of its work. The next conference will be held in Greensboro, February 17-19, and again we are assisting in making plans for it.

Church School Day

The offering for Church School Day this year shows a slight increase over last year's offerings, but there is a decrease in the number of schools contributing such an offering. We are anxious that all of our church schools observe this day and shall work to secure a much larger number of schools observing it during the coming year.

Home and Foreign Missionary Enterprise

We are glad to report that our conference is still among the four conferences in our church which has shown an increase each year in offerings for the Home and Foreign Missionary Enterprise since the present arrangement for this enterprise was made. Our increase each year is not unusually large but it is sufficiently steady to give us encouragement. We are still very much concerned, however, that more of our church schools shall share in this enterprise.

Extension Work

It is encouraging to note that interest in the rural church is increasing. During the past year more training opportunities were made available to the rural churches than ever before. The Duke Foundation students, alone, taught in 42 training schools. In addition to this, members of the staff taught in many schools in rural churches. Vacation schools and vacation school institutes were available to all rural areas of our conference. Surveys in some unchurched areas were conducted and plans were made for future work in these new fields. Several new church schools have been organized during the past year.

District Directors

We are recognizing more and more our dependence on the district directors of the three age-group divisions for the effectiveness of our work in the various districts. In appreciation of the work of these directors and in order that they might have an opportunity for training in their respective fields of work, we helped make it possible for a number of them to attend the Leadership School at Lake Junaluska. Ten directors attended the school this year. We believe this a most worth while investment, and hope it will be possible to continue it.

Charge Visitation

Members of the conference staff, together with Duke Foundation students working for our board during the summer, have made personal visitations to 128 charges during the year. We hope during the coming year to visit the other 95 charges. We feel that service to the individual charges and to the local churches is the most helpful service we can render.

Adult Work

The growing interest in adult work indicates the need for a more adequate program of work in this field. Our conference has not done a great deal of adult work in the past, but it is hoped that we are now becoming more fully aware of the possibilities in this division. "Learning for Life Schools," Christian Workers' Training School, and the widespread use of the Elective Units offer an attractive and comprehensive program of study and activity for adults in all local churches.

Dunn Religious Emphasis Work

Your conference staff assisted in the direction of and carrying out of a new and experimental type of work in Dunn this fall. All denominations in the community combined in the project and public school officials cooperated. An hour and a half was spent each day in the city high school, with capable leaders teaching two half-hour periods in each grade room, and a chapel service being held for the entire student body between the two periods. Local church workers spent a half hour each day with the children in the grammar schools. A class for men and a class for ladies were held each morning. Each evening there was a community meeting held in the Methodist church. All in all, it was a most interesting and successful project, with at least 2000 persons being touched directly by the religious emphasis. Other communities have become interested in this type of work, and it is likely that there will be others we can assist with it during the coming year.

Childhood and Youth Week

Information has been received in the conference office, to date, that 103 churches participated in the observance of Childhood and Youth Week. Preparatory for the week, information with special plans and suggestions was sent to every children's division superintendent. During the week three radio broadcasts were presented over Station WPTF, Raleigh. The radio station in Rocky Mount devoted the 15-minute devotional period each morning to the presentation of talks relating to the theme of the week: "A Growing Understanding of God." The observance in the various churches consisted of special sermons by the pastor, home visitation, meetings of teachers and parents, newspaper write-ups, posters, special worship services and in some cases the presentation of the play, "The Choice."

W. N. C. Board of Christian Education

CARL H. KING, Executive Extension Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director of Children's Division
CHARLES W. PHILLIPS, Director of Adult Division
M. TEAGUE HIPPS, Director of Young People's Division
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

MISSIONS IN THE CHURCH SCHOOL

More than three hundred general superintendents led their church schools in observing the fourth Sunday with a missionary worship program and a contribution to the church school mission special known as the Home and Foreign Missionary Enterprise last year.

A God Start for the New Year

The contributions listed below were recevied by Mr. Dunham between October 15 and November 15. This report lists the remittances by age group divisions. The young people have received credit for their contributions regardless of whether their money was sent to Billy Burke or to Mr. Dunham. Please check the report for the contribution from your children, young people or adults. If you discover an error write the conference office promptly in order that corrections may be made.

Asheville District

Asbury Memorial ..... $ .73
Ch. .15 Y. P. .21 A. .37
Marshall 1.00
Ch. .20 Y.P. .30 A. .50
Grace 1.31
Ch. .83 Y.P. .48 A. —
Tabernacle 1.50
Ch. .15 Y.P. .45 A. .90
Mills River 1.53
Ch. .40 Y.P. .72 A. .41
Swannanoa 2.00
Ct. 1.00 Y.P. .50 A. .50
Tweed's Chapel 2.00
Ch. .40 Y.P. .60 A. 1.00
Tryon 2.1
Ch. .85 Y.P. .29 A. .97
Saluda 2.13
Ch. .70 Y.P. .53 A. .90
Azalea 2.83
Ch. .79 Y.Y. 1.28 A. .76
Weaverville 4.00
Ch. .80 Y.P. 1.20 A. 2.00
Spruce Pine 4.00
Ch. .80 Y.P. 1.20 A. 2.00
Haywood 9.81
Ch. 1.96 Y.P. 2.94 A. 4.91
Hendersonville 13.91
Ch. 6.01 Y.P. 3.50 A. 4.40
Central, Asheville 22.14
Ch. 9.48 Y.P. 2.50 A. 10.16
Grand totals 71.00
Ch. 24.52 Y.P. 16.70 A. 29.78

Charlotte District

Morven 1.50
Ch. .75 Y.P. .75 A. —
Prospect 2.20
Ch. .44 Y.P. .66 A. 1.10
Indian Trail 2.50
Ch. .20 Y.P. 1.15 A.1.15
Thrift-Moores 3.00
Ch. .60 Y.P. .90 A. 1.50
Spencer Memorial ..... .305
Ch. 2.21 Y.P. .84 A.
Chadwick 3.39
Ch. .68 Y.P. 1.01 A. 1.70
Harrison 4.20
Ch. 1.50 Y.P. 1.35 A. 1.35
Matthews 5.10
Ch. .62 Y.P. 1.48 A. 2.80
Belmont Park 6.00
Ch. 1.50 Y.P. 1.50 A. 3.00
Mount Zion 10.33
Ch. 3.31 Y.P. 4.20 A. 2.82
Big Spring 12.00
Ch. 2.40 Y. P. 3.60 A. 6.00
Myers Park 12.95
Ch. 2.55 Y.P. 3.83 A. 6.57
Dilworth 21.64
Ch. 6.13 Y. P. 4.85 A. 10.66
Central, Monroe 25.00
Ch. 5.00 Y. P. 6.00 A. 15.00
Brevard Street 28.88
Ch. 5.78 Y.P. 8.66 A. 14.44
First, Charlotte 114.54
Ch. 12.56 Y.P. 20.09 A. 81.89
Grand totals 256.28
Ch. 46.43 Y.P. 59.87 A. 149.98

Gastonia District

Dallas 1.00
Ch. .20 Y.P. .30 A. .50
Pleasant Grove 1.15
Ch. .23 Y.P. .34 A. .58
South Point 1.34
Ch. .19 Y.P. .74 A. .41
Palm Tree (Belwood) 1.50
Ch. .30 Y.P. .45 A. .75
Falston 1.84
Ch. .19 Y.P. 1.20 A. .45
Denver 1.85
Ch. .37 Y.P. .55 A. .93
New Hope 2.16
Ch. .10 Y.P. .79 A. 1.27
St. Peter 2.46
Ch. .46 Y.P. .50 A. 1.50
Bessemer City 2.50
Ch. .50 Y.P. 1.00 A. 1.00
Ebenezer (Lowell) 3.00
Ch. 1.00 Y.P. 1.00 A. 1.00
McKendree 3.00
Ch. .60 Y.P. .90 A. 1.50
Cherryville 3.01
Ch. 1.00 Y.P. 1.01 A. 1.00
Boger City 3.10
Ch. 1.10 Y.P. 2.00 A. —
Kadesh 3.39
Ch. .52 Y.P. 1.00 A.1.87
Park Street 4.02
Ch. 1.92 Y.P. 2.10 A. —
Lafayette Street 7.00
Ch. 2.00 Y.P. 2.00 A. 3.00
Lincolnton 8.31
Ch. 1.66 Y.P. 2.49 A. 4.16
Bradley Memorial 10.74
Ch. 2.00 Y.P. 3.00 A. 5.74
Clover Hill 13.30
Ch. 2.05 Y.P. 3.15 A. 8.10
Myrtle Chapel 17.01
Ch. 3.40 Y.P. 5.11 A. 8.50
Central, Shelby 28.49
Ch. 3.37 Y.P. 5.61 A. 19.51
Grand totals 120.17
Ch. 2316 Y. P. 35.24 A. 61.77

Greensboro District

Pelham ..... .63
Ch. — Y.P. — A. .63
Farmer ..... .80
Ch. .12 Y.P. — A. .68
Mt. Vernon 1.00
Ch. .20 Y.P. .30 A. .50
Salem (Farmer) 1.09
Ch. .08 Y.P. .26 A. .75
Calvary 1.55
Ch. — Y.P. 1.55 A. —
Main Street, High Point 1.93
Ch. .38 Y.P. .56 A. .97
Old Union 2.00
Ch. .25 Y.P. .75 A. 1.00
Stoneville 2.33
Ch. .48 Y.P. .69 A. 1.16
Ward Street 2.50
Ch. .50 Y.P. .75 A. 1.25
Summerfield 2.54
Ch. .13 Y.P. .68 A. 1.73
Whitsett 2.65
Ch. .65 Y.P. 1.00 A. 1.00
Mount Pisgah 2.93
Ch. .63 Y.P. .75 A. 1.55
Glenwood 4.85
Ch. 1.00 Y.P. 1.85 A. 2.00
Archdale 5.00
Ch. 1.00 Y.P. 1.50 A. 2.50
Liberty 5.59
Ch. 1.60 Y.P. 1.28 A. 2.71
Naomi 5.90
Ch. 1.34 Y.P. 2.27 A. 2.29
Mt. Carmel (Reidsville) 6.12
Ch. .87 Y.P. 2.25 A. 3.00
Proximity 8.82
Ch. 2.86 Y.P. 2.53 A. 3.43
Lowe's 9.00
Ch. 1.80 Y.P. 2.70 A. 4.50
Centenary 10.45
Ch. 1.55 Y.P. 2.90 A. 6.00
Leaksville 12.00
Ch. 2.40 Y.P. 3.60 A. 6.00
Mount Pleasant 12.00
Ch. 4.00 Y.P. 4.00 A. 4.00
Main St., Reidsville 15.15
Ch. 2.46 Y.P. 3.84 A. 8.85
Bessemer 20.00
Ch. 4.00 Y.P. 6.00 A. 10.00
Asheboro 23.56
Ch. 3.53 Y.P. 7.95 A. 12.08
Bethel (Bethel) 24.20
Ch. 4.84 Y.P. 7.26 A. 12.10
West Market 29.75
Ch. 7.90 Y.P. 3.93 A. 17.92
Grand totals 214.34
Ch. 44.57 Y.P. 61.17 A. 108.60

Marion District

Glen Alpine 1.00
Ch. — Y.P. 1.00 A. —
Whitnel 1.00
Ch. .25 Y.P. .25 A. .50
Salem 1.44
Ch. .12 Y.P. .55 A. .77
Nebo 2.00
Ch. .50 Y.P. .50 A. 1.00
Bollinger's Chapel 2.50
Ch. .50 Y.P. .75 A. 1.25
Forest City 4.00
Ch. .80 Y.P. 1.20 A. 2.00
Oak Grove (Bostic) 4.35
Ch. :55 Y.P. .50 A. 3.26
Boone 5.00
Ch. 1.00 Y.P. 1.50 A. 2.50
Littlejohn's 5.67
Ch. 1.14 Y. P. 1.69 A. 2.84
First, Morganton 12.51
Ch. 4.46 Y.P. 3.79 A. 4.26
Grand totals 39.47
Ch. 9.32 Y.P. 11.77 A. 1838

Salisbury District

New Mt. Tabor ..... .58
Ch. .13 Y.P. .12 A. .33
Advance 1.00
Ch. 11. Y.P. .31 A. .58
Smith Grove .....)1.43
Ch. .38 Y.P. .45 A. .60
Woodleaf 2.11
Ch. .50 Y.P. .50 A. 1.11
Kerr Street 2.51
Ch. 1.33 Y.P. .47 A. .71
Cooleemee 2.85
Ch. .56 Y.P. .86 A. 1.43
New London 3.00
Ch. 1.00 Y.P. 1.00 A. 1.00
Jackson Park 3.37
Ch. 46 Y.P. .99 A. 1.92
East Spencer 3.52
Ch. .70 Y.P. 1.06 A. 1.76
Rocky Ridge 3.65
Ch. .39 Y.P. .90 A. 2.36
Mocksville 3.94
Ch. 1.23 Y.P. 1.43 A. 1.28
China Grove 3.98
Ch. .80 Y.P. 1.19 A. 1.99
Mount Olivet 7.06
Ch. 1.27 Y.P. — A. 5.79
Norwood 7.27
Ch. 1.81 Y. P. 2.12 A. 3.34
Central, Concord 8.76
Ch. 2.31 Y.P. 3.29 A. 4.82
Park Avenue 9.25
Ch. 2.04 Y. P. 2.24 A. 4.97
Forest Hill 10.41
Ch. 2.31 Y.P. 1.55 A. 4.90
First, Salisbury 15.86
Ch. 3.36 Y.P. 4.78 A. 7.22
Central, Albemarle 19.57
Ch. 8.98 Y.P. 3.97 A. 6.62
Central, Spencer 36.97
Ch. 4.94 Y.P. 12.75 A. 19.28
Grand total 147.09
Ch. 34.60 Y.P. 39.98 A. 72.51

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

COUNTING BLESSINGS

I remember that as a boy we used to repeatedly sing in our Sunday school sessions "Count your many blessings, Name them one by one; Count your many blessings, See what God has done." We didn't sing this song in our Sunday school last Sunday but we did talk about our blessings quite a good deal. As is usually the case, our children did quite a bit of the talking. They enumerated so many things for which they could give grateful thanks. They recounted that there are twenty substantial brick buildings located on a beautiful campus here at the Children's Home in which they could live, that there is good land from which bountiful crops have been raised, that there are good people here who love them and whom they love, that they have many other good friends who live all about over the western half of North Carolina who love them well enough to share with them. When they got through counting their blessings they were really surprised to remind themselves what God had done through the thearts and minds of people. Over 400 Children's Home children and those who go along with them have bountiful reason to be thankful at this joyous Thanksgiving season.

THE THREE THOUSAND

Year before last the pastoral charges in the Western North Carolina conference lacked over $3000 of paying in full the ten per cent apportionment. An earnest urge was sent forth during the past conference year that this deficit be wiped out. The record shows that our charges lacked $2959 of doing this. We hoped that the October fifth Sunday offering would amount to $3,000. So far the total figures has run to $2789. Some few returns will continue to trickle in but it does not now appear that the $3000 mark will be reached. If every charge would do its assigned part, like every man on a football team must do his assigned task, we would win our financial game.

AN OMISSION

The superintendent of the junior-intermediate department of our Sunday school was discussing with 167 boys and girls last Sunday the importance of everyone doing his allotted assignment and was citing a situation that occurrred at the Duke-State football game last Saturday afternoon. They were reminded that State had the ball on Duke's three yard line with the second down coming up, meaning that State had three chances at making the remaining yards. They were guessing at what type of play State would run, but the big thought was what each of Duke's eleven men would do. When the plays were run they were reminded that State was seven yards away from the goal with Duke in possession of the ball. Then the statement was made that Duke is the only leading team in America which remained undefeated and unscored on. When this statement was made a whole chorus of reminders came from the youngsters that the Children's Home 80-pound team remained undefeated and unscored upon. Last week a picture of the little fellows who compose this team was presented on this page. This week we are presenting the little fellows, the 80-pound reserves who continually played against them and made a good team out of them.

JUST SIX

A visit to our infirmary finds only six youngsters stretched out in bed. This seems marvelous in the light of the fact that throughout the fall we have had most of our infirmary beds occupied. Youngsters, little and large, were confined with various ailments, All the scarlet fever, all the pneumonia, all the flu and nearly all the chicken pox have vanished and now only six little youngsters are tied up indoors at the approach of Thanksgiving. While we are giving thanks for the health of so many of our children we will be mindful of those who are temporarily deprived of theirs.



They made the 80 pounders champions

LEARNING FROM BOYS

In spite of the fact that the walking days of this scribe are not what they used to be, he went forth yesterday afternoon to fulfill a promise to take a long hike with some frying-size boys. When the crowd got together it numbered sixty, too many for real folksiness, but since they changed their positions quite a good deal, those starting out in front after awhile got behind and those bringing up the rear after awhile changed to the vanguard squad, a fellow going along in the middle had access to a lot of conversation with a lot of boys. A fellow can learn a lot from boys. Their ideas of living, their comments on one another and their discussions of big topics of the day are always refreshing. Since our hike called for a stop at the airport, a fellow was quite well educated on the behavior of aeroplanes by the time he got home. One has to be in mighty good condition to take a ten-mile hike with a lot of healthy, well-fed and daring youngsters.

FOOTBALL RECORD

In addition to almost innumerable practice games the record reveals that our five football teams have so far played 28 games, winning 22 and losing six. The varsity team has won eight of its nine games, the varsity reserves have won four out of six, the 125 pounders have won all three of their games, the 100 pounders have won three and lost three while the 80 pounders have won all four of their games. The varsity and the 100 pounders each have one game yet to play. The varsity team has won the orphanage championship and has a perfect record in the South Piedmont Conference. A play-off may be required with Lexington for the championship of this conference. The 80 pounders won the orphanage championship for their class. The reserves and 125 pounders are not in a conference. The 100-pound championship was won by the Junior Home team, at Lexington.

HONOR SOCIETY

Recruits for the Children's Home honor society for the present conference year are a little slow about presenting themselves. However, we do have some mighty good new members. We have room for many more. Those having paid their entire apportionment since last report are herewith listed, together with their pastor in charge:

Pleasant Garden, Pleasant Garden circuit, Rev. E. E. Snow.

Ebenezer, Lowell circuit, Rev. C. O. Kennerly.

Myrtle, Bradley Memorial, Rev. H. F. Duncan.

Bethel, Gilboa and Denton, Morganton circuit, Rev. J. Max Brandon.

Bethany, Rock Springs circuit, Rev. M. A. Osborne.

MONEY RAISING TIME

Come to think about it, this is the best time of the year to raise money for the Children's Home. Everybody else is raising money for their orphanages. Thanksgiving is by common consent the time when North Carolinians turn their minds more especially to the needs of children deprived of home and parents. Baptists and Presbyterians have each set their goals at raising $50,000 at this time of the year. Our Methodist people will string out their giving along through this season of the year but the line ought not to be too thin. This is a good money raising time.

One "take this" is worth two "I will give thee's."—Spanish.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

While attending the annual conference at Elizabeth City it was my good fortune to be the guest of Dr. and Mrs. Walker. Dr. M. L. Matthews of Sanford and Mr. and Mrs. W. C. Chadwick of New Bern shared with me the gracious hospitality of Dr. and Mrs. Walker.

* * * *

On Sunday of conference the Rev. C. K. Proctor, superintendent of the Masonic Orphanage at Oxford, filled the pulpit at Edenton Street church, and preached an exceptionally good sermon to a large and appreciative congregation. It was my happy privilege to have Brother and Sister Proctor in my home for dinner immediately after the service.

* * * *

On last Sunday night our singing class gave a sacred concert at Edenton Street church, which was well attended and highly praised by a large number of those present. At the 11 o'clock hour the class was in Sanford at Steel Street Methodist church, where a large congregation greeted them. At 6:30 on Sunday evening Mrs. Rives and the class gave a short program at Pullen Memorial Baptist church in Raleigh. From the foregoing statement our readers will see that the class had a busy day last Sunday.

* * * *

In order to have a balanced budget the Orphanage must have $85,000 annually to meet its operating expenses. We receive from the Orphanage ten per cent apportionment, the Duke Endowment and the Orphanage Endowment $57,000. This leaves $28,000 to raise in specials in order to have a balanced budget. With these facts before the North Carolina conference, it is readily seen why it is absolutely necessary to urge the churches, church schools and individuals to remember the orphanage in a generous way by specials.

* * * *

This is Thanksgiving week. It has been a long established custom in North Carolina to remember the orphanages at this seaosn of the year. Tangible expressions of gratitude will be sincerely appreciated at the Methodist Orphanage. An amount equal to a day's wage, or a day's income, from every Methodist in the North Carolina conference would put the Methodist Orphanage on a good financial basis. This should be the minimum contribution to our orphan children as an expression of gratitude to our heavenly Father for his mercies and goodness to us during the past year. Our 310 children present a great challenge to the generosity of our 130,000 Methodists throughout the North Carolina conference, and there is no other investment that will pay larger dividends of joy and satisfaction to the contributors.

* * * *

At the Elizabeth City conference last week the Methodist Orphanage got the ear of the conference in a big way. The report of the conference Orphanage committee was heard by most of the preachers and delegates. Following the report Brother J. C. Braswell, president of our board of trustees, Brother C. A. Dillon, secretary of our board of trustees, and Bishop Purcell spoke enthusiastically about the Orphanage and laid its claims upon the hearts of all present. In the past very little has been said about the Orphanage at the annual session of the North Carolina conference. Because we have sat on the side lines and had so little to say about our needs, naturally a great many people jumped to the conclusion that the Orphanage was on a good financial basis. Such a conclusion was—and is—contrary to the real situation. Now that the facts are known, I confidently believe that our pastors and churches are going to rally to the support of the Orphanage as never before.

GET DOWN TO FUNDAMENTALS

The average American is highly wary of Communism, Fascism or other foreign "isms" which he believes may slip through our borders surreptitiously and destroy freedom and democracy as he knows it. Yet it is highly probable, as Dr. Nicholas Murray Butler has pointed out, that the great threat to American democracy lies within our own borders. Abuse of taxing power, gradual centralization of government, and a growing bureaucracy are a few of the evils that are insidiously undermining democracy from within, observes Dr. Butler.

Political demagogues have taught millions of persons to believe that the way to better things lies in the destruction of wealth, or, if you will, "redistribution of wealth," which is another way of putting it. The taxing power of government is being used to do the job. Instead of seeking to create more wealth, more production, and a higher standard of living, the country is back-tracking. The people are confused. They are allowing public money to be used to destroy taxpaying enterprises and private jobs under the delusion that they are thereby establishing "social justice," "social security," or some Utopian condition that appeals to mass sentiment.

What is the ultimate solution to this problem? There is only one solution—public education! Just as the three R's, readin', writin' and 'rithmetic, are taught to every child, so must the simple fundamentals of economics—the bread and butter side of life, the obligation to produce, the obligation to save—be taught to every individual, child and adult alike. Only in this way can democracy ultimately survive.—Industrial News Review.

Troubled by Constipation?

Get relief this simple, pleasant way!



● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!



● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!



● In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

EASE THAT HEADACHE

You benefit doubly by use of **Capudine**— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

CAPUDINE

NEW SCHEDULE

February 1, 1938

Via

Raleigh, N. C.

thence

Norfolk Southern R. R.

Leave Raleigh	7:30 a.m.
Arrive Wilson	9:25 a.m
Arrive Farmville	10:18 a.m.
Arrive Greenville	10:52 a.m.
Arrive Washington	11:50 a.m.
Arrive Elizabeth City..	3:02 p.m.
Arrive Norfolk	4:50 p.m.

Ride the Economical Way for

2c Per Mile

SAFETY-ECONOMY-SPEED

J. F. DALTON
Chief Traffic Officer
Norfolk, Va.

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

OUR CONFERENCE PRESIDENT HONORED

It is indeed a distinct honor which has come to our conference president, and through her, to us, is her election asa delegate to the Uniting Conference in Kansas City next spring. Her gracious personality, her broad outlook, her profound interest in and knowledge of the Woman's Work fit her exceedingly well for such a task. Congratulations to you, Mrs. Hillman, and congratulations to the women of the woman's missionary societies of North Carolina conference in having one so ably fitted to be our representative in this momentous conference.

M. E. G.

IMPORTANT REMINDER

Mrs. R. H. Broom, conference superintendent of literature, is most desirous that the names of the president and superintendent of publicity of each auxiliary be sent her immediately after the election of officers. This is necessary if she is to continue to render the efficient service which she has already done since her election last spring. She will heartily appreciate your co-operation. Her address is Ayden, N. C. M. E. G.

NEW ZONE LEADER

Mrs. Marvin J. Carver of Rougemont has accepted leadership in Durham zone, succeeding Mrs. J. E. Patrick, resigned. Mrs. Carver is taking up the work with an eagerness that will bring good results.

Florine Robertson, Dis. Sec.

PERSON ZONE MEETS

The fall Person zone meeting of the Durham district was held at Warren's Grove on November 4, with Mrs. N. M. Fox presiding. Mrs. Hamlin welcomed each and every one and the response was given by Mrs. Vick of Longhurst. "I Love to Tell the Story" was the theme of the devotional given by Mrs. Lanning. Miss Carney and Mrs. Varner brought a continuation of the message by singing "The Story" as a duet.

The visitors were: Mr. Lawrence, Mr. Lea, Mrs. Vick, Miss Robertson, Mrs. Allen and Mrs. Lea of Graham. Mrs. Garland Winstead spoke on "Finding God." Mrs. Lea and Miss Robertson brought messages of information. The roll call, reading the efficiency aim and reports were interesting and revealed that our work was a bit above the average. Especially good was the report of the young women's circles of the Mary Hambrick society. "Why we are thus led in certain paths" was the theme of the afternoon devotional, directed by Mrs. Fox. Mrs. Thomas of Long Memorial read a paper on the 60th anniversary of the Mary Hambrick society. A letter to Warren's Grove society from Miss Euline Smith, missionary to Korea, was read. Mrs. N. W. Lawrence spoke on "How We May Inform Ourselves." The loving cup was presented to Brooksdale society until our next meeting. The last few moments of the time was given to a period of consecration led by Miss Mary Varner, and the meeting was brought to a close with a solo by Mrs. Fox, "Think on Thy Way."

Mrs. Ivey W. Cridlin.

ALAMANCE ZONE MEETING

The Alamance zone met in Graham Mrs. W .E. Alley presiding. The devotional was given by Mr. Surratt, pastor of the Graham M. P. church and prayer was offered by Rev. B. O. Merritt. A welcome to the visitors was given by Mrs. Green and Mrs. Willie Reid responded.

The following people spoke on different phases of the work: Christian Social Relations, Mrs. J. D. Lee; Spiritual Life, Mrs. Moon; Baby Specials, Miss Florine Robertson; World Outlook, Mrs B. O. Merritt; Mission Study, Mrs. R. G. Dawson.

A duet, "Love Led Him to Calvary," was rendered by Mrs. Guy Crutchfield and Mrs. Maybelle Woods. "We Are Sixty," a skit telling something about the 60 years of work of the woman's missionary society, was given by the Front Street society and directed by Mrs. W. T. Williams. Miss Florine Robertson, district secretary, reported on the work already done this year and urged every society to orgainze a spiritual life group. The banner for attendance went to Shiloh. Rev. L. L. Parrish dismissed the meeting with prayer. Mrs. J. R. Jenkins, Sec.

PIKEVILLE AUXILIARY

In celebration of the 60th anniversary of the woman's missionary work of the Southern Methodist Church, the Pikeville auxiliary recently gave a program and enjoyed an hour of fellowship afterwards. "We are Sixty," the title of the playlet on the program, was given by eight members of the auxiliary. Following the playlet the president requested the members to keep in mind the significance of the word sixty and urged them to do their part in helping to attain the conference goal of $60,000 and 16,000 new members for this year.

The social hour consisted of group singing of old hymns and familiar songs of long ago, also riddles and guessing games given in snatches of songs. Delicious home made cream and cake were served. The offering of six dollars swelled the funds and filled our hearts with gladness that we could have a part in mission work in other lands. Mrs. David Collier.

OUR WOMAN'S PAGE

In 1897 the members of the woman's missionary societies of N. C. conference voted to ask the editors of the N. C. Christian Advocate for a column for its use in disseminating missionary information. The granting of this request was a gracious gesture on the part of the editors and it is a high privilege and a challenging opportunity that is ours in having a full page for our use. Your editor is earnestly hopeful that our woman's page shall continue to disseminate items of interest and value to the cause of the great missionary enterprise. She is most appreciative of the co-operation received thus far and in soliciting your future aid wishes to give some pertinent suggestions which, if followed, will help both you and her to produce results which will be of for-reaching good.

(1) Be sure to send all items for the woman's page to the editor of that page and NOT to the Advocate office; (2) write all articles briefly and pointedly and don't censure your editor if she deems it wise or necessary to delete portions of them; (3) be patient. If your article is not published in the next issue after you have sent it to your editor, remember that either it failed to reach her in time or there was an overflow of "copy" for that week. Remember, also, that "copy" for the woman's page is mailed to the Advocate office on Saturday before each issue is published. Let's work together—you and your editor. M.E.G.

NEWS FROM THE MISSION FIELDS

Dr. Y. C. Yang and Z. T. Kaung recently made a visit to Southwest China, where great numbers of people from other sections have gone. Miss Mary Blackford, writing from Soochow on September 16, reports: "Drs. Yang and Kaung are back from Kunming with recommendations that we help out in the great need which exists. Our help is to be temporary and is to consist of two preachers, two Bible women, and two teachers for the middle school. Also two theological students who are now in Szechuen are to go down to help. Mr. Mau is already down there doing good work among students."

None of the missionary work of the Southern Methodist Church lies in the Sudenten area, according to Dr. W. G. Cram, general secretary of the Board of Missions. "So far as we know, our work in Czechoslovakia is going forward as usual and enjoys a freedom and a prestige that bodes well for the future. It is no longer regarded as a foreign sect. It is staffed by native ministers and missionaries."

Miss Ruth Hillis writes encouragingly of the work at the People's Central Institute, Rio de Jeneiro, Brazil. The new boys' worker is doing a fine work and visiting in the homes of the people and all the boys like him. The library patronage is growing larger with 240 now using cards; the game room is always crowded, about 80 coming in for play when only 30 or 40 can be accommodated.

Prof. W. R. Schisler of Brazil reports the year 1938 as the best that Methodism has ever had in the city of Passo Fundo. He says: "Santa Barbieri has certainly put the Methodist church on the map in our city. He has already (up to July 15) received more than 50 members into the church this year, most of whom have come in on profession of faith."

The new building for the Social-Evangelistic Center, Seoul, Korea, is progressing. It is hoped that it will be completed by Christmas.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THOUGHT FOR THE DAY

We plan and plan, then pray that God
may bless our plan.
But hearken! God saith, "Pray!" And
he will show his plan.
And lead us in this shining way
That leadest unto perfect day.
—From The Upper Room.

NOTICE TO SUPERINTENDENTS OF STUDY

Mrs. J. W. Payne of Waxhaw, N. C. conference superintendent of study, sends the following announcement, to which we call attention of superintendents of study to the local auxiliaries

"I still have some copies of the outline of "The American City and Its Church" which I will be glad to mail to any auxiliary that does not have one. The reports of the Council classes are coming in rapidly and all of them are very fine. The classes are larger and the mission study leaders have given much time and thought to the preparation of the lessons."

NORWOOD MISSIONARY SOCIETY

From Mrs. F. H. Shinn, president of the Louise Avett missionary society of Norwood, we have the following as to the activities of the organizations there during the past few weeks:

"The members of the missionary society of the Norwood Methodist church have had several delightful experiences during the past few weeks. During the past two weeks we have been engaged in the stody of 'The American City and Its Church.' Mrs. James Avett, formerly Miss Josephine Kiker, who before her marriage was director of church activities in Dilworth church, Charlotte, taught this class in a most interesting and beneficial way. The problems of the city church were narrowed down to those of our own church and community, and this method of study produced much discussion and many suggestions as to how the local society might cope with distressing situations in our own midst.

A feature of this program was an address by Mr. O. B. Mabry, county welfare officer of Stanly county. Inspiring devotionals were conducted at each meeting by Mrs. R. L. Young, Mrs. Raymond Skidmore and Mrs. F. H. Shinn. After the final meeting of the class a social hour was enjoyed, at which time the members presented Mrs. Avett with a set of book ends, in token of their appreciation of her splendid presentation of the topics of study. During the past week the society observed the week of prayer as planned by the Council. Worship services were held in preparation for the all-day meeting on Thursday, November 10. On the morning of the 10th the members assembled at the church for the program on home missions, Mrs. R. L. Young conducting it in a most impressive manner.

At the close of the session all were invited to the parsonage where lunch was served buffet style to 29 members and visitors, including Rev. R. L. Young, pastor, and Dr. T. A. Hathcock, general superintendent of the Sunday school. Following the lunch, the afternoon program was given, the feature of which was the presentaiton of the conditions in China today and the problems relating thereto. This program was of unusual interest in that Miss Louise Avett, a missionary in China, was sent out from the Norwood church. Miss Avett, who is now in the U. S. on furlough, was unable to be present due to the fact that she is continuing her studies in Chicago. Needless to say, this program portraying the destruction and suffering in China and also the distressing situation in Japan, left each listener deeply moved and seriously concerned as to the part each one might have in the alleviation of the sorrow and tragedy now sweeping over China. It is interesting to note that this is the first time the local society has attempted to observe he week of prayer in a full and systematic way.

The attendance more than trebled itself over previous years; the offering was practically quadrupled and the interest and zeal of the members multiplied many times."

ZONE MEETING AT DOBSON

Mrs. I. L. Sharpe, Secretary

Zone number three of the woman's missionary societies of the Winston-Salem district held its fall meeting at Dobson October 14.

Mrs. A. B. Macon, zone chairman, presided and devotionals were conducted by Rev. C. C. Washam and Rev. C. W. Russell.

A welcome was extended by Mrs. Freeman of Dobson, to which Mrs. Macon responded.

Mrs. J. G. Sterling, district secretary, was introduced, also Miss Elizabeth Oliver, conference director of children's work from the board of Christian education. Mrs. Charles Hiatt of Pilot Mountain, Mrs. J. L. Woltz and Mrs. Rodaker of Mt. Airy were asked to stand as chairmen of different groups which were to meet immediately. The groups and chairmen were as follows: Corresponding Secretaries, Mrs. J. G. Sterling; Children's Workers, Miss Elizabeth Oliver; Mission and Bible Study, Mrs. C. E. Hiatt; Christian Social Relations, Mrs. J. L. Woltz; Spiritual Life, Mrs. L. T. Rodaker. After the groups reassembled reports were given from each meeting. In connection with the report from the Christian Social Relations department, Mrs. J. L. Woltz spoke on the theme of temperance. Special music was given by a quartette from Dobson.

Rev. J. W. Miller, pastor of Central Methodist church of Mt. Airy, spoke at this time, using as his subject "The Great Commission." Jesus' claim, "All power is given me in heaven and in earth," was emphasized. "This unlimited power has its foundation in what Jesus is and what he accomplished. On the basis of this unlimited power the Great Commission was given. And we cannot stop short of the evangelization of the whole world since this is the supreme task." Mr. Miller stated further that "men will sit in darkness, waiting for the morning, unless we go." "We can carry out this command," continued Mr. Miller, "by having our hearts in the work, by praying and by giving." The promise, "Lo I am with you always," was stressed in conclusion. The word "Go" and this promise are very closely connected. And we can claim the promise if we go!

The afternoon session consisted of reports from 16 auxiliaries in the zone.

The next meeting will be held Rockford Street Methodist church in Mount Airy.

PASSING OF MRS. J. V. BARRINGER

Coburn Memorial society in Salisbury mourns the passing of a loved member and in appreciation of her beautfiul life the following tribute is written:

"On October 5, 1938, the tired spirit of Mrs. J. V. Barringer took its flight to the spirit world, where it will evermore rest in peace.

Mrs. Barringer was born January 13, 1851, and was twice married. Her first husband, Mr. Forest of Montgomery county, passed away in the prime of young manhood, following months of illness. Several years later Mrs. Forest married Mr. J. V. Barringer, a prominent farmer of Rowan county, who passed away in 1905. When the Barringers came to Rowan county to live they placed their church letters in South Main church (now Coburn Memorial) of Salisbury. 'Aunt Carrie,' as she was known to large numbers of people, loved her church devotedly, gave to it her time, prayers and means for 78 years, 43 of these years to Coburn Memorial.

She was a charter member of the woman's auxiliary of this church, also a life member, and she will be greatly missed in the society., the Sunday school class, at the prayer meeting and church services which she always attended unless unavoidably kept away. 'Aunt Carrie' lived alone for many years and when her friends solicitous about her mentionad it to her, she would smile and say, 'I'm never alone —I walk and talk with God daily.' May her unlimited faith be an example to us who continue to travel this earthly road."

Mrs. A. H. Whisner,
Mrs. T. C. Earnhardt,
Mrs. D. E. Ray.

The annual meeting of the China woman's missionary society is usually held in the spring. This year, in spite of war conditions and endless work for the refugees ,the fragmentary committee, which happened to be in Shanghai, decided that the meeting should be held anyway, and on the last day of May the president called the meeting to order. Out of the 150 missionary societies in China, only 25 were repsented and for that reason the program was incomplete, but the fellowship shared that afternoon and the united prayers on behalf of China made the war meeting an outstanding one in the history of the China missionary society.—Missionary Bulletin.

Sunday School Lesson

NOVEMBER 27

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Honesty in All Things

Scripture: Exodus 20:15; Luke 19:1-10, 45, 46

Let us not waste time in our Bible classes condemning common thieves. What do we know about sleeping on park benches with insufficient clothes to shield us from the chilly night? What do we know about ravenous hunger in the morning, and the contemptuous refusals of those from whom we ask food or a chance to earn it?

Then, too, we were brought up in Christian homes and taken to Sunday school and church; how can we adequately sympathize with a man whose parents taught him to steal, and who was the hero of the hour if he succeeded in snatching a well-filled purse? Such people do not need railing accusations, but all-sided scientific treatment from trained workers as highly acomplished as the best physicians and surgeons in our hospitals.

Society needs to form a syndicate to save them from temptation. That means the closing of the saloons where men go for the drink that deadens their conscience and makes them bold to break the law. It means a desperate effort to remove the awful curse of unemployment.

It means also that the rich must cease to parade their luxury before hungry and suffering men, and be given to understand that, although the communist maxim, "Property is robbery," is a lie, property that is not being used in the best way for the common welfare is certainly robbery in the sight of the God who gave it. Said the old prophet: "Will a man rob God? Yet ye have robbed me . . . in tithes and offerings." And today still more we rob him in failing to put our wealth into the service of the community.

Respectable Thieves

It is the thieves who hold their heads high, and move in respectable society, and join in the general clamor of "Stop, thief!" who need to be exorcised.

First, there is the kind of robbery to which we are all tempted, the stealing of other people's time. Here is a busy man with a pile of letters to answer, and important decisions to make. A suave and smiling individual comes in with some selfish ax to grind, and without the slightest compunction of conscience steals out the heart of his morning. He takes no hint, but stays by for a long period of time, and puts his poor victim into the embarrassing situation of either insulting him and showing him the door, or having his time stolen.

Then there is what might be called the bandit in a dress suit. He is a promoter, and wishes us to take stock in an enterprise in which he himself would never for a moment think of investing his own savings. His specialty is widows. It takes some courage to rob a bank, but thus to rob an innocent person of his earnings takes nothing less than the lowest spirit of a scoundrel.

We have all known of lawyers who by encouraging endless litigation have practically eaten up an estate. Indeed, there are a thousand and one devices by which men may rob within the law, and such robbers are often in the sight of God on a lower level than the burglars and bank robbers who are behind the bars of our penitentiaries.

Once Jesus was facing a group of religious leaders who had just excommunicated a man for stending up for him. Jesus had restored his sight, and he could not endure to hear them run him down. And so they had cast him out (John 9, 10). Jesus said, Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." He meant that any man who climbs to a position of religious leadership without knowing God or loving the people is robbing them of their dearest privilege.

Then there are the educational bandits. The office of superintendent of schools is vacant, the salary is good. A man who has no real, unselfish love for children, no adequate preparation for educational leadership, but who is a shrewd politician and who knows how to manipulate the school board, gets the position and robs the children and all the taxpayers of qualified leadership.

The Remedy for Dishonesty

There is certainly need for us to follow the example of Jesus and expose with daring courage these thieves in dress suits. The fact that Jesus unmasked the respectable scoundrels gave him influence with the outcasts. There can be no doubt that our Lord's cleansing of the temple by driving out the sanctimonious scoundrels who were cheating the peasants there, gave him power to convict common thieves of their sins.

Then, too, there is vast need of doing as Jesus did when he went in friendly spirit to the house of Zacchaeus, the despised publican, and by his very kindness shamed him into the resolution: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Reprobates, especially those who, like Zacchaeus, are conscious of public condemnation, do not need hard words they need the good news of a forgiving God. The parable of the prodigal son is their medicine.

Self-restraint is always very difficult. "Thou shalt not steal" is good, but it does not go far enough. Paul expresses the mind of Jesus when he says, "Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth."

The thief must become a philanthropist, for that is easier than just to restrain himself from stealing. The sneak thief must become an anonymous giv-

Continued on page 23



Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to functional Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3c a dose at druggists and the guarantee protects you.

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Children's Storyland



HOPPY TOAD'S NEW COAT

Madame Toad thought she had the most wonderful son in the whole Mill Pond Valley, and when he sang a song she stopped whatever she was doing to listen to him and would laugh and say to herself, "I know he will become a great singer some day when he grows up." Now, the singers of Mill Pond Valley were organizing a band and all declared they did not want any but the very best singers in it.

Mr. Bull Frog sat at the table with his glasses on and a pencil in his hand, for he was appointed secretary, taking the names of those who were qualified. Three well known singers, Mr. Katydid, Mr. Cricket and Mr. July Fly, were the judges and fine judges they were all agreed. Names of the soprano voices such as Miss Chickadee, Miss Katydidn't, Mr. Woodpecker and others were chosen. These names Mr. Bull Frog wrote down in his book in a very business-like way, then cleared up his throat and leaned back in his desk chair to await the next step.

Others were selected until the bass voices were called for. Night Hawk was chosen, Bull Bat, Rain Crow and others, when Madame Toad said very timidly, "Hoppy Toad can sing base as fine as anyone I ever heard; why not elect him?

Mr. Katydid spoke up very politely, "Hoppy Toad is too young; his voice is not yet formed and he might ruin our choir."

"Yes, yes," whimpered Mr. Cricket, "we only want the very best we can find for this band and I think Hoppy Toad is too young and not dependable either."

This assertion upset Madame Toad so much that Mr. Toby Tad Toad, a cousin of Hoppy Toad's, spoke up.

"Why not allow Hoppy Toad to come up and give a demonstration of what he can do?"

This suggestion pleased every one, so Hoppy Toad was called up to sing a song for his trial test.

Hoppy Toad was a child, as I told you before and they had to search for him among that big crowd before they could find him. It was rather cold and Hoppy Toad had crawled up behind the warm stove and gone to sleep. After much shaking and pulling, he was aroused and persuaded to come out, for they wanted him to sing for them. He rubbed his sleepy eyes and sat up, looking over the crowd.

Mr. Bull Frog took him in his arms and placed him on top of his big table saying, "We can all see and hear him so much better if he is on a stage."

Everyone is very eager to see and hear little Hoppy Toad sing, as his family before him were well known singers and won much popularity.

Hoppy Toad was thin, long-legged, goggle-eyed and yellowish in color, and Madame Toad said he had a delicate throat and did not want him to catch cold up there on that cold table.

Hoppy Toad sat very still, blinking his big eyes and shaking his rough skin, then suddenly he began splitting all down his back. He hunched his back, squirmed all over, clawed at himself most strangely, but never spoke a a word.

"He is having a fit," cried Miss Chickedee, trying to smoothe his head.

"Run for the doctor, quick," exclaimed Miss Katydidn't.

"Hurry, hurry, he is going to die. Call Dr. Cottontail; he will know what to do, I know," Madame July Fly shouted.

Everyone seemed so excited that nothing was done except watch him, for he was pulling, squirming and twisting, his goggle eyes rolled up, which made him a scarry sight.

Dr. Cottontail arrived all out of breath, took out his hyperdermic needle all ready for service, but stood in a frenzy; for Hoppy Toad with a final struggle pulled his skin off over his head, rolled it up and swallowed it, pushing it into his mouth with both his front paws.

"There," said Hoppy Toad, "I have taken off my old coat and now have a nice, fresh brown one to wear to the concert tomorrow night. What was the matter with you that you were so scared? That is the way I always change my coat."

Dr. Cottontail and every one else fairly shouted with laughter and declared that was a grand way to get a new coat.

"Hoppy Toad told the truth," explained Madame Toad very calmly later on, and laughed with the crowd.

Mr. Bull Frog now stood up before the audience and said, "Well, my good friends, must we proceed with our business?"

Little Hoppy Toad still sat on the table, jumped up and began to dance and scamper and declared he was now ready to enter the contest.

"I am in better shape to sing now than I was before," he declared. He sang loud and long, dancing and throwing out his legs and arms until the entire crowd roared with applause. When he finished it was unanimously decided that Hoppy Toad would become a lifetime member of the Mill Pond Valley Choir.

B. B. A.

Mother: "Come here, Johnnie; I have some good news for you."

Johnnie (withot enthusiasm): "Yes, I know; father is home again."

Mother: "Yes, but how did you know?"

Johnnie: "My bank won't rattle any more."

HOW OLD ARE YOU?

Here is a simple and clever way to learn the age of your friends. Learn it by heart, and try it when you can. It will amuse your friends and afford a good mathematical exercise for yourselves.

One day there came to the court of a king a gray-haired professor, who amused the king greatly. He told the monarch a number of things he never knew before, and the king was delighted. But finally he came to a point where the ruler wanted to know the age of the professor, as he thought of a mathematical problem.

"Ahem!" said the king, "I have an interesting sum for you; it is a trial in mental arithmetic, Think of the month of your birth." Now, the professor was sixty years old, and had been born two days before Christmas; so he thought of twelve, December, being the twelfth month.

"Yes," said the professor.

"Multiply it by two," continued the king.

"Yes."

"Add five."

"Yes," answered the professor, doing so.

"Now multiply by fifty."

"Yes."

"Add your age."

"Yes."

"Subtract 365."

"Yes."

"Add 115."

"Yes."

"And now," said the king, "might I ask what the result is?"

"Twelve hundred and sixty," replied the professor, wonderingly.

"Thank you," was the king's response. "So you were born in December, sixty years ago, eh?"

"Why, how in the world do you know?" cried the professor.

"Why," retorted the king, "from your answer—1260. The month of your birth was the twelfth, and the last two figures give your age."

"Ha, ha, ha!" laughed the professor; capital idea. I'll try it on the next person. It's a polite way of finding out people's ages without their having any knowledge of what one is attempting to do."—Selected.

A doctor had an urgent telephone call from a gentleman saying his small son had swallowed his fountain pen.

"All right; I'll come at once," replied the doctor. "What are you doing in the meantime?"

Whereupon came the unexpected answer, "Using a pencil."—Ex.

Jimmie—Mother, how much am I worth?

Mother—Why, you're worth a million dollars to me.

Jimmie—Advance me a dime on it, mother.—Two Bells.

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Presiding Elders Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

November

Asheville, First Church (W.E.), 11 27
Asheville Ct. (M.E.), Black Mountain, 3 27
Hillside Street, 7:30 27

December

Candler, Pleasant Hill, 11 3
Central, 11 4
Candler, Laurel Hill, 3 4
Biltmore, 7:30 4
Acton, Acton, 11 11
Sandy, Little Sandy, 3 11
Fletcher, Fletcher, 7:30 11
Bakersville Ct. (M.E.), 11 18
Laurel, Bright Hope, 3 18
Pisgah Ct. (M.E.), Piney Mountain, 7:30 18
Leicester Ct., Leicester, 11 25
Leicester Ct. (M.E.), Leicester 25
Haywood Street, 7:30 25

January

Fairview, Bethany, 11 1
Etowah Ct. (M.E.), Etowah, 3 and 7 1
Hot Springs, Antioch, 11 and 3 8
Marshall, Marshall, 7:30 8
Saluda-Tryon, Saluda, 11 15
Flat Rock, Moore's Grove, 3 15
Swannanoa, Swannanoa, 7:30 15
Mills River, Mills River, 11 22
Weaverville Ct., Salem, 3 22

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

November

Trinity, 7:30 25
Prospect, Bethlehem, 11 27
Monroe Ct., Zion, 3 27
Weddington, 7:30 27
Wadesboro, 7:30 28
Pineville, 7:30 30

December

Polkton, 11 4
New Hope-Bethel, Long Pine, 3 4
Chadwick, 7:30 4
First Church, Charlotte, 7:30 5
Homestead-Pleasant Grove, Homestead, 7:30 7
Dilworth, 7:30 9
North Monroe-Grace, North Monroe, 11 11
Matthews-Indian Trail, Mathews, 7:30 11
Hawthorne Lane, 7:30 12
Brevard Street, 7:30 14
Derita, 7:30 16
Thrift-Moores, Moores, 10 18
Mt. Zion, 7 18
Bethel-Roger, Bethel, 7:30 19
Monroe, Central, 7:30 21

January

Meyers Park, 7:30 2
Hickory Grove, 11 8
Wesley Heights, 7:30 8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

November

Lowell, Ebenezer, 11 27
Mount Holly, night 27

December

Shelby, Central, 11 4
Shelby Ct., Sharon, 3 4
Shelby, Lafayette St., night 4
Lincolnton, First Church, 11 11
Lincoln Ct., McKendree, 3 11
Boger City, night 11
Cherryville, First Church, 11 18
Cherryville Ct., St. Paul, 3 18
Gastonia, Smyre, night 18
Lowesville Ct., Hill's Chapel, 11 24
Gastonia, East End, 11 25
Gastonia, Maylo, night 25

January

King's Mountain, 11 1
South Fork Ct., Russell's Chapel, 3 1
Bessemer City, night 1
Dallas, 11 8
Rock Springs, Bethany, 3 8
Cramerton, night 8
Polkville, Clover Hill, 11 14
Belwood, Palm Tree, 11 15
Crouse Ct., Antioch, 3 15
Stanley, Stanley, 11 22
Gastonia, Trinity, night 22

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

November

West Market Street, 11 27
Stokesdale, 3 27
West Greensboro, 7 27
Highlands, 7 30

December

Reidsville, 7:30 1
Madison, 11 4
Stoneville, 3 4
Bethel, 7:30 4
Ward Street, 7:30 7
Reidsville Ct., Bethlehem, 11 10
Ruffin, 11 11
Summerfield, 3 11
Proximity, 7:30 11
Carraway Memorial, 7:30 14
Oak Ridge, 11 18
Jamestown-Oakdale, 3 18
College Place, 7:30 18
Lee's Chapel, 7:30 21
Ramseur, 11 25
Coleridge, 3 25
Randleman, St. Paul, 7:30 25
Glenwood, 7:30 26

January

Calvary, 11 1
Oak View, 3 1
Main Street, 7:30 1
Leaksville, 7:30 2
Gibsonville, 3 8
Mount Pleasant, 7:30 8
Asheboro, 7:30 11
Draper, 11 15
Spray, 3 15
Wesley Memorial, 7:30 15

MARION DISTRICT
J. C. Cornett, P. E., Marion, N. C.
FIRST ROUND

November

Avery Ct., Fairview, 11 27
Linville Ct., 3 27
Marion Mills, 7 27
Marion First, 7:30 28
Cross Mills, 7:30 29
Forest City, 7:30 30

December

Spindale, 7:30 2
Rutherfordton, 11 4
Mill Springs, 3 4
North Forest, 7:30 4
Morganton First, 7:30 6
Morganton Ct., Zion, 11 11
Whitnell, 3 11
Glen Alpine, 7:30 11
Lenoir Ct., Gamewell, 3 18
Connelly Springs, 7:30 18

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

November

Norwood Ct., 11 26
Coburn Memorial, 11 27
Landis, 3 27
Gold Hill, 7:30 27
Trinity, Kannapolis, ... 30

December

Forest Hill, 11 4
Mt. Mitchell, 3 4
Epworth, 7:30 4
Spencer Central, 7:30 7
Concord Central, 11 11
Rocky Ridge, 3 11
Harmony, 7:30 11
Mocksville, 7:30 14
First Street, Albemarle, 11 18
Mt. Pleasant, 3 18
Kerr Street, 7:30 18

January

Advance, 11 1
Farmington, 3 1
Woodleaf, 7:30 1
Park Avenue, 7:30 4
Tabernacle, 11 8
Albemarle Ct., 3 8
New London, 7:30 8
Norwood, 7:30 11
East Spencer, 11 15
Main Street-Rowan, 3 15
China Grove, 7:30 15
Salisbury, First Church, 11 22
Granite Quarry, Tabor, 3 22
Westford, 7:30 22

STATESVILLE DISTRICT
John Hoyle, Jr., P.E. Statesville, N. C.
FIRST ROUND

November

Hiddenite, Hiddenite, night 25
Lansing, Fairview, Fairview, 11 27
Warrensville, Warrensville, 3 27
Jefferson, Jefferson, night 27
Catawba, Catawba, night 28
Davidson-Fairview, Fairview, night 29
Balls Creek, Mountain View, night 30

December

Jonesville, Jonesville, night 1
Sparta, Shiloh, 11 4

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Laurel Springs, Nathan's Creek, 3 4
West Jefferson, night 4
Statesville, Broad Street, night 5
South Iredell, McKendree, night 6
Hickory, First Church, night 7
Mooresville Ct., Triplett, night 8
Jones Memorial, night 9
Todd, Todd, 11 10
Wilkesboro, Wilkesboro, 11 11
Moravian Falls, Moravian Falls, 3 11
North Wilkesboro, night 11

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

November

Murphy, 11 27
Murphy Ct., Martins Creek, 3 27

December

Brevard Ct., Rosman, 11 4
Brevard, night 4
Hayesville, Oak Forest, 11 11
Franklin, night 11
Highlands, Cashiers, 11 18
Bethel, Bethel, night 18
Cantno, 11 25
Crabtree, Mt. Zion, 3 25

January

Franklin Ct., Bethel, 11 1
Macon Ct., Union, 3 1
Pines Creek, Spring Creek, 11 8
Jonathan, Shady Grove, 11 15
Webster, Webster, 3 15
Cullowhee, ngiht 15

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

November

Central Terrace, 7:30 25
Pilot Mountain, Pilot Mountain, 11 27
Rural Hall, Rural Hall, 7:30 27

December

Centenary, Winston-Salem, 11 4
Loub's, Brookstown, 7:30 4
Thomasville, Main Street, 7:30 5
Lewisville, Lewisville, 7:30 6
Forsyth, Mt. Tabor, 7:30 7
Kernersville, Kernersville, 7:30 8
Walkertown, Love's, 7:30 9
Denton, Denton, 11 11
Dobson, Dobson, 7:30 11
Thomasville Ct., Fair Grove, 7:30 12
Ogburn Memorial, Ogburn Memorial, 7:30 13
Oak Summit, 7:30 14
Green Street, 7:30 15
Hanes, Bethel, 7:30 16
Yadkinville, Yadkinville, 11 18
Walnut Cove, Stokesburg, 7:30 18

January

Mt. Airy Ct., Salem, 11 1
Ararat, Hatcher's Chapel, 3 1
Hiatt, Sedge Garden, 7:30 1
Burkhead, 7:30 3
Mt. Airy, Central, 7:30 4
Lexington, First Church, 7:30 5
Mt. Airy, Rockford Street, 7:30 6
Linwood, Cotton Grove, 11 8
Danbury, Pine Hall, 7:30 8
Davidson, Mt. Olivet, 11 15
Reeds, Reeds, 7:30 15
Thomasville, Trinity-Bethel, Bethel, 7:30 17
Centenary, 7:30 18
Ardmore, 7:30 19

SUNDAY SCHOOL LESSON

(Continued from page 20)

er, and let not his left hand know what his right hand doeth. There is a thrill and a glow about giving that is an antitoxin against the temptation to steal.

But the chief cure is to remember the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. A sense of the boundless liberality of God prevents a man from stealing. He hears a great voice saying, "Freely ye have recevied, freely give."—Christian Advocate.

Wicked men are upon all occasions glad to be rid of God, but they can, with no patience, endure to part with their sins; and while they are weary of the hand that punishes them, they hold fast the cause of their punishment. —Bishop Hall.

God in nature is God above me; God in providence is that beyond me; God in law is God against me; but God in Christ is God for me, and with me.—William Jay.

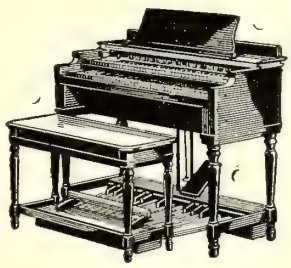
Life was not given us to be all used up in the pursuit of what we must leave behind us when we die.—Joseph May.

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Saturday November 26th

Lv. CHARLOTTE	**8:15 A.M.**
Lv. SALISBURY	**9.25 A.M.**
Lv. LEXINGTON	**9:58 A.M.**
Lv. THOMASVILLE	**10:15 A.M.**
Lv. HIGH POINT	**10:30 A.M.**
Lv. GREENSBORO	**11:00 A.M.**
Ar. Durham (East Campus)	**12:25 P.M.**

Special train will arrive and depart from East Campus and will be parked ready after game and leave East Campus 6:00 p. m. returning.

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In Memoriam

CONWAY—Daniel Reid Conway was born November 7, 1895, and passed to his reward October 25, 1938. While he had been suffering some time with a heart ailment, his fatal attack was for the most part unexpected. Several years ago he united with Hopewell church on the Maysville charge. He is survived by an aged mother, a wife and three children.

Reid Conway possessed a congenial disposition and had many friends. He will be greatly missed in the community, where he had lived for many years.

The pastor was assisted in the funeral by Rev. Graham Eubanks, a local boy and a friend of many years of the deceased. H. Leroy Harris,
Pastor.

McNEELLY—Robert L. McNeelly was born April 9, 1864, and departed this life on October 28, 1938, age 74 years, five months and 29 days.

He was married to Miss Mollie E. Sherrill in the year 1891. His wife preceded him to the grave on June 6, 1899. To this union were born five children, four of them having passed into the great beyond several years ago. One son and seven grandchildren survive. He was a charter member of Knox Chapel Methodist church. Brother McNeelly was a faithful member of the church and never missed a service if he were able to get there. He loved to sing and led the song service at Knox Chapel as long as he lived. He visited and helped the sick in his community. He had a special gift in nursing and will be greatly missed in many ways. I shall miss him, as he has been my personal friend for many years. May God bless the son and grandchildren left behind, and may we all meet in the sweet bye and bye.

T. B. Johnson.

BULLOCK—On October 17, 1938, James Vernon Bullock, son of Mr. and Mrs. J. J. Bullock, passed from this life into the spirit world. Vernon was 18 years, four months and 18 days of age. He was strong and vigorous, bright and cherful in the home. He was devoted to his parents and sister; he was especially thoughtful of his father. Vernon was reared on his father's farm about four miles from Fayetteville, but at the time of his death he was clerking for Mr. Icy Holmes in Fayetteville. He was courteous to his customers and had a bright future before him.

He was a member of Salem Methodist church. He loved his church and Sunday school and was active in the young people's work and will be missed by us all. But we shall see him again on the bright and celestial shore.

On the afternoon of October 18 he was laid to rest in the family burying ground. Here a circle of sorrowing friends and loved ones with Rev. J. M. Bundy, Rev. Frank Culbreth, together with the pastor held a short, solemn service, paid our last tribute of respect. The love and esteem in which Vernon was held was attested by a beautiful floral decoration of the grave. As we turned from the grave we could appreciate more the words of the old hymn, "On Jordan's stormy banks I stand and cast a wistful eye. To Canaan's fair and happy land, where my possessions lie."

J. C. Williams, P. C.

THOMAS—Edward Crosland Thomas died at his home in West Rockingham Sunday afternoon at 4:30, October 9, 1938. He had been in poor health for the past year. The funeral was held from the home Monday afternoon, conducted by Rev. M. C. McLamb. Many friends were present and many lovely floral offerings. The interment was in old East Side cemetery beside his parents and other kindred. Pallbearers were Marshall Thomas, Benton Thomas, Crawford Thomas, Tebie Thomas, Jr., of Raeford and Red Springs, John, Jr., and Grady Thomas of Rockingham, all nephews of the deceased.

Ed Thomas was born June 29, 1872, son of William Jackson and Mary Jane Covington Thomas, two miles west of Ellerbe Springs. There were eight children (four dead), William Jackson Thomas of Charlotte, William Preston Thomas, James Crawford Thomas of Raeford, and Edward Crosland Thomas; also surviving are four brothers and sisters, Mrs. W. J. McDiarmid of Raeford, Walter S. Thomas of Rockingham, John W. Thomas and Miss Mary Thomas of Rockingham; his wife, the former Annie Byrd Davis, and two adopted children, Miss Carrie Byrd Thomas and Walter Crosland Thomas.

Mr. Thomas was a quiet, unassuming gentleman, diligent in his farming pursuits, and with perhaps not an enemy in the world. He joined the M. E. church quite young and spent a life devoted to the church. He was held in high esteem; was a great aid in the erection of the West Rockingham M. E. church. He will be missed and his memory abide with us always. L.

RESOLUTIONS OF RESPECT

The members of the woman's missionary society of College Place church, Greensboro, wish to pay tribute to one of our most beloved co-workers, Mrs. F. W. Jackson, who on September 13, 1938, passed into the rich reward of a life lived in humble service and devotion to her Lord and Master.

A charter member of College Place church, she had for a number of years given to the limit of her physical strength, along with her deep spiritual life, in service to her church in all its activities. Outstanding was her love and devotion to the work of missions and the Sunday school. She was leader of the children's mission work for many years and later president of the woman's missionary society. To all these she gave of her very best, performing efficiently any tasks committed to her. It was by her simple unshakable faith in God, who was her comfort, her strength and her guide, no matter what stress, strain or sorrow was hers, that she showed such a rare example of unselfish and loyal devotion to her church, her family, her family, her friends and all less fortunate than she. Her close communion with the heavenly Father gave her an eloquence and power in prayer which was often felt in the church services. The soft voice, radiant face and firm handclasp will be sadly missed, but we shall ever cherish her memory and profit by her godly example. Therefore be it resolved:

First, That we extend to her family our deepest sympathy and pray that God, who is too wise to err and too good to be unkind, may comfort and guide them.

Second, That a copy of these resolutions be sent the family, a copy to the N. C. Christian Advocate and a copy placed in the minutes of our society.

Mrs. R. C. Cox,
Mrs. Wade H. Foushee,
Mrs. J. W. Long.
Committee.

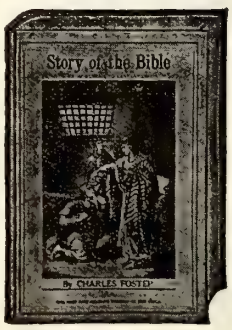
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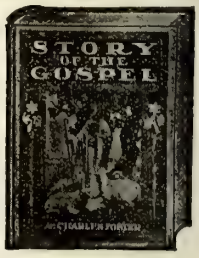
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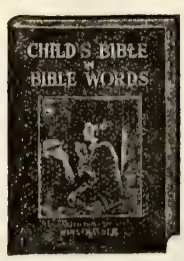
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Greensboro, N. C.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 1[illegible]8 Number 48

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Why I Value the Church

Lines from a Layman

THERE are many reasons why I value the church. First and foremost, I value the church because it was established by my Redeemer, because in it and through it I can praise His name and humbly worship the Father of us all.

I value the church for its influence in the world, in the community in which I live.

I value the church for the opportunity it affords me in the quiet hours of worship to hear the Gospel expounded, and for the satisfaction that comes with a fuller knowledge of the love and mercy of my Creator.

The church, wherever its activities are centered, or wherever those who constitute its membership may assemble, whether it be a modest frame building or a costly edifice, stands above all other institutions. Even those who do not know the church for its spiritual blessings and comfort know it as God's house, as a place dedicated to His service. And for this I value the church.

I value the church, love the church, as the one connection or avenue into which I can turn from the complexities and confusion of a hurrying, busy world, for rest and strength.

—John E. Wigington, in Southern Christian Advocate.

FOR A CHRISTMAS GREETING SEND

The Upper Room



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THE LAST GENERAL SOUTHERN METHODIST MEETING

The last great general meeting of the Methodist Episcopal Church, South, as now constituted, will be the General Missionary Council, which meets in San Antonio, Texas, January 3-6, 1939. Within four months after that date the Uniting Conference will meet, and The Methodist Church will succeed the three leading bodies of American Methodism.

On this account alone, the General Missionary Council will be of unique and historic importance. Never again will Southern Methodists, as such, gather in conclave. To be able to say, therefore, that one was present in the last meeting of our beloved Methodist Episcopal Church, South, will be a matter of some distinction and a treasured remembrance.

A notable program has been prepared for the occasion. The general theme will be METHODIST UNIFICATION AND MISSIONS. It will promote the idea of a great missionary advance continuing after the merger eventuates. The representatives of the missionary interests of the three churches involved in unification will speak.

Among these will be Bishop Ernest G. Richardson, president of the Board of Home Missions and Church Extension; Mrs. W. H. C. Goode, president of the Woman's Home Missionary Societies; Mrs. Frank G. Brooks, correspondent for India and Burma of the Woman's Foreign Missionary Society; Bishop Ralph S. Cushman, chairman of the Commission on Evangelism; Bishop Edwin H. Hughes, chairman of the Commission on Unification; Bishop A. W. Leonard, president of the Board of Education; and Dr. W. E. Shaw, secretary of the Board of Foreign Missions, all representing the Methodist Episcopal Church. From the Methodist Protestant Church will come Dr. James H. Straughn, president of the General Conference, and Dr. J. W. Hawley, president of the Board of Missions. Our own church will be represented by our bishops, Dr. W. G. Cram, secretary of the Board of Missions, Dr. Paul N. Garber of Duke University, Dr. Forney Hutchinson from Tulsa, Okla., and Mrs. J. H. Spillman of Harrodsburg, Ky.

From all sections of the nation Methodists of every denomination will come to San Antonio. All are invited and urged to attend. The official business meeting of the Council will open on the morning of January 3. The first inspirational session for the general public will be on the evening of January 3, at which time Bishop John M. Moore and Bishop Edwin H. Hughes will speak on "United Methodism and the Conquest of the World."

A booklet has been prepared which gives the complete program and information about the city of San Antonio, hotel accommodations, etc. All who have not received the booklet and are interested in attending the Council should write for a free copy to Dr. Elmer T. Clark, Program Director of the Council, 623 Doctors Building, Nashville, Tenn.

MEETING OF APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its second meeting for the fiscal year closing March 31, 1939, in the Church Extension Building, 1115 Fourth Ave., Louisville, Ky., Wednesday. January 11, 1939, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and be in office of the General Board on or before January 5, 1939. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 1, 1938 Number 48

Board of Lay Activities Eager for Co-operation

We, the Board of Lay Activities of the North Carolina conference, beg to present the following report:

We do not feel that we have accomplished even this year all that we wish we might have accomplished. We do have a feeling that the laymen are more and more finding themselves in "lay activities" and each year make some progress towards the goal that has been set up and is kept constantly before us. We have made definite plans for the coming year and earnestly solicit the co-operation of everybody in any way involved in all the causes this board is set to serve. Co-operation is an idea whose hour is come, and progress without co-operation becomes more difficult if not impossible. Let us all more than ever move forward this year in these causes which we all alike have equally at heart.

Nine Objectives Listed

We make the following recommendations that shall constitute the program of objectives for the coming year:

1. That the annual conference accept the General Conference askings for general work; that an equal amount be apportioned for conference work; and that the goal for 1938-1939 be the payment of one-half of the benevolences by the time of the meeting of the district conference and the full payment of benevolences at least one month preceding the meeting of the annual conference.

2. That each charge adopt an adequate financial system, including the "every-member canvas," weekly payment of pledges, and monthly settlement of all financial obligations.

Training Official Boards

3. That a course for the training of the official board be given in each church and that the pastor or some qualified layman teach the course, using as the basis text Morelock's **A Steward in the Methodist Church.**

4. That the director for the Golden Cross in each local church be appointed immediately after the opening of the new conference year; and that the goal for the coming year be the enrollment of at least 1000 members in each district of the conference.

5. That the District League of Stewards hold its first meeting as soon as practicable after the annual conference, and that the program of the meeting be focused upon the ways and means of accomplishing, in each district, the objectives of the conference board of lay activities.

Advocate in Home of Every Steward

6. That, during the coming year, we strive to put the North Carolina Christian Advocate in the home of every Methodist steward, and that we ask the lay leader of each charge to assume this task as his definite responsibility.

7. That we continue to give our unqualified endorsement and whole-hearted support to the conference program for the Methodist Orphanage.

8. That the mid-year meeting of the Conference Board of Lay Activities be held in conjunction with the Laymen's Conference at Lake Junaluska in August, 1939.

9. That Laymen's Day be observed in every charge of the conference on the third Sunday in May, 1939, or as near thereto as practicable, and that the topic—"Adequate Support of the Ministry"—be the subject for discussion on that day.

Respectfully submitted,
W. P. Few, Chairman.
F. S. Aldridge, Secretary.

DUKE'S CENTENNIAL AND JUBILEE YEAR

Academically speaking, one hundred years ago Duke University had its beginnings; athletically speaking, fifty years ago football began its course at Trinity College. So in 1938, Duke celebrates its centennial year and its football jubilee. Trinity's first game was played in 1888. In 1891, Trinity won in every game played, beating the University of Virginia, "Southern Champions," 20 to 0, to take the crown.

There were no "bowls" and little publicity in that day, but those of us who played in '91, obscure and unheralded, enjoyed the same thrills and jubilations as that fine bunch of boys on their way to the Rose Bowl. We say "fine" with due consideration. A member of the university staff who carefully weighs his words before speaking, on his return from the trip to Syracuse, said, "That is the finest group of boys I have known. All of them are gentlemen—not a roughneck in the crowd—and they are a unit in the game."

The year of jubilee has come reaching its climax in the golden west. None rejoice more than does the remnant that remains of the "old timers" of '91 who have lime in their bones but eternal youth in their hearts. Glad are they to have seen the centennial and the jubilee of Duke rolled into one.

BOARD OF MANAGERS OF NORTH CAROLINA PASTORS' SCHOOL MEETS DECEMBER 6

The regular winter session of the board of managers of the North Carolina Pastors' School will be held next Tuesday, December 6, at 10:30 a. m. The board will convene in the trustees room of the Administration building, Duke University, Durham, N. C. M. T. Plyler, Chm.

Where and When to Begin

CONFERENCE is over for North Carolina Methodists and the pastors have been placed for another twelve months. The work of the years in the churches continues, but the work for the new year begins once again. Whether returned for another year or assigned to a new field, each pastor has to do chiefly with the record made this present year. So the old question remains, "Where and when shall I begin?"

The apostles were told to begin at Jerusalem as soon as they were qualified to win victories. Rather an exacting demand was this. Now, are we willing to qualify? Jerusalem was not a promising field. It was in the habit of crucifying its prophets and of stoning its spiritual leaders. It had crucified their Lord and it was now ready to drench their own flickering life in blood. Could there have been a more discouraging field for the little group of Nazarines in which to begin the Christian conquest?

In the hardest field to which any Methodist preacher has been assigned in North Carolina nothing comparable to Jerusalem in the Roman Empire can be found. Sin and wickedness abound in these hard and unpromising places full of human cruelty, but these do not compare with the hard-hearted and stiff necked sinners breathing out threatening and slaughter in Jerusalem. For us to begin in our Jerusalem is an easy task. Not to the dreamers of some easy and promising field next year, after the itinerant wheel has made another revolution, but to those who begin where they are is the promise made. Those in the habit of failing from year to year seem never to learn this lesson. While those who succeed always act thus and thereby they choose the way of the cross—the way of victory.

But beware! Only those who have been endued with power from on high are urged to advance. We are all at our Jerusalems this present year. Are we ready for the conquest?

The assurance of God with us qualifies us all to win, though poorly endowed. Moses with a crooked stick; Samson with a bleaching bone, picked up on the battlefield; David with a sling and stones gathered out of the brook, were able to win under the blessings of God. Most of us Methodists are sufficiently equipped to win victories all about us once we are endued with the power from on high.

We grow enthusiastic over the conquest made by the enthusiastic followers of Jesus who overran the Roman Empire in the first three centuries of the Christian era, and our hearts thrill with the Romance of American Methodism as we recall the conquest of the men on horseback who spread scriptural holiness over these lands. Not a Methodist preacher in North Carolina has a charge so poor and unpromising that one of those old pioneers would not have counted it a fine base for conquest in which to have won victories. God was to them such a present help and urgent power that they must go forth to the conquest. Songs of victory were theirs.

Begin at Jerusalem, begin now! But do not go forth until endued with power from on high! Then we will have here and there a Steven rejoicing in the open heavens and a Paul holding fellowship with the heavenly intelligences in the third heaven. Begin now at Jerusalem after the touch of the divine afflatus.

Listen to the Board of Christian Education

OUR Methodist Union campaign is announced this week. Careful attention should be given by all intelligent Methodists to the report of the conferences concerning the North Carolina Christian Advocate, which is to be given a chief place this year of Methodist union. Read and ponder:

"It is the opinion of your committee on Christian literature that an obligation rests on each member of this annual conference to increase among the young people the habit of reading wholesome literature, and that the obligation should be regarded as personal for each member. Inasmuch as the literature now read by preference by those out of school is that which is currently offered, this annual conference should advocate current literature in the form of weekly religious papers and magazines, particularly the North Carolina Christian Advocate, the Nashville Advocate, the World Outlook, the Upper Room, together with other good Cokesbury literature.

A more definite word concerning our own church organ. With our resources and our present standing in the family of Advocates, the North Carolina Christian Advocate ought to continue to lead. To do this the pastors and the leading laymen must become a unit in extending the circulation and securing better financial support for the Christian Advocate.

The Advocate should be on equality with other interests of the church as its chief business is to promote all these interests. The following goals are suggested for this year:

1. Let the North Carolina Christian Advocate receive the same attention as the benevolences in each district and in every church so that the church paper may become a major concern and a more potential agency in our Methodist conquest.

2. Let each pastor be charged with the work of doubling the number of annual subscribers in his charge.

We urge our ministers to make a special effort to secure new subscriptions, not merely for the sake of having large numbers, but in order that our people might keep themselves informed on those matters which are spiritual and of church-wide interest."

How better can we make a glowing success of the Methodist Union campaign than by following the suggestions above? This to be the greatest year in American Methodism.

Prophecy Based on Philosphy

ALL newspaper readers in North Carolina know Tom Bost of the Greensboro Daily News. He is often spoken of as dean in his fraternity. This versatile newspaper man has a flair for writing on all phases of North Carolina life, but not until his forecast of Duke--Pitt game did we know that he relies so fully on the philosophy of the situation. As sports writers all over the land were foretelling a Pitt victory, Mr. Bost said Duke would win. He writes:

"The spotters who start Pitt with a seven-point campaign stand to lose. The reason? Well, Duke is still climbing and Pitt is still slipping, both athletically and phychologically. Any good team getting better will beat any better team getting less good. Duke will beat Pitt."

Methodist preachers are evermore warning their careless members against slipping into a backslidden state by reminding them that they are either going up or going down, but we dare say few of them are smart enough to keep step with this Episcopalian newspaper man to forecast a football game. Fine, a new philosopher is among us. Sports writers may learn from him to make a better showing in their forecasts and Methodist preachers may learn the philosophy of their traditional warning.

Definition of a Revival 100 Years Ago

THE Journal of the American Educational Society of 1840 carried the following definition of the real qualities of a religious awakening. And it is not so badly out of date as many might suppose. Here is the quotation:

"A revival of religion is a state of elevated feeling in view of divine truth, connected with corresponding and vigorous action; and these extensively pervading a community. It is a period of serious and even anxious inquiry among impenitent sinners; what they shall do to be saved, and of ardent prayer, deep solicitude and special effort among Christians, to grow in grace, and advance the cause and kingdom of the Redeemer, by rousing the attention of careless sinners, and leading them to seek the Lord and their own eternal salvation. It is a season when pure and undefiled religion is rapidly increasing, and extending its benign influence, when sinners are flocking to Jesus 'as doves to their windows; and saints are rejoicing with joy unspeakable and full of glory.' A revival of religion does not consist in a single conversion, or a mere increase of religious meetings, or religous conversation, or religious discussion and excitement; but in a state of general anxiety and deep solicitude on the subject of religion, followed by an increase of personal holiness and many hopeful conversions unto God."

A Brilliant Star

A NEW record in football was made in Durham last Saturday when Duke won 7 to 0 over the great Pitt team. The 52,000 that gathered for the game outnumbered all other football games in Dixie. Tipton broke the punting record, perhaps, of all previous games of football. Every player on the Duke team was a star but Tipton was a bright particular star of the first magnitude.

Listen to O. B. Keeler in the Atlanta Journal tell about Tipton:

It was Eric Tipton—Eric Tipton, right halfback for Duke's Blue Devils, whose deadly punting kept the great Pittsburgh team kicked right up against their own goal line all through a wild and woolly afternoon—kicking down the wind with the swirling snow. And against the wind in the clutch of the final period, when it meant the holding of a ball game in the bag—kicking out of bounds at the Pitt 7 and the 8—kicking Jock Sutherland's desperate Panthers into the coffin corner, and deep and deeper into a hole from which they emerged only twice.

People and Things

"Please state that Oxford station raised for all purposes, not $4.179 as indicated in the mimeograph sheets, but $8,209. It was my error in reporting."—O. W. Dowd.

Recently elected members of the Junior Honor Society include: Triby Hewitt, Forest City; Majelle Morris, Salisbury; and Anne Worth, West Jefferson. Kathryn Thompson, Aurora, is president of the society.

What should be done with Pastor O. W. Dowd of Oxford for tantalizing a poor editor after this fashion? Think of it: "How would you like to be a pastor, and receive two big fat turkeys for Thanksgiving? That is what happened to the Methodist parsonage here."

The Jews have started a magazine called The Contemporary Jewish Record, to labor for the protection of civil and religious rights throughout the world. Published bi-monthly at 461 Fourth Avenue, New York, at $1.00 a year, it is a credit to a noble cause.—Christian Leader.

"Acting upon the privileges granted me by Bishops Wallace E. Brown of the M. E. Church and Clare Purcell of the M. E. Church, South, I am transferring Rev. J. R. Bowman, pastor of the Franklin circuit of the M. E. Church, to the Brevard circuit of the M. E. Church, South. Rev. H. S. Williams will have charge of the two M. E. churches which will be added to the Franklin circuit of the M. E. Church, South. Rev. J. R. Bowman is a member of the Blue Ridge Atlantic conference. His address will be Rosman, N. C."—W. L. Hutchins.

H. M. McLamb, for the past four years pastor of the Methodist churches of Pink Hill, Woodland and Smith's Chapel, was returned to the charge for a fifth year by the conference. It is unusual for a minister to serve a church or group of churches longer than four years. Rev. Mr. Mclamb's outstanding work among his groups brought strong demands from his congregations for his return. He is in the midst of a building program in which he hopes to have a brick or brick veneered church for each church of the Pink Hill charge before he leaves.—Duplin Times.

" 'We're going over the top.' This slogan is the one given to Dr. C. N. Clark, our presiding elder, at our first quarterly conference by Brother J. W. Starnes, chairman of our board of stewards. The faith expressed in that statement is charactertistic of the good people of Midway Methodist church. They have faith and also good works. A very fine spirit of harmony and optimism prevails. The benevolences apportioned and all other items presented at our quarterly conference were accepted. The unified budget plan had already been adopted at our first stewards meeting. Since then we have had the largest attendance at Sunday school and the largest offerings in the history of the church. We have thirty-two tithers. We believe these things ought to be done, can be done, and will continue to be done at Midway."—W. C. Dutton, Pastor.

Dr. and Mrs. C. N. Clark entertained the Methodist ministers of the Salisbury district and their wives November 21 at their home in Salisbury. The ministers held a business meeting in the church, presided over by Dr. Clark, presiding elder of Salisbury district, and the wives met in the home for a short business session, presided over by Mrs. Lee F. Tuttle, president of the Methodist Ministers' Wives of the Salisbury district. Later games were played under the direction of Mrs. A. C. Waggoner. The guests were invited into the dining room for tea at four o'clock. The tea table was overlaid with an exquisite Maderia cloth and centred with a low bowl of red rosebuds and white button chrysanthemums. Tall white tapers in silver holders completed the table appointments. A dainty tea course was served to the 65 guests present.

In the Congo Mission all four mission stations held special seasons of prayer during the Aldersgate Commemoration period. At one station a group of some 200 knelt before the altar in the church and dedicated themselves to God and prayed for an outpouring of the Spirit upon their lives.

The ninth national convention of evangelists and Christian workers will assemble at Syracuse, N. Y., January 1 through 8th, where many of the leading evangelists and gospel singers will be heard in daily services at 10:30 a. m., 2:30 and 7:30 p. m. The convention will be held in Lincoln Auditorium and hotel headquarters will be the Mizpah Hotel. This convention is the outstanding event of the year in the interest of evangelism. This convention is held under the auspices of the Billy Sunday Club, Syracuse and Interdenominational Association of Evangelists of Winona Lake, Ind. Evangelist Harry W. Vom Bruch of Long Beach, Cal., is president, and Evangelist Elmer C. Miller, 63 Lorenz Ave., Dayton, Ohio, is convention director.

GREENSBORO COLLEGE NOTES

Greensboro College students returned on Sunday to resume studies after the Thanksgiving hodidays. On December 17 Christmas holidays will begin, lasting till January 3.

Miss Helen Maddock, assistant professor of voice at the college, presented the first faculty recital of the year on Tuesday, November 29, at 8:15 o'clock in Odell auditorium. Miss Maddock, a soprano, presented a varied program with selections from French, English, German, and Italian composers. She was accompanied by Miss Ellen Singleton of Bailey.

Dr. Luther L. Gobbel, president of the college, left today to attend a meeting of the Educational Council of the Methodist Episcopal Church, South. On Friday, December 2, Dr. Gobbel will act as toastmaster for the educational banquet; on Monday. December 5, he will lead a discussion on the "Function of a Department of Religious Education in Church College in the General Life of the Institution."

Dr. Raymond A. Smith, professor of religious education, left on Wednesday to attend the conference. He will lead a discussion on "How May Departments of Religion Be Most Effectively Related to the Youth Crusade?"

Miss Bernice J. White, professor of home economics, and Miss Grace Hinchliff, professor of science and English, attended a state meeting for home economics college professors and teacher trainers, held at the Holly Inn, Pinehurt, Saturday, November 26, and Sunday, November 27.

IMPORTANT ANNOUNCEMENT

Attention is called to the fact that a joint meeting of all four of the conference commissions on evangelism, the presiding elders, conference lay leaders, conference presidents of the woman's missionary society, and the executive secretaries of the conference boards of Christian education will be held at the First Methodist church, Charlotte, N. C., on Wednesday, December 7, beginning at 10 a. m. Bishop Charles C. Selecman and Dr. Harry Denman, of the General Commission on Evangelism, will be present and direct the program. A meeting for the public will be held at 11 a. m. It is most urgent that EVERY ONE of the above officers in the four conferences of this Episcopal district be present. It is suggested that several might arrange to come in cars, thus reducing the cost of transportation to a minimum. This will be the official launching of the new program of evangelism in these two states.

Clare Purcell.

THE BISHOPS FAVOR GENERAL CONFERENCE IN 1940

The bishops of the Methodist Episcopal Church in session at Atlantic City November 13 discussed twenty-one questions concerning Methodist unification. Among these was as to when the first General Conference of the Methodist Church would be held. The New York Advocate says:

The bishops, with few dissenting voices, expressed strong sentiment for the first General Conference to be held in 1940.

"It was shown that missionary giving would suffer in a period of marking time, that grave danger lies in a long period of uncertainty as to board leadership and general organization form. If the General Conference were postponed until 1942, the Jurisdictional Conference might not be held until 1943. Thus there would be a four-year period from 1939 to 1943 with present connectional organization continuing. If the General Conference were held in 1940, the decisions of the Uniting Conference could be studied for a year. The General Conference would act, the Jurisdictional Conferences would be organized not later than 1941, possibly in the fall of 1940, and the church then ready to function in its united form."

BREVARD COLLEGE NOTES

Coming spontaneously from a group of students in a biology class at Brevard College, a movement to raise $100 to buy heavy drapes for the main auditorium nears completion.

Five representatives of Brevard College attended the annual Thanksgiving conference at Paine College in Augusta, Ga., November 25-27. There were representatives at this inter-racial conference from twenty-five colleges and universities in the South. The topic of the conference was "Facing Political Actions of Christians."

Delegates from Brevard College were Delbert Byrum, Rachel Misenheimer, Elizabeth Jenkins, and Mr. and Mrs. Earl Brewer.

MINISTERS' WIVES IN ELIZABETH CITY

The Ministers' Wives' Association of the N. C. Conference held its fall luncheon in the dining room of the First Methodist church in Elizabeth City on Friday, November 18, during the session of the annual conference.

A delightful three-course luncheon was served by the ladies of the church. The tables were very attractive with fall flowers. Each place was marked by hand-painted sea shells.

After an interesting business session Mrs. B. B. Slaughter presented Mrs. Clare Purcell, the honor guest and speaker of the hour. Mrs. Purcell brought a very helpful message on her thoughts and impressions of what a Christian home should be.

Mrs. J. L. Cuninggim of Nashville, Tenn., was a guest and brought greetings from Scarritt College.

The association was especially happy in having Mrs. N. H. D. Wilson and Mrs. F. M. Shamburger present. Both of these dear ladies made short talks. Mrs. Wilson said that both of them attended the annual conference held in Elizabeth City 50 years ago, Mrs. Shamburger being a bride.

There were 60 ministers' wives present who enjoyed the luncheon and the fellowship together.

Mrs. B. B. Slaughter, Pres.
Mrs. M. W. Lawrence, Sec.-Treas.

PARENTS AND THE CHURCH MEMBERSHIP OF CHILDREN

This all important theme will be emphasized in the February issue of the Christian Home. Special helps will be furnished to parents showing how they may work with pastors and teachers in the church school in preparing their children for becoming intelligent and active members in the church. Sample copies of this issue can be secured by writing to Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

DISTRICT MEETING

The preachers and district stewards of the Rocky Mount district are called to meet at First church, Rocky Mount, Tuesday, December 6, at 10 a. m. L. C. Larkin.



Seven students of Greensboro College received national recognition with the publication of their biographies in the "Who's Who Among Students in American Universities and Colleges." To be included in "Who's Who," a student must show a combination of qualities: character, leadership, scholarship, and potentialities of future usefulness to business and society.

From left to right, first row: Miss Mary Ruth Bruton, Siler City; Miss Nancy McGowan, Shelby; Miss Carey Atkins, High Point. Second row: Miss Lucile Horne, Washington, D. C.; Miss Virginia Patrick, Bahama; Miss Janet Thomas, Rocky Mount; and Miss Ida June Randolph, Black Mountain.

THE YOUNG PEOPLE ON THE CONFERENCE PROGRAM

This year the young people of North Carolina had a place on the conference program, being represented by Mr. T. M. Phillips, Jr., of Raleigh, who insisted that the youth of today need a definite purpose and goal, plus a dynamic force that will awaken their energies and keep them moving to the goal.

At the request of the conference this address follows:

I deem it a great pleasure to have the privilege of representing the young people of the North Carolina conference. I feel somewhat like the little boy, James, who started his third helping of pudding with delight.

"Once upon a time, James," admonished his mother, "there was a little boy who ate too much pudding, and he burst!"

James considered. "There ain't such a thing as too much pudding," he decided.

"There must be," contended his mother, "else why did the little boy burst?"

James passed his plate for the fourth time saying, "Not enough boy."

This is a real opportunity to tell you, the leaders of the Christian people of North Carolina today, what youth is doing and as a youth, it is for and of youth I speak.

Born into a world whose very soul was being cracked wide open with bombs, bitter strife, hate, miser- and the like, this generation came. Perhaps the many problems we face today are due to the World War which brought a confused world, engulfing young people in its confusion. As youth lives, loves, laughs, and labors there seems to hover a spirit of restlessness. Something seems to be the matter. This restlessness is evidenced by a lack of purpose, a running hither and yonder at many cross roads, seeking things in life without any definite objective. Seeking for pleasure, looking for work, seeking friends, adventure, many of us, though we stay right at home are as aimless in our wanderings as he who thumbs his rides over the country, going somewhere, anywhere, wherever the rides may go.

In spite of their restlessness, however, youth is earnest about finding satisfaction in life. But they simply do not know what it would take. It would seem that we need a definite purpose or goal in life. In other words, we need to feel that we are going somewhere particularly, to have a consciousness of a sense of direction that will lead us to a worthy goal. We need a dynamic force that will awaken our energies and possibilities and keep us always moving forward toward our goal and toward our own best selves in spite of discoragements and hardishps.

It will take some power bigger than ourselves to guide us and keep us in the way that we would really like to go. We want and need something we can rely on, something that will give us a feeling of dependability and confidence. The insecurity of life has been one of the main reasons for our restlessness and if we can feel some dependable source of help and inspiration on which we can draw, much of our problem will be solved. We might say that what we most need is a life center—big enough to furnish us purpose and direction for our lives, great enough to be itself the source of our strength and driving power, and secure and dependable enough so that we will have that sense of security and assurance we so much need to carry us through the maze of ever changing things about us.

Through the realization of our need the Youth Crusade movement was adopted last spring at the General Conference in Birmingham, Ala. The Youth Crusade will be worked right in the on-going program of the church. It will become a new dynamic force, a new vitalizin- of the program and will have new features and great new challenges, but will not be an extra tacked on.

The crusade is being led by the bishops themselvs, with presiding elders, preachers, and youth workers and conference boards throughout the church co-operating:

It is a crusade. It is not a program brought about by the church to capture youth, worthy though that would be. It is a mighty marshaling of Christian resources to help youth meet their problems and needs in this semi-pagan age and aid youth everywhere in becoming working members in the kingdom of God on earth. The Youth Crusade is a spiritual movement. It is a youth movement, by youth with an adult counsel for youth.

The six objectives of the Youth Crusade are:

1. A vital Christian experience on the part of our youth.
2. The enlistment of youth as followers of Jesus Christ.
3. Making the life and teachings of Jesus vitally affect personal and social living.
4. The discovery of the nature and purpose of the Christian church.
5. Specific preparation for the enlarging tasks of the church.
6. Participation in the world mission of the Christian religion.

On the behalf of the young people in our conference I ask for your co-operation, faith and for your prayers.

We are a searching group of young people today, earnestly striving to find something to which we can give ourselves—big enough to steady us, challenge the very best in us, and lead us on to a satisfying and complete life. There is no answer to this great quest except in God. Thank you.

WHY ARE THE JEWS PERSECUTED?

An answer to the question, why are they persecuted? would have to take into consideration a number of factors. It all depends on the time and the circumstance. Rome persecuted the Jews before the time of Christ for their stiff-necked refusal to bow to self-deified emperors and to condone the prevailing immorality of the day. But Christians were persecuted a little later for the same reason.

In the Middle Ages Jews became the custodians of all the wealth of Europe. The Catholic church forbade the charging of interest and thus no good Catholic could engage in money lending. But the Jew was allowed by his law to exact interest from Gentiles and the Christian was allowed by his church to borrow money from a Jew. So the vicious circle began and soon the wealth of princes centered around the moneybags of the Jewish banker. What is more natural than that the princes should discover a way to tap the till of the bankers by starting persecution in the names of religion?

And so it was that the horrible tale began. Jews who had been flattered and sought out as potential friends were now accounted enemies and hunted down like dogs. "Christ-Killers," they called them. But no one had mentioned the fact until it seemed expedient to arouse the people against them.

From this beginning came all modern attacks on Jews, for, driven into the segregation of the Ghetto in Germany and other lands, they were forced to adopt an attitude at variance with their nature. A people who had walked underneath the stars, who had communed with nature on the hills of old Judea were now bottled up in the filthy streets of medieval towns and deprived of their right to live like other men. Small wonder that they turned to their books and produced the world's greatest scholars. Small wonder also that such a life produced a certain attitude—a cringing submission to the inevitable which was never a part of the ancient Hebrew.

On it went. For a hundred years they might live unmolested in their humble homes and then, when they had begun to breathe again, when their wise men like the poet Heine, the musician Mendelssohn, had been honored—when their good business men had accumulated fortunes that tempted the cupidity of the rulers of the nations—then would burst forth afresh the torrent of persecution.

The dictators of today are not ignorant men; they know history. They know the ancient way of replenishing an empty coffer from the fortunes of a helpless people. Germany is bankrupt, with ruin staring it in the face. Every source of revenue is tapped to the limit. What more natural than that a ruthless and sadistic hater of all Jews should seize the pretext offered by last week's asssination to fill his treasury with Jewish gold?—Florida Christian Advocate.

God is love, and God is light, but for a man who has not been pardoned it is a fearful thing to fall into the hands of the living God, for in the depths of conviction he is a consuming fire.—Wm. Hamilton Nelson.

North Carolina Christian Advocate for $1.00

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• • •

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Religion and Church in Hitler's Germany

(From an address given by Bishop John L. Neulsen before the Greater Cincinnati Ministerial Association, the following paragraphs are not stenographic, but have been reported by the editor of the Cincinnati Edition on his own responsibility with every possible endeavor to be accurate. The wording of the topic is chosen designedly. Today Hitler is Germany and Germany is Hitler.)

Whatever we may think of Hitler, judged by the standards of success his success is unparalled in history. Twenty years ago, an unknown, unemployed paperhanger, now the absolute lord and dictator of the German people, who imposes his will upon the rest of Europe, to whom the leaders of the great democracies bow and meekly accept his dictates. And all this without waging a battle, but having built up the most formidable war machinery, awing and stupefying the rest of Europe by bluff, threats, backed by brute force. And all this within twenty short years. However we may judge of its value, the fact of Hitler's success is a unique phenomenon.

A Religion Nevertheless

Hitlerism cannot be understood if considered merely as a political or social movement. It is a religion. Not a Christian religion, to be sure; but a religion nevertheless. It manifests all the traits of primitive religions. In fact, it is a flaring up of the religious instinct inherent in human nature. Hitlerism, as well as Communism, are evidences of the shallowness of the contention that religion as such has had its day, that it is no longer a dominant element in modern public life. Religion is still the most powerful factor in modern life. For the better, or, unless guided aright, for the worse. Hitlerism, like all primitive religions, is highly emotional. Its appeal is not to cold reason but to the emotions. It is dogmatic, it has no need to argue and prove; it proclaims; hammering its new doctrines into the minds of the masses by endless repetition. It is totalitarian; that is to say, it claims the whole of man and all of man. It is not satisfied with occupying one or more chambers, it wants the whole dwelling, tolerating no joint occupancy. Hence it is intolerant to the extreme. Whoever is not one hundred per cent for it, is against it. And those who are against it are not to be tolerated.

There is for the German race but one god, the German god, and Hitler is his prophet. Hitler's divine mission, as he interprets it, is to save the German people from Bolshevism, pacifism, internationalism, Semitism; and whoever is not converted to this gospel must be driven out of Germany or shut up in a concentration camp or prison. Hitler is perfectly sincere in his belief in his divine mission. This is the dominating power in his life. He is clean in his personal life, no whisperings of sexual immoralities have touched him. He is a mystic, in love with the mountains and vales and lakes of his Austrian and Bavarian Alps, and he delights in taking long, lonely tramps. He is enchanted by the mystic strains of Wagner music. But this same nature and music-loving recluse can brook no opposition. Whoever resists him must bend or break.

Hitlerism is not only a religion. It is an organized church. Its tenets have been crystalized into dogmas, its usages into religious rites and sacraments, its party leaders into priests dispensing salvation or excluding therefrom. Its leader is the infallible pope, and his book **Mein Kampf** is the inspired bible. Politics and religion are merely different terms for the same thing. State and church are identical. The state assumes all the functions of the church, and outside this state church there is for the German no salvation, but utter darkness and destruction.

In the misery and helplessness of the post-war period two movements became increasingly powerful. On the one hand international, irreligious Communism organized as Bolshevism and on the other religious nationalism, organized in the Nazi party. Both made a tremendous appeal to the youth of Germany. For a while the youth of Germany wavered between Bolshevism and Naziism. No other movement appeared on the horizon holding out any hope, arousing any enthusiasm. It is due to the insistence, the unflagging optimism, the power of suggestion, the ruthlessness of his methods, that Hitler and his party won the victory. Bolshevism went down, at least went underground into hiding. Naziism triumphed. Red disappeared. Brown was flaunted everywhere.

New Gods

Germany is not and does not want to be an irreligious nation. Germany does not want to abolish religion like Russia; she does not close the churches and persecute the priests, but the religion which official Hitler Germany cultivates is not the religion of Jesus Christ. In the place of God and of his revelation in Jesus Christ she has set up race, blood, soil, nation, as gods. They are the supreme authority, they demand implicit devotion and obedience. And they are zealous deities. Whoever does not bow down before them in worshipful obedience, is counted an enemy of the people, of the race, of the glorified leader, and must be put into prison or concentration camp or driven into exile.

Twenty-seven Independent Churches

The case is different with the Protestant church or, better, churches. There is not one Protestant church in Germany but twenty-seven independent regional churches, all of them closely united to their respective governments, each one of them a separate ecclesiastical organization, each one of them depending on the state for its financial support.

Both the Catholic and the Lutheran churches, being state churches, have shown in former times the same intolerant spirit toward the adherents of the so-called Free churches. Methodists, Baptists, and the rest of them were treated not merely as religious separatists, but as disloyal to the civil authorities. The same methods of secular coercion which are now being used by the state in suppressing opposition of the state churches were used for a long time by the state against the so-called "sects."

The idea of self-supporting churches which forms the economic basis of American organized Christianity has been and is now foreign to the churches of Germany. The state which up to this time paid the bills without raising any questions, having in former years confiscated the church property, now begins to cry, "Who pays the piper commands the tune."

Young Germany is first and last German. Young Germany has again a compelling and satisfying ideal—the great, unified, racially pure, progressive, triumphant Germany. Churches, creeds, religion, liberty, freedom of speech and thought, democracy are the ideals of the days

that are past. They are dead issues, not worth bothering about. A new day has dawned, the day of united effort, of integrated achievement, of power and domination under the leadership of the man who knows what he wants and who gets what he wants.

Most Popular Text

No text of Scripture is more popular with the Nazis and is more freely quoted than the words, "Render unto Caesar the things that are Caesar's." The trouble is not the text but its interpretation. The totalitarian modesty claims everything under heaven as belonging to Caesar, leaving to God the life in the great beyond. Religion according to this interpretation has nothing to do with the present life; that is in its totality the affair of the state. Hence, the claim that there is no religious persecution; that men like Martin Niemoeller are not in any way, shape, or manner persecuted on account of their religious views or utterances. He and his friends are attacking the state. They are criticizing the state, they assume functions which belong to Caesar. They really are disobedient to their heavenly calling.

Methodists in Germany

A separate group comprises the Free Churches, as the Methodists, Baptists, Evangelical Association, as well as quite a number of local churches which without having separated from the state church maintain separate organizations within the official churches. This group represents the evangelistic and pietistic wing of German Protestantism. The Methodists are financially entirely self-supporting. These churches carry on their work without any interference from the government. They are free to evangelize, to instruct the children in their Sunday schools, to carry on the work among their young people. The annual conferences and conventions held under the aggressive, energetic leadership of Bishop Melle were attended by large crowds, and were seasons of great spiritual blessings.

The Future?

The government has thus far seen no reason to curb the religious liberty of these good, inoffensive folk, and our people have seen no reason to slacken their evangelistic zeal. In answer to the question as to the future they answer that their task is to work and pray as long as it is day and leave the issue to God.—Christian Advocate.

REPORT NO. 3, BOARD OF LAY ACTIVITIES

We again call attention to the increase in the legalized sale of liquor in North Carolina, with the accompanying increase this legalized sale stimulates in illegal sales as well, the continued increase in drunken driving, and the ever mounting loss of life on our highways. It becomes increasingly evident that when the friends of liquor use the term "alcohol control" they really mean control of the counties and state by alcohol. We remind the public again of all their promises to keep liquor out of territory legally dry. We call attention to so-called "legal" rulings by which the laws against transportation of liquor into dry counties have been nullified. We also call attention to facts recently brought out by the grand jury of a county that now and then flaunts the disgraceful boast of having the largest sales of liquor in North Carolina, as follows:

The law "enforcement" authorities paid $4,688.65 to special detectives to round up liquor violators. Wide publicity was given to the arrest of more than 115 bootleggers in a county that had been promised bootlegging would stop when the county opened its own grog-shops. $1,250 was then paid to an attorney to prosecute those arrested, although the county had an able and competent public prosecutor. A few light road sentences, many of them suspended at time of judgment or later, and $1,725 in fines were the only punishment assessed. More than 25 per cent of that amount remained unpaid six months later. In the same county, case after case shows defendants who have had sentences suspended on good behavior being again arrested, again convicted, and again having sentence suspended.

We call attention to these facts presented by the grand jury of this one liquor county as clearly indicating the following:

A. Publicity as to law enforcement under the ABC stores is frequently all out of proportion to the facts. The friends of liquor have hoodwinked many honest voters into believing that attempted enforcement will be made or is being made. They keep up the ballyhoo, but enforcement is "quite mild."

B. Round-up of bootleggers periodically made by the so-called enforcement forces completely disproves the promise of the ABC store advocates that they would eliminate illegal sales of liquor, instead of increasing such sales.

C. So long as the public is not informed of the final disposition of liquor cases, it is easily deceived by apparent severity while the liquor forces are enjoying immunity.

D. Officers of the law are discouraged from making arrests even in clear cases, since they come to feel the uselessness of their efforts. We doubt not the failure of the so-called enforcement authorities to enforce the laws the liquor forces have wheedled from the voters under the name of control will in time be used by these same liquor forces to obtain laws still more favorable to liquor.

We further call attention to our members of the action of liquor boards in placing stores in communities violently opposed to them; for example, Morrissville, Wake county, in order to increase sales and profits.

We earnestly repeat as our declaration of conviction:

1. Total abstinence is the right method the individual has for dealing with alcohol.

2. The only safe and ultimate method for the state is the legal prohbition of manufacture and sale.

3. It is fundamentally wrong for an individual, or a nation, to make traffic of human vice and wretchedness. We believe that it is un-Christian for a community, a state, or a nation to seek profit through taxation or license fees from the debauchery of its citizens. We urgently recommend, therefore, that every layman of our church take definite stand against the manufacture and sale of intoxicants and that he spare no effort in promoting the movements for the protection of the individual and society from the social, economic, and moral waste of and traffic in intoxicants and habit-forming drugs.

4. We most earnestly remonstrate against any of our members seeking to share in the profits of debauchery through such actions as accepting advertisements in newspapers or other properties they may own, renting property for use as a place of sale, aiding the beer-wine-liquor traffic through accepting fees as attorneys or lobbyists, selling or aiding in the sale of intoxicants, or in any other way aiding and abetting in the campaign of liquor to increase the number of drunkards and criminals in our midst.

5. We earnestly request our pastors not to nominate or appoint any person to any positions in the church who is in any way connected with the liquor traffic.

W. P. Few, Chairman,
F. S. Aldridge, Secretary.

GREAT CHRISTIANS ARE INDIVIDUALS

The most fascinating phase of life in great and real democracies is that individuals may develop themselves to the highest and apply themselves freely to causes close to their hearts. Democracy is no affair of masses; it is the breaking up of voiceless masses into individuals, each having within his own control the mastery of his own fate. When great masses of people, for reasons of economic, political or religious control, blindly surrender their individual judgment to that of a leader, an organization or a party, you no longer have there the exercise of democratic principles—you are seeing democracy accepting a form of autocracy.

We may use the term "the rights of the people" until it is as worn as an ancient dime, but if it does not mean the rights of the individuals who collectively constitute the people, it becomes sheer oratorical euphony by means of which the people themselves are deceived. Christianity exists in this world to reveal to all men their individual worth; it calls them out from under the tyrants' repressive rule to exercise their freedom as the blood-bought sons of God. No wonder that dictators show their antipathy toward true religion, for what trouble even one man who will not cease to battle for absolute right against what he believes is an absolute wrong can cause;

A John Knox in exile, a Luther at Worms, a John Huss consumed by flames are symbols of an endless struggle which the servants of Christ must ceaselessly wage. The agony of a troubled conscience has many times been the birth of new and holier privileges for mankind. It is said that Abraham Lincoln in his young manhood suffered so in his sensitive nature that he lived on the border of insanity. But a democracy such as ours gave him his opportunity to follow the call of universal righteousness, and by doing so it gave us also his Gettysburg speech, his Second Inaugural and an indissoluble union of sovereign states.

Men of dictator mentalities often take a fling at these liberties of ours. They can correctly point to our confusion, our sectarian differences, our lack of cohesion and harmony. They would cure the assumed ills of our individualism by regimenting the individual. They would abolish the right of that inner spiritual initiative which torments great souls until it springs forth into some newborn blessing, by investing chosen people with a sovereign control.

It is, however, out of pain and travail, out of individual decisions and inner struggle that the freedom initiated by Christ causes men and women to lead mankind to a better day. Very justly we may hold in close examination the schemes of the various collectivists. Authoritarianism has worn many dramatic robes and has trod with splendor on the God-ordained rights of individuals in every century since our Lord was born. It is a creed that will not die as long as man-made schemes can be superimposed upon the lives of unsuspecting people. Watchmen on the walls of Zion need to exercise constant vigilance.—The Watchman-Examiner.

BOARD OF CHURCH EXTENSION

The new Conference Board of Church Extension met at Elizabeth City and organized as follows: Chairman, Marvin Y. Self, Bethel; vice chairman, Z. V. Snipes, Dunn; secretary, S. J. Starnes, Aberdeen; treasurer, R. L. Towe, Roanoke Rapids. This information is given in order that those having business with the board may know how to direct their correspondence. S. J. Starnes, Sec.

W. N. C. CONFERENCE TREASURER'S REPORT

Conference Expense Account 1937-1938

Receipts

Brought forward	$ 211.63
Refund—Southern Bell T. and T. Co.	.92
Special for Aldersgate Commemoration expense from Centenary church, Winston-Salem	150.00
Refund to expense account Rev. W. A. Kerr, unpaid check	100.00
Interest on certificates of deposit	239.17
Deduction for conference expense	9500.00
Total	10,201.72

Disbursements

Meal tickets	2030.40
Conference incidentals	126.98
Other incidentals	159.69
Salary of conference secrtary	250.00
Office expense and assistants for conference secretary ($45.75, 1937)	171.75
Salary of conference treasurer	600.00
Office expense and assistants for Conf. Treas.	96.69
Printing minutes (1937)	1716.76
Aldersgate Commemoration:	
Salary Rev. W. L. Hutchins	4000.00
Bishop A. F. Smith, for general expense	500.00
Total	9652.27
Balance Charlotte National Bank $264.45	
Post-dated checks on hand 285.00	
	549.45
Total	10,201.72

Statement of Receipts and Disbursements 1937-1938

Receipts

General and conference work	$163,826.51
Conference expense fund	601.72
Collected at conference:	
Children's Home	2,270.06
Golden Cross	212.90
District work	142.55
Miscellaneous items	112.19
Unknown donor for widows of deceased preachers	850.00
J. H. Little, Treas. Conf. Superannuate Endowment Fund	6,917.41
Certificates of deposit cashed	24,000.00
Redeposit	50.00
Total	198,983.34

Disbursements

General work	74,028.72
Conference work	80,019.79
Certificates of deposit purchased	24,000.00
Conference expense	9,652.27
Distributed to widows of deceased preachers	850.00
F. C. Boyles, Treas. Conf. Board of Finance	6,917.41
Chidlren's Home	2,270.06
Golden Cross	212.90
District work	142.55
Miscellaneous items	112.19
Waynesville district supplement from Statesville district	178.00
Check returned	50.00
Total disbursements	$198,433.89
Balance Charlotte National Bank $264.45	
Post-dated checks on hand 285.00	
	549.45
Total	$198,983.34

I hereby certify that I have examined the financial books and records of the Rev. E. O. Cole, conference treasurer, for the conference year 1937-1938, and that the foregoing statements set forth the true facts relative to the conference financial transactions for the conference year 1937-1938, and are in accordance with said books and records.

Harry C. Northrop, C.P.A.

EXECUTIVE COMMITTEE MEETING

The executive committee of the Board of Church Extension of the Western North Carolina Conference will hold a meeting in the Broad Street church at 10 o'clock on December 19 in Statesville. Those having applications to present to the conference or the general board will please present them at that time or mail them to the secretary at Franklin, N. C., before time.

J. A. Jones, Chairman.
Ivon L. Roberts, Secretary.

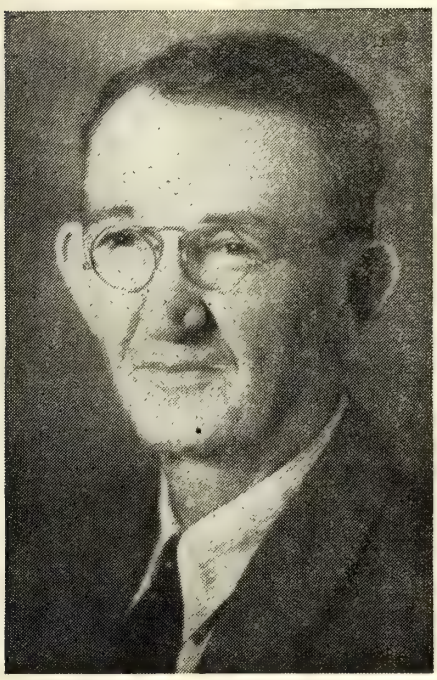
DURHAM DISTRICT MEETING

District stewards and ministers of the Durham district will meet at 2:30 p. m. next Monday, December 5, at Duke Memorial church, Durham. A. J. Hobbs, P. E.

Mr. and Mrs. Chas. T. Weatherly to Celebrate Their Golden Wedding Anniversary

On December 5, 1938, Mr. and Mrs. Chas. T. Weatherly of Pleasant Garden will celebrate their fiftieth wedding anniversary. Forty-seven years of their married life have been spent in the Pleasant Garden community, where they have been active in every good work.

Mr. Weatherly was one of the most active leaders in the establishment of the high school at Pleasant Garden, one of the first rural high schools established in the state and for many years he served as chairman of the school board. He is a director of the Farmers' Mutual Fire Insurance Co. of Guilford county. For fifty years Mr. Weatherly has been a Methodist steward and trustee of church property.





1888 Mr. and Mrs. Chas. T. Weatherly 1938

For forty-nine years Mr. Weatherly has been a Methodist Sunday school superintendent, and for forty-six years of that time he has been superintendent at Pleasant Garden.

On Sunday, December 4, the Sunday school and preaching services will be dedicated to Mr. and Mrs. Weatherly, in honor of their long and effective service to the Sunday school and church. It is expected that these services will be attended by the largest number ever to attend Sunday school and preaching services at this church.

Mr. and Mrs. Weatherly will hold open house at their home in Pleasant Garden on Sunday afternoon, December 4.

THRIFT REACHES OLD HALIFAX WITH HIS FACE TO FUTURE

I reached home from Elizabeth City at 1:30 Monday and we moved on Wednesday, leaving a clean parsonage behind us as is our regular custom. We reached Halifax after dark and found one of the most conveniently arranged houses in which we have ever lived. When the water works are completed in Halifax everything will be fine at the parsonage. We spent Thanksgiving in Wilson. Friday and Saturday we spent unpacking and fixing up. Sunday I preached to very good congregations here at Halifax, though the weather was very unfavorable. I am in high spirits. I never went to any appointment more joyously than to Halifax. My heart is set on a great revival of religion. I have but one passion. "It is He, it is He." "Now let me burn out for God."

Perhaps some may be interested in what was done at Plymouth during my three years there. One hundred new hymnals were put in the church at Plymouth. The strangling debt of over $1300 was paid off the parsonage and that saved, for the mortgage was about to be foreclosed. One new circle of the missionary society was organized at Plymouth and a new society organized at Jamesville. The finances were brought up in full each year. The salary was increased from $1200 to $1714. The benevolences were increased 50 per cent this last year. Siloam, Jamesville and Ware's brought up their finances more easily this year than at any other time. One hundred and sixty-four new names were put on the church register in that time. That is almost one-third of the present membership.

The congregations were larger at the end than they were at the beginning of my ministry. The Sunday school at Plymouth was better organized and had the best attendance in its history, so the superintendent, Mr. J. W. Norman, says. The Epworth League was in a promising condition. My successor ought to be able to move Plymouth onward. He and Plymouth have my very best wishes for unbounded success.

C. T. Thrift.

Memories make life beautiful, forgetfulness alone makes it possible.—Cialdini.

COUGHS!

Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

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Methodist Orphanage of Western N. C. Conference

Winston-Salem, North Carolina

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE

We are giving below the report of the Home and Foreign Missionary Enterprise offerings for August, September, October and half of November, this being the fourth quarter of the conference year. In one column are listed the fourth Sunday offerings, and in another, payments to the young people's mission special.

Durham District

	4th Sun.	Y.P.M.S.
Bahama, Mt. Bethel	$ 2.19	
Burlington, Front St.	54.51	$ 31.33
Bynum, Ebenezer	2.03	
Cedar Grove, Cedar Gr.	3.00	
Chapel Hill	14.45	4.16
Durham, Carr,	60.00	
Duke Memorial	62.29	
Lakewood	2.97	
Trinity	47.92	14.50
West Durham	7.18	
Graham		4.00
Hillsboro, Lebanon	3.00	
Leasburg	6.36	2.50
Mebane	12.37	2.50
Moncure, Moncure	7.06	
Mount Zion	9.86	
Mt. Tirzah, Mt. Zion	2.30	
Person Ct., Concord	12.00	
Oak Grove	4.23	1.50
Warren's Grove	3.09	
Roxboro, Long Mem.	34.75	
Siler City, First	6.16	.15.00
S. Alamance, Swepsvl.		3.85
Stem, Shady Grove	2.50	
Yanceyville, Prospect	14.92	
Shady Grove		2.00
Totals	375.22	81.34

Elizabeth City District

Bath, Bethany	2.85	
Belhaven, Pantego	3.00	
Chowan, Anderson	4.35	1.19
Center Hill	.85	1.50
Evans	8.57	
Currituck, Ebenezer	7.59	
Mount Zion	7.92	
Edenton	2.00	2.00
Elizabeth City, City Rd.	17.27	
First Church	39.51	
Gates, Zion	6.65	
Hertford	23.30	
Kitty Hawk, Colington	3.32	
Mattamuskeet, Watson's	2.91	
Moyock-Mem'l, Moyock	2.18	
Pasquotank, Mt.Herman	3.25	
Perquimons, Epworth	7.02	
Woodland	3.00	
Oak Grove	4.98	
Plymouth	1.00	
S. Camden, Perkins	5.95	
Sign Pine		3.00
S. Mills, Trinity	8.74	
Swanquarter, Fairfield	3.12	
Providence	7.14	
Soule	2.76	
Wanchese	20.00	
Washington	34.24	
Windsor	2.00	
Totals	235.47	7.69

Fayetteville District

Biscoe	10.90	
Broadway	9.94	
Caledonia, Caledonia	4.81	
Johns		1.25
Carthage		5.00
Fayetteville, Hay St.	67.60	
Fayetteville, Ct., Camp Ground	9.00	10.00
Hamlet	7.20	
Hemp, Bascom Chapel	1.00	
Jonesboro, Jonesboro	8.00	
Lemon Springs	3.00	
Laurinburg	18.97	
Mount Gilead	60.00	
Raeford		5.00
Rockingham Ct., Zion	22.75	4.00
Rockingham	30.61	
Sanford, Steele St.	50.08	
St. John Gibson, Gibson	8.65	
Stedman, Cokesbury		3.00
Totals	309.51	28.25

New Bern District

Aurora	7.90	2.50
Beaufort	17.00	
Dover, Asbury	3.99	
Dover	12.26	
Goldsboro, St. Paul	63.23	
Goldsboro Ct., Daniels	11.00	
Salem	2.00	
Grimesland, Salem	5.00	
Wharton	1.00	
Hookerton	7.54	1.25
Rainbow	6.97	
Kinston, Queen St.	89.06	17.89
New Bern Centenary	15.00	
Oriental	7.50	
Pamlico, Alliance	.82	
Bayboro	2.56	
Stonewall		1.00
Pikeville	1.00	
Seven Springs, Beston	2.70	
Snow Hill, Calvary	8.00	3.00
Vanceboro	6.36	
Totals	270.89	25.64

Raleigh District

Cary-Apex Apex	5.11	
Cary	5.69	
Creedmoor, Banks	32.00	
Creedmoor		6.00
Dunn		6.00
Erwin, Angier		1.25
Four Oaks, Four Oaks	16.59	
Elizabeth	6.64	
Franklinton	35.00	
Fuquay	23.08	
Lillington, Parker's Gr.	12.65	
Mamers, Spring Hill		2.50
Newton Grove	5.00	5.25
Oxford Ct., Salem	1.50	
Raleigh, Central		20.00
Edenton St.	134.00	
Epworth		5.25
Fairmont	31.60	
Hayes-Barton		7.50
Jenkins Memorial		4.00
Selma	1.35	
Smithfield	14.45	
Tar River, Plank Chapel	16.65	
Trinity		3.00
Totals	344.30	54.75

Rocky Mount District

Conway, Bethany	25.25	2.19
Conway	3.33	
Elm City, Mt. Zion	5.45	
Enfield	6.35	
Halifax	4.36	
Kenly	1.00	
McKendree, Pinetops	6.50	
Norlina	6.31	
Zion	1.00	
Rich Sqaure	1.41	
Pinner's		2.75
Rosemary, New Hope	5.79	
Rocky Mt., Clark St.	2.31	1.25
First Church	89.92	18.00
Scotland Neck	14.71	
Seaboard	1.69	
Pleasant Grove		5.00
Spring Hope	6.51	
Stantonsburg	3.09	
Warren, Bethlehem	3.96	
Providence	2.00	
Warrenton, Macon	9.41	
Warren Plains	4.96	
Warrenton	6.25	
Weldon	9.96	
Wilson, First Church	20.33	11.86
Totals	241.85	41.05

Wilmington District

Chadbourn	1.00	
Burgaw, Burgaw		1.75
Rocky Point	1.00	
Carver's Creek	6.25	
Elizabeth, Singletary's	3.85	1.50
Wesley	3.80	
Fairmont, Trinity	15.58	1.53
Faison, Faison	4.00	
King's	3.65	
Garland, Antioch	1.50	1.25
Centenary	6.98	
Johnson's	4.00	
Hallsboro	2.50	
Lumberton	20.00	4.11
Lumberton Circuit, Pembroke		1.75
Maysville	6.83	
Roseboro, Bethel	.95	
St. Paul, Regan's	1.65	
Scott's Hill, Scagate		2.00
Southport		2.00
Swansboro	9.37	
Tabor, St. Paul	6.60	
Town Creek, Bethel	1.23	
Wallace	1.50	
Rose Hill		2.67
Whiteville	7.06	5.00
Wilmington, Epworth	5.48	
Grace	30.00	
Trinity	20.03	
Totals	164.81	23.56

Summary

District	4th Sun.	Y.P.M.S.	Total
Durham	$375.22	$ 81.34	$ 456.56
Elizabeth City	235.47	7.69	243.16
Fayetteville	309.41	28.25	337.76
New Bern	270.89	25.64	296.53
Raleigh	344.30	54.75	399.05
Rocky Mount	241.85	41.05	282.90
Wilmington	164.81	23.56	188.37
Totals	1942.05	262.28	2204.33

"TODAY IN THE LAND WHERE JESUS LIVED"

Without a doubt you have read headlines in your newspapers, even if you read no further than the headlines, about the situation in Palestine today. If you are interested in reading an article which explains the situation in that little country, you will find such an article in the Epworth Highroad for October, page 2, entitled, "Today in the Land Where Jesus Lived," by David H. Popper. The Zionist movement is discussed, and the reasons for the trouble between Jews, Arabs and British are outlined. This is an example of how the Epworth Highroad helps the young people of Southern Methodism to keep up with world affairs, in addition to providing material for church school classes.

W. N. C. Board of Christian Education

CARL H. KING, Executive Extension Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director of Children's Division
CHARLES W. PHILLIPS, Director of Adult Division
M. TEAGUE HIPPS, Director of Young People's Division
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CONFERENCE COUNCIL CHILDREN'S WORKERS

District directors of children's work were in session at Salisbury on Friday and Saturday, November 11 and 12. The work of the past year was reviewed, and plans were made for the year.

We were particularly delighted to have Miss Mary Skinner with us for the meeting of the council. Her help and inspiration will mean much to the children and children's workers of our conference. Two presiding elders were in attendance, Rev. John Hoyle, Jr., and Dr. C. N. Clark. We were glad that they could be with us, and appreciated their interest and help. Children's workers need the help of presiding elders and pastors.

The program for the meeting follows:

Friday Evening Session

Worship service, Mrs. W. P. Moore.

A Look at the Past Year, Rev. Carl H. King.

The District Director of Children's Work, Miss Mary Skinner.

Saturday Morning Session

Worship service, Dr. C. N. Clark.

Discussions:

Group meetings of Children's Workers, Miss Mary Skinner.

The Presiding Elder and Children's Work, Rev. John Hoyle, Jr.

Use of Literature and Leaflet Material in the District, Mrs. O. D. Nelson.

Training Work, Cev. Carl H. King.

Saturday Afternoon Session

Meetings of committees on:

Childhood and Youth Week and Parent Education.

Missionary Education of Children.

Vacation Church Schools.

The Children's Division at Work.

Reports of committees and plans for year.

Closing worship, Miss Mary Skinner.

The following were in attendance at the council: Miss Mary Skinner, Nashville, Tenn.; Mrs. O. D. Nelson, Greensboro; Mrs. H. B. Simpson, Charlotte; Mrs. George Hoyle, Shelby; Miss Dora Zimmersan, Lexington; Miss Margaret Gray, Winston-Salem; Mrs. F. H. Cunningham, Gastonia; Miss Sarah Kille, Asheville; Mrs. W. P. Moore, Rev. Carl H. King, Rev. M. Teague Hipps, Miss Elizabeth Oliver, and Mrs. John F. Kirk, Salisbury.

CHARLOTTE DISTRICT CHILDREN'S WORKERS MEET

Mrs. H. B. Simpson, director of the Mecklenburg county area, reports an excellent meeting of children's workers on Saturday afternoon, November 19. In spite of torrents of rain, 100 interested children's workers came together. The following churches were represented: Big Springs, Chadwick, First Church, Wesley Heights, Dilworth, Myers Park, Hawthorne Lane, Calvary, Belmont Park, Duncan Memorial, Mount Holly, and First Presbyterian, Charlotte.

Miss Mary Skinner of Nashville, Tenn., was present and led the group of nursery group in a discussion of their work. She spoke to the entire group later in the afternoon, and left them more enthusiastic than ever for better work with children.

Outstanding children's workers of our conference who led group discussions were: Mrs. O. D. Nelson, Greensboro, in the beginner group; Mrs. F. H. Cunningham, Gastonia, in the junior group, and Mrs. Fred Henry, Salisbury, in the primary group. We have enthusiastic reports of the work done in each of these groups.

Mothers of the children' sdivision of First church served tea in the beautifully decorated church dining room after the meeting. All those who attended are eager for the next meeting of this type.

CHILDHOOD AND YOUTH WEEK

Using the theme "A Growing Understanding of God," many of our church schools observed this week in October. In addition to one or two sermons on the general theme. some schools had a meeting of the workers' council, installation service for officers and teachers, classes for instruction in church membership, special christening services, visitation of pupils by teachers, recreation night for adults, presentation of a play, "The Choice"; review of "Rediscovering the Adolescent," which is a good book for parents and leaders of young people; and numerous other worth while activities. Thanks to the pastors and other persons who have shared these achievements with the conference staff by sending reports. Summaries of this observance have been received from the following persons and churches within the past few weeks:

First, Charlotte, Miss Helen Hoyle.
Glen Alpine, Mrs. M. F. Moores.
Liberty (Gold Hill), Mrs. Joe C. Lentz.
Central, Shelby, Mrs. John McClurd.
Canton, Mrs. R. G. Liner.
Oak Summit, Mrs. Roy Darnell.
Lexington, Mrs. A. E. Brannock.
Central, Asheville, Miss Ione Wright.
Bradley Memorial, H. F. Duncan.
Myrtle Chapel, H. F. Duncan.

IN APPRECIATION OF J. G. WILKINSON

In addition to the high regard held for Brother Wilkinson by members of our conference and conference staff for the fine work he did as extension secretary, the following statement is from a letter received from a member of the general board staff at Nashville: "I am enclosing a chart which shows the growth of our church school mission special in your conference since the depression level of 1932. This is one of the most remarkable graphs picturing progress in the work of mission teaching in our many conferences. I wish to express my appreciation for the work that has been done in your conference to make the people mission spirited and mission conscious."

MISSIONS IN THE CHURCH SCHOOL

Statesville District

West Jefferson				**1.00**
Ch. —	Y.P. 1.00	A. —		
St. John's				**1.00**
Ch. .20	Y.P. .30	A. 50		
Wesley's Chapel				**1.02**
Ch. .24	Y.P. .34	A. .44		
Williamson Chapel				**1.20**
Cr. .25	Y.P. .40	A. .55		
Mariah's Chapel				**1.24**
Ch. .39	Y.P. .43	A. .42		
Bethel (Bethel-Fairgrove)				**1.33**
Ch. .26	Y.P. .41	A. .66		
Bethlehem (Catawba)				**1.50**
Ch. .30	Y.P. .60	A. .60		
Highland				**2.00**
Ch. —	Y.P. 2.00	A. —		
Concord (Catawba)				**2.00**
Ch. .20	Y.P. 1.30	A. .50		
Catawba				**2.45**
Ch. .48	Y.P. .74	A. 1.23		
Hopewell				**2.50**
Ch. .50	Y.P. 1.00	A. 1.00		
Rose Chapel				**2.50**
Ch. .55	Y.P. 1.03	A. .92		
Vanderburg				**3.25**
Ch. .41	Y.P. .62	A. 2.22		
Central, Mooresville				**4.00**
Ch. 1.00	Y.P. 1.00	A. 2.00		
Elkin				**4.32**
Ch. 1.66	Y.P. 1.45	A. 1.21		
Cool Spring				**8.50**
Ch. .50	Y.P. 5.00	A. 3.00		
Stony Point				**9.44**
Ch. 2.24	Y.P. 2.00	A. 5.20		
North Wilkesboro				**25.00**
Ch. 5.00	Y.P. 7.50	A. 12.50		
Broad St., Statesville				**62.50**
Ch. 14.50	Y.P. 18.00	A. 30.00		
Grand totals				**136.75**
Ch. 28.68	Y.P. 45.12	A. 62.95		

Waynesville District

Sylva				**2.00**
Ch. .50	Y.P. .50	A. 1.00		
Highlands				**4.03**
Ch. .81	Y.P. 1.20	A. 2.02		
Waynesville				**7.57**
Ch. 2.00	Y.P. 1.47	A. 4.01		
Long's Chapel				**10.19**
Ch. 3.40	Y.P. 1.18	A. 5.61		
Canton				**10.71**
Ch. 3.55	Y.P. 2.71	A. 4.45		
Grand totals				**34.50**
Ch. 10.35	Y.P. 7.06	A. 17.09		

Winston-Salem District

East Bend				**1.00**
Ch. 20	Y.P. .30	A. .50		
Hanes				**1.00**
Ch. .25	Y.P. .35	A. .40		
Palmyra				**2.35**
Ch. .47	Y.P. .70	A. 1.18		
Fair Grove				**3.00**
Ch. .60	Y.P. .90	A. 1.50		
Rockford Street				**3.77**
Ch. .77	Y.P. 1.50	A. 1.50		
Rural Hall				**5.00**
Ch. 1.00	Y.P. 1.50	A. 2.50		
Unity				**6.14**
Ch. —	Y.P. 2.05	A. 4.09		
Mt. Olivet				**9.63**
Ch. 1.93	Y.P. 2.89	A. 4.81		
Central, Mt. Airy				**10.95**
Ch. 3.23	Y.P. 2.90	A. 4.82		
Love's Chapel				**11.25**
Ch. 1.68	Y.P. 2.12	A. 7.45		
Crews				**12.24**
Ch. 2.17	Y.P. 3.26	A. 6.81		
Cotton Grove				**13.94**
Ch. 2.45	Y.P. 6.79	A. 4.70		
Welcome Ct.				**20.74**
Ch. 4.15	Y.P. 6.22	A. 10.37		
First, Lexington				**35.00**
Ch. 2.00	Y.P. 28.00	A. 5.00		
Centenary, Winston				**42.38**
Ch. 8.03	Y.P. 7.70	A. 26.65		
Burkhead				**49.50**
Ch. 7.96	Y.P. 13.96	A. 27.58		
Grand totals				**227.89**
Ch. 36.89	Y.P. 81.14	A. 109.86		

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

THANKSGIVING SEASON

So far as the calendar goes the Thanksgiving season is over. But so far as our recollection goes the Thanksgiving season is still with us here at the Children's Home. Thanks to our friends, we were enabled to give our entire family a good turkey dinner on Thanksgiving day, the one day in the year when we serve turkey. Our boys and girls, according to custom, had a late breakfast on this day and then a late dinner with all the trimmings that go with turkey. The remnants were enjoyed late in the evening. Family Thanksgiving services were held in the cottages during the morning and in the afternoon the radio and indoor games served mighty well, since a heavy rain was falling. Friday and Saturday till noon we were back at work. Saturday afternoon brought the reports from the Duke-Pitt game and Sunday was filled with the usual services and activities that go with this day. Now it is Monday morning, the sun is shining brightly and everybody is back at his usual assignment. The Thanksgiving days have left us with a good attitude and with a firm purpose. Grateful thanks continue to abide with us.

ASHEVILLE FRIENDS

Our first football game was played with the Asheville high school on Thanksgiving day, the score being 7 to 6 in our favor. Mr. Murray and our boys went up on Wednesday and were comfortably domiciled in the Asheville-Biltmore Hotel, thanks to the kind consideration of Mr. Devendorf, proprietor and a good Methodist layman. The boys enjoyed a good picture show at night, this being made possible through the courtesy of the coach of the Asheville team, Mr. R. H. Latham, superintendent of the Asheville city school system, and a good Methodist layman, arranged for both teams to attend Thanksgiving service Thursday morning at Central Methodist church, Dr. W. A. Stanbury, pastor, having kindly opened the way for this arrangement. This experience evidently made comrades of the boys, for while they played under most adverse conditions, the spirit of our Asheville friends and of the boys who played in the game was mighty good. The Children's Home and Asheville have scheduled home and home games the next two years.

SANTA CLAUS LETTERS

Our boys and girls have written their letters to Santa Claus. It is our custom to get at this matter Sunday after Thanksgiving so that the letters may be carefully evaluated and such aid given to Santa Claus as will help him in answering them. Santa Claus is given a stipulated amount for each child's requests. Over and above this gifts will be received from sponsoring groups to the sponsored children. Packages so addressed are packed away as received and placed about the cottage Christmas trees for opening by the children on Christmas morning. So the Thanksgiving spirit of our children merges into the Christmas spirit. These are eventful days with us.

HONOR SOCIETY

The new members joining our honor society since last week's report are of a good quality and encouraging us greatly. The congregation and pastor in charge are herewith listed:

Wadesboro, Rev. Paul Hardin, Jr.

Polkville, Polkville circuit, Rev. T. H. Swofford.

Rehobeth, Rock Springs circuit, Rev. M. A. Osborne.

Hopewell, Catawba circuit, Rev. J. Q. Grigg.

Fairview, Davidson-Fairview, Rev. R. B. Shumaker.

Bethel, Hanes - Clemmons circuit, Rev. R. A. Taylor.

Ramseur, Ramseur - Franklinville,

Crews, Hiatt-Sedge Garden circuit, Rev. R. C. McClamrock.

OVER THE TOP

A good energetic attitude always brings a good series of actions. Read what Rev. Paul Hardin says: "For the fourth successive year I have the pleasure of forwarding you a check from R. L. Lindsay, our treasurer, for $300, total payment of our ten per cent apportionment. It has become an habitual custom with my people to remember the Children's Home on Sunday before Thanksgiving. No pressure is applied—it has now become a matter of deep interest and church pride rather than a frantic plea. Perhaps it will interest you to know that from a simple statement from the pulpit last Sunday and a reminder in today's bulletin we had the best response we have ever had. The morning collection went over the top by a comfortable margin. Remembering that Anson county has had two disastrous crop years in succession, you will pardon me, I know, if I seem very, very proud of my people."

"OUR CHILDREN"

V. C. Marley, superintendent of the church school at Ramseur, is a good leader. He knows how to get things agreeably and willingly done. Read what he says: "Enclosed you will find check for $111.75 from Ramseur to apply on our ten per cent apportionment. This more than covers Ramseur's part. I am delighted to say that our folks responded heartily and raised this at Sunday school in about ten minutes. Whenever we ask anything for 'our children' they respond, even if they have a short pay day. I have the best Sunday school secretary in the state, I believe, in the person of Alton Craven. He is coming right along in the fine steps of his great old dad, I. F. Craven. I am enclosing his report of this effort just to show you how efficient he is."

THE BROWN BUILDING

We here at the Children's Home are so often reminded of the value of the Brown building, serving as it does for our library and community center. Funds for this building were donated by Mrs. L. E. Brown, fomerly of Waxhaw but now of the hospital workers with the Washington, D. C., Federation of Churches. Replying to a letter enclosing pictures of the marker on this building. Mrs. Brown writes: "Your kind letter with the two enclosed pictures have been received and are very much appreciated. I am glad the building is such an asset as you describe and at this season I give special thanks that I was led to make it possible. Your page in the Advocate is read with deep interest and though distance forbids my being with the group in person I am often there in thought."



Not so strong on proverbs, better on precepts and best on promises

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

On Wednesday night before Thanksgiving our high school put on a Thanksgiving program in the Vann Auditorium. The program was very interesting and helpful. Our young people who participated in the program acted their parts well, and reflected credit on their teachers.

* * * *

In order for the Methodist Orphanage to have a balanced budget we must raise $28.000 in specials, since the 10 per cent apportionment, interest on our endowment and income from the Duke Endowment lack the above amount of giving us a balanced budget. Thanksgiving and Christmas are the best seasons for raising $28,000 in specials to make up the difference between what we receive from our regular income and operating expenses.

* * * *

It is impossible for me to express in words just how much our 310 children appreciate the many donations that came to the Orphanage recently. These gifts made it possible for our children to have a big Thanksgiving dinner, which they enjoyed to the fullest extent. On Thanksgiving day our children were invited to the Ambassador to see a most interesting picture, which they enjoyed immensely.

* * * *

It is the earnest request of the finance committee of the board of trustees of the Orphanage that our pastors take a Thanksgiving offering in every church in the conference. Of course, on charges where there are several churches it will take a month to get around to every congregation. Where it is not convenient to take a Thanksgiving offering, it is hoped that the Christmas holidays will prove a suitable time. If all the pastors and church school superintendents will take a Thanksgiving or Christmas offering they can put us on our feet financially.

* * * *

The North Carolina conference in session several days ago unanimously passed the following resolutions:

1. That we urge all the churches and church schools to take a free will offering in each church and church school during the Thanksgiving season, or during the Christmas holidays. That the funds secured be sent to the Orphange as specials and not to be applied on the 10 per cent Orphanage apportionment.

2. That the months of January, February and March be designated as Orphanage months for the raising of the entire Orphanage apportionment for the conference year.

Mrs. Nellie B. Rives writes as follows about the visit of the singing class to Steele Street church, Sanford, Pullen Memorial Baptist church and Edenton Street church, Raleigh:

"When the call comes to us, the singing class, to come to Sanford, we are very happy. We know how graciously we will be received here with these many friends. Mr. Hanner, chairman of the board of stewards, who has charge of the devotional or prayer service, and Mr. Gilliam, superintendent of the Sunday school, were out to meet us as we drove up to the church. Mr. Culbreth, the much beloved pastor, who has finished his four years here, was at conference. Our congregation was splendid, and we felt the friendship of this congregation which has been so loyal to us. I was delighted to be in the home of Mrs. Wilkins for dinner, her sister, Miss Sallie Betts, who was dean of Louisburg College for several years, who has so many friends over the state, was visiting with her. We hurried home to get some rest, before going to Pullen Memorial Baptist church at 6:30 for a short program. Our evening service at our home church, Edenton Street Methodist church. It is gratifying to be in our own church sometimes to worship. This church has been since the beginning of the orphanage work strong and loyal—helping by specials, clothing many of our children, bringing gifts at Christmas time for the lovely tree for 310 children. We were happy to be with these lovely people."

THE MASTER IS MY GUEST

When I came out of the house of Abbas Goli, I heard some one calling me, and looking toward my nest, I saw, to my surprise, the Master standing on the porch. I ran to him as quickly as my feet could carry me. I was so happy that I did not know how I got there. Then, I opened the door and he entered. Strange! This morning when I had arisen, I had decided to dust and clean my room, and I had filled the vases with flowers—roses, stock, carnations. All this I had done with a sense of much pleasure, although of course I had not known that the Master was coming. Still, I think that I must have felt it subconsciously. On the long stems of the roses I had set a few small photographs of the German believers, which had just come. The Master looked and smiled, "What a lovely place to be—perched on the stems of the roses!" Then, looking about him, he exclaimed, "How quiet and sweet is this little place! I told them to prepare a room fit for a dervish, but they have made a palace for a king." I answered, "So long as the Master is here the latter statement is a fact; but the former is also true when he is absent." Then he sat down near the window, and took out of his capacious pocket a bundle of letters from America. He opened them himself, examined the paper and the writing and handed them to me to be read aloud.

Later, when he had dictated tablets in answer to all of them, he laid himself down on the couch to sleep for a few minutes. I covered him with my overcoat, and left the room very quietly. Then I sat down on the porch and waited.—In His Service.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

HARVEST DAY OBSERVANCE

"And the feast of the harvest, the first fruits of thy labors, which thou hast sown in the field; and the feast of ingathering which is the end of the year, when thou hast gathered in thy labors out of the field" Exodus 23:16.

As we think of the way in which the Hebrews of Biblical times observed the time of harvest, may we be reminded that in the work of our great missionary enterprise the fields are also white with harvest. As we approach the end of another year and enter into plans for the observance of the ingathering of the fruits of our labors in our various auxiliaries we need to be on guard lest they be "just another meeting." We need to be awakened to a keen awareness that our harvest day programs should be carefully and prayerfully planned by a wisely chosen committee; that they should be so permeated with inspiration of us, as members of the woman's missionary society, will be created an earnest desire and a strong determination for a rededication of life to greater and more sacrificial service to the end that even more abundant fruitage may be realized during the coming year. May Harvest Day in each of our auxiliaries this year be more meaningful and of a more potent influence for good than ever before. M.E.G.

TWO HONORED AT TEA

Immediately following the monthly general meeting of the local and missionary circles of Edenton Street church on November 21, members of circle No. 18 were hostesses at an informal tea honoring Mrs. John C. Glenn, wife of the new pastor, and Mrs. Earl Brian, nee Miss Blanche Barringer, a former secretary of the church who has recently returned to Raleigh to reside. The receiving line was composed of Mesdames Wray White, president of the woman's missionary society, Glenn; I. M. Proctor, chairman emeritus of local work, Bran; J. W. Goodman, outgoing chairman of local work; W. D. McGee, incoming chairman local work; Cale Burgess, outgoing vice president; L. E. Blanchard, incoming vice president, and George Crawford, assistant chairman of local work. M.E.G.

HERTFORD-BERTIE ZONE MEETING

The fall meeting of the Hertford-Bertie zone was held in the church at Union October 28 with Mrs. T. W. Sears presiding. Rev. C. E. Vale, pastor of Murfeesboro church, led the opening devotional, making a talk on "Dimensions of a Perfect Life." Cordial greetings were extended by Mrs. D. C. Parker, to which Mrs. J. R. Poe of Aulander responded. A solo, "The Holy City," was sung by Mr. Vale, accompanied by Mrs. B. O. Watson of Murfreesboro. Mrs. J. C. Wooten, conference superintendent of children's work, made a talk on what is being done in that field. Mrs. J. B. Temple, conference recording secretary, talked on mission study. Rev. E. C. Crawford, pastor of the Rich Square Methodist church, gave an inspirational talk. The afternoon session opened with a devotional by Mrs. Wooten. Mrs. J. L. DeLaney made a talk on the district and stressed week of prayer observance. Mrs. C. L. Roebuck, accompanied by Mrs.T. W. Sears, sang "Under His Wings." Mrs. J. C. Council of Murfreesboro gave a sketch of 60 years of work of the missionary society. A World Outlook subscription was awarded to the Colerain auxiliary for having the largest number of members present. Mrs. Tucker of Ahoskie expressed thanks to the hostess church for the hospitality. Mrs. DeLaney dismissed the meeting with prayer.

Mrs. E. N. Evans, Sec.

MADRAS MISSION CONFERENCE MEETS THIS MONTH

Dr. A. W. Wasson and Miss Sallie Lou McKinnon, foreign secretaries of the board of missions, are official delegates of the Southern Methodist Church to the International Missionary Council which will convene in Madras, India, on December 13, 1938. Dr. John R. Mott is president of the Council. The International Council meets at ten-year periods, its last meeting being at Jerusalem in 1928. Representatives of all branches of Christendom will be present and pressing problems of Christianity will be discussed. Only about a dozen members are officially designated from the United States. The larger number of persons present will be representatives of the new churches which have sprung up in non-Christian lands as the result of missionary efforts. The International Council has no administrative functions but acts in an advisory capacity in connection with the whole missionary movement, and its discussions and resolutions are regarded as possessing great significance. The 1938 meeting had been scheduled to convene in China, but owing to the war in that country, it was changed to Madras.—World Outlook.

A JOINT COMMENCEMENT

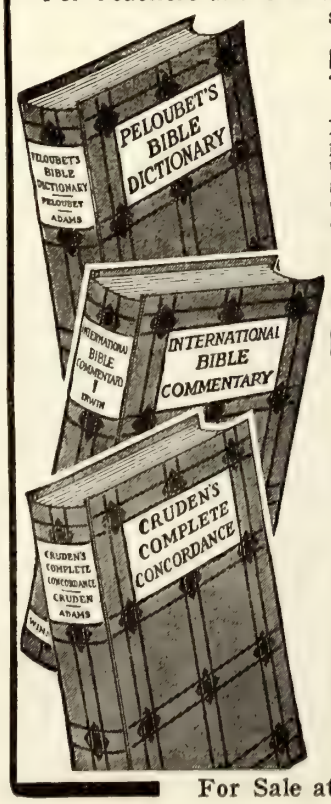
The seven Christian colleges that managed last year to carry on their work in the city of Shanghai, China, under great difficulties held a joint baccalaureate service at he close of the school year at Moore Memorial church.

The line of march was composed of 280 candidates for college degrees and 220 high school seniors, together with faculty members in cap and gown, all of which made an impressive sight.

Of the seven schools represented, three belonged to the city of Shanghai, but even those were not able to carry on their work last year on their own campuses because of war conditions. The maintenance of a high morale among the students of those seven institutions, and of a high standard of scholarship under the extremely unfavorable conditions that had prevailed in China during the year is considsidered remarkable. All libraries and laboratories had to be shared in common, which, of course, was a great handicap to first class work. The fact that these schools did mange to do good work in spite of such handicaps is considered noteworthy.

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PRAYER

Draw thou my soul, O Christ, closer to thine;
Breathe into ever wish thy will divine!
Raise my low self above, won by thy deathless love;
Ever, O Christ, through mine let thy life shine.
Not for myself alone may my prayer be;
Lift thou thy world, O Christ, closer to thee!
Cleanse it from guilt and wrong; teach it salvation's song,
Till earth as heaven, fulfilled God's holy will. Amen.

—Lucy Larcom.

MISSION STUDY AT HAYWOOD STREET CHURCH

The woman's missionary society of Haywood Street church of Asheville recently held a series of mission study classes, with Mrs. W. A. Stanbury as teacher ,and with the classes held at the parsonage with Mrs. W. G. McFarland as hostess.

"The American City and Its Church" by Dr. S. C. Kincheloe was the text used and the classes were held for two consecutive weeks, with two classes of one and one-half hours each week.

Each of these interesting meetings opened with prayer and quiet meditation, followed by a worship service led by Mrs. V. L. Berry, each bringing an inspirational message appropriate to the subject.

Following the period of worship, discussion of various topics chosen by the leader were entered into and proved both interesting and helpful. Many of our city problems were discussed by the members.

A good attendance was present at each meeting and the appreciation of Mrs. Stanbury's splendid leadership was expressed in a little gift presented her on the closing afternoon.

MESSAGE OF CONFERENCE PRESIDENT

Dear Friends:

There are just a few things that I want to call to your attention before the close of the year.

(1) Please send names of all newly elected officers to your district secretary AT ONCE. This is most important.

(2) If you have not already celebrated the sixtieth anniversary of our woman's missionary work, I hope you will do so during December, by having a "birthday party" telling the story of our sixty years, and giving an extra offering for our work. (See page 79 of our Annual Minutes, paragraphs 1 and 2).

(3) Please order from Literature Headquarters, Nashville, Tenn., as many PLEDGE CARDS as you will need for your January meeting. They are free for the asking.

(4) I hope you have attained every item on the "efficiency aim." Please check it and send to district secretary with your fourth quarter's report. (See New Handbook, page 18).

(5) I am sending to you through "Our Page" a letter that has come from three of our missionaries in China. These are astonishing facts and figures. It seems to me that the least we can do is to try and use our influence for the passage of the "Peace Pact." I trust that each auxiliary will write to our government representatives and urge them to see that definite action is taken by our government on this very important question.

(6) This last quarter, as far as reporting is concerned, is the most important of the year. Please see that every dollar that has been pledged has been sent in, and every report sent your district secretary—ON TIME.

Thank you so much for everything you have done during the year for the advancement of God's kingdom on earth.

May each of you have the very happiest Yuletide season you have ever had. Mrs. C. C. Weaver.

ZONE MEETING ON GREENSBORO DISTRICT

The series of zone meetings held in the Greensboro district have proven of exceptional interest and the one held at Ward Street church by zone No. 2 was right in line with the others. A hymn opened the meeting and opening devotional by Rev. R. C. Kirk, pastor, had for its theme "Salvation is open to all believers," and the scriptural basis Romans 10:1-14. A welcome was extended the visitors by Mr. Kirk, with response by Mrs. C. H. Groome.

The day's program opened with a helpful and inspiring talk on the work of the C. S. Relations department by Mrs. H. W. McCain, with Mrs. Kearns having as a special topic "International Work." Mrs. G. R. Ward brought a gratifying report on the World Outlook, which has increased its number of subscriptions for the year. The spiritual life work was also discussed by Mrs. H. W. McCain, who spoke of it as the heart of all missionary work, and stressed the necessity for the spiritual life meetings to feed our spiritual natures. She reported 48 groups in the district. An affering of $4.25 was turned over to the district secretary, Mrs. W. T. Powell, to be used where needed most.

A vocal solo by Mrs. Herbert Wood of Main Street, High Point, with Mrs. Groome as accompanist, added to the enjoyment of the program. Mrs. C. A. McMurray, a visitor from the Presbyterian church, conducted the noon devotional with an inspiring and helpful message in which she used the "three B's" as an antidote for fear—Belong to God, Believe in God, and Be not afraid. "If we but trust in him," she assured her hearers, "we need have no fear, for he is able to sustain us in all our needs." Her mesage was enjoyed by all present and she closed the meeting with prayer.

A Three Days' Cough Is Your Danger Signal

No matter how many medicines you have tried for your common cough, chest cold, or bronchial irritation, you may get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained. Creomulsion is one word, ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

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Sunday School Lesson

DECEMBER 4

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By Rollin H. Walker

The Sin of Lying

Scripture: Ex. 20:16; Matt. 15:19-20; John 8:42-47; Ephesians 4:25

"Who steals my purse steals trash," said Shakespeare. . . . "But he that filches from me my good name robs me of that which not enriches him, and makes me poor indeed." Some of us indeed would much rather endure some other calamity than have our good name besmirched by vile slanders.

Jesus said, "Judge not, that ye be not judged." He of course meant, Be careful not to pass sentence upon a man without knowing all the facts. And even then be careful about uttering your judgment with any but the kindest motives.

The censorious temper is apt to be far worse than the fault that we see in our brother. "How wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?"

Different Ways of Slandering Men

There are a great many ways of slandering fellow men besides a deliberate and barefaced libel. In the portrait of the ideal man in Psalm 15 we are told that "He backbiteth not . . . nor taketh up a reproach against his neighbor." He is no carrier of gossip for which he disclaims responsibility.

Simply reporting rumors of a damnable nature without taking the trouble to find out whether or not they are true, is contemptibly mean. And sometimes to tell the truth out of its setting is a slander. If someone says, in an ominous manner, "I saw Mr. Smith riding out into the country with Mr. Jones' wife," a bad impression is conveyed until it is known that Mr. Smith is taking Mrs. Jones out to see her husband who is ill and in the hospital.

Jesus says that of every idle word a man speaks he shall give account in the day of judgment. And by idle words he did not mean words of kindly humor, but words that give a false impression, or take the place of a true word. And there is such a thing as an idle silence, as well as an idle word, for failure through cowardice to speak at certain times is equivalent to endorsing slander.

The cynic is like a factory whose chemical fumes eat into the substance of surrounding homes. "Sarcasm," said Carlyle, "is the language of the devil."

The habit of sneering is very difficult to cure. It is easier to reform a gutter drunkard than a confirmed cynic. Moreover it is a highly contagious disease. The cynic has spiritual hydrophobia, and his bite communicates the dreadful disease to others.

What is the great antiseptic against false witnessing? It is, first and foremost ,a profound sense of our own need of charity. This comes from a vision of God. When, like Isaiah, we see the Lord "high and lifted up," we are always moved to exclaim, "Woe is me, for I am a man of unclean lips!"

At such times we are not tempted to slander our brethren, but are rather moved to cast over them the mantle of charity that we ourselves so greatly need. A sense of the presence of him who died for our sins, and not for ous only but also for the sins of the whole world, is the sovereign remedy for a railing tongue.

The love of God in the heart also gives us the power to discover the obscure virtues of our brethren. When the mercurial and shifty Simon was brought to Jesus he called him Peter, meaning a rock, and in due time he succeeded in growing up to his new name. Jesus knew that the soft mud would harden into concrete.

Another sovereign remedy for the gossiping tendency is to have a big task, so engrossing and overwhelming that we have no time to waste in idle words. Moreover, a big task drives a man to seek the re-enforcement of the Holy Spirit, the Spirit of Truth, which constantly restrains a man from false and foolish words. And more than that it is the spirit of comradeship that makes us feel that "we are members one of another" (Ephesians 4:25). Of course, we cannot lie to those who are fellow members of the body of Christ.

A Standpipe of Ideas

Paul understood that breadth of interests was also a great prophylactic against the drivel of gossip. Said he, "Whatsover things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

The psalmist says the same thing in poetic form. "Blessed is the man that walketh not in the counsel of the ungodly . . . nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season."

Constant meditation on the Word of God will make conversation not only true and pure, but creative and nourishing. Jesus said the same thing in the parable of the vine. "He that abideth in me and I in him, the same beareth much fruit" (John 15).

Paul would have us speak not only the truth, but speak it in a way that will be relished. Said he, "Let your words be always with grace, seasoned with salt." Combine spirituality with piquancy. Many young people aspire to become great writers. Let them begin by cherishing the ambition to become literary artists in all the words they speak in all the common relations of life.

And better still, let them strive, said the apostle, to radiate love, cheer, and courage in all that they say (1 Corinthians 13). If they hold to this ambition, in time men with broken hearts will come to them as the centurion came to Jesus, and say, "But say a word, and my servant shall be healed." —Northern Advocates.

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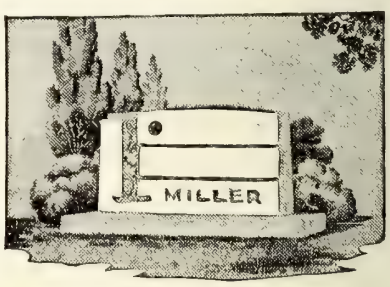
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Children's Storyland

WORK OR PLAY

By Daisy D. Stephenson

It was such a bright, sunny day. Peter planned to play all day with Scotty, the ranch collie. But just as he poured syrup on his fourth pancake, Grandpa said, looking out of the window, "Those clouds over the mountains mean business. It's fixing to snow. We've got to pitch right in with the work."

Grandma, glancing out, nodded wisely. She said, "I'll get at the garden vegetables while you are in the fields. Tomorrow we'll pick apples. Isn't it nice that Peter is here to help?"

But Peter had slipped out, sly as a mouse, in grandma's pantry. He thought crossly, "It is n't fair to have to work on Saturday. The sun's warm and it won't snow for days. I won't pitch in, so there! Here, Scotty," he called, as he raced past the barn where the horses stood waiting to be hitched to the wagon.

Scotty wagged and barked, saying plainly. "Sorry, but I must stay with the team. That's my business, and and it's a fine day for work."

"Aw, come on," coaxed Peter. "We'll play in the woods and scare the squirrels, and chase the rabbit that kicks up his heels at you."

Scotty wanted to go, but he just couldn't. He heard grandpa whistle and ran eagerly to meet him. Peter slipped around the barn and down the path to the creek where Malta, the cat, was hunting.

Peter wanted to play with her, but Malta put up her back crossly and said, "Meow, don't bother me, Peter. I'h catching field mice for my family. Go away, do."

Up in the pine woods Peter found all the little wild creatures running about busily. At first Peter thought, "They're playing games. Hide and seek and tag." But pretty soon he changed his mind. Every bushy-tailed squirrel was frisking up and down the trees and burying nuts for winter food. Every tiny chipmunk was workaway to make his underground bedroom snug and safe. The field mice were whisking here and there with seeds and corn they were hiding in secret cellars.

"Well, aren't they silly?!" thought Peter, turning up his nose. "To waste a nice day like this! I'll go up in the meadow and watch the beaver children playing."

But it was just the same up in the pleasant, high meadow. Old Granddaddy Beaver was bossing the whole tribe around. Some of the beavers were cutting down aspen and willow trees with their sharp teeth. Others rolled the logs into the pond and pushed them across to the Beaver Town pantry. Many workers were plastering over the two-story houses so that no hungry, sharp-clawed enemy could harm them when the pond froze over.

"Well," decided Peter, "I never saw people pitch in the way they do." He began to notice that most of the birds were gone. The big crested bluejays scolded him and told him to go away. High on a rocky shelf Peter saw one Rock Mountain sheep keeping sharp watch while the rest of the band cropped the sweet, dry grass.

"I don't guess he likes to stand and keep guard," thought Peter soberly. "I guess he had rather pitch in and eat."

Whistling, he started down the slope and ran along the creek until he came in sight of grandpa's field where the corn shocks stood like Indian tepees.

"Woof-woof! Look here! Peter's coming to help!" barked Scotty joyfully.

"Need you? I should say I do," declared grandpa when Peter showed up a bit sheepishly. "We need a boy to load pumpkins. And be sure you hide a few away," grandpa winked, "for Hallowe'en. Grandma's looking for a boy to help her put the garden vegetables in the cellar. Pitch right in, Peter."

"Gingerbread!" sniffed Peter later when he was helping grandma. "And do I smell chicken, grandma?" he asked hopefully.

"Hen and dumplings," smiled grandma. "When people work hard they deserve a good dinner, Peter The gingerbread is frosted."

"Why, it's all cloudy!" exclaimed Peter the second day when the orchard was stripped of fruit and ready for winter. "Boo! Isn't the wind cold?"

"It's bringing the snow," nodded grandma. "We'll get out your daddy's big sled for you, Peter. Now, fill the woodbox."

Peter was off to the wood-pile with Scotty leaping beside him.

"I'm glad we pitched in and got our work done," Peter said. And Scotty agreed with a hearty wag and woof. —Story Time.

CHILDREN'S SAYINGS

Two little boys came into the dentist's office. One said to the dentist, "I want a tooth took out and I don't want no gas because I'm in a hurry."

Dentist: "That's a brave little boy. Which tooth is it?"

Little Boy: "Show him your tooth, Albert."—Texas Ranger.

* * * *

Minister to little boy gazing at jelly beans in window of candy shop—"Wouldn't you like to give your money to help the missionaries?"

Little Boy—"Sir, I thought that, but I'm going to buy the candy and let the clerk give the money to the missionaries."—Exchange.

* * * *

Teacher—Willie, I hear that your big brother has the mumps. Do you think you will get them?

Little Willie—Yes, mum; I'll get 'em as soon as he outgrows 'em.—Ex.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
A. J. Hobbs, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

East Roxboro-Longhurst, Longhurst, 11 11
Roxboro, Long Memorial, 7:30 11
Front Street, 11 18
Burlington Ct., Shiloh, 3 18
Graham-West Burlington, W. Burlington, 7:30 18

January

Hillsboro Ct., Hillsboro, 11 1
Carr, 7:30 1
Duke Memorial, 7:30 3
Bahama Ct., Mt. Sylvan, 11 8
Person Ct., Oak Grove, 3 8
Leasburg Ct., Leasburg, 7:30 8
Lakewood, 7:30 11
Chapel Hill, 7:30 12
Cedar Grove Ct., Cedar Grove, 11 15
S. Alamance Ct., Saxapahaw, 7:30 15
Calvary, 7:30 18
Yanceyville Ct., Prospect, 11 21

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

December

Claxton, 11 4
Bailey, 3 4
Princeton, Princeton, 11 11
Erwin, night 11
Raleigh, Central, night 14
Mamers, Spring Hill, 11 17
Tar River, Kittrell, 11 18
Henderson, City Road-White Memorial, night 18

January

Benson, 11 1
Raleigh, Jenkins Memorial, night 1
Raleigh, Hayes Barton, night 2
Henderson, First Church, night 4
Creedmoor, Banks, 11 7
Millbrook, Knightdale, 11 8
Cary-Apex, Cary, night 8
Dunn, Divine Street, night 9
Raleigh, Epworth, night 11
Newton Grove, Hopewell, 11 14
Louisburg Ct., Bunn, 11 15
Oxford, night 15
Smithfield, night 16

ROCKY MOUNT DISTRICT
L. C. Larkin, P.E., Rocky Mount, N. C.
FIRST ROUND

December

Tarboro, 11 4
Clark Street, 7:30 4
Rocky Mount, First, 11 11
Elm City, 7:30 11
Wilson, 11 18
St. Paul, 7:30 18

January

McKendree, Pinetops, 11 1
Walstonburg, Walstonburg, 3 1
Farmville, 7:30 1
Kenly, Kenly, 11 8
Sandy Cross, Sandy Cross, 3 8
Nashville, 7:30 8
Marvin, 7:30 11
Seaboard, Seaboard, 11 15
Conway, Bethany, 3 15
Northampton, Jackson, 7 15

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

December

Currituck, Mt. Zion, 11 4
Chowan, Anderson's, 11 11
Perquimans, Cedar Grove, 3 11
Edenton, 7:30 11
Chowan, Anderson's, 11 and 1 14
Perquimans, Cedar Grove, 11 and 1 17
Murfreesboro, 11 18
Aulander, 3 18
Ahoskie, 7:30 18
Pasquotank, Newbegun, 3 25
South Camden, Wesley's, 7:30 25

January

Moyock, Memorial, 11 1
Currituck, Mt. Zion, 3 1
Hertford, 7:30 1
Pasquotank, Newbegun, 11 and 1 6
Kinnakeet, Avon, 11 8
Hatteras, 7:30 8
City Road, 7:30 11
South Mills, McBride's, 11 and 1 14
North Gates, Kittrells, 11 15
Gates, Gatesville, 7:30 15

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

December

Candler, Pleasant Hill, 11 3
Central, 11 4
Candler, Laurel Hill, 3 4
Biltmore, 7:30 4
Acton, Acton, 11 11
Sandy, Little Sandy, 3 11
Fletcher, Fletcher, 7:30 11
Bakersville Ct. (M.E.), 11 18
Laurel, Bright Hope, 3 18
Pisgah Ct. (M.E.), Piney Mountain, 7:30 18
Leicester Ct., Leicester, 11 25
Leicester Ct. (M.E.), Leicester 25
Haywood Street, 7:30 25

January

Fairview, Bethany, 11 1
Etowah Ct. (M.E.), Etowah, 3 and 7 1
Hot Springs, Antioch, 11 and 3 8
Marshall, Marshall, 7:30 8

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

December

Polkton, 11 4
New Hope-Bethel, Long Pine, 3 4
Chadwick, 7:30 4
First Church, Charlotte, 7:30 5
Homestead-Pleasant Grove, Homestead, 7:30 7
Dilworth, 7:30 9
North Monroe-Grace, North Monroe, 11 11
Matthews-Indian Trail, Mathews, 7:30 11
Hawthorne Lane, 7:30 12
Brevard Street, 7:30 14
Derita, 7:30 16
Thrift-Moores, Moores, 10 18
Mt. Zion, 7 18
Bethel-Boger, Bethel, 7:30 19
Monroe, Central, 7:30 21

January

Meyers Park, 7:30 2
Hickory Grove, 11 8
Wesley Heights, 7:30 8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

December

Shelby, Central, 11 4
Shelby Ct., Sharon, 3 4
Shelby, Lafayette St., night 4
Lincolnton, First Church, 11 11
Lincoln Ct., McKendree, 3 11
Boger City, night 11
Cherryville, First Church, 11 18
Cherryville Ct., St. Paul, 3 18
Gastonia, Smyre, night 18
Lowesville Ct., Hill's Chapel, 11 24
Gastonia, East End, 11 25
Gastonia, Maylo, night 25

January

King's Mountain, 11 1
South Fork Ct., Russell's Chapel, 3 1
Bessemer City, night 1
Dallas, 11 8
Rock Springs, Bethany, 3 8
Cramerton, night 8

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

December

Reidsville, 7:30 1
Madison, 11 4
Stoneville, 3 4

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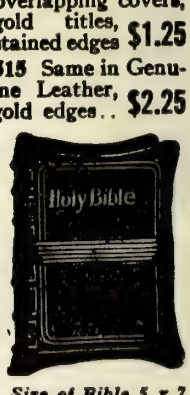
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THE LORD is my shepherd; I shall not want.

North Carolina Christian Advocate

Bethel, 7:30 4
Ward Street, 7:30 7
Reidsville Ct., Bethlehem, H 10
Ruffin, 11 11
Summerfield, 3 11
Proximity, 7:30 11
Carraway Memorial, 7:30 14
Oak Ridge, 11 18
Jamestown-Oakdale, 3 18
College Place, 7:30 18
Lee's Chapel, 7:30 21
Ramseur, 11 25
Coleridge, 3 25
Randleman, St. Paul, 7:30 25
Glenwood, 7:30 26

January

Calvary, 11 1
Oak View, 3 1
Main Street, 7:30 1
Leaksville, 7:30 2
Gibsonville, 3 8
Mount Pleasant, 7:30 8

MARION DISTRICT
J. C. Cornett, P. E., Marion, N. C.
FIRST ROUND

December

Spindale, 7:30 2
Rutherfordton, 11 4
Mill Springs, 3 4
North Forest, 7:30 4
Morganton First, 7:30 6
Morganton Ct., Zion, 11 11
Whitnell, 3 11
Glen Alpine, 7:30 11
Lenoir Ct., Gamewell, 3 18
Connelly Springs, 7:30 18

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

December

Forest Hill, 11 4
Mt. Mitchell, 3 4
Epworth, 7:30 4
Spencer Central,, 7:30 7
Concord Central, 11 11
Rocky Ridge, 3 11
Harmony, 7:30 11
Mocksville, 7:30 14
First Street, Albemarle, 11 18
Mt. Pleasant, 3 18
Kerr Street, 7:30 18

January

Advance, 11 1
Farmington, 3 1
Woodleaf, 7:30 1
Park Avenue, 7:30 4
Tabernacle, 11 8
Albemarle Ct., 3 8
New London, 7:30 8
Norwood, 7:30 11

STATESVILLE DISTRICT
John Hoyle, Jr., P.E. Statesville, N. C.
FIRST ROUND

December

Jonesville, Jonesville, night 1
Sparta, Shiloh, 11 4
Laurel Springs, Nathan's Creek, 3 4
West Jefferson, night 4
Statesville, Broad Street, night 5
South Iredell, McKendree, night 6
Hickory, First Church, night 7
Mooresville Ct., Triplett, night 8
Jones Memorial, night 9
Todd, Todd, 11 10
Wilkesboro, Wilkesboro, 11 11
Moravian Falls, Moravian Falls, 3 11
North Wilkesboro, night 11

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

December

Brevard Ct., Rosman, 11 4
Brevard, night 4
Hayesville, Oak Forest, 11 11
Franklin, night 11
Highlands, Cashiers, 11 18
Bethel, Bethel, night 18
Canton, 11 25
Crabtree, Mt. Zion, 3 25

January

Franklin Ct., Bethel, 11 1
Macon Ct., Union, 3 1
Pines Creek, Spring Creek, 11 8

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

December

Centenary, Winston-Salem, 11 4
Doub's, Brookstown, 7:30 4
Thomasville, Main Street, 7:30 5
Lewisville, Lewisville, 7:30 6
Forsyth, Mt. Tabor, 7:30 7
Kernersville, Kernersville, 7:30 8
Burkhead, 7:30 9
Denton, Denton, 11 11
Dobson, Dobson, 7:30 11
Thomasville Ct., Fair Grove, 7:30 12
Ogburn Memorial, Ogburn Memorial, 7:30 13
Oak Summit, 7:30 14
Green Street, 7:30 15
Hanes, Bethel, 7:30 16
Yadkinville, Yadkinville, 11 18
Walnut Cove, Stokesburg, 7:30 18
Central Terrace, 7:30 19

January

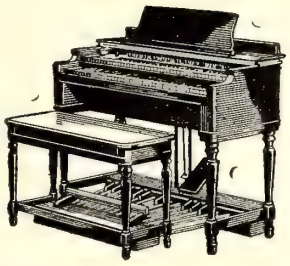
Mt. Airy Ct., Salem, 11 1
Ararat, Hatcher's Chapel, 3 1
Hiatt, Sedge Garden, 7:30 1
Walkertown, Love's, 7:30 3
Mt. Airy, Central, 7:30 4
Lexington, First Church, 7:30 5
Mt. Airy, Rockford Street, 7:30 6
Linwood, Cotton Grove, 11 8
Danbury, Pine Hall, 7:30 8

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RESOLUTIONS OF RESPECT

Whereas, Clyde H. Dula, beloved member of Morris Chapel Methodist church, teacher of the Sunday school Bible class, has by divine will passed from his earthly duties to eternal rest; and whereas, his services to this class, to his church and his community and all life with which he came in contact, has been of inestimable value in friendliness and unselfish service, we deeply regret his departure and miss his personality and service. Brother Dula was a man—one of whom any church and community are proud to boast, one whose life and works do follow him. Therefore be it resolved:

First, That this church has lost one of its most active and devoted members, and that not only this church will feel the loss but the community as well.

Second, That we wish to extend our heartfelt sympathy to his family and loved ones and pray that they may be comforted by Him who has borne our sorrows and is acquainted with our grief.

Third, That a copy of these resolutions of love and respect be sent to the family, the N. C. Christian Advocate, Harnett County News, and the Sanford Herald for publication.

D. H. McLeod,
T. R. Rosser,
G. D. Groce.
Committee.

PENTECOST — Elizabeth Frances Pentecost, wife of Thomas C. Pentecost, quietly passed to her reward Saturday afternoon at 2:30 o'clock, September 10, 1938. Sister Pentecost had been in declining health for two years and her going was not unexpected. However, God in his goodness had spared her to reach the ripe old age of 74 years, 10 months and 11 days. Early in life she joined Oak Grove church on Person charge, but later the family moved to Orange county and Cedar Grove became her home church until Carr church was organized with Sister Pentecost as one of its charter members, where she remained until her death. She loved her church and was ever faithful in the support of its cause and attended the services as long as she was able to go.

She leaves to mourn her passing a devoted husband and four faithful daughters, as follows: Mrs. Texie Walker and Miss Malissa Pentecost of the home, Mrs. Clem Wrenn, Roxboro, and Mrs. John Tate, Efland; one sister, Mrs. Eliza Mitchell, Roxboro, and one brother, R. D. Tillman, and 15 grandchildren.

The funeral services were conducted by her pastor at Mt. Zion Christian church and the body was laid to rest in the church cemetery to await the resurrrection morning.

S. F. Nicks, Pastor.



Every young person of your church who does not get the EPWORTH HIGHROAD is being pushed away from the center, where things happen, out to the fringes where important movements like the CRUSADE pass them by. These young persons may get Bible instruction through some other channel, but they are not getting experience in churchmanship. The EPWORTH HIGHROAD is the only publication of the church which serves their special interests and needs. Its price is low on that account —less than 2 cents per person per Sunday.

Prices: **Issued monthly at 25 cents each per copy per quarter (3 months), if ordered with other literature. If sent to individual address, 32 cents a quarter or $1.25 a year.**

Let us send you a *free* sample copy of the *Epworth Highroad*, the youth journal of the church.

4 Reasons Why

Your Young People Need *The Epworth Highroad*

in Order to Participate in the Youth Crusade

1. *The* HIGHROAD *answers questions about the Crusade.*

Beginning in January a monthly statement of information from the Directing Staff, Bishop Paul B. Kern, Harvey C. Brown, Walter Towner.

"For What Is Youth Crusading?" by W. A. Smart, explaining the purposes of the Crusade. Also in January.

2. *The* HIGHROAD *clarifies thinking and strengthens convictions.*

Special eight-page picture section in color telling youth's story and their religious needs, problems, and desires. In January.

An annotated list of books varying as to subject matter and price, and having special significance for the Crusade. In January.

Epworth League programs for January 22 and 29, and February 5, describing the why-what-how-when of crusading in the Christian cause.

3. *The* HIGHROAD *furnishes inspiration and guidance for carrying on the Crusade.*

An important key-note article by Bishop Kern in February, the month of first Crusade emphasis.

Young People's Day program (February 19) by G. Ray Jordan, a service of dedication to the Crusade.

4. *The* HIGHROAD *directs the planning of Crusade activities.*

Epworth League programs for February 12 (College Day) and 26, giving specific directions in methods of crusading and enterprises to be undertaken.

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Be sure that your subscription for THE EPWORTH HIGHROAD begins with the January number so that you may have the material appearing in the special 8-page section in color.

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 8, 1939 Number 49

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And Now . . .
IN A THOUSAND TONGUES

THE Bible is one of the solid facts of Christianity. What it is is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was the Bible is. And what it is it has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the church need have no fear on its account. The Bible will take care of itself if the church will distribute it and get it read.

This celebration of the translation of the Bible into its thousandth language is a grand occasion and opportunity for the church. Every pastor should take advantage of it and of the material which the American Bible Society is providing to present the duty of Bible distribution and Bible study afresh to the church and all its members.

There should not be a home without the Bible. In one sense there cannot be, for it is the Bible from which the ideal of the home is derived and from which the forces for its realization flow.

And what the Bible is for the home it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.

ROBERT E. SPEER

The American Bible Society has been serving the churches of America for 122 years, devoting its labors to aiding in translation, to the publication and the distribution of the Scriptures without note or comment, and without purpose of profit. It is a missionary agency of all the denominations. It derives its support from the gifts of individuals and churches who desire to see the Scriptures offered to every man in his own tongue at a price within the reach of his capacity to pay.

Universal Bible Sunday, December 11, 1938



Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

Four years ago THE UPPER ROOM, containing a devotional for each day of the quarter, by outstanding religious writers, was established as an encouragement and an aid to daily devotions for groups and individuals.

The January, February, March issue of THE UPPER ROOM is full of the finest of devotional material leading up to the Lenten and Easter season. Place your order early or, if you have a standing order, make sure that the quantity is sufficient for your needs.

Ten or more copies at 5 cents, postpaid; single copy by mail 10 cents. Yearly subscription 30 cents, postpaid, foreign, 40 cents. Send all orders to

THE UPPER ROOM
Doctors' Building, Nashville, Tenn.

THE SEVEN MAJOR PROBLEMS OF METHODIST UNION

By Bob L. Pool

Progress must be wrought. Much can be taught and bought, but the best attainments must be gained through experience. This usually involves overcoming barriers. Just as every privilege carries a responsibility, every road to progress has washouts and detours to test our mettle. Every problem is a wall purported to shut out an opportunity. Remove the problem and turn the opportunity into a realization.

The seven major problems which must be faced in the consummation of desirable Methodist union are enumerated in the descending order of importance:

I. SPIRIA—Discovering, developing and cementing together kindred sentiments, attitudes, desires and purposes; eliminating, minimizing, suppressing and sublimating our divergent sentiments, attitudes, desires and purposes.

II. EXPERIENCE—Receiving or restoring, nurturing and spreading heart-felt religion; keeping to the forefront spiritual growth, repentence, faith, service, zeal and holy glow.

III. CONNECTIONAL—Through fellowship, association, understanding, organization and administration to preserve, create, cultivate and develop an admirable connectional spirit and an elastic but real connectional program both in theory and practice.

IV. ITINERANT—Maintaining and perfecting a God-called and prayerfully sent ministry but correcting or modifying the system as experience and providence may direct; waiting, listening, and surrendering to be sent of God and the church rather than called by the laity.

V. BOARDS—Combining, correlating, eliminating and creating boards with the single eye of promoting the will of God through the medium of the church and that without creating super-boards or becoming mercenary.

VI. MERGERS—By molding favorable sentiment, discovering needs, advocating advantages and through a gradual natural process merging two or more congregations where there is overlapping or other good reasons; exercise care to hold and use the leadership of the congregations involved, safeguard the property values and rights, and keep or get and maintain the community good will.

VII. PERSONNEL—Keep, use, and provide for the ministry and the other employees of the three uniting bodies, making wide opportunity to afford the development of the gifts and graces of all to the glory of God and the good will of man; at the same time guarding against the creation or maintaining of churches, offices, institutions, or boards merely to protect the interest of an individual, individuals or special classes or groups.

WANTED

Copies of the Minutes of the Western North Carolina Annual Conference for 1893 and 1894. The official file for the conference is complete except for these two years; and I am anxious to get a complete set bound for the conference. This is important!

E. H. Nease, Conference Secretary.

EXECUTIVE COMMITTEE MEETING

The executive committee of the Western North Carolina Board of Church Extension will hold a meeting in Broad Street church, Statesville, N. C., at 10 o'clock on December 19, 1938.

J. A. Jones, Chairman.
Ivon L. Roberts, Secretary.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

Year, $2; Six Months, $1
Preachers, $1

Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 8, 1939 Number 49

The old saying, "Like priest, like people," is still true. But it is also true to say, "Like people, like priest," which is no credit to the priest.

x x x

"Brag is a big dog, but Holdfast is better," was a familiar saying of former generations, but present day lads seldom, if ever, hear it. Oliver Wendell Holmes set the stamp of his genius upon the same idea in the following terse and homely phrase:

"Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bull dog's grip."

x x x

Nothing in this world is more attractive and interesting than a baby—while it is a baby. But if a boy child keeps playing with blocks till his beard is grown, and a girl baby keeps tugging a rag doll around after she is in long dresses, then they cease to be interesting and become objects of pity or contempt. Some of these overgrown babes in the church are little better.

x x x

Some wit long ago said: "In the beginning God created man in his own image and man has been returning the compliment ever since." A New England clergyman unconsciously translated this truth into the terms of the American pioneer when he declared: "We New Englanders think that because we wear cowhide boots, God does too, and if ours are number ten, we don't want his to vary more than half a size."

x x x

They tell us the pioneers have passed never to return because the frontiers are no more. It may be the frontiers known to the men who laid deep and strong the foundations of American civilization have gone never to return, but the frontiers in the land of the spirit remain with us evermore. Never before have we stood more in need of pioneers on these frontiers. The things that do appear here below will pass away; not so the things of the spirit world. These are eternal.

New subscribers get the Advocate eight months for $1.00. This covers one of the great periods of American Methodism. The story of events leading up to the Uniting Conference and full details of that conference will be carried by the North Carolina Christian Advocate. Subscribe now!

x x x

Someone has said: "What a picture book is our Bible! No wonder, for it came into being in a land where the people had pictured minds —vivid fancies and florid imaginations. Like our American Indians, they thought and talked in pictures. Some day somebody with a glorious imagination and the spirit of an artist, and a big bank account to back him, will get out an ideal edition of this old Book."

x x x

On July 4, 1848, the cornerstone of the Washington Monument was laid with impressive ceremonies. As the erection of the obelisk progressed blocks of marble were accepted from sovereigns, states, and even from the Mormons. When it was announced that a block had arrived from the Temple of Concord at Rome as a gift from Pope Pious IX, a band of masked members of the Know-Nothing Party overpowered the night watchman, cracked the stone to fragments and consigned them to the waters of the Potomac. We were not all saints in the old days.

x x x

"If thou hast run with footmen and they have wearied thee, then how canst thou contend with horsemen?" inquires the prophet. Among the enemies of life are both the small and the great. The small, or smaller, are here called footmen and the great or greater are called horsemen. There is also suggested the possibility of defeat at the hands of the inferior. The little sin may eat as a canker and the little tasks may cause one to throw up his hands in surrender. If so how can one expect to battle with giants or bring the larger task to a joyful completion?

Spirit and Attitude That Wins

OFTEN have we heard of the failure of John Wesley who came to Georgia to save his own soul by being a missionary to the Indians. This son of Oxford University and ordained minister in the Church of England hoped to save himself by good deeds and to save others by the ordinances of the Anglican Church. The little, eager, anxious high churchman met defeat and he returned to England humiliated as he set out to learn of a better way. This came the next year with the Aldersgate experience.

Following Aldersgate, with Wesley self gave place to an eager desire to exalt God. Later Francis Asbury left England for America, not to win fame or to get wealth, but to live wholly to God. This passion moved the men on horseback who followed the wilderness trails in their effort to spread scriptural holiness over these lands. These men were not eager to exalt self or to accumulate things, but they went forth to save others as they proclaimed the glorious gospel, lost in wonder, love and praise over the greatness and the goodness of God. God within and a yearning for others scattered as lost sheep across the land that must be brought into the fold moved the pioneer Methodist preachers.

How and in what spirit are we going to face this marvelous day of a united Methodism with our horizons lifted to an extent unknown to the early itinerants of the wilderness days? Too much are we, ministers and laymen, taken up with self and the things of self to meet the urgent demands of this present day. Tied down by the weight of cares that belong to a life burdened with the abundance of the things we possess rather than thrilled and lifted by the living Christ, we can move only on leaden feet in the march of conquest. Our past experiences must be so vitalized by what is happening within that the glory and wonder of the gospel which we preach may be made known in city and town and country place.

Not the earthly resources and academic attainments which are ours make the preacher who wins, but rather the spirit and the attitude of the man towards God and towards men are the measures of success. Most men have sufficient ability to succeed and they will win whenever they are willing to pay the price of success by allowing God to have his way with them. Almost every church in our Methodism could this present year do double as much as they have ever done before were the people to give God a chance in their lives. The same is true of the thousands of Methodist preachers scattered over this land. Are we eager to win? Why not put God to the test?

President Roosevelt Visits North Carolina

LAST Monday afternoon President Roosevelt on his return from Warm Springs, Georgia, to Washington stopped at Chapel Hill where the University of North Carolina conferred an honorary degree, after which he delivered an address to a great audience of North Carolinians who had assembled to hear the President of the United States. The President's subject was "Liberalism."

The New Deal Chieftain, to use the term of one of his staff correspondents, addressed the Carolina Political Union, non-partisan student forum, in Woollen Gymnasium, where the crowd assembled after rain made Kenan Stadium impossible. The crowd was estimated at 17,500, including those gathered in Memorial Auditorium, Hill Music Hall and Graham Memorial to listen to amplifiers.

The same correspondent continues:

"Mr. Roosevelt had been expected to deal with foreign affairs and possibly with persecution of minorities by dictators, but he limited his observations to reiteration of democratic principles that served as a contrast to dictatorships. Over an international radio hook-up he said: 'There may be those in the world who believe that a regimented people, whose very thought and action is directed by one man, may give some people a type of security which is pleasing to them. But whatever convictions I have, none is stronger than my abiding belief that the security and well-being of the American people can be best served by the democratic processes which have made this country strong and great.' "

How the Game Was Played Forty Years Ago

NONE of the "old timers" who played football forty and fifty years ago will fail to appreciate a pen picture of the game as presented recently by Tom Bost in his column of the Greensboro Daily News. This veteran newspaper man has written nothing superior to the following:

"In those days the halves were 45 minutes each; there were no quarters. The halfback

took the ball from the quarterback, shut his eyes and ploughed until so many of his foes and friends piled on him that there was no further progress to be made. Then, if he had life enough left to yell 'down,' the referee ordered the players apart. It was a grand game for people who had enemies to chew up or kick apart. And it is grand to hear what an old player has to say about the new and sissified styles."

Marvelous Methodist Year;

AGAIN and again have we heard Methodist stewards say, "We are about holding our own." This may be true at times, but more often the church with such leaders is in a steady decline. Remember the church is a growing institution. If it is wanting in the elements of life and growth little hope remains for its future. Certainly this is true at this present time.

A few of our people are aware of the vast significance of the union of American Methodism, but most of them have not even begun to appreciate the meaning of this present year. Preachers and leaders at every turn should tell it all abroad until all our people are aroused to the present urgent demands for a steady advence. The opportunities were never so many as they are these months so soon to crowd in upon us.

At times men may justify the want of expansion by saying "We are holding our own." But that will not do just now when everything is moving and there are so many readjustments all along the line. It is not simply adjustments to be made in the machinery of the church that comes with the union of the three Methodisms. There must be fresh evangelistic fervor, a new interest in the Youth Crusade, and laymen must gird themselves for larger conquest in each and every church. Larger use is to be made of the printing press and more must be done for the neglected masses about all our churches in the cities and country places.

Yes, this is a most unusual Methodist year and the call is for all to rally as never before. The slothful may see lions in the way and the shirks may falter, but we are not relying on any of these two groups. The daring, the heroic, the faithful and all such who are ready to do exploits can be counted on. The urgent call is for leaders to lead in a marvelous way this present hour.

What the Spectator Learns

IT has been said that a man cannot whitewash himself by painting the other man black. Neither can a man build a pedestal for himself by attempting to destroy that upon which another stands. To say ugly things about another is an unconscious bid for the world to talk in like manner about one's self. For the world has ever persisted in paying a man back in his own coin.

Be not deceived. When a man or woman comes to you to say unkind or untruthful things about another the same person goes to that other individual to say the same sort of things about you. The poisoned tongue like the tooth of an adder is no respecter of persons.

Why do people persist in carrying a hammer with which to knock, rather than to build? Why make the tongue as the tongue of an asp instead of an instrument of praise?

To these questions there are several answers. Sometimes the trouble is a bad liver. The afflicted should take calomel. Sometimes the trouble is a bad heart. Neither calomel nor strychnine will answer the purpose. There must be a new spirit, a spirit of love.

Are You an Orator?

FOR an answer to the question we refer you to the following story that has been set adrift:

A negro met an acquaintance of his, also colored, on the street one day and was surprised to see his friend had on a new suit, new hat, new shoes and other evidences of prosperity. "Hey, boy," he said, "how come you dressed up this way? Is you got a job?" "I'se got somethin' bettern' any job," replied the other. "I'se got a perfession." "What is it?" "I'se a orator." "What's a orator?" "Don't you know?" replied the resplendent one in surprise. "Well, I'll tell you what a orator is. If yau was to walk up to a ordinary nigger and ask him how much was two and two, he'd say 'four,' but if you was to ask one of us orators how much was two and two he'll say, 'When in de cou'se of human events it becomes necessary to take de numeral of de second denomination and add to it de figger two, I says unto you, and says it without fear of successful contradiction, dat de result will invari'bly be four.' Dat's a orator."

People and Things

Rev. J. P. Bross, who took the superannuate relation at the last conference, is living in Salemburg, N. C. Correspondents will take note.

"But greatest of all, we wish to announce the birth of Aleene Gregory Tuttle at six o'clock Tuesday morning, December 6. She is going to be a fine girl."—Robt. G. Tuttle.

An old fashioned pounding of the Coleridge pastor by the whole charge was a delightful post-conference experience as he begins his third year on this work with $200 added to his salary and to his financial felicity.

Rev. W. C. Merritt, a superannuate member of the North Carolina conference, lives at 3007 Chapel Hill Boulevard, Durham, N. C. His friends and other correspondents will take note of this announcement.

Bishop Purcell has authorized the following appointments: Joe Shackford is to serve as preacher in charge of Clark Street church, and Edgar C. Soper will serve as preacher in charge of Walstonburg charge.—L. C. Larkin, P. E.

"The woman's missionary society stormed the parsonage the night before Thanksgiving with the best pounding you ever saw. These are fine folks at Mocksville—deserve a good preacher—but they are patient in tribulation."—E. M. Avett.

Rev. E. M. Avett desires copies of Western North Carolina Conference Minutes of 1905, 1907, 1909. Brother Avett will pay twenyt-five cents each for these to complete his files. Address him at Mocksville, N. C.

Rev. H. L. Heckard has been appointed pastor of the Bladen circuit. Mr. Heckard is the son of Rev. M. W. Heckard of the Western North Carolina conference, and is finishing his work in the Duke School of Religion at the end of the first semester in January.—W. A. Cade.

"We were returned to the Seaboard charge for our second year. The work is moving along nicely. The young people of Pleasant Grove church have been organized and a junior board of stewards elected. We are planning to move forward with the youth movement in our church."—W. G. Farrar.

Rev. F. E. Howard from the Charlotte conference went to Farmer to set going that big pastoral charge, and his good work appears already. The parsonage, for ten years shamefully neglected, has been painted and otherwise improved, and new furnishings have been provided. At the quarterly conference the board accepted the full amount for benevolences that had been apportioned to the charge, the salary was fixed and apportioned to each of the churches and will be paid in full. The people have pounded their new pastor and otherwise shown their appreciation of him and his family. Keep your eye on Farmer this year and see what Rev. F. E. Howard can accomplish when he has plenty to do.

Brigham Young, the famous Mormon leader, when he died in 1879, left a numerous family: fifty-six children—twenty-five sons,and thirty-one daughters—and nineteen wives. Of that group only four daughters remain. The eldest is seventy-eight years of age, and acts as a guide in the old Lion House in Salt Lake City, a Mormon Social Center. Young was an autocrat in every sense, but a bulider of a commonwealth in which material prosperity, fairly well balanced, was a ruling feature. He wisely refrained from giving divine revelations. His predecessor, Joseph Smith, fairly reveled in revelations of varied types. Some have accused Young of being the real author of the revelation endorsing polygamy, but the historical records point directly to Joseph Smith, though the revelation was held in secret for twelve years. The Mormon Church is a phenomenon never explained.—N. Y. Christian Advocate.

Dr. E. Stanley Jones, with his wife and daughter, Eunice, sailed from New York on December 2 on the Queen Mary. Upon arrival in England, Dr. Jones will go by airplane to India in order to reach Madras in time for the missionary conference.

Mrs. Herbert Buffum of California, sister of Mrs. O. P. Ader, spent Thanksgiving with the Coleridge parsonage family, giving several messages in song and sermon during her stay. Her husband, Rev. Herbert Buffum, is a famous song writer, some of which are being sung around the world.

"I am highly pleased over the appointment. We have a splendid seven-room parsonage with all conveniences, two good church plants and two good congregations. Concord is one of the best rural churches I know anything about. The congregation here in Bessemer is pretty badly run down, but it has already started to run up, the attendance having doubled since conference. I don't know yet what they are going to do in the way of salary. More power to you and the Blue Devils. See you in Pasadena."—Harold Robinson.

"I am glad to find my lot cast for the conference year up here in 'The Land of the Sky.' There is no greater place to live, for climate,, beautiful mountain scenery and good people. We find the very best type of people on the Old Fort circuit. The members have received us kindly. They have already pounded us generously, for which we are thankful. The parsonage is being improved for our comfort. The acceptance at our first quarterly conference on benevolences and pastor's salary was more than was accepted last year on the charge—a good increase in both. We are expecting a good year. The pastor and his family are happy to be here."—R. E. Ward.

A special feature of Ministers' Week to held at the Candler School of Theology at Emory University, January 16-20, is a seminar on rural work and conditions. Emory has been doing some special extension work in south Georgia along the broad scale of rural rehabilitation, playing up rural health and rural co-operation in various schemes, but giving special emphasis to revitalizing the program of the rural church. The seminar will be based on the experiences of this work and will make plans looking forward to new projects. The special speakers for Ministers' Week are Dr. Albert Edward Day and Dr. Harold C. Case. Bishop Paul B. Kern and Harry Denman will each be present for two days, the first lecturing on the Youth Crusade and the latter on evangelism.

Dan Brummitt writes: "The impersonations of bishops and other ministers in the historical pageant at Philadelphia of the seventy-fifth anniversary of church extension work were dramatic. Bishops Keeney, Mead, Welch, Lowe, and Dr. Brummitt donned wigs, whiskers, or sideburns, and appeared in long coats representing Bishops Thomson, Morris, Kingley, Scott, Clark. Bishop Richardson posed as Bishop Simpson. Bishop Smith, wearing appropriate 'sideburns,' was a fine replica of Chaplain McCabe when he sang, W'e're Building Two a Day.' The song was written in reply to a prophecy made by Robert G. Ingersoll over fifty years ago, that the churches were dying, soon would be gone. Dr. Aubrey S. Moore represented Dr. A. J. Kynett. The colloquy between the Rev. John G. Schall, 94 years of age, and Dr. A. G. Kynett, 80 years of age, the son of the founder of church extension, was a part of the program intensely impressive. Dr. Kynett said that himself and father had given 66 years of service to the cause of church extension. Some of the bishops evidently, had they gone into the ministry, could have made great actors. They brought the era of 75 years ago vividly before the audience which thronged venerable Arch Street church."

NEW DIRECTOR OF WESLEY FOUNDATION AT COLLEGE PLACE, GREENSBORO

Miss Anne Sullins Dosser of Knoxville, Tenn., has been chosen director of Wesley Foundation work at College Place Methodist church, according to announcement made by Rev. B. C. Reavis.

Miss Dosser will take up her work January 1 in succession to Miss Marjorie Pouder of Johnson City, Tenn., who was director last year. Marjorie Leonard, Wesley Foundation president, has been acting director for this semester.



Miss Anne Sullins Dosser

Director of Girl Reserve work for the past 15 months in Knoxville, Miss Dosser has had wide experience in religious activities. She is the daughter of Dr. David Sullins Dosser, conference evangelist in the Holston conference of the Methodist Episcopal Church, South, and a granddaughter of the late George R. Stuart. She is a graduate of Sullins College and William and Mary College, and has done graduate work at Oberlin College. For the past fifteen months Miss Dosser has been engaged in Girl Reserve work in Knoxville, Tenn.

PRESIDING ELDER HOBBS STARTS WELL

Rev. A. J. Hobbs, the new presiding elder of the Durham district, called together his preachers and district stewards Tuesday of this week to plan the work of the year. Around fifty came together in Duke Memorial church. After the usual opening exercises and the general greetings of a first meeting, the laymen entered into the work of a district stewards' meeting, such as care of the district parsonage and fixing the salary of the presiding elder, along with apportionments of benevolent collections.

Mr. C. E. Jordan is chairman of the district board. Under his fine leadership the work of the board runs like well oiled machinery. The board delights to follow his lead.

The presiding elder leading the pastors proceeded in a way not of the ordinary in setting up the objectives for the year. Instead of suggesting these himself he called the pastors themselves to suggest the goals to be fixed. Each one of these objectives was built up after varied suggestions from the pastors present. The four they voted to accept as chief were:

1. An increased emphasis on evangelism.
2. A 50 per cent increase in Advocate subscriptions.
3. To have in hand 50 per cent of the benevolences by date of the district conferences.
4. An increase of the observance of church school day in the district.

Consideration of other lines of work enlisted the interest of the meeting, but these were expected to gather about the four objectives mentioned. The mission institute will be February 1.

Rev. A. J. Hobbs has every reason to rejoice in the fine reception given him on the Durham district.

LEXINGTON METHODISTS AT THE BANQUET TABLES

Friday evening, December 2, at 6:30 o'clock the board of stewards of the First Methodist church of Lexington and the associate board of stewards, with the wives of these 75 Methodist stewards, gathered in the church dining room for what proved to be an occasion of unusual delight.

Turkey with its trimmings constituted the menu which was prepared and served according to the queen's taste. Joe V. Moffitt, Jr., chairman of the board of stewards, acted as toastmaster and directed the program as one born for this special task.

The speeches were timely and properly timed. Long and dull speeches are rapidly becoming a matter of history. Major W. H. Phillips, Congressman-elect Burgin, Hon. J. R. McCrary and a number of lesser lights shined upon this gathering of elect Methodists and made it a brilliant occasion.

Rev. H. G. Allen, the pastor, and Mrs. Allen received many words of praise from the different speakers for the unusually fine work they are doing in First church.

This writer greatly appreciated the honor of an invitation to the delightful banquet.

STEWARDS AND PASTORS MEET AT NEW BERN

Dr. E. L. Hillman called the pastors and district stewards together at New Bern Friday of last week. More than fifty were present. After the usual preliminaries, Rev. B. H. Houston and Judge Paul Frizzelle spoke most suggestively and urgently concerning the benevolences.

Careful consideration was given plans for the year and evangelism was stressd. So was Christian education. Each church is to have its own plan of evangelism.

A new feature was unanimously approved. This was the idea of a superannuate home for the district. It was left with the district stewards to make investigation and to determine what is best to be done. It was brought out that Rev. T. A. Sikes has a house in Ayden which may become available for such a venture.

The district stewards met in one group and the pastors in another to consider the interests of special concern to the two groups.

A 50 per cent increase in subscribers to the North Carolina Christian Advocate was fixed for the district during the Methodist union campaign.

The New Bern district is well manned and these men are facing the work of the year in excellent spirit. This gives promise of being one of the best years they have known.

RALEIGH DISTRICT MEETING

All pastors and charge lay leaders of the Raleigh district are called to meet in Raleigh at the Methodist Orphanage, Wednesday, December 14, beginning at ten o'clock in the morning. Other interested laymen are also invited.

J. H. Barnhardt.

Thanksgiving Day Address

Delivered by Ambassador Josephus Daniels at Union Evangelical Church, Mexico City, November 24

In the early eighties the distinguished Georgia editor and orator, Henry W. Grady, who "died loving the nation into peace," accepted an offer on the staff of a metropolitan paper and went to make that big city his home. Not long after his arrival, having found quarters in a self-centered section of the city, as Mr. Grady and his wife were leaving their boarding house one morning, they heard from the steps of the adjoining house the heart-breaking sobs of a young mother following the coffin containing the body of her first-born.

"Who is dead?" the warm-hearted Southerner asked his landlady, who had accompanied the Gradys to the door. "Are you going to the funeral?"

As if the grief which the young mother could not control had not touched her, the cold reply was: "Sure, I don't know. It's no funeral of mine."

The Gradys, with sympathetic impulse, though they were not acquainted, went up the steps where the swaying young mother needed support and sympathy; they upheld her and accompanied the little group to the place of burial —thus making it, out of sincerest sympathy, a funeral of theirs.

That night Grady, who came from a section where sorrow converted the whole community into kinship, said to his wife: "Let us go back home. It will sear our souls to spend our lives where, when the heart of your nearest neighbor is breaking, you feel no concern and say: 'It is no funeral of mine.'"

If the Gradys felt the compulsion of responding to the inner call of sorrow with a chance neighbor in a strange city, is there not a challenge to us all to send out our sympathies to fellow-mortals of every clan and race and clime who are the victims of war or hatred or prejudices in this dark hour? A powerful labor organization in other years had as its shibboleth: "The injury of one is the concern of all." It should be revived and universally adopted and practiced. Though he had never before seen the man who was beaten and left to die, the Good Samaritan lives as the eternal example of the good neighbor while those who "passed by on the other side" are execrated in every generation.

Never in the history of the world since the days of Herod has there been witnessed such a slaughter of the innocents as is being enacted at this very time. Even in what we call barbaric days when so-called uncivilized men were engaged in savage warfare, babes in their cradles, children in schools and orphanages, women in their homes, servants of God in holy places, were immune. It remained for our day to see death-bombs rained from the sky upon non-combatants and the utilization of agencies of destruction wiping out whole towns; and for persecution and intolerance to cause mankind to blush with shame and sicken with horror at the employment of scientific barbarism in every hemisphere except our own.

Living almost under the very shadow of bursting bombs and inhuman wrongs to people who have done nothing to deserve the utmost refinements of cruelty, how can we, on this quiet day in a city free from war or the rumors of war best celebrate our historic Thanksgiving festival? Certainly it would proclaim our utter selfishness and indifference to suffering men and women and children, merely to follow the customary habit of giving thanks for abundant harvests and the possession of creature comforts. It would indict our humanity to content ourselves by bringing into our churches ripe sheaves and rejoicing with the unwise man by saying: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." To follow so selfish a course would be to invite the historic condemnation: "Thou fool," and receive the sentence of soul extermination. We would write ourselves down as men and women without hearts if we could live in smug satisfaction for food and raiment and freedom from oppression, while thousands as deserving suffer from hunger and the dread of tortures worse than death.

In this night of blackness, let our prayers be the last words of Goethe: "Light and more light." If the Light is in danger of spluttering and extinction, there is one thing high above all else for which to be grateful on this Thanksgiving Day, and that is the world-wide prevalence of the spirit of righteous indignation and Christian condemnation towards the deeds of violence and intolerance which shame our civilization. This is no hour to condone injustice or apologize for persecution. Rather the imperative demand is, as Charles Kingsley phrases it, "To be discontented with divine discontent" and rejoice in the possession of "divine dissatisfaction," to which Emerson exhorted men as stimulation to a noble courage to fight and win against every injustice and injury to the bodies and spirits of mankind. In this conflict there is no place for those who have no stomach for the fight. The admonition to one and all is—to adopt the creed of Lincoln: "Let us have faith that the right makes might; and in that faith let us to the end dare to do our duty as we understand it."

The lion in the path of our thinking and of our resolution is to exaggerate the strength of the powers of darkness and to underestimate the strength of the forces of righteousness. As a matter of fact, we are prone, taking counsel of our fears, to endow animals masquerading as lions with qualities greater than those possessed by the real king of beasts. The roar we hear has no terror for those who believe in the indestructability of Right and Justice. What the near-jittery world needs today is invincible faith that the force of an ideal is greater than the ideal of force.

We should take heart, in warring against Intolerance and Persecution and Naked Savagery in War, that Feudalism, Slavery, Duelling, to mention only three of the evils that have been a scourge to humanity, were overthrown by the overwhelming condemnation of an aroused Public Opinion of the one and final authority. We should be thankful that while there are still lions in the path, our chief cause for thanksgiving is the spread and driving force of that divine dissatisfaction which is spurring men and women to mobilize against all enemies of the inherent rights of life, liberty, and the pursuit of happiness—without let or hindrance or compulsion.

History proves that there is no man-made god or devil who can withstand the might of men and women who have "their quarrel just" against the injustices under which minorities and the helpless suffer. Right is not "forever on the scaffold" and Wrong is not "forever on the throne." But today, as rarely in human experience, comes the command to every man and nation to decide "for the good or evil side." In the challenge there does not exist any No Man's Land nor half-way house.

A PROMINENT BUSINESS MAN AND DEVOTED METHODIST PASSES IN GREENSBORO

M. W. Sterne, 82, for 33 years a business and church leader of Greensboro, died Tuesday, November 29, in a Greensboro hospital following a heart attack the Sunday before. Mr. Sterne observed the 82nd anniversary of his birth the Friday before.

Funeral services were held in West Market Street church at 11 o'clock November 1 and were conducted by Drs. J. B. Craven, the pastor of the church, E. L. Bain, former pastor of the church, now pastor at Orange, Va., and A. W. Plyler, editor of the North Carolina Christian Advocate.

Melville William Sterne was a native of Meadeville, Pa., the son of Mr. and Mrs. David Sterne, and was born November 25, 1856. In 1906 he came to Greensboro as manager of the old McAdoo Hotel, then one of the leading hostelries in the state.

Mr. Sterne was one of the best known hotel men of his time and during his management the McAdoo was the mecca of traveling men throughout the territory.

The deceased was an active member of West Market Street Methodist church throughout the third of a century of his residence in Greensboro and had for many years served as an official.

Mr. Sterne was twice married. His first wife was Miss Ida C. Barnes of Petersburg, Va., who died in 1918. In 1920 he was married to Mrs. Blanche Boyles Carr, Greensboro, who survives, together with four children by his first wife, George D. Sterne, Savannah, Ga.; Mrs. J. H. Boyles, Greensboro; Mrs. Wallace Coleman, Crewe, Va., and Mrs. J. H. Bates, Elkton, Md.; also ten grandchildren, J. H. Boyles, Jr., Greensboro; Miss Dorothy Sterne, Savannah, Ga.; J. Herbert Bates, Jr., Elkton, Md.; Mrs. Ted Gillis, Malden, Miss.; Mrs. Charles A. Flevel, Huntington, W. Va.; Mrs. Jack Nettles and Mrs. Elizabeth Evans, both of Camden, S. C.; Mrs. Walter Carter, Roy Coleman and Virgil Coleman, Crewe, Va.; together with five great-grandchildren. One brother, P. A. Sterne, Roanoke, Va., survives.

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A Temple and a Garden

By T. OTTO NALL

The visitor, coming to the World's Fair in New York City, may enter the grounds over the Bridge of Wheels and leave it over the Bridge of Wings, without standing in the Theme Plaza before the giant sphere and tall, triangular shaft that symbolize the purpose of the exposition. He may do that, but he would not be wise. For his prowlings among acres of scientific wonders and miles of cultural achievements will mean most if he begins by making his own the central theme, "Building the World of Tomorrow."

Appropriately enough, the temple and garden devoted to religion are to be found near the Theme Plaza, with its world-building symbols. Religion must have a commanding place—not merely its historic place, but a place of new prominence—in the new world that is to be built.

Walking from the theme center, the visitor will do well to accept the invitation of the garden to enjoy its pleasant paths and inviting shade. Here he may rest and reflect. And, when he comes back with his mind full of strange new sights, he may spend some time assessing the meaning of spiritual idealism for the array of inventions, meachnical and social, that he has seen.

The garden that is to be laid out according to plans shown me at the Empire State Building headquarters of the Temple of Religion, will be flanked on three sides by a cloister like arcade. At the far end there will be a great cathedral like porch between two wings, which will house organs. A musician, playing the great hymns of all faiths, will furnish an obbligato for our logical visitors' thinking.

Between the porch will rise a colonnaded and domed auditorium, in which approximately one thousand people can be seated. Convocations, concerts, and religious dramatic presenations will take place here and on the porch.

Unfolding plans for all this, John Gilland Bruini, secretary of the Temple of Religion, told me that the construction and maintenance cost will be $250,000, all to be raised by subscription since no space is to be sold.

"We believe that no other world's fair has ever made like plans to glorify our Creator, to mark the religious spirit, to set forth the true spirit of religion, and to show our respect and love for one another," he said. "The Temple of Religion will be the beacon to mark the way for the future happiness of mankind, as it will truly voice the spirit of the religious people of America."

Since the temple and the garden are intended to typify human aspiration for the divine, making no distinction among faiths and sects, no denominational or interdenominational services will be held there. The buildings will not be consecrated. But the World's Fair officers have placed three spaces adjacent at the disposal of the three main religious groups represented in America—Protestants, Catholics, and Jews. These places of meeting may be used without charge.

The temple and garden will be a concrete embodiment of the values to be found at once in religious freedom and religious faith. The spiritual affirmations that underlie democracy will be stressed. The message will be: Democracy, threatened in many parts of the world but flowering in this, cannot go on growing and expanding, unless it is rooted and grounded in religious faith.

The programs that will be given from time to time will dramatize this idea, on which all religious leaders in America may agree. Music, stressing the great religious teachings, will be offered by symphonic orchestras, soloists, and choral groups. Pageants and plays with a religious message will be presented. There will be forums, symposiums, and meetings of religious groups, as all of the arts will be made to serve the cause of religion, the nonmaterialistic guide to life.

Looking back on the congresses of religions, halls of the churches, and exhibits of the methods and forms of religious organizations—all interpreting at other fairs the spirit of the times, President Grover A. Whalen of the Fair Corporation, has predicted that the temple and garden will stand for the spiritual unity that is emerging in America.

"No other world's fair," he stated, "has provided similar opportunities for the promotion of spiritual ideals, nor looked beyond the present to the future in establishing this precedent for a nation-wide expression of the American religious spirit, and of devotion to religious freedom."

The Hon. Charles H. Tuttle added this comment: "Eleswhere at the fair man will show his achievements in the material and mental fields; but proud as such achievements may be, they cannot build the world of tomorrow unless there are corresponding achivements in the development of the soul of man. The heart of culture is the culture of the heart; and no nation can be maintained materially unless it is first preserved spiritually. In the long run the strength and character of a country are determined by the strength and character of its religious convictions.

"Hence, it is fitting that the Temple of Religion should have an edifice overtopping all the other magnificent structures of this exposition, save the Theme Center, wherein, too, religion will be shown in its place in 'Building the World of Tomorrow.'"

"GOD MOVES IN A MYSTERIOUS WAY"

"Behind the seeming great misfortune that has come to Czechoslovakia, it is possible there may be greater plans for Providence, hidden as yet to our eyes," says Dr. J. P. Bartak, head of the Methodist Mission in Czechoslovakia. "Today our heart is sick," Dr. Bartak continues, "as we look upon the map of Szechoslovakia. The sacrifice of territory would be easier to bear if we did not fear that freedom of speech may be lost and that sacred ideals of democracy, humanity and brotherhood may be dragged through the mire. That makes it more difficult to bear. But the Lord is in his heaven and history has not come to an end. Greater plans of Providence may be hidden from our eyes. Our attention has been called to these words: 'Be not grieved . . . that ye sold me hither, for God did send me before you to preserve life" (Gen. 45:5).

If temptation might be turned about, and shown on both sides, the kingdom of darkness would not be so populous.—Bishop Hall.

MONDAY MUSINGS: POETRY OUT OF PUMPKINS

By Benedicite

The name of Whitcomb Riley is one to conjure with. (Someone may say that a preposition is a poor word to end a sentence with). As a young man he was poor in this world's goods. When he first went on the lecture platform he owned but one suit of clothes. One day he and it got thoroughly soaked in a rain. While drying his suit for the evening's appointment he sat down and wrote his famous poem about pumpkins. Thus did he bring riches out of "the treasury of poverty." Let me quote a couple of stanzas and we hope it will so whet your appetite that you will look for the entire poem:

When the frost is on the punkin and the fodder's in the shock,
And you hear the kyouck and the gobble of the struttin' turkey cock,
And the clackin' of the guineys and the cluckin' of the hens,
And the rooster's hallyooyer as he tiptoes on the fence;
O, it's then's the time a feller is a feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,
As he leaves the house, bare-headed, and goes out to feed the stock,
When the frost is on the punkin and the fodder's in the shock.

The husky, rusty russel of the tossels of the corn,
And the raspin' of the tangled leaves, as golden as the morn;
The stubble of the furries, kindo' lonesome-like, but still
A preachin' sermons to us of the barns they growed to fill;
The strawstack in the medder, and the reaper in the shed;
The hosses in their stalls below—the clover overhead,
O, it sets my heart a clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.

Poetry out of pumpkins! Hoosier poet, we salute you. Many's been the time we have gone out to the corn field on a cool day in autumn to bring in a load of pumpkins. We didn't see any poems as we threw them in the wagon box. We wanted to fill it as soon as possible and get back to the barn. We were trying to fatten for beef a thin old cow that a neighbor had palmed off on us, and it seemed to us that it took a wagon load of pumpkins to put on a pound of flesh. If the Hoosier had appeared about that time, telling us that each pumpkin was a golden poem, I am afraid that the pumpkin would have been hurled at his head instead of into the wagon box. But he was right and we were wrong. The years teach us many things. One of them is an appreciation of beauty. It requires God to make a pumpkin, although it doesn't take him long to do it. "If you want to be a pumpkin, take the short course," said an old-time teacher to a prospective student, "but if you want to be an oak, take plenty of time." The fact remains, however, that there is poetry even in a pumpkin.

We can see better poetry in a luscious pumpkin pie. Divine skill creates the pumpkin, but the human skill brings it to its best. Mother was the agent of God in the transforming process. We awyas had pumpkin pies of her making for Thanksgiving dinner, and for many other transforming process. We always had pumpkin pies of her and in most cases it seemed to us that the baker must have been a second prep in some culinary school. Mother, on the other hand, was a post graduate. Now, don't remind me of another poem, for I'll beat you to it in telling it. A certain man had a wife who couldn't cook very well. One day friend husband looked upon the soggy mess prepared for dinner and unburdened himself thus:

"I wish you could see the bread and pies
I've seen my mother make;
'Twould do you good to eat her pies
And to taste a piece of her cake."

Said the smiling wife, "I'll improve with age,
Now I'm but a beginner,
But your mother has come to visit us,
And today she cooked the dinner."

Our mother wasn't like that. And it may be remarked that neither is our wife.

The Sunday School Times one week referred to a rather scurrilous remark made by H. G. Wells regarding Palestine. He ridiculed both its size and importance. Which moved Alfred Noyes to retort: "We are not going to judge things by their size. The human head, out of which many interesting thoughts have evolved, is smaller than most pumpkins." Sound sense! Especially when the little country that Wells belittled produced the Christ.—The United Presbyterian.

CHRISTIANS' PLIGHT IN PALESTINE

By William T. Ellis

In the heavily propagandized subject of Palestine, there is one overlooked factor which makes especial appeal to Christians. That is the situation of the one hundred thousand "Arabs" resident in the land who are Christians, mostly members of the Greek Orthodox and Roman Catholic churches.

It is believed that many of these are the direct descendants of the earliest Christians, converted by the apostles. They have lived in the land all through the intervening centuries, keeping alight the lamp of Christian faith, despite many persecutions and upheavals.

Most of us are not aware of the existence of this great Christian community. I myself was amazed, on one visit to Palestine, to behold the number of Christians in Arab dress who took part in the Greek celebration of Christmas at Bethlehem.

In spite of the ancient antagonism between Moslems and Christians, the two groups in Palestine are firmly and officially united in the Moslem-Christian organization, created several years ago to combat Zionism.

At the recent portentous Cairo congress of Arabic-speaking nations the official badge was a gilt medallion, the size of a dollar, on one side of which was a reproduction of the Mosque of Omar, and on the other side the Church of the Holy Sepulchre—called, significantly, "The Church of the Resurrection."

Aside from the political and economic considerations in the case, the Christians are alarmed by Jewish threats to wipe out the holy places of the Christians in Jerusalem and Palestine.

During an eight weeks' sojourn in Palestine this year I found that all Christian pastors and priests and missionaries, as well as all non-Jewish American residents in the land, are utterly opposed to the Zionist project; as are also the orthodoz Jews.

Many Christians in America have supported Zionism, in the belief that it is a fulfillment of prophecy concerning the return of the Jews to the land they long ago occupied for five or six centuries. Surely the God to whom justice and righteousness are paramount considerations does not approve a movement which is not religious; and which seeks to oust from their ancient homes nine hundred thousand persons, of whom one hundred thousand are Christians, and heirs of the Apostolic Church.

"Courage is not blindness, and it is better a thousand fold to confess our doubts, our misgivings, our ignorance, that we may receive strength and light, than to exclude the access of both by a proud assumption of intelligence."

—Bishop Westcott.

A DUKE CO-ED WRITES HER MOTHER THE DAY AFTER

In order that our readers may have an insight into affairs at Duke after the Blue Devils received an invitation to play in the Rose Bowl we are taking the liberty to quote from a letter that one of the Duke girls wrote her mother.

At the top on the front of the envelope in caps was this illuminating sentence: "LIFE IS JUST A ROSE BOWL OF CHERRIES SINCE WE REMOVED THE PITTS!"

On the back of the envelope was this: "CALIFORNIA! HERE I COME! ALL THAT GLITTERS IS NOT GOLD (BERG)!"

Within was the following letter:

Dear Mother:

I had planned to write you yesterday about all the excitement around here, but somehow I did not get around to it. Isn't it wonderful? Everyone here is simply tickled to death. Monday night we were sitting quietly in our rooms studying when we heard all this horn blowing and screaming and yelling; so we dashed out of the dorm and they told us that it was all fixed that we were going to the Rose Bowl. Practically all the boys from the West campus came over here and we had a pep meeting in front of the woman's auditorium. After that we all, with the band too, walked down the middle of Main street yelling to the top of our voices. It was simply swell. All the cars pulled off to the side and the street was all ours. We walked all the way up to the court house and had another pep meeting. After that we went to the Washington Duke Tavern but it was too crowded, so we left. It was almost ten-thirty, so we came back to East campus so as not to be late. When we got back Miss Wilson had given us 11 o'clock permission, so we went over to West campus and the two boys I was with sent telegrams. We saw nearly all the team over there and Dan Hill had the biggest grin on his face you have ever seen. They all looked so happy. I have never seen the school so elated over one single thing in my life. It made the Pitt game look like about two cents. One boy sent a wire to his parents saying: "Mortgage homestead; mortgage car; fire the cook; we are going to the Rose Bowl." It is rumored around here that Chesterfield will send a special train at very low rates to California; I certainly hope so. I am just dying to go. All of us in this section of Aycock are all packed. There are signs of "Beat Southern Cal." painted all over the town. It is just wonderful!

Isn't this a wonderful year for Duke to go to the Rose Bowl, the centennial, Gee?, it's swell. Write soon.

Love, Helen.

BREVARD REPRESENTED AT EDUCATIONAL COUNCIL

Delegates from Brevard College attending the Educational Council in Nashville, Tenn., were President E. J. Coltrane, Prof. John B. Bennett, and William Rock, president of the Student Christian Movement on the campus.

The Brevard Dramatic Club presents "The Thirteenth Chair" in the college auditorium Tuesday evening. The play is one of mystery, filled with many hair-raising chills and thrills, and one that will keep the audience on edge during the entire performance. Doris Thorne, Brevard, and Allen Hamilton, Columbus, Ohio, have the leading roles in the play. Other members of the cast are: Jack Taggart, Eleanor Tesh, Julius Harrill, Jayne Yongue, Jean Summey, Ralph Chambers, Fred Willis, Ed Watson, Geraldine Hicks, Magaline Hartley, Winfield Robertson, Bill McIntosh, W. C. Ludwick, and Alton Edwards.

CARRYING BRICKS TO NOWHERE

"Nothing breaks the morale of a workman so much as the discovery that what he is doing does not matter."

I read that in a book last night, and I know a story which proves it is true. The facts are from the preacher himself.

Once there came to our town a pastor who began to be worried a lot about the men who called to his back door asking for food.

They usually offered to work for a meal; but he had no work to give them. So one day he fixed up what he thought was a nice little scheme. He had a small load of second hand bricks dumped into a corner of his wide back yard. Then he waited.

The next man who begged for a breakfast was told that if he would carry the bricks to the other corner of the yard, he could go to the kitchen and eat.

He did the job in fifteen minutes, asked for a pan of water, and washed his hands. The pastor fed him.

The next applicant was told to earn his breakfast by moving the bricks to their original location; not knowing that they had been there before. And he, too, was fed.

This went on for a while, until one morning an applicant for food, getting his instructions about the bricks, shook his head.

"I'h heard about your bricks," he said, "but I didn't quite believe it. Well, now I know it's true, and I'm not moving 'em. I'm hungry, but not that hungry. You're smart, but not smart enough. You know enough to make work for a man that's willing, but you don't know enough to make a real job; and all this time you've been laughing at the boys. You ought to be laughing at your own ignorance."

He started to go; but he turned back. "I'm told you're a preacher, and you may be a good one, at your sermons. But let me tell you this; if you handle your church people the way you've handled a bunch of hoboes, they'll catch on after a while, same as we have. Before long, all of 'em who have a spoonful of brains will be like me; they'll have no use for a man who thinks work is nothing but going through the motions. And then they'll walk out on you, like I'm doing now."

At that he went through the back gate and was gone, while the preacher stood in the doorway, thinking harder than usual.

He told me long afterward that it was a stiffer lesson in practical theology than any he got in the seminary.

But I know he learned it well; and I'll say for him that our town has had few pastors in my memory who got from their people more resultful co-operation in their church programs than he did.

When he finished telling the story I asked him, perhaps a trifle too familiarly, what happened to the bricks.

"Mr. Timberline," he answered, as sober as could be, "let me show you." And he took me to the back yard and pointed out a low mound in the grassy fence corner.

"I buried them right there," he said. "And nobody but you and my wife know what that hump of sod means. But I've kept it there, and so long as I can see it, I'll never ask anybody, tramp or church member, to tote second hand bricks from nowhere in particular to nowhere else in particular."

So I say I know, that to tramps and church members alike, work has to mean something. If it doesn't, self-respecting folks in both these groups will quit it cold.—Justus Timberline.

PLANS FOR A NEW BUILDING AT UNION COLLEGE

People in Brazil are interested in education and are enthusiastic in their support of Methodist schools, especially since illiteracy in that country is still about 80 per cent and it will be a long time before the government of Brazil is able to maintain enough schools to meet the educational needs of the people.

In a recent campaign conducted at Uruguayana to raise funds for a new building for Union College in the city of Uruguayana enough money was subscribed to go ahead with the building project even before the time set for closing the campaign. Dr. Wesley Carr and Rev. James E. Ellis, director of Christian education in Brazil, were in charge of the campaign with the endorsement of Bishop Cesar Dacorso.

Dr. Carr says that one of the largest subscribers to the building fund, a man probably more interested in the new building than anybody, died at the height of the campaign. The board of trustees of Union College has suggested that the family carry out his wishes in regard to his large subscription and that the new building carry the name of this devoted Brazilian Methodist as a memorial to him. This would be something new in Brazil, according to Dr. Carr, where the people are not accustomed to anything of this sort. He believes this to be an auspicious time to introduce the idea of memorials of this sort to the Brazilian people.

THAT OLD FASHIONED TEA POT

Just an old, old tea pot,
Ugly, tarnished and green,
Placed way back on a shelf
As though ashamed to be seen.
Once it held an honored place
On a table where guests would dine.
Just an old relic—now in disgrace
Since it has refused to shine.

Inside this tea pot is lined with gold,
And reffects so clear and bright
No tarnish, ugly, green, old,
Can be seen there in the light.
This tea pot has lived its day,
When once it stood among the fair,
So proud, carefully burnished, gala array,
A love gift, so pretty, so rare.

Such is life. I silently muse—
Old age brings rough, ugly spots
Where once were welcomed the news,
"A very pretty child you've got."
Now, you must stand aside, give place
To youth full of joy and pep,
One who always keeps pace
With even the crazy step.

Does this old body have a lining
And its reflection show a smile?
If you peep inside, is there always shining
The pathway of life all the while?
Must I let my body be an eye-sore,
Ugly, tarnished and green?
Placed on a shelf, behind the door,
Ashamed to ever be seen?
Oh, God, forbid. Keep me sweet,
Keep me fresh, keep me clean.
Oh, be my beauty clinic doctor, I entreat,
That I may never be ashamed to be seen.

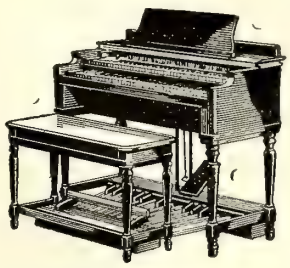
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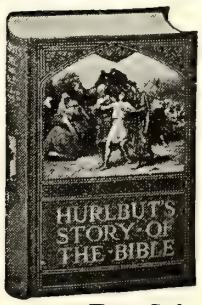
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N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

RECOMMENDATIONS

We are publishing this week the recommendations for Christian education work submitted by the conference staff to the Conference Board of Christian Education.

Children's Work

1. That we set up definite group divisions with a leader for each group within the various districts so as to bring about a closer relationship among the workers and better planning and understanding of the program and emphases.

2. That we work with the secretary of children's work in the woman's missionary society in promoting missionary education of children through the World Friendship Units and fourth Sunday observance.

3. That we emphasize vacation schools, with more churches having schools and more thoroughly planned and prepared schools, and with vacation school institutes for the training of vacation school workers.

4. That we secure more children's workers in training schools.

5. That we assist in conferences with Duke Foundation men relative to vacation schools.

6. That we plan district—or conference-wide meetings of children's workers.

Young People's Work

1. That we join with all physical and spiritual resources in making the Youth Crusade, ordered and planned by our General Conference, meaningful to the individual young people and to the young people's work in our conference.

2. That we provide two summer assemblies for our young people to take care of the increasing number who wish to attend—a Senior Assembly for those 15-17 years of age, a Young People's Assembly for those 18-23 years of age.

3. That as rapidly as possible we enlarge our Christian Adventure assembly or camp program, looking to the provision for an Intermediate assembly or camp in every district of the conference.

4. That we continue to enlarge and make more effective our young people's unions.

5. That we make increased use of the Epworth Training Conference as a training medium for our young people.

Adult Work

1. That we make definite efforts to enlist the support of adult groups in the total church program.

2. That we secure more participation of adult leaders in leadership training.

3. That there be selected an active director of adult work in every district, with one or more associate directors.

4. That we encourage the use of more elective units and **Learning for Life Schools.**

5. That we help set up Bible conferences in both rural and urban areas.

Extension Work

1. That we provide more training school opportunities for rural churches and an increasing number of rural church institutes.

2. That we assist in making religious surveys with definite attention to church school enrollment.

3. That we select for special study and activity at least one circuit charge in each district of the conference.

4. That we co-operate with the General and Conference Rural Work Commission in a more effective service to and for our rural churches.

General Work

1. That we continue our emphasis on increased church school enrollment.

2. That we seek a more widespread observance of Church School Day.

3. That we continue our efforts to increase the number of church schools sharing in the Home and Foreign Missionary Enterprise.

4. That we make every effort to contact as many local churches and charges as possible.

5. That we make an enlarged training program a major emphasis during the coming year.

6. That we continue to recognize our work as concerned primarily with the bringing of people of all ages into personal, vital relationship wtih Jesus Christ.

ADULT DIVISION BANQUET

Monday evening, November 21, the adult division of the Scotland Neck Methodist church had a banquet in the Community House. There were approximately 110 members of the adult division present. Mr. D. H. Lasley was in charge of the arrangements and presided ove rthe program presented during the banquet.

The extension secretary spoke to the group on "Adults and the Church." Before adjourning the Rev. and Mrs. D. L. Fouts expressed their appreciation to the group for their co-operation during the past four years.

Such activities among adult groups in our churches are to be commended. Your conference office will appreciate any information concerning adult division activities.

ELIZABETH CITY DISTRICT MEETING OF CHILDREN'S WORKERS

On Thursday afternoon at 3 o'clock, November 17, while the North Carolina conference was convening, the children's workers of the Elizabeth City district met at First church, Elizabeth City, to discuss some of the important emphases of the division for the near future.

The children's workers of the host church made the beginners' room very attractive for the meeting. There were approximately 30 workers who attended. These included workers from the various churches in the Elizabeth City district and three district directors of children's work: Mrs. B. B. Slaughter, Elizabeth City district; Mrs. Henry B. Lewis, New Bern district; Mrs. W. F. Walters, Wilmington district, and Miss Alma Cade from the conference office.

The discussion centered around the use of the children's division Yearbook, Missionary Education (bringing to mind the World Friendship Unit which is to be taught during the month of January), and materials available for the children's division.

Some of the workers brought posters, pictures and other materials which were put on display and which the workers enjoyed discussing together.

A GOOD BEGINNING

The first official meeting of the new conference year for the conference staff of the Board of Christian Education was that held with the presiding elders at Goldsboro on Monday, November 28. All of the presiding elders —Rev. A. J. Hobbs, Rev. B. B. Slaughter, Rev. M. V. McRae, Dr. E. L. Hillman, Dr. J. H. Barnhardt, Rev. L. C. Larkin, and Rev. W. A. Cade—were present, and Rev. F. S. Love and Rev. E. D. Weathers, who had traveled to Goldsboro with their respective elders, also attended the meeting.

We have come to look upon this meeting as one of the most significant of all that are held during the year, and the one held this year was most encouraging. The first part of the meeting was devoted to a review of the past year's work in the conference. Copies of the annual report of the conference staff were given to the elders, and each elder was able at a glance to check on the record his district had made with respect to the various phases of the program of Christian education. Charts had been prepared by the extension secretary which revealed the gains that had been made over the preceding year.

After some time had been spent in consideration of the past year's work, attention was turned to the matter of planning for the new year. Through the use of the report on last year's work each elder will be able to know when special emphasis is needed in his district and plans to place that emphasis there. In addition to general plans for these emphases, special plans discussed and tentatively formulated were a series of group meetings for pastors and general superintendents; meetings for young adults; youth rallies in connection with the Youth Crusade; vacation church school institutes. Tentative dates were likewise fixed for these meetings and some of the details in connection with them were considered.

The discussions that were entered into by all of those present gave evidence of an interest in the entire program that should be productive of real results in our Christian education work through the year.

Liberty is from God; liberties from the devil.—German.

W. N. C. Board of Christian Education

CARL H. KING, Executive Extension Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director of Children's Division
CHARLES W. PHILLIPS, Director of Adult Division
M. TEAGUE HIPPS, Director of Young People's Division
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

OFF TO A GOOD STRAT

Early in November Brother John Hoyle, Jr., spent three days in three different sections of his district making a program and plans for the year. Only ministers were in attendance. Speech making had its place but this was not the major approach. His procedure was to have an important topic presented by one of the ministers and then to have a period of discussion. In brief, it was an excellent educational approach to the work of his district for the year.

Devotionals

In the Ashe county meeting appropriate devotional services were led by W. W. Hager and J. G. Wooton, Jr., for the morning and afternoon sessions respectively.

Evangelism

J. A. Howell spoke on "The Vacation School and Evangelism." Brother L. F. Strader presented "The Church School Forces and Evangelism," and M. L. Chappell outlined the procedure for "A Planned Revival." These messages were followed by an informal discussion period, when helpful suggestions for the work of the year were brought to the group.

The Church School

"Increasing the Enrollment and Attendance" was presented by W. J. Huneycutt; "Missions in the Church School" was discussed by R. J. Starling; and "The Training of Church School Workers" was presented by M. B. Shives. These addresses and topics were then criticized constructively and discussed at length by the group.

Finances

The presiding elder spoke on "Financial Goals and Plans" and offered practical suggestions for this phase of the work. An exchange of ideas and experiences in regard to church finance also proved helpful and interesting.

Dinner at the Kit Carson

Shortly after the noon hour the meeting adjourned for a delicious dinner at the famous Kit Carson Hotel in Jefferson. The ministers were guests of the elder for this occasion.

Youth Crusade

The Youth Crusade was presented by M. Teague Hipps, conference director of young people's work. Much interest was manifested by the thoughtful questions raised by those present.

Christian Literature

The church paper and Christian literature in general were presented by T. A. Plyler, Jr. The Advocate, the World Outlook, and church school periodicals in general were presented.

Pastoral Ministry

After a fine presentation of a thoughtful message on "The Pastoral Ministry" by Brother H. O. Huss, this first of a series of three such meetings for the district adjorned.

Statesville Meeting

The following day similar topics were presented and discussed by J. O. Banks, V. R. Masters, J. M. Varner, W. A. Kale, D. H. Rhinehart, G. W. Vick, A. C. Gibbs, C. H. Peace, R. B. Shumaker, D. B. Mullis, B. M. Crosby, and P. W. Tucker. The crowd was small, the talks were brief, and the discussion was fine. The fellowship and work together really set the stage for a good start on the new year.

Newton Area

On Wednesday of the same week the ministers of Newton and the vicinity enjoyed the same fine fellowship together. The various topics were presented by H. H. Robbins, J. M. Green, W. Q. Grigg, J. P. Hornbuckle, J. G. Winkler, R. L. Powell, A. L. Aycock, W. B. Lewis, W. A. Kerr, A. W. Lynch, and W .A. Rollins.

REPORT OF THE DIRECTOR OF CHILDREN'S WORK

Aldersgate Observance

This year the Aldersgate observance has been of particular significance to children's workers in the church school. At meetings of workers throughout the conference the spiritual emphasis has been given prominence, with the need for personal consecration deeply felt by children's leaders. We feel that this year has meant much to children, both by added spiritual growth of their leaders, and by the effects on their own lives. Emphasis has been given to training children for church membership, to making worship real for them, and to the baptism of young children. By this means many homes have been reached, and the lives of many children have been made richer.

Childhood and Youth Week

In line with the general spiritual emphasis of our work has been the theme for Childhood and Youth Week, "A Growing Understanding of God." Information about the observance has been sent to every pastor, superintendent of the children's division, and general superintendent, with special materials and suggestions for activities and plans for the week going to those church schools requesting them. Church school leaders have assisted in giving radio programs throughout the week. Special sermons, visits to homes, special programs and pageants, and other activities helped to make this week significant ,and to make the emphasis of the week felt throughout the year.

Children's Workers at the Conference School

There were 56 children's workers enrolled in the two classes planned especially for them at the conference school at Lake Junaluska. These courses were **Missionary Education of Children and The Beginnings of Religion in the Life of a Child,** taught by outstanding leaders in the field of children's work.

Co-operative Missionary Endeavor

One of the joys of the year's work has come through the contacts made in working for missionary education of children. Pastors have co-operated, superintendents of children's divisions and teachers of children have done much to carry on this work, and members of the woman's missionary society have done their part admirably. Mrs. Hoyle, conference secretary of children's work for the woman's missionary society, has done everthing possible to keep this important matter before our workers. This year of work with her has been a privilege much appreciated. Some definite results of our combined efforts in this field will be seen in the increased missionary education and offering in the children's division.

Vacation Church School Institutes

Vacation school and Christian education institutes were held in 28 areas, with 358 churches represented, 142 pastors present, presiding elders present at 13 meetings, and a total attendanceof 1127 persons. In these institutes materials and methods were discussed, and suggestions were made for increasnig the value of vacation schools. Improved quality of schools was stressed, and workers showed great interest in this part of the work. A definite increase in quality of vacation schools has been reported from the churches.

Vacation Church Schools

Two hundred and thirty-one churches have reported vacation schools this year, with a total enrollment of 12,560 children. About 45 of these schools were the first to be held, and in four churches schools have been held for ten or more consecutive years. These churches are: Hawthorne Lane, charlotte, 13; Centenary, Winston-Salem, 12; Lowell, 11; Muir's Chapel, Greensboro, 11.

The following statistics will show the growth in numbers of vacation schools and in number of children enrolled, through a period of ten years:

Year	Schools	Enrolled
1929	9	....
1930	14	1343
1931	27	3535
1932	57	4655
1933	86	5724
1934	92	7065
1935	62	4911
1936	120	7875
1937	198	10617
1938	231	13651

District Directors of Children's Work

Our district directors have been active during the entire year. They have helped in planning the program, have been responsible for meetings of children's workers, assisted with the Christian education institutes, written many personal letters to local church workers, given help through personal contacts, and have done all in their power to carry on the program of Christian education for children. These excellent workers are: Charlotte district, Miss Kate Crowell and Mrs. H. B. Simpson; Gastonia district, Mrs. F. H. Cunningham; Greensboro district, Mrs. O. D.

(Continued on page 17)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

FOOTBALL SEASON ENDS

Football has had a big place in our minds during the fall. Much interest and effort have centered around its requirements. Our five teams, the varsity, the varsity reserves, the 125 pounders, the 100 pounders and the 80 pounders, have played 29 games, winning 22, tying one and losing six. Coach Murray's varsity team played ten games, winning eight, tying one and losing one. Five years have elapsed since Coach Murray's boys have lost a game to a North Carolina team, playing during this time such outstanding teams as Greensboro, Charlotte, Asheville, Appalachian freshmen, Barium, Mills Home, Lexington and Kannapolis. Such a record is a bit remarkable in the face of the fact that Coach Murray has had fewer than 50 boys each year to draw from. His teams have for five successive years won the North Carolina orphanage championship and for the past three years have stood on top of the winning column in the South Piedmont conference, composed of 12 outstanding high school teams. Now that the season is ended the football togs can be stored away and after a few days of rest the boys will start their basket ball practice.

PROVERBS, PRECEPTS AND PROMISES

The picture in last week's Advocate portraying a group of young teen-age girls reading from little booklets was expected to be presented with an explaining paragraph calling attention to the fact that the little booklets being read were entitled "Proverbs, Precepts and Promises from the Book of Books," and came to a large number of our youngsters as a gift from our good friend, M. D. Stockton of Winston-Salem. Brother Stockton has also left with us 100 copies of lovely little New Testaments which will be presented to those of our children who can best use them. Our good friend is greatly interested in the reading materials offered our boys and girls and is using some money and some good sense in helping out in the matter.

SANTA CLAUS SEASON BEGINS

Our family believes in Santa Claus. The younger members believe in a real, personal Santa Claus. The older members believe in the spirit of Santa Claus. The transition from the personal Santa Claus to the spirit of Santa Claus is so attended to as to cause no disappointment. As a matter of fact, the older members of our family seem to get quite as much joy out of the Santa Claus spirit as the younger members do out of the Santa Claus that comes down the chimney. At any rate, this is the opening of the season for Santa Claus. A great deal of preparation is being made for his arrival. All the children will hang up their stockings, especially prepared, to be filled with the goodies that only a Santa Claus can bring. Decorated Christmas trees will be placed in each cottage and Santa Claus will leave the packages too large for the stockings on the floor near the trees. The big spruce tree out on the campus will be alive with varied colored electric bulbs, focusing towards a twinkling star at the top of the tree. Children sponsored by groups will doubtless receive packages from their sponsors, which will add to Santa Claus' contribution. What a wonderful joy does the Santa Claus season bring to our boys and girls!



They have friends to love them

HONOR SOCIETY

A good lady wrote last week that she did not think that any congregation or pastor deserved any special credit for raising the Children's Home apportionment, that such was only a privilege which ought to readily be used as an opportunity for service. We have no quarrel with this good woman, but we do feel that any congregation and pastor who arrange to pay their Children's Home quota early in the year ought to become members of a most honorable society of helpers. We therefore welcome such into our honorable mention group. Kindly note the recruits who have become eligible for our honor society since the report of last week:

Park Street, Belmont, Rev. E. H. Brendall.

Mt. Zion, Cornelius, Rev. H. C. Sprinkle.

Stony Point, Rev. C. H. Peace.

Highlands, High Point, Rev. T. G. Smith.

Concord, Catawba circuit, Rev. J. Q. Grigg.

Grace, Lee's Chapel-Grace, Rev. A. L. Latham.

Connelly Springs, Connelly Springs circuit, Rev. C. F. Tate.

Salem, Morganton circuit, Rev. J. Max Brandon.

Casar, Polkville circuit, Rev. T. H. Swofford.

A METHODIST CIRCUIT RIDER

This scribe grew up in the home of a Methodist circuit rider and therefore feels a little more interested in the life and work of those who follow after the pattern of Wesley and Asbury. A copy of "The Kingdom Builder," a neat, six-page mimeographed folder gotten out by Rev. F. E. Howard, the new pastor on the Farmer circuit, has just come to our desk. Among other interesting facts contained therein is the schedule of preaching appointments on this nine-point charge as follows:

First Sunday: Farmer 11:10; Union 2:30; Macedonia, night.

Second Sunday: New Hope 10:00; Salem 11:10; Mt. Tabor 3:00.

Third Sunday: Macedonia 10:00; Center 11:10; Farmer, night.

Fourth Sunday: New Hope 10:00; Oak Grove 11:10; Eleazer 2:30.

Fifth Sunday: Oak Grove 11:10; Farmer, night.

Pastor Howard will do more than fill nine apponitments. Mark the word.

GLENN, BILLIE AND REX

The picture this week is that of Glenn, Billie and Rex McCoy, three attractive little youngsters who came this summer to live at the Children's Home. Glenn, the oldest boy, nine years old and in the third grade, is sponsored by the young woman's class at Fletcher, Mrs. J. C. Sales, daughter of the late Dr. G. H. Detwiler, who had so much to do with the early history of the Children's Home, being the moving spirit in this enterprise. Billie, the little girl with a boy's name, seven years of age and in the first grade, is sponsored by the Philathea class of Central, Mt. Airy, Mrs. W. J. Miller, the pastor's wife, being the contacting party. Rex, four years of age, is sponsored by the Myrtle church school of Gastonia, Superintendent D. H. Whitener, a mighty good Children's Home friend, being the leader in this enterprise. The three McCoys are well sponsored.

FAY, RAE AND KATHRYN

Miss Smith, our nurse at the infirmary, has just *phoned that the three little new girls have completed their isolation period and are now ready to go to their cottages, bringing to mind that only recently Kathryn, eight, and Rae and Fay, twins, five, came to live with us after we thought there was no room for additional children. But since these little girls had no home, living for the time being in an improvised corn crib, they were admitted and are now as happy as they can be in anticipation of having good food to eat, clean beds to sleep in and the assurance that Santa Claus will come to see them. The good mother of these little children, now in heaven, has friends who will see that her little youngsters are not denied an opportunity to grow up into useful womanhood.

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MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .....
..... (here designate the bequest) .....

The recent snow was an occasion of great rejoicing among our young people. Of course, they exchanged some snow-balling among themselves.

* * * *

I want to thank all the churches and church schools which have remembered us with a Thanksgiving offering within the last week or two. I feel confident that we shall receive a Thanksgiving offering from each pastor and each Sunday school superintendent between now and the first of January.

* * * *

Dr. and Mrs. John C. Glenn visited the Orphanage last Thursday evening and took dinner with us. Dr. Glenn has made a fine start at Edenton Street church, and has already made a big "hit" with our workers and our three hundred and ten boys and girls. It is confidently believed that Dr. Glenn is going to have a most successful pastorate at this great church.

* * * *

Due to the snow and extreme cold weather, the singing class could not fill the engagements the fourth Sunday in November at Mebane in the morning, and at Hillsboro in the evening. Brothers Jenkins and Early were notified early Sunday morning that it would be unwise for the class to venture out over the slippery roads. It is hoped that the class can visit these two churches at an early date.

* * * *

The following recommendations were unanimously adopted by the annual conference which was recently held in Elizabeth City:

"That we ask all the church schools to designate each fifth Sunday in the year as Orphanage Day, and that the offering received on fifth Sundays be sent to the Orphanage as a special.

"That we disabuse the minds of our pastors and our constituency of the false impression that obtains throughout the North Carolina conference that the Methodist Orphanage is largely endowed, and that with the Duke fund we are well provided for from a financial standpoint. Because so many have this opinion of the Orphanage, it is very difficult to impress our preachers and church members with the fact that the Orphanage needs a great deal more money to give it a balanced budget."

* * * *

It is sincerely hoped by the superintendent of the Orphanage that it will be necessary for him to say so much about finances during this new conference year. If all the pastors and Sunday school superintendents will remember the Orphanage by sending us a special Thanksgiving offering from every church and church school, either during the Thaksgiving season, or during the Christmas holidays, that will go a long way toward making so many appeals unnecessary. One of his greatest crosses is the necessity of having to raise $28,00 in specials in addition to the ten percent apportionment, the amount we receive from the Duke Endowment and the Orphanage Endowment. It is no small undertaking to have to raise such a large amount through specials to give us a balanced budget, but there is no other alternative except to make the needs of the Orphanage known to our Methodist constituency. Our dining room bell rings three times each day of the 365, and our children expect a square meal each time the bell rings. When the meal gives out and there is no oil in the cruse, he must of necessity borrow money with which to meet the operating expenses, and then turn to the churches to pay any debt so incurred. He is hoping that this year we will not have to scrape the bottom of the barrel, as we did last year.

IN BELGIUM

Methodist work in Belgium was seriously disorganized — temporarily at least—by the events preceding the Council at Munich. Dr. W. G. Thonger, head of the Methodist mission in Belgium, says:

"A number of our preachers have been called to serve in the army and several of our buildings were taken over entirely for a time by the military athorities in preparation for the threatened war in Europe. But all this is nothing compared to what we all feared and thought was inevitable before the famous conference at Munich took place. We pray God that the serious warning of these sad events may be understood by all of us and that they may lead many people to turn their hearts to Him who alone can assure us real and durable peace."

W. N. C. BOARD OF EDUCATION

Continued from page 15

Nelson; Salisbury district, Mrs. W. P. Moore; Statesville district, Mrs. Weaver Mann; Winston-Salem district, Miss Margaret Gray and Miss Dora Zimmerman. We are delighted to welcome Miss Sarah Kille os the new district worker for the Asheville district. We hope that very soon there will be directors for the Marion and Waynesville districts.

Conference Council of Children's Workers

The Conference Council, consisting of the conference staff, district directors, and other interested children's workers, met in Salisbury, October 2, 1937, with Miss Mary Skinner of the general board for an all-day meeting. This group reviewed the past year's work, and made plans for the coming year. This year the council will meet after the meeting of the annual conference, on November 11, to consider plans for the new year's work. Miss Skinner will again be with us.

Respectfully submitted,
Elizabeth Oliver,
Director of Children's Work.

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Norfolk, Va.

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

BECAUSE A CHILD WAS BORN

Reba Mahon Stevens

Still Bethlehem the town
Lies where it lay long years ago,
Its olive orchards basking in the sun,
Its hillsides set with lilies red and white.

Still brawn-faced children play
Through crooked streets
And wander on the hills;
Still men sow seed and harvest grain;
Still women bake;
Still runs life's endless circle
Round and round,
And common days are filled with common toil.

But all the world
Goes the more bravely to its task
Because once long ago
A little child was born
In Bethlehem.

WHAT IS MY JOB?

What is my responsibility as an officer of the woman's missionary society? Do I know my job and what the duties and potentialities of my office are? Do I give the time and thought in order that I might know Council plans for promoting my department? Do I know conditions in my own church in order that I might be able to carry out conference and Council plans as perfectly as possible? Do I co-operate with the other officers and departments? These questions might wisely and fittingly be those of each officer to herself and in asking them time for heart searching answers should be taken. Someone has said that "responsibility is response to divine ability." If that be true it follows that when one accepts a responsibility in the upbuilding of God's kingdom on earth, one is heeding the call of the heavenly Father with the full assurance of the great source of powers of strength and ability which is obtained through divine guidance. To be elected an officer in the woman's missionary society is to be given responsibilities which are not to be lightly undertaken and when earnestly and advisedly assumed will yield rich rewards in abundant fruitage and in joy of having served in the cause of Christ.

M. E. G.

CHAPEL HILL AUXILIARY

The sixtieth anniversary of the organization of the woman's missionary society in Southern Methodism was celebrated with a birthday supper by the missionary circles of the University Methodist church in Chapel Hill on November 14.

Mrs. Karl Fussler headed the receiving line which was composed of honor guests, Dr. and Mrs. N. H. D. Wilson and local ladies dressed in the fashion of the eighties and representing the pioneer personalities in the various fields of the missionary work. The guests found their places by place cards at the U-shaped table, the center of which held a large three-tiered birthday cake topped with candles. Mrs. Wilson was invited to cut the cake. Mrs. Fussler presided. Each honor guest was introduced and each gave a resume of the beginning of her field of work. A report of the present accomplishments showing progress made since its beginning 60 years ago was given. Mrs. William Newson represented Mrs. John Kelly, organizer of the first woman's missionary society in the South in Nashville, Tenn., in 1872. Mrs. Grey Culbreth represented Ellen Marcis Wood, the first missionary sent out by the North Carolina conference. She went to China in 1858. Mrs. J. A. Warren represented Miss Lucinda Barbour Helms of Logan College, Ky., who organized the first home mission work in Southern Methodism. Mrs. Frank Stroud represented Mrs. J. B. Martin who, in 1881, organized the first auxiliary in Chapel Hill and one of the first children's groups. Mrs. William Pugh represented Miss Bell Harris Bennett, who was responsible for the founding of Scarritt College. Mrs. N. H. D. Wilson, who was made a charter member of the first society in Chapel Hill by her mother, Mrs. A. W. Mangum, brought many interesting and amusing incidents of those early days. Dr. Wilson, naming himself "errand boy" of the missionary society," spoke in behalf of his mother who was the first president of the North Carolina conference. Mrs. J. B. Linker read a tribute to Mrs. A. W. Mangum written by Miss Lucy Robinson. The program closed with the joining of hands and singing "Blest Be the Tie That Binds." Fifty-five guests attended.

Mrs. Ruby C. Newsom.

CHANGE OF ADDRESS

Noting and remembering that the address of Mrs. B. F. Boone, conference superintendent of study, has been changed from Cary, N. C., to Zebulon, N. C., will help to eliminate any inconvenience which might arise from ignorance of the change. Your editor is confident that she expresses the sentiments of each member of the Woman's Missionary Society, North Carolina Conference, in wishing for both Mr. and Mrs. Boone much joy and high achievements in their work on the Zebulon-Wendall charge.

MISSSIONARY SOCIETY HONORS PASTOR

On a recent date the woman's missionary society of Central Methodist church in Raleigh entertained at a reception honoring Rev. and Mrs. E. G. Overton and their son, Glen, who have been returned to that church for a second year.

In the receiving line with Mr. and Mrs. Overton were: Mesdames W. I. Wellons, J. E. Rudy, J. C. Glass, M. G. Womble and Charles Manoochall officers in the auxiliary. During the evening a musical program was presented by Miss Margaret Porter, Mrs. Van Dickens, John Dickens and Robert Kuettner. R. D. Fuller, superintendent of Central Methodist church school, made a brief address of welcome, citing some of the objectives and ambitions of the church for 1939. The young people's department presented a playlet which was composed and directed by Mrs. Virginia Allsbrook and which was entitled "Let's Build a Church." Mr. and Mrs. Overton spoke briefly, expressing pleasure at being returned to Ralegih. Mrs. Betts and Mrs. Newman presided at the refreshment tables. Hot coffee, Russian tea, sandwiches and wafers were served.

MISS DAMERON WILL SPEAK AT EDENTON STREET

The members of the woman's missionary society of Edenton Street church are anticipating with much pleasure the approaching visit of Miss Josephine Dameron on December 12. She will be the guest speaker at the anual Harvest Day meeting at 7:30 p. m. Miss Dameron, a music teacher at Ewha College in Seoul, Korea, is at her home in Warrenton during the period of her furlough. She is an exceedingly interesting speaker and to hear her is to enjoy a privilege rarely accorded. Women of all churches in Raleigh have been extended an invitation to attend the meeting and women of surrounding towns and communities will also be most welcome.

MISSIONARY WORK AMONG THE SPANISH PEOPLE

Missionary work among the Spanish speaking people of the Southwest is carried on by eight major Protestant denominations. The Interdenominational Council reports 14,000 Spanish speaking members belong to these denominations and 19,000 persons enrolled in Sunday schools. Out of these members Southern Methodism has 6,-441 church members and a church school enrollment of 6,129.

There are some 50,000 Latins in the state of Florida, divided as follows: In maintain two settlements in Tampa and 6,000 Spaniards; in Miami and Key West, 10,000, mostly Cubans. Southern Methodism is the only Protestant church at work among the Latins of Key West and Miami. In Tampa there are three Methodist churches—San Marcos and Sao Palo in Ybor City and a church in West Tampa. The woman's section of the board of missions Tampa, 17,000 Cubans, 17,000 Italians, —Wolff Settlement in Ybor and Rosa Valdez in West Tampa—and a Wesley Community House in Key West. Rev. J. A. Phillips is superintendent of the Latin Mission.

Under the woman's section of the board of rural work is carried on among the Mexicans of Texas, and social centers maintained at Houston, San Antonio, Fort Worth, Dallas, San Marcos, and El Paso, Texts, and San Pedro, Calif. Rev. Ben O. Hill, executive secretary of the board of Christian education of the Texas and Western Mexican conferences, says: "A visitor to one of these centers is likely to come away with the thought: 'However good it may be to talk about Christianity and recommend it from our pulpits, here is something even better—this is Christianity in operation.'"

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

1878—1938

Sixty years since the women of Southern Methodism were granted the privilege to organize missionary work under a constitution by the General Conference in session in Atlanta, in response to a request from a small group of women to whom the vision of service first came. What wonderful years these have been and how through a united effort we have become an organization of extent and power!

We believe every woman in the woman's missionary society of the Western North Carolina conference is grateful for the privilege that is here—to share in this great missionary work and as an evidence of our appreciation we want to enter into the plans suggested by the Council and observe an appropriate service our sixtieth anniversary during the month of December, if we have not already done so. Secure the helpful leaflet, "We Are Sixty" and arrange a program of interest and inspiration in commemoration of our birthday.

Already we have had some interesting reports of such celebrations in our conference and we hope to hear from others. Let it be a universal anniversary celebration, every auxiliary in the conference taking part in it. $60,000 increase in funds and 16,000 inincrease in membership for 1938 is a definite goal set by the Council. Will we meet that goal? It is our privilege to help in reaching it.

LISTS OF AUXILIARY PRESIDENTS DESIRED

Mrs. A. L. Thompson, conference superintendent of literature and publicity, is exceedingly anxious for the lists from the district secretaries, of the new presidents of the auxiliaries. The 1939 literature is on hand waiting to be mailed until the new list of presidents is sent in. Each auxiliary is asked to send in the list of officers to the district secretaries AT ONCE so that they may have their literature in time for the first meeting in January. Please attend to this immediately.

NEW PASTORS AND WIVES HONORED

Interesting accounts of two receptions recently held in Asheville have reached us. The first of these was tendered Rev. and Mrs. R. B. Templeton on Friday evening of the past week by the members of the woman's missionary society of Asbury Memorial church, and the home of Mrs. H. H. Bown was the place of meeting and a large number of guests availed themselves of the opportunity to welcome Mr. and Mrs. Templeton, who have recently come to Asheville to live.

Greetings were extended the new pastor and his wife by Rev. Lewis Ludlum, pastor of Beaverdam Baptist church, and response was given by Mr. Templeton. A program of music and readings was presented during the evening by the following: Miss Joan Carter, pianist; Mrs. L. E. Biddix, soloist; Arthur Scott, violinist; Mrs. Roy Cagle, reader; Miss Ruth Ledwell and Alvin Taylor, soloists; Mrs. R. C. Stevens, reader; G. H. Thompson, pianist. W. C. Craven, J. P. Roberts, Jack Bates and Carl Palmer rendered a quartette.

The home was attractively decorated in chrysanthemums, with the dining table which was covered with a lace cloth centered with an arrangement of cut flowers.

At the close of the evening refreshments were served by the hostess, Mrs. Bown, assisted by Mrs. Alice Rice, Mrs. Luther Oates and others.

On Tuesday evening, November 29, 300 guests called at the West Asheville Methodist church to meet their new pastor, Rev. A. C. Tippett, and members of his family. During the evening a program of "welcome talks," readings, songs by the young men's quartette of the church, and a vocal solo by Jack Armstrong was enjoyed.

INTERESTING MEETING AT CENTRAL CHURCH, ASHEVILLE

Practically all of the auxiliaries of the Asheville district were represented at the annual "check-up" meeting held on Tuesday of the past week at Central church with Miss Amy Hackney, district secretary, presiding.

The meeting opened at 10 o'clock with quiet music with Mrs. S. H. Bryan at the piano, and was followed by an impressive devotional service conducted by Mrs. F. A. Walton, spiritual life leader for the district. The beautiful hymn of Samuel Stennett, "Majestic Sweetness Sits Enthroned upon the Saviour's Brow," was followed by silent reading of the 12th chapter of Romans, with prayer by Mrs. G. A. B. Holderby.

"Consecrated Leadership" was the theme of the message brought by Mrs. Walton.

Hymn "God of Grace and God of Glory," followed by prayer by Mrs. T. L. Brooks, closed the devotional part of the program.

From the chart which had been prepared for the occasion by Miss Hackney, the names of the auxiliaries were called ,and a record of their activities and accomplishments for the three quarters of 1939 was given, and in the majority of the societies there was shown most gratifying results of the year's work, several of the auxiliaries having already met their financial obligations for the year.

At this juncture the congregation was divided into groups under the leadership of persons chosen by Miss Hackney and for thirty minutes these groups met for discussion of the various departments of the work.

When the representatives reassembled in the place of meeting, reports of the discussions were heard and much interest manifested.

Miss Hackney closed the day's program with stressing the necessity for a continuance of the work carried on in the three groups, which would mean the completion of a year of splendid activities. She urged especially the organization of spiritual life groups in every auxiliary and closed the meeting with prayer.

Shanghai, Oct. 10, 1938.

Dear Mrs. Weaver:

For fifteen months you have been hearing about Japan's invasion of China. We are confident that your sympathies are with China and that you will welcome opportunities to take a stand for right and justice. Many now belive that the time has come when Americans can act—and must act, for our own nation is supplying most of the tools of Japan's aggression:

Japan is buying 54 per cent of her munitions from the U.S.A. Her heavy industry depends upon a grade of steel and a type of machinery that can be bought only in America. Her military trucks, airplanes, oil and gasoline come largely from our country.

It is our purchase of Japan's chief export, silk, that enables her to buy these indispensable supplies from us. Ninety-seven per cent of our silk comes from Japan; 85 per cent of all the silk that she exports is sold in the U.S.A.

We are in the impossible position of strongly condemning a brutal injustice and at the same time giving direct and vital aid to the perpetrators of that wrong. Even a far-sighted view of our own economic interest calls for a change of policy: This trade with Japan does mean a temporary impetus to American business, but it will lead to great future losses in the form of the "Closed Door" in a conquered China. A free China, rebuilding her shattered homes and industries, would mean steadily increasing business opportunities for many decades to come.

Let us face it: Instruments of death and destruction are being made by Americans, largely paid for by Americans through the silk and other trades, and sold to Japan to help carry forward a barbarous invasion that these same Americans are anxious to see defeated and would be willing to restrain if they realized that they could.

A way is opening up which I believe you will gladly support. A resolution, known as the Peace Pact, is due to come before the House at the present session, beginning in January. It is House Resolution No. 527 and was introduced by Rep. J. J. O'Connell. It advocates making unlawful the sale or shipment of arms, munitions, and other war materials to aggressor nations. It may become the deciding factor in the salvation of China, but if it is to pass the House, it must have the loyal support of large numbers of American people.

Will you not write, along the lines suggested by the enclosed letter, to men in key government positions, urging them to support this resolution? Then get as many as possible to write, both individually and in groups, similar, but not identical letters, you will thus be adding the weight of your influence to the effort to clear our United States from her unhappy alliance with the forces of lawless, merciless aggression.

Kate Hackney,
Ethel Bost,
J. C. Hawk.

Sunday School Lesson

DECEMBER 11

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

The Sin of Covetousness

Scripture: Exodus 20:17; Luke 12:12-21; 1 Timonthy 6:6-10

Why is it wrong to covet our neighbor's possessions? Primarily because it is a prelude to other iniquities. When the rich King Ahab coveted Naboth's vineyard, the next thing was a false accusation against Naboth. Accordingly, he was stoned to death, and Ahab took the vineyard. Thus coveting was the prelude to lying, murder, and stealing (I Kings 21).

David coveted the wife of Uriah, so he sent and took her, and then sent word that her husband, who was absent in the wars, should be put in the forefront of the battle where he would be slain. Thus covetousness was the prelude to adultery and murder (2 Samuel 11 and 12).

The modern equivalent to these grim old crimes is to take a neighbor's wife or property away from him by some manipulation that comes within the law but which is equally wicked.

Paul says covetousness is idolatry. Of course it is, for it is putting someone or something in place of the God. It is sacrificing loyalty to righteousness for greed of possessions.

Covetousness leads to cutthroat competition which ruins business. It is the cause of the labor strife which ruins industry. It is the prime source of wars. Nations fly at one another in fury in order to get markets and a chance to exploit the weaker races. "The love of money," says the Scripture, "is the root of all evil." And, like cynicism, it is a highly contagious disease. Our present competitive system is an organized temptation to greed.

Once a man asked Jesus to turn aside from his preaching and healing to bid his brother divide the inheritance with him. It was as though a visitor to Washington to ask the President to turn aside from great affairs of state in order to show him the city.

Jesus said to this man, "Take heed and beware of covetousness." His words, "Take heed and beware," suggest that covetousness is such a subtle sin that we may be its victims ere we are aware.

Xavier said that men had confessed to him every kind of sin that he had heard of, and some of which he had never heard, but no one had ever confessed that he was covetous.

One reason Jesus gave why we should beware of covetousness is that when we get what we are after it is of so little use to us, "for a man's life consisteth not in the abundance of the things that he possesseth."

To illustrate this he told the story of the rich fool who tore down his barns and built greater, and said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The man foolishly thought that he had what we call "a sure thing." But God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

But even if a man's life is spared, and riches do not suddenly take wings they tempt him to live a life of luxury. He eats too much and drinks too much, and on come disease and drunkenness, and all kinds of evil (Isaiah 5:8-17). The huge wealth gained from the greedy exploitation of subject people brought about the awful debauchery of the Roman nobility.

Always with this luxury there is the accompanying deprivation of the poor. John Woolman, the Quaker saint, said that he was unhappy at tables adorned with expensive silver plate and loaded with luxuries, because he always felt that to provide this luxury someone was having to work too hard.

When the rich man is clothed in purple and fine linen, and fares sumptuously every day, a sick and starving Lazarus is apt to be lying at his gate (Luke 16:19-26). Or, if he is not at his gate, he is in the neighboring slum, a direct product of the undue concentration of wealth.

What is the remedy for selfish covetousness? It is another kind of covetousness. It is an eager desire that not only we ourselves, but all our fellow men may own their homes and have a measure of security. The Bible is not against the accumulation of property; it is against the accumulation of property that pushes a brother to the wall. Biblical writers evidently felt that a certain amount of property was a preservative against temptation.

Jesus was often telling the rich to give to the poor (Luke 18:18-22). If money had been such a bad thing in itself he would have told the rich to throw their money into the lake. Dr. McLaurin of the Southern Presbyterian Church, who is a distinguished authority on the problem of the rural church, once said that in the South the criminal classes are recruited from the families of the landless tenant farmers, whereas a certain community of negroes, nearly all of whom had a little farm, was one of the most law-abiding sections of the country.

Another antidote to the covetous nature that joins house to house, and field to field till there is no room for the poor, is to covet earnestly the best gifts (1 C. 13:31). If a business man covets the power to keep all his associates in a happy and co-operative mood, it will help him not to covet his neighbor's money. If a wife covets the art of homemaking, her joy in its pursuit will make her less covetous of the larger house of her neighbor.

Then the wise man tells us to covet a good name which is rather to be chosen than great riches. Above all, we should not covet "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." But an absorption in the piling up of heavenly riches will save us from lust for the things of this world, for as Jesus said, "Where your treasure is, there will your heart be also." —Christian Advocate.

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Children's Storyland

A CHRISTMAS PLAYLET

Scene: Nursery.

Time: Christmas Eve at bedtime.

Phyllis: A little girl of three years, in night robe.

Dimples: Baby sister, ten months old, in her baby bed.

One large doll in night dress named Peggie.

One medium sized boy doll in bright pajamas named Bill.

One doll undressed named Purly.

One collie pup named Scottie.

One pet kitten named Spitz.

One colored girl about six years old named Lou Ella.

Phyllis stands before her audience and says:

"Now, children, it is bedtime and I want you all to say your prayers and get to bed, for you know this is the night for dear old Santa Claus to come and bring your presents. If you are not in bed he may pass you by."

Phyllis now takes the big doll and places her beside hed bed on her knees, with her hands together up before and her eyes closed and repeats for her:

"Dear God, please make me a good dolly and tell Santa to send me a pretty new dress and hat and some candy and cake."

Next she takes Bill and places in the same position and begins: "Dear God, please make me good every day, and I want Santa to send me a come-back ball, some ear muffs, a cap and mittens, then oodles of candy. Thank you, God, and good-bye."

Now comes the baby doll, but he cannot fix his hands for he is too little, but this is what he wants to say:

"O Dod, pease make me dood and keep me fum cryin' when I hurts. Tell Santa to send me some sweet smelling baby powder and sum prutty furry animals to pay wif. Good-bye, frum our litthe Purly."

Scottie now rubs his nose against Phyllis as much as to say, "I want to say my prayers, too." So she holds up his forefeet and tries to make him close his eyes, but he will open them as fast as she removes her hand.

"Scottie, you need to say your prayers, for you are far from being a good doggie, so say this:

"Dear God, I want ou to make me a smart dog and help me to take care of my playmates, Phyllis and little Dimples, all day long. Tell Santa Claus I want some nice meaty bones for Chrismas and a nice warm bed to sleep in; and I thank you, dear God. Good-bye."

Spitz is ready now and must have her say. So Phyllis takes her in her arms and tries to make her hold up her paws, but she wants to play and wiggle about instead. She now tries to keep her still and says: "Dear God, I want to be good and not cause any trouble. I want somebody to help me to grow up and be a real smart cat some day. Tell Santa Claus to send me some real fat, juicy mise to gnaw on for Christmas and a bowl full of nice rich cream to sip, and I will try to be good. Good-bye. From little Spitz."

"Lou Ella, it is now your turn to pray. It is always better to take your bath and get into your nighties before you say your prayers, but you can say it over here now and then repeat it when you go home and get ready to jump in bed. Do you want to do that?"

"Yes, Phyllis, I will say it over here first, but I want to say my own prayer and you need not say mine for me," rereplied Lou Eella.

"All right, Lou Ella, that is what I want you to do; then I will say mine when you get through," said Phyllis sweetly.

"Dear God," Lou Ella began after she had her hands placed up before her and on her knees with her eyes closed. "Please listen to me and I will tell you what I want you to do for me. I just want you to make me 'zactly like Phyllis. I want to sing like she does, walk like she does, and everything but one. When her mother will not let her have her way and have what she wants, sometimes she stamps her foot and cries out terribly ugly, and I do not like her then. She is mighty sweet and pretty, is why I want to be like her at all the other times. Please let Santa Claus bring me a pretty dress and some white shoes with red socks and a red hat. I want heaps of good things, but it will bother you too much to look after so many children, so I will not ask for any more now. I thank you, dear God, for listening to all this for me me. I will be looking for your answer. Good-bye. Lou Ella."

Before Lou Ella finished Phyllis went over to her little bed and lay down with her face in her pillow and would not speak when Lou Ella got through. So she did not say her prayer.

Lou Ella stood up and waited for something to happen, and as things were so quiet and still she began to feel sorter lonesome and then she began to cry.

Soon the door opened and in walked Mr. and Mrs. Walker with Lou Ella's mother, who had gone shopping for Santa Claus.

"Why, Lou Ella, what is the matter?" Everyone seemed asleep but Lou Ella.

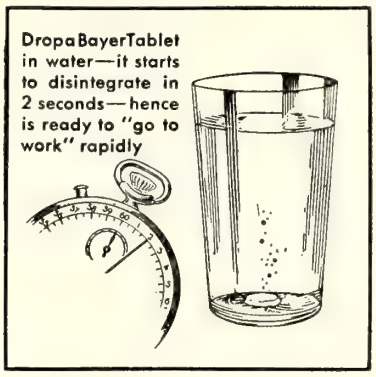
"I do not know what is wrong, but I am sorter 'fraid I asked God to do too much for me, it being such a rushing time. I been 'spectin' him to say somethin', but not one word has I heard yet. Do you reckon somebody called him away and he could not answer right away?"

"Yes, dear, if you really need what you asked for God will hear you and answer you sometime maybe. Come on now and let's go home and get to bed, for it is almost time for Santa Claus to come. Good night. Mr. Waters and I will see you all tomorrow."

"Good night, Mrs. Waters."

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Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
A. J. Hobbs, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

East Roxboro-Longhurst, Longhurst, 11 11
Roxboro,, Long Memorial, 7:30 11
Front Street, 11 18
Burlington Ct., Shiloh, 3 18
Graham-West Burlington, W. Burlington, 7:30 18

January

Hillsboro Ct., Hillsboro, 11 1
Carr, 7:30 1
Duke Memorial, 7:30 3
Bahama Ct., Mt. Sylvan, 11 8
Person Ct., Oak Grove, 3 8
Leasburg Ct., Leasburg, 7:30 8
Lakewood, 7:30 11
Chapel Hill, 7:30 12
Cedar Grove Ct., Cedar Grove, 11 15
S. Alamance Ct., Saxapahaw, 7:30 15
Calvary, 7:30 18
Yanceyville Ct., Prospect, 11 21
Webb Ave.-Holts, Webb Ave., 11 22
Durham Ct., Bethany, 7:30 22
Eno, 7:30 26
Duke Ct., Duke's Chapel, 11 29
Mebane, 7:30 29
West Durham, 7:30 30

February

Branson, 7:30 1
Carrboro Ct., Orange, 11 5
Bynum Ct., Bynum, 7:30 5
Trinity, 7:30 7
Stem Ct., Stem, 11 12
Mt. Tirzah Ct., Helena, 3 12
Rougemont, 7:30 12
Siler City, 11 19
Moncure Ct., Buckhorn, 3 19
Pittsboro Ct., Pittsboro, 7:30 19
Brooksdale Ct., Brooksdale, 11 26
Milton Ct., Milton, 3 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

December

Princeton, Princeton, 11 11
Erwin, night 11
Raleigh, Central, night 14
Mamers, Spring Hill, 11 17
Tar River, Kittrell, 11 18
Henderson, City Road-White Memorial, night 18

January

Benson, 11 1
Raleigh, Jenkins Memorial, night 1
Raleigh, Hayes Barton, night 2
Henderson, First Church, night 4
Creedmoor, Banks, 11 7
Millbrook, Knightdale, 11 8
Cary-Apex, Cary, night 8
Dunn, Divine Street, night 9
Raleigh, Epworth, night 11
Newton Grove, Hopewell, 11 14
Louisburg Ct., Bunn, 11 15
Oxford, night 15
Smithfield, night 16
Oxford Ct., Herman, 11 21
Middleburg, Middleburg, 11 22
Franklinton, night 22
Raleigh, Fairmont 23
Raleigh, Edenton St., 11 29
Selma, night 29

February

Lillington, 11 5
Zebulon-Wendell, Zebulon, night 5
Fuquay, Fuquay, 11 11
Four Oaks, Four Oaks, 11 12
Garner, Ebenezer, night 12
Louisburg, 11 19

ROCKY MOUNT DISTRICT
L. C. Larkin, P.E., Rocky Mount, N. C.
FIRST ROUND

December

Rocky Mount, First, 11 11
Elm City, 7:30 11
Wilson, 11 18
St. Paul, 7:30 18

January

McKendree, Pinetops, 11 1
Walstonburg, Walstonburg, 3 1
Farmville, 7:30 1
Kenly, Kenly, 11 8
Sandy Cross, Sandy Cross, 3 8
Nashville, 7:30 8
Marvin, 7:30 11
Seaboard, Seaboard, 11 15
Conway, Bethany, 3 15
Northampton, Jackson, 7 15
Halifax, Halifax, 11 22
Littleton, 7:30 22
Stantonsburg, 7:30 25
Red Oak, Red Oak, 11 29
Robersonville, Robersonville, 3 29
Bethel, 7:30 29

February

Warrenton, Werrenton, 11 4
Warren, Providence, 11 5
Norlina, Norlina, 3 5
Warrenton, 7:30 (If desired) 5
Weldon, 11 12
Rich Square, 3 12
Scotland Neck, 7:30 12
Enfield-Whitakers, Whitakers, 11 19
Spring Hope, 7:30 19

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

December

Chowan, Anderson's, 11 11
Perquimans, Cedar Grove, 3 11
Edenton, 7:30 11
Chowan, Anderson's, 11 and 1 14
Perquimans, Cedar Grove, 11 and 1 17
Murfreesboro, 11 18
Aulander, 3 18
Ahoskie, 7:30 18
Pasquotank, Newbegun, 3 25
South Camden, Wesley's, 7:30 25

January

Moyock, Memorial, 11 1
Currituck, Mt. Zion, 3 1
Hertford, 7:30 1
Pasquotank, Newbegun, 11 and 1 6
Kinnakeet, Avon, 11 8
Hatteras, 7:30 8
City Road, 7:30 11
South Mills, McBride's, 11 and 1 14
North Gates, Kittrells, 11 15
Gates, Gatesville, 7:30 15
Stumpy Point-Dare, Mann's Harbor, 11 22
Wanchese, 7:30 22
Manteo, 11 29
Kitty Hawk, 7:30 29

February

Williamston, 11 5
Windsor, 7:30 5
Elizabeth City, First Church, 7:30 8
Washington, 11 12
Bath, 7:30 12
Belhaven, Trinity, 11 19
Mattamuskee, Amity, 3 19
Swanquarter-Fairfield, Providence, 7:30 19
Columbia, 11 26
Roper, 3 26
Plymouth, 7:30 26

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., Fayetteville, N. C.
FIRST ROUND

December

Laurinburg, 11 11
Raeford, 7:30 11
Laurel Hill, Snead's Grove, 11 18
St. John-Gibson, St. John, 3 18
Red Springs, 7:30 18

January

Stedman, 11 1
Parkton-Sandy Grove, 3 1
Person Street-Calvary, Calvary, 7:30 1
Aberdeen, 11 8
West End, Marcus 8
Eilerbe, Norman 8
Caledonia, 11 15
Rowland, Centenary, 3 15
Maxton, 7:30 15
Hay Street, 11 22
Pine Bluff, 3 22
Hamlet, 7:30 22
Mt. Gilead, 1 29
Mt. Gilead Ct., Hebron, 3 29
Troy, 7:30 29

February

Carthage, 11 5
Glendon, Cool Springs, 3 5
Sanford, 7:30 5
Broadway, 11 12
Hemp, Smyrna, 3 12
Biscoe, Star, 7:30 12
East Rockingham, 11 19
Roberdel, 3 19
Rockingham, 7:30 19
Goldston, 11 26
Jonesboro, 7:30 26

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

December

Marshallberg-Straits, Marshallberg, 11 11
Harkers Island, 2 11
Atlantic, Atlantic, 7:30 11
Ocracoke-Portsmouth, Ocracoke, 7:30 12
New Bern, 7:30 14
Aurora, 11 15

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Greenville, 11 18
Grimesland, Grimesland, 3 18
Vanceboro, Epworth, 7:30 18

January

Beaufort, 11 1
Morehead City Ct., Franklin Memorial, 3 1
Morehead City, 7:30 1
Grifton, Grifton, 11 8
Pamlico, Stonewall, 3 8
Orietnal, Oriental, 7:30 8
Kinston, 7:30 11
LaGrange, LaGrange, 11 15
Seven Springs, Seven Springs, 3 15
Riverside-Bridgeton, Bridgeton, 7:30 15
Snow Hill, Snow Hill, 11 21
Ayden, Ayden, 11 22
Hookerton, Rainbow, 3 22
Missionary Institute, Kinston, 10 27
Mt. Olive Ct., Falling Creek, 11 28
Mt. Olive-Calypso, Mt. Olive, 11 29
Goldsboro Ct., Daniels Chapel, 3 29
Goldsboro, St. Paul, 7:30 29

February

Jones, Trenton, 11 5
Newport, Newport, 3 5

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

December

Lumberton Ct., Pembroke, 11 11
Lumberton, Chestnut St., night 11
Warsaw-Magnolia, Warsaw, 11 18
Burgaw, Burgaw, night 18

January

Elizabeth, Clarkton, 11 1
Carvers Creek, Carvers Creek, 3 1
Wilmington, Trinity, night 1
Wilmington, Grace, 11 8
Scotts Hill, Scotts Hill, 3 8
Wilmington, Epworth, night 8
Jacksonville-Richlands, Richlands, 11 15
Swansboro, Oak Grove, 3 15
Mayesville, Belgrade, night 15
Roseboro, Bethel, 11 22
Faison-Kenansville, Faison, night 22
Hallsboro, Hallsboro, 11 29
Tabor City, Lebanon, 3 29
Chadbourn, Chadbourn, night 29

February

Town Creek, Zion, 11 5
Shallotte, Dixon, 3 5
Southport, night 5
Wallace-Rose Hill, Wallace, 11 12
Clinton, night 12
Bladen, Bethlehem, 11 19
Garland, Epworth, night 19
Whiteville, 11 26
St. Pauls, Barkers, 3 26
Fairmont, Trinity, night 26

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

December

Acton, Acton, 11 11
Sandy, Little Sandy, 3 11
Fletcher, Fletcher, 7:30 11
Bakersville Ct. (M.E.), 11 18
Laurel, Bright Hope, 3 18
Pisgah Ct. (M.E.), Piney Mountain, 7:30 18
Leicester Ct., Leicester, 11 25
Leicester Ct. (M.E.), Leicester 25
Haywood Street, 7:30 25

January

Fairview, Bethany, 11 1
Etowah Ct. (M.E.), Etowah, 3 and 7 1
Hot Springs, Antioch, 11 and 3 8
Marshall, Marshall, 7:30 8
Saluda-Tryon, Saluda, 11 15
Flat Rock, Moore's Grove, 3 15
Swannanoa, Swannanoa, 7:30 15
Mills River, Mills River, 11 22
Weaverville Ct., Salem, 3 22

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

December

Dilworth, 7:30 9
North Monroe-Grace, North Monroe, 11 11
Matthews-Indian Trail, Mathews, 7:30 11
Hawthorne Lane, 7:30 12
Brevard Street, 7:30 14
Derita, 7:30 16
Thrift-Moores, Moores, 10 18
Mt. Zion, 7 18
Bethel-Boger, Bethel, 7:30 19
Monroe, Central, 7:30 21

January

Meyers Park, 7:30 2
Hickory Grove, 11 8
Wesley Heights, 7:30 8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

December

Lincolnton, First Church, 11 11
Lincoln Ct., McKendree, 3 11
Boger City, night 11
Cherryville, First Church, 11 18
Cherryville Ct., St. Paul, 3 18
Gastonia, Smyre, night 18
Lowesville Ct., Hill's Chapel, 11 24
Gastonia, East End, 11 25
Gastonia, Maylo, night 25

January

King's Mountain, 11 1
South Fork Ct., Russell's Chapel, 3 1
Bessemer City, night 1
Dallas, 11 8
Rock Springs, Bethany, 3 8
Cramerton, night 8
Polkville, Clover Hill, 11 14
Belwood, Palm Tree, 11 15
Crouse Ct., Antioch, 3 15
Stanley, Stanley, 11 22
Gastonia, Trinity, night 22

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

December

Reidsville Ct., Bethlehem, 11 10
Ruffin, 11 11
Summerfield, 3 11
Proximity, 7:30 11
Carraway Memorial, 7:30 14
Oak Ridge, 11 18
Jamestown-Oakdale, 3 18
College Place, 7:30 18
Lee's Chapel, 7:30 21
Ramseur, 11 25
Coleridge, 3 25
Randleman, St. Paul, 7:30 25
Glenwood, 7:30 26

January

Calvary, 11 1
Oak View, 3 1
Main Street, 7:30 1
Leaksville, 7:30 2
Gibsonville, 3 8
Mount Pleasant, 7:30 8
Asheboro, 7:30 11
Draper,, 11 15
Spray, 3 15
Wesley Memorial, 7:30 15

MARION DISTRICT
J. C. Cornett, P. E., Marion, N. C.
FIRST ROUND

December

Morganton Ct., Zion, 11 11
Whitnell, 3 11
Glen Alpine, 7:30 11
Lenoir Ct., Gamewell, 3 18
Connelly Springs, 7:30 18

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

December

Concord Central, 11 11
Rocky Ridge, 3 11
Harmony, 7:30 11
Mocksville, 7:30 14
First Street, Albemarle, 11 18
Mt. Pleasant, 3 18
Kerr Street, 7:30 18

January

Advance, 11 1
Farmington, 3 1
Woodleaf, 7:30 1
Park Avenue, 7:30 4
Tabernacle, 11 8
Albemarle Ct., 3 8
New London, 7:30 8
Norwood, 7:30 11
East Spencer, 11 15
Main Street-Rowan, 3 15
China Grove, 7:30 15
Salisbury, First Church, 11 22
Granite Quarry, Tabor, 3 22
Westford, 7:30 22

STATESVILLE DISTRICT
John Hoyle, Jr., P.E. Statesville, N. C.
FIRST ROUND

December

Mooresville Ct., Triplett, night 8
Jones Memorial, night 9
Todd, Todd, 11 10
Wilkesboro, Wilkesboro, 11 11
Moravian Falls, Moravian Falls, 3 11
North Wilkesboro, night 11

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

December

Hayesville, Oak Forest, 11 11
Franklin, night 11
Highlands, Cashiers, 11 18
Bethel, Bethel, night 18
Canton, 11 25
Crabtree, Mt. Zion, 3 25

January

Franklin Ct., Bethel, 11 1
Macon Ct., Union, 3 1
Pines Creek, Spring Creek, 11 8
Jonathan, Shady Grove, 11 15
Webster, Webster, 3 15
Cullowhee, ngiht 15

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

December

Kernersville, Kernersville, 7:30 8
Burkhead, 7:30 9
Denton, Denton, 11 11
Dobson, Dobson, 7:30 11
Thomasville Ct., Fair Grove, 7:30 12
Ogburn Memorial, Ogburn Memorial, 7:30 13
Oak Summit, 7:30 14
Green Street, 7:30 15
Hanes, Bethel, 7:30 16
Yadkinville, Yadkinville, 11 18
Walnut Cove, Stokesburg, 7:30 18
Central Terrace, 7:30 19

January

Mt. Airy Ct., Salem, 11 1
Ararat, Hatcher's Chapel, 3 1
Hiatt, Sedge Garden, 7:30 1
Walkertown, Love's, 7:30 3
Mt. Airy, Central, 7:30 4
Lexington, First Church, 7:30 5
Mt. Airy, Rockford Street, 7:30 6
Linwood, Cotton Grove, 11 8
Danbury, Pine Hall, 7:30 8
Davidson, Mt. Olivet, 11 15
Reeds, Reeds, 7:30 15
Thomasville, Trinity-Bethel, Bethel, 7:30 17
Centenary, 7:30 18
Ardmore, 7:30 19

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In Memoriam

WILSON—Lee Bernard Wilson was born December 31, 1886, and passed to his reward October 7, 1938. While he had been suffering for some time with high blood pressure, his fatal attack was not expected so early as his condition had seemed to improve recently.

When a child he united with New Bethel Methodist church on the Hillsboro charge in Orange county. Having moved to Durham in 1921, he moved his membership to the West Durham Methodist church.

On the afternoon of October 8 the funeral was held from the Little River Presbyterian church in Orange county. Services were conducted by his pastor, Rev. M. Y. Self, assisted by Rev. J. W. Mann of the Little River church. Interment was in the church cemetery.

He was married to Miss Annie Velma Laws on May 6, 1921, who survives, also his mother, Mrs. Mary E. Wilson, one brother and two sisters.

We will miss our loved one, but we know God does all things well and we are willing to submit to his will.

His Sister.

HUNTER—Walter D. Hunter was born on July 8, 1866. He was converted and joined the Methodist church in early life, and lived a consistent Christian life to the end. On April 23, 1891, he was married to Miss Phettie Thompson, sister of Rev. B. C. Thompson. To this union were born three children, who are now Mrs. W. T. Suggs, Dr. Earl W. Hunter and Mrs. A. G. Green. He died October 24, 1938.

Brother Hunter was a good man in every sense of the word. He was a kind, affectionate husband and a devoted father. He seemed to be endowed with a hevaenly benediction of patience. In his last illness he suffered intensely, yet never murmured nor complained. Brother Hunter was as gentle as a child; but withal he had a stern sense of honesty, justice and right that made him the strong man that he was. The high esteem to which he was held was attested by the vast throng of people that attended his funeral. On a beautiful Indian summer day we laid his body to rest, where over his resting place may the silent stars keep nightly vigils betokening the coming radiant dawn of eternal day.

A. J. Groves.

CLAY—William Henry Clay, son of Martin Clay, was born October 10, 1840, in the town of Morganton, N. C., and passed to his reward November 21, 1938, near Lenoir, N. C., at the ripe age of 92 years, one month and 11 days. November 9, 1875, he was married to Nancy C. Kaylor, daughter of Rev. Noah H. Kaylor, and to this union were born eight children, six of whom survive, C. A. Clay and M. W. Clay of Sugar Grove, N. C., J. H. Clay and E. W. Clay of Lenoir, Rev. Geo. W. Clay of Mt. Pleasant, and Mrs. M. W. Kincaid of Sugar Grove. The second son, John Wiley Clay, died at the age of two years and Jacob N. Clay at 52 years, about seven years ago. His wife passed to her reward October 23, 1937, at the age of 86 years. "Bill" Clay, as he was known by his older friends, was an unusual man in many respects. He never lived farther than nine miles away from his birthplace. About 1884, after he had been married about nine years, he bought about 125 acres of land west of Lenoir, all in woods, and moved there to work out for himself and his a living. He was accustomed to the old method of farming as well as the new. For 72 years without a single miss he cut wheat with a scythe and cradle. He was very seldom sick, took very little medicine, worked steady all his life. November 9, his last active day, he shucked corn most of the day. His desire was to be able to work as long as he lived and not to be a care on anyone. He was never happier than when he was with his children or they with him. He loved his home, his family, his church, and trusted in God. He very seldom was absent from church services. He admired preachers that preached the Truth. He has often spoken of Bishop Doggett and his memorable sermon, "Can these bones live?" He was a great admirer of G. W. Ivey, J. C. Rowe, W. R. Ware, M. H. Tuttle, Herdon Tuttle. He died in peace, without a struggle, in the presence of most of the children and a good number of the 32 grandchildren. There are 16 great-great-grandchildren. A good man. He joined Littlejohn's Methodist church as a young man, in which his funeral was conducted November 22 at 11 o'clock, services being conducted by his pastor, Rev. J. W. Combs, assisted by D. A. Oakley and J. Max Brandon. Gone, but yet so near. Geo. W. Clay.



Don't Let the Crusade Pass Your Youth By!

Of vital concern to Methodist young people in the near future is the YOUTH CRUSADE instigated by the Bishops and launched by the General Conference in these words: "This General Conference challenges you to a courageous advance in the name of Christ. We are convinced that the destiny of civilization is in your hands. No earthly man can lead you up to the heights of conquest; no human remedy for the ills of mankind is available. The only leader worthy of your allegiance is Jesus Christ. . . . . The only solution to the problems of the world is to be found in the Gospels of Christ. We challenge you to follow him. We pledge you our prayers, our counsel, and our help."

If you wish the young people of your church identified with the CRUSADE, and taking places of usefulness in united Methodism, you will find that the most helpful agent to bring it about is the EPWORTH HIGHROAD, the youth journal of the church. Because it is the only periodical published by our church for youth past sixteen years of age, it will be one of the important instruments the CRUSADE will use in reaching its goals.

Not only does the EPWORTH HIGHROAD carry materials for a complete program of activities of their church school department, it also enlists youth's interest in the wider, ongoing movements of Methodism and the church at large. By keeping its readers abreast of the times in religious and churchly matters, by educating them in the broad concerns of Protestantism it keeps them at the center of activities. Every young person of your church who does not get the EPWORTH HIGHROAD is being pushed away from the center, where things happen, out to the fringes where important movements like the CRUSADE pass them by. These young persons may get Bible instruction through some other channel but they are not getting experience in churchmanship. The EPWORTH HIGHROAD is the only publication of the church which serves their special interests and needs. Its price is low on that account—less than 2 cents per person per Sunday. (25 cents for a 3 months' subscription.)

Be sure that your subscription for THE EPWORTH HIGHROAD begins with the January number so that you may have the helpful material appearing in the special 8-page section in color.

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NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 15, 1938 Number 50

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Compliments for My Pastor

MOST of my business friends along Main Street know that I'm a good deal of a churchman, and every once in a while one of them worships at our church on a Sunday morning. When that happens, I'm pretty sure on Monday to get his opinion of our preacher. It's a long time now since I had a really new compliment to pass on to him. Visitors seem to notice much the same things. And usually I know why.

Said one a few weeks ago, "Your pastor is certainly on the job when he's preaching, but the way he keeps himself in the background all the rest of the time is something new to me."

That was a true observation, and it refers to what is now a tradition with us. The habit started before the man came whom I call my pastor.

We've trained ourselves, with some help from the preacher, to consider that the first part of the service belongs to us. It's not "preliminaries"; it's our time to know the reality of united worship.

And so we carry on the service with almost no sign of the pastor. He could be late and not be missed. He offers the pastoral prayer, of course, but even then he's speaking for us, not to us.

The hymns and responsive lessons are indicated on the church bulletin, in the order of service. Everybody has a copy. The choir sings, we sing, and the offering is taken up, with no announcement.

Also we've been trained to look for notices, regular and special, in this same bulletin. If any notice can't be made important enough that way, it's too bad. But seldom is there need for an "unusually important notice" to be read from the pulpit. So our pastor does manage to efface himself a good deal.

Another of the compliments I'm able to report to him occasionally is that when he prays he gives the Almighty credit for knowing as much as we do about what's going on in the world, and for being at least as much interested in it all as we are.

One of my friends said, after a recent Sunday out of town: "The man I heard pray yesterday seemed to think that the Lord needed to wait for him to read the Sunday paper before he could direct the world intelligently. And he prayed as though God had to be coaxed to show the proper concern for human affairs.

My friend was touching on another habit we've learned at our church. We've been trained in the communion idea of prayer. When our pastor begins, his voice is to many of us almost an echo, not only of our own hopes and longings, but of our effort to understand and share God's love for all sorts and conditions of men.

Don't misunderstand me. Our pastor's praying often takes on a note of interceding, and often it throbs with intense desire, and grows warm with pleas for those in distress of body and spirit. But it does not ask God to make anybody his special favorite, neither does it ask him to do anything he has already given us the power to do ourselves.

—Justus Timberline.

PLANNING EVANGELISM FOR THE UNITED CHURCH

With a view to projecting a vital policy of evengelism for United Methodism, the executive committees of the Commissions on Evangelism of our church and the Methodist Episcopal Church met in joint session in Nashville on December 2. The Methodist Protestant Church was represented by Dr. W. A. Melvin, director of evangelism.

This was the first time in history that official leaders of the three branches of the church met to consider a united front on the part of American Methodism for a revival of religion in the nation.

The group asked the Uniting Conference to make provision for a strong and active department of evangelism in connection with one of the general boards, and careful discussion was devoted to the nature and work of each department. The Joint Commission on Union was asked to designate April 23, 1939, as a special day of prayer for the divine guidance of the Uniting Conference.

Bishop Ralph S. Cushman, who presided at the joint meeting, stated that the evangelistic agencies were expected to have charge daily of a morning watch at the Uniting Conference in Kansas City. Bishop Cushman and Bishop Charles C. Selecman, together with others they may select, were named to have charge of programs.

The executive committee of the Joint Commission on Union, it was reported, is desirous that half of the evening services at the great Kansas City conference shall be devoted to evangelism, and Bishops Cushman and Selecman were asked to tender the services of the commissions on evangelism in the preparation of these programs.

To the end that a spiritual atmosphere and evangelistic emphasis prevail in the church between this time and the meeting of the Uniting Conference, the Joint Commission asked all the pastors and people of the three churches involved to carry out a four-fold program, involving—

1. The observance of a Covenant Sunday on January 1.
2. The observance of a week of prayer culminating January 8.
3. A continual emphasis on personal work.
4. A day of prayer and a communion service on behalf of the Uniting Conference observed on April 23.

This meeting of the official evangelistic leaders of the three churches involved in unification is one of the most hopeful gestures yet made in connection with the great merger. Many other committees are working on details of ecclesiastical administration, and it is in keeping with the whole spirit of Methodism that a representative body should consider ways and means of insuring the evangelistic nature of the great church which shall come into being when the Uniting Conference has finished its work. Surely all Methodists, especially the preachers, will appreciate the aims of the commissions on evangelism and will pray and work therefor.

COMMISSION ON EVANGELISM

The Conference Commission on Evangelism of the W. N. C. conference has adopted a three-point slogan for this year: (1) The recovery of members lost sight of. (2) A fellowship of evangelism in every church. (3) A revival in every church. The members of the commission are vitally interested in the cause of evangelism and the Youth Crusade, and are anxious to help as far as they can in any way and anywhere. Call on us if we can serve you. The members of the commission are E. K. McLarty, chairman and director; H. F. Powell, secretary; L. B. Abernethy, E. W. Fox, J. H. Grigg, W. B. McEwen, C. E. Morgan.

E. K. McLarty, Chm.

ADVOCATE FOR $1.00 GOES GREAT

The Fayetteville district sets as a goal to double the subscriptions in the Scotch country. Under the leadership of Rev. S. J. Starnes, this district led all the rest last year.

The New Bern district and the Durham district have fixed as a minimum for this year a 50 per cent increase. Many of the churches throughout the state will double their subscriptions so that the people may be informed this year of Methodist union. Never before should such full use be made of the religious press.

The Advocate is now being sent as a Christmas present. Act at once. Send name and address, with $1.00 enclosed, and we will send a beautiful Christmas card, telling from whom and to whom the Christmas present becomes a weekly remembrance.

ASSURANCES POUR IN

Never before have we had so many assurances of additional subscribers to the Advocate. The dollar proposition this year of Methodism union has caught the interest of vast numbers. They promise to get busy. But better than all is the check from Rev. R. C. Kirk of Ward Street-Archdale which makes his board of stewards 100 per cent for the Advocate. Hundreds of such should come in the next two months. Thanks to one and all!

D.D. IN SCOTLAND

When the famous Dr. Norman McLeod was the minister of Dalkeith he received the honorary degree of Doctor of Divinity from his university. Soon afterwards while on his pastoral rounds he noticed some contractor's plant by the roadside, with D.D. branded on the principal articles. As those letters were running in his head at the time he was curious to know what they could mean where he saw them, and, addressing a passing man, he said: "Can you tell me what D.D. branded on all those articles means?" The reply, which was calculated to depress a more ordinary man, was in these terms: "No, sir, I canna tell ye; but (raising his nose in the air) to tell ye the truth, they pit D.D. on onything nowadays!"—Methodist Recorder.

DR. SMART AT BREVARD COLLEGE

Dr. W. A. Smart, professor of Biblical Theology, Emory University, Atlanta, was at Brevard College December 10-12.

Dr. Smart is very popular with the young people, to whom he talks a great deal. He speaks each summer at the Y. M. C. A. conference at Blue Ridge, at the Methodist conferences that are held at Lake Junaluska, and there is hardly a week that passes in which he does not speak on some college campus. Dr. Smart is chairman of the Council of the Christian Social Order which meets at Lake Junaluska each summer.

He arrived on the college campus early Saturday morning. The pulpit in the Methodist church was filled both Sunday morning and evening by Dr. Smart. After the evening service he spoke to the Ministerial-Missions Club of the college about the problems of the young minister. The chapel program on Monday morning was in charge of Dr. Smart.

A beautfiul card, telling from whom and for what, goes to all getting the Advocate as a Christmas present. Send name and address with $1 enclosed. We will do the rest.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

OFFICIAL ORGAN OF THE NORTH CAROLINA AND WESTERN NORTH CAROLINA CONFERENCES

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It begins to look as if the American people are turning back toward an Americanism that loved liberty and esteemed those old fashioned virtues old Ben Franklin emphasized. Anyhow regimentation is not so popular as it was a few years ago and we are not so ready to adopt a centralization of the federal government that would make the Supreme Court subservient to the Chief Executive and Congress a rubber stamp.

x x x

God never called a lazy man to do a task for him—
He's looking for the men who work with energy and vim.
For men like that are sure to win a cause they undertake.
He doesn't want the lazy kind, he wants men wide-awake.
So if you're called to do a task, to help him right some wrong,
You just be proud you're big enough to help his cause along. —Kessler.

x x x

Lee Sullivan McCollester in his Russell lectures at Tufts College holds that all world religions are intimately related and he likens them to what he calls the "Dateless River of Faith." Listen to the following paragraph:

Down through all generations and peoples has flowed this river—this "Dateless River of Faith." No one can find that it had a single beginning. It started in a thousand souls. It has flowed through all history—a great, stirring, life-giving stream. It has taken up something of every age and from every type of civilization through which it has passed. It has let go of some elements that characterized it, now and then; its flow has been for the healing of the nations, and for the comforting of small and great souls. But through all the ages, humanity's religion has in substance been as uniform and simple as H2O in the rivers, and as basic and needful and satisfying to men. It is as much an essential to his soul as H2O is to his body; and an important thing is that the human soul itself recognizes it, whether given in an elaborate ceremony or a simple Quaker silence, and its thirst is quenched. It is just two elements; man's confidence in his own selfhood and spiritual entity; and the oneness of his soul with the Source and end of all power.

Nineteen pastors in Germany had their salaries stopped by the minister of church affairs because they asked the people to pray for peace during the critical stage of the Czechoslovakian affair. This shows that the nazi government does not desire peace, but was and is eager for war.

x x x

Justice Oliver Wendell Holmes is credited with saying in an opinion which he wrote for the Supreme Court of the United States that freedom of speech does not mean the right to yell "fire" in a crowded theater. Yet there are people who not only seem to think they have such a right, but take a delight in so doing whether there be a fire or not. They are alarmists who take pleasure in creating a panic. All such people would serve the public best if they should keep their mouths shut.

x x x

Jacob Simpson Payton, editor of National Methodist Press, Washington, allows his observations on Vice President Garner to run something like this: "What is behind this Garner-for-President boom? He is the best known, best liked and most trusted man on Capitol Hill. He has mastered the Euclid of politics while most of his colleagues are still on the multiplication table. It is difficult to believe that familiar as he is with the onerous burdens of the Presidency, he aspires to enter that office in 1941 at the age of seventy-three. The most plausible explanation seems to be that he is allowing his candidacy to be promoted for its bargaining value at the 1940 Democratic national convention. The hope is that it may become so threatening that he may prevent Mr. Roosevelt from naming a candidate from among the New Dealers. In that event a compromise candidate would be nominated acceptable to both the old-line Democrats and the New Dealers. That would solidify the cleavages caused by President Roosevelt's attempted purges and divisive policies such as the court enlargement and wages and hours bills."

Charlotte Gets Another First

SO, Charlotte can claim another first. The joint meeting of the four conference commissions on evangelism of the two Carolinas assembled in Charlotte on December 7, 1938, at the call of Bishop Clare Purcell, who presided. This was the first of these meetings of Episcopal areas. All the presiding elders of the four conferences and most of the conference lay leaders and executive secretaries of the conference boards of Christian education were present. Evangelistic committees and also a number of visitors were present.

Dr. Harry Denman of the General Commission on Evangelism did superb work in directing the program of the day, both in the morning session and at the lunch period when sixty leaders gathered about the four tables at which were seated groups from each of the four conferences. In this way each delegation was kept a unit. But the mechanics of the day were of small import. The reverent spirit and eager interest manifest by all give glorious promise of a rising tide of evangelism in our Methodism which will certainly tell mightily on every effort of the church as it furnishes a dynamic and unifying force in this present conquest.

Bishops Purcell and Selecman were both especially effective in their addresses, re-enforcing the plans laid by Dr. Denman. Then, too, the ready response of the presiding elders indicates that evangelism will receive during the year a more general emphasis than ever before in the districts of each of the conferences of North Carolina and of South Carolina. Think of the half a million Methodists following the union in America joined in an enthusiastic evangelistic crusade! Keep this in mind, however, that the present set-up for evangelism looks to an effort for genuine union all along the line. Christian education, lay activities, benevolent collections, the use of the printing press, missions, at home and broad, are all to be included in this one effort of evangelism. All should feel the thrill of this new spirit and know the eager desire to save men. We have been too much divided in our interests rather than engaged in one united effort for world conquest. Nothing was more refreshing at Charlotte than the assurance of Dr. Harry Denman that in the entire church-wide set-up for evangelism they had no other purpose than a correlation of our entire Methodist organization.

The rub will come for us all when we in the different churches and communities where Youth Crusade, organizations of the women, leaders of Christian education, pastors and presiding elders seek to be a unit in the Christian conquest for saving the world at home and abroad. This will require wisdom, spiritual passion and personal abandon that our various organic lines of church life may become a vital union. Our present mechanics must give place to something of the spirit of the first century of the Christian church and of the first century of our Methodism. Why not begin in this first year of Methodist union to make effective the evangelistic passion of those who went everywhere preaching the gospel?

Secretary Hull and Anthony Eden See Alike

SECRETARY HULL when speaking last week to the delegates of the South American nations assembled at Lima, Peru, said:

"Each of our nations arose out of a revolution which had for its objective national independence and the assertion of human rights. . . . Throughout its national existence each of our nations has sought to perfect within its frontiers a system of representative government and of liberty for the individual."

Anthony Eden last Saturday evening in New York City speaking to a great assembly, among other things, said:

"We and you stand for democracy because we stand for the rights of the individual; because our purpose is to assure freedom of thought; to encourage conditions in which individual human personality can live and grow."

Secretary Hull was speaking as a representative of the United States of America to representatives of the nations of South America, while Mr. Eden was an English citizen visiting this country in a private capacity. But both of these distinguished gentlemen, one an American and the other a Briton, see alike when it comes to a question of democracy.

The conception that the state is for the safeguarding of human rights and conserving human liberty is challenged by the totalitarian dogma that human rights and individual liberty are subservient to the state. That is, man was made for the state and not that the state was made for man, which is the democratic ideal.

Mr. Hull with emphasis declares: "While the centers of this new faith of the totalitarian

dogma are separated from us by two oceans, let there be no illusion. The alternatives are real and concrete not only in the portions of the world lying in the immediate vicinity of the countries in which these resurgent forces find their organized expression; they loom threateningly throughout the world. Their ominous shadow falls athwart our own hemisphere."

Dr. Carothers at Duke University

DR. NEIL CAROTHERS, dean of the College of Business Administration of Lehigh University, spoke at the 14th anniversary of the signing of the Duke indenture. Not often does one hear a more frank and refreshing utterance. His tribute to the hardy and virtuous people of our past and his high esteem of the sections that form the background of Duke University were especially pleasing as he drew attention to the contribution of the South to the nation. It was certainly foreign from the view of those who would make the South a national problem of vast concern.

Later, referring to the creation of the Duke endowment and the founding of Duke University, Dr. Carothers said that the occasion of this day is a testimony to the irresistible progress of the South, in the economic, the social, and intellectual advancement of the American people. "It refutes the error," said he, "that the South is backward in economic development, deficient in social spirit, derelict in educational effort. Duke University is maintained by a marvelous economic development in the South. It owes its being to an extraordinary manifestation of social spirit, born in the heart of a southern man. It represents the finest form of American educational effort, here in a southern state."

Dr. Carothers also paid tribute to the business man throughout history, citing his civilizing influence in every stage of history. "The greatest benefactors of our time," he asserted, "have been industrial leaders who applied the fruits of their industrial activities to the social good. The men who have contributed most to American security and welfare in our day have not been officials and statesmen and politicians. They have been the Carnegies and the Rockefellers and the Harknesses and the Eastmans and the Rosenwalds and the Dukes who have built the institutions which have led in the spread of knowledge and the development of science upon which increasing welfare depends."

Dr. Carothers insisted vigorously that while the endowed university has no monopoly in the pursuit of truth, it is uniquely in a position to present that truth without inhibition. "When I survey the history of the past ten years," said he, "I discover that the most emphatic and most effective voices in protest of unsound policies and unwise social measures in America have come from such insitutions."

This straightforward and emphatic statement of conviction, re-enforced by facts and observations, on this anniversary day by such a widely known economist was highly significant. We would class this with the recent address of Dr. Hornell Hart in Elizabeth City at the Duke banquet of the North Carolina conference. Not that they were similar in substance, but rather because they were unlike save that they both exalted Duke from different angles. Dr. Hart spoke in a most illuminating way of two great streams of culture—science and religion—as they meet in Duke; Dr. Carothers, as an economist, declared that Duke's great future lies in the discoveries and teaching and promulgation of truth. He insists, "There is no royal road to economic betterment, no short cut to social improvement. These must come from patient labor, useful invention, education, and wise government."

So in the declaration of these two educators social welfare, scientific discovery and religious reality have a vital place in Duke University. In the wise words of the Indenture, "After religion" come the other important provisions made by Mr. Duke, so often referred to by visiting specialists.

The Daring of Faith

FAITH outruns the facts and is swift in its search for goals that are distant and difficult. It is not content to camp on the frontiers but hastens away to the unexplored regions. Read the eleventh chapter of Hebrews for proof of all this.

The heroes of faith as God has set them in the picture gallery of the illustrious were all men and women of vision and of daring "of whom the world was not worthy."

Their lives rested not upon the things that they could prove but upon the things that they believed. Call the roll and see: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, and others.

People and Things

A beautfiul card, telling from whom and for what, goes to all getting the Advocate as a Christmas present. Send name and address with $1 enclosed. We will do the rest.

Rev. Melvin Hinshaw of Rutherford College, ended a week's meeting at Branon Friends church Sunday night. Much good was accomplished.

"I am having a glorious time at Halifax. I have preached to good congregations at all of the churches. I have made over a hundred visits. Yesterday I received sixteen new members at Halifax."—C. T. Thrift.

"Somebody at Rocky Mount last week got my hat, a Knox, and left in its place a Varsity Club of almost exactly the same color but the size is different. My hat has name on band. I will be glad to swap back."—C. T. Thrift, Halifax, N. C.

Mrs. T. H. Redmon of Winston-Salem last Monday at the meeting of the auxiliary of the woman's missionary society of Centenary Methodist church was presented with a life membership by Mrs. J. G. Sterling, district secretary of the Winston-Salem district. This gift was in appreciation of Mrs. Redmon's effective work for the society as promotion secretary and other services that she has rendered the great missionary work of the church through the years.

"We are making it hot for the folks at Aberdeen. Last week our stewards installed a new furnace in the church to replace the one that had served for a long time. They believe in having a comfortable place to worship. Our work has started well. We plan to take advantage of the special Advocate offer. Our mission study classes will be held early in the new year. We are working to pay our orphanage apportionment within the next few weeks. For the next two Sundays Christmas programs will be in order."—S. J. Starnes.

The elderly ladies of the First Methodist church in China Grove church were delightfully entertained in the parsonage on Friday afternoon, December 9. Mrs. Leila Weldon, mother of Rev. Wilson O. Weldon, minister of the church, was hostess to the group, and was assisted by the following: Mrs. H. S. Bostian, president of the woman's missionary society, Mrs. K. A. Shinn, Mrs. J. N. Dayvault and Mrs. Lamont Stirewalt, circle leaders, and Mrs. F. J. Eudy. The group enjoyed games and contests, and delightful refreshments were served.

Discarded rayon and silk clothing can be turned into hooked rugs and bath mats for Chatham Memorial Hospital. The work is being done through an NYA project at Jefferson in Ashe county. The project calls for the construction of 50 rugs and 100 bath mats this year. Money is also needed to buy dye and other materials that cannot be donated. This is a project for the Western North Carolina conference. Some of the work was on display during conference in the book room. Send all clothing and money to Mrs. L. P. Colvard, Golden Cross Director, Jefferson, N. C. No local church is receiving credit for this work.

"We regret very much to have had to leave the people on the Dover charge. When we read them the doctor's letter advising us to take our little girl to a higher altitude, preferably the Sandhills of North Carolina, they expressed their regret but in their big-hearted way understood. Our year with the good people of Dover charge is a pleasant memory and we know their prayers have followed us. We have arrived in Laurel Hill and all signs point toward a successful and happy year here. We follow the Buffaloes, who are held in high esteem by these people. We cannot take their place, but we hope to make one just as large for the new parsonage family. We covet your prayers for us in the Master's work."—E. H. Measamer.

"We are moving along splendidly in our third year's work here at East Flat Rock. The people throughout the charge have been very considerate of us, for which we are grateful. Many nice things have been done for us since conference. A new rug and other things have been bought for the parsonage. Our church at Flat Rock is considering a new heating plant and we hope we will be able to install the plant shortly. Our religious work is progressing nicely." —Robt. M. Varner, Pastor.

Los Angeles court records for 1937, according to The Watchman-Examiner, show a total of eighty thousand men and women arrested, and forty-nine thousand of them were jailed for drunkenness. This is an average of nearly one thousand a week. The records of the same city show seven thousand eight hundred arrests for drunkenness in 1919, the year before prohibition, and in 1920 the arrests of drunks dropped to two thousand seven hundred and fourteen. Compare the figures and draw your own conclusions.

Trinity Sunday school on Tar River charge is no ordinary school. Listen to Rev. S. E. Wilson, a fine worker: "There is one little Sunday school down in this neck of the woods that isn't making much noise but it is quietly doing things Three or four years ago it had 60 to 65 on roll, with an average attendance of 30 to 35. Now there is on roll 158 and for the past 13 Sundays the average attendance has been 106-15. Out of this number 30 haven't missed Sunday school in over a year and three of the 30 haven't missed in over two years. Mr and Mrs. C. J. Winn and seven little Winns haven't missed in over a year. We challenge that family record. This success came about by much effort on the part of the teachers and a few interested members and God's blessings."

The Comrades class of Hay Street Methodist church delightfully entertained the Methodist ministers and their wives. Mrs. J. M. Lilly and Mrs. E. C. Derby received the guests at the door. Mrs. L. B. Honeycutt, president of the class, introduced the callers to the receiving line which was composed of Rev. W. C. Martin, Rev. and Mrs. W. V. McRae, Rev. and Mrs. J. D. Bundy, Rev. and Mrs. J. W. Warren, Rev. and Mrs. J. C. Williams and Mrs. R. B. John. A musical program was given under the leadership of Mrs. James Hall, Jr. After a solo by Mrs. Hall, G. C. Davidson delivered an address of welcome, to which Mr. Warren responded. Miss Mina Donnell sang a solo, and Mrs. J. M. Wright gave an interesting reading. An outstanding feature of the program was a violin selection by Jack Harrison, leader of the high school orchestra. Refreshments were served by members of the Epworth League.—Fayetteville Observer.

"A Learning for Life school was held at West End church of Gastonia December 5-8 for Bradley Memorial. Myrtle Chapel, and West End churches. This school is a program of informal training for the average adult of the church. The first school of this type was conducted in our district at Main Street church September 2-23 for the county. Eight general interest courses were offered with 355 enrolling for this school. In our school last week four courses were offered: Heart Messages from the Psalms, taught by Dr. C. Excelle Rozzelle; Wesley Fellowship, Rev. E. H. Brendall; The Invincible Advance, Rev. Herman F. Duncan; The Church in Action, Rev. Claude H. Moser. The program was varied each evening with worship and fellowship stressed. There was a total enrollment of 157. The last evening featured a delightful banquet of turkey and accessories. The generous response of the adults to these schools proves the fallacy of the saying, 'Adults stop learning.' "—J. C. Grose.

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HERTFORD AND PERQUIMANS

Friday of last week Methodists from fourteen counties of northeastern Carolina assembled at Hertford. Rev. B. B. Slaughter had called together his preachers and district stewards of the Elizabeth City district to plan for the year. In the early morning hour Rev. A. S. Barnes and I left Durham and Raleigh behind for a long day's drive of 400 miles to and from Hertford. We slipped into the church before the elder had finished his carefully prepared address. He was anxious to get all the demands of the year clearly before the leaders of his district.

After the general discussion the assembly broke up into groups for more intimate dealing with the work of the day. The pastors of this big district are divided into groups with a leader or sub-leader at the head of each. Rev. L. B. Jones has the group south of Albemarle Sound; Rev. D. M. Sharpe has the central group; and Rev. E. D. Weathers the region around Elizabeth City. By this means the presiding elders can secure more effective supervision. The topography of this Albemarle section, with such vast stretches of water, makes for some such arrangement. Fortunately, with the coming of good roads and the building of bridges, the situation is far better than it was thirty years ago.

Sixty-two gathered about the tables at the lunch hour. Following the good fellowship, the work of the day was continued in the lunch room.

Cheered by the general interest shown, with the assurance of better support for the Orphanage and the Advocate, the superintendent and the editor headed for the hills. Presiding elder, pastors and laymen were in a cheerful mood, eager to do a year's work that will count for much as Methodism girds herself for the future.

There are no more loyal Methodists to be found than those of tidewater North Carolina. Brother Slaughter is in his fourth year on this big district, but there are other brethren who are willing to take up his labors. (This, however, is a matter for the future). We are grateful for every courtesy shown us at Hertford.

GREENSBORO COLLEGE NOTES

Rev. Howard W. Cope, pastor of the Asheboro Street Quaker church, spoke to the students at the regular chapel program on December 6, using "Inner Integrity" as his subject.

The Greensboro College Players presented Gilmore Brown's dramatization of the Charles Dicken's beloved Christmas story, "The Cricket on the Hearth," on Thursday evening, December 8, in Odell Memorial auditorium. Miss Elba Henninger, head of the department of speech and dramatic art, directed the production.

On Wednesday evening the combined college Glee Club and Meistersingers presented the "Christmas Oratorie," by Camille Saint-Seens, under the direction of Walter Vassar, head of the department of voice.

The Christmas holidays begin on Saturday, December 17, at 11 o'clock and studies will be resumed on Tuesday, January 3, at 8 o'clock.

Dr. Duther L. Gobbel, president of Greensboro College, has been made head of the college section of the Educational Council of the Methodist Episcopal Church, South, according to a dispatch from Nashville, Tenn., where the council held its session last week. Dr. Umphrey Lee, president-elect of Southern Methodist University of Dallas, Texas, has been elected vice president; Boyd M. McKeown of Nashville, Tenn., is secretary-treasurer of the council. This council is made up of college executives of 49 colleges and universities of the Methodist Episcopal Church, South, president and executive secretaries of conference boards of Christian education, and college teachers of religion. The 49 institutions have a net resource of $110,625,331.48 and a total of 27,279 students.

An interesting development for the near future will be the unification of American Methodism which will have 139 colleges and universities, $294,980,114.84 in resources, and 93,941 students.

THE LOVE FEAST

By Ernest C. Durham

It is now, as I write, just a few hours after the North Carolina conference love feast—and I'm in love with everybody, and with God's beautiful world. It is great to be alive today—that's the way I feel about it; and from this day on through life there is no power, not even in hell, that can keep me from loving all mankind.

Believe me when I say that from now on nothing else matters but God's love for all of us as brothers, and our love for him and for one another. The color of man's skin shall no longer make any difference—not with me. Man's standing, whether in high place or low, shall not be considered when I go out now to express my love for a brother. He is my brother, if he is on a pinnacle high above me or if he is in the depths of sin and trouble and poverty beneath me. If I must reach up to get his hand, I want to do it when occasion comes, just to tell him I'm glad he can be there and to tell him I love him. I shall have no jealousy, neither any envy. And if I must stoop very low and reach down as far as I can extend a hand to give a needy, discouraged brother a lift and a word of cheer, I shall count it the happy privilege of my life.

One thing that happened on the conference floor this morning helps me to feel that way about it, and to say what I am now saying. I had stood to say a word concerning my old father, who is now sick and who was forced by circumstances to miss the conference love feast for the first time in many years; and after I had told the brethren that I was standing to give them my father's love and mine and had again taken my seat, a brother minister from a mighty big stone church so kindly reached back and gave me a grip of the hand that made me conscious of the presence of the big brother, Christ. And while my hand was in his I said silently within: "My hand from this time forth shall reach out to any man who needs it."

I loved the warmth of that hand as it held mine, and now I know what the warmth of my hand might mean to my brother in need—anywhere, at any time, whoever he may be.

Brethren, this further word of testimony after the love feast: Whoever you are, and whatsoever you may think of me, from now on I'm going to love you with all my heart.

APPORTIONMENTS FOR NEW BERN DISTRICT

Charge-Preacher	P.E.	D.W	C.&G.C.	Orp.
Atlantic: O. W. Mathison	$ 45	$ 25	$ 425	$ 74
Aurora: G. S. Eubank	100	48	759	160
Ayden: L. A. Tilley	140	49	702	165
Beaufort: L. D. Hayman	165	66	1028	220
Dover: R. N. Pitts	140	42	699	141
Fremont: C. W. Robbins	156	51	772	170
Goldsboro, St. Paul: W. C. Ball	375	99	1399	330
Goldsboro Ct.: J. B. Thompson	150	48	713	160
Greenville: T. M. Grant	400	120	1678	400
Grifton: C. B. Starling	160	54	842	180
Grimesland: W. A. Crow	77	32	562	107
Harker's Island	40	18	300	62
Hookerton: J. H. Miller	155	60	935	200
Jones: F. D. Brandenburg	140	51	748	170
Kinston, Queens St.: A. S. Parker	350	99	1539	330
LaGrange: J. C. Humble	130	43	701	145
Marshallburg-Straits: C. W. Guthrie	50	36	400	120
Morehead City: B. H. Houston	190	75	1167	250
" " Ct.: McD. McLamb	60	30	450	100
Mt. Olive-Calypso: R.G.Dawson	165	60	934	200
Mt. Olive Ct.: J. L. Joyce	150	45	749	152
New Bern, Cent.: C.B.Culbreth	364	99	1552	330
Newport: C. S. Boggs	115	42	700	140
Ocracoke-Prtsm'th: E.G.Cowan	65	36	400	120
Oriental: C. E. Hix, Jr.	100	33	586	114
Pamlico: W. A. Tew	85	48	611	127
Pink Hill: H. M. McLamb	50	36	495	120
Pikeville-Elm St.: J. J. Rooks	86	36	633	120
Riverside-Bridgeton: W.F.Elliott	135	45	750	155
Seven Springs: W. E. Howard	54	24	364	80
Snow Hill: B. D. Critcher	160	63	981	210
Vanceboro: H. G. Lewis	48	37	562	125
Total	4600		25,136	

W. C. Chadwick, Chm.

GERMANY'S BARBARISM AND THE CHURCH

By C. W. Goldston

It was a sympathetic motive, I am sure, that prompted the North Carolina conference, assembled in Elizabeth City, to pass a resolution denouncing the Germans for their persecution of the Jews. That resolution did two things that every man with a humane and civilized heart must appreciate. First, it assured the Jews of the prayers and the sympathy of the Methodists of North Carolina conference. The Jews deserve the sympathy of the whole world and decidedly of the Christian church whose Founder was a Jew and who exemplified such great compassion for "the least of these my brethren." Second, the resolution made it clear that the Methodists of the North Carolina conference stand strongly opposed to the method of barbaric persecution against a minority group by the Germans or by any other nation of people. The church, if it is to be Christian, must forever oppose bloodshed and violence and must seek to secure the rights of ill-favored minorities as well as well-favored majorities. These two things the resolution accomplished, and every right thinking man must count that to the good.

Nevertheless, I voted against the resolution. There are several considerations that prompeted my decision. I beg to present them because I feel that they state certain Christian principles that are fundamental to the Christian Gospel.

1. The resolution, though undoubtedly conceived in all good consciousness, was in effect a masterpiece of self-righteousness. As members of the Christian church and as citizens of the United States, what moral right do we have to denounce the Germans or anybody else for their barbarisms unless we are willing to repent of our own barbarisms? It is always easier and safer, of course, to denounce those far away than those near, but to proceed on that basis can neither be called fair nor Christian. What of our own sins? What of the trends toward Fascism in America? What of the shameful and undemocratic investigation of the Dies committee? What of the huge armament program being contemplated by the United States? What of the very vital part that the United States played in the creation of Adolf Hitler and the present Germany? (Let us never forget that our country was a participant in the World War and the peace treaty that followed, only to become isolationist following the war when the problems of peace became acute). What of the lynchings in the South? What of the crushing enslavement imposed upon the negroes by the white men? What of our system of tenancy which is depriving white and black of the rights of true life and liberty? All of these barbarisms the North Carolina conference passed over without a word!

It is Muriel Lester, I believe, who has written an article titled "Confess, Then Confer." The church must confess its own sins before it condemns the sins of others. That was certainly the philosphy of Christ. He spent little time denouncing the Romans, who were guilty of enslaving his people; he spent his time preaching to the Jews the gospel of repentance. The kingdom of God was to come through a change of heart, not through self-righteous denunciations of the wrongs of others. There is an eternal truth in this attitude of Christ that we must learn today. When the members of the North Carolina conference show that they are ready to deal as rigidly and radically with the sins of our church and our own country as they are with the sins of the Germans, than I will vote for such a resolution as was passed in Elizabeth City. Let us confess before we condemn!

2. A second consideration regarding the resolution denouncing the Germans is the fact that its effect was, as far as I could tell from the publcity it received, identically the same as the many other resolutions and statements made by individuals and organizations that made no pretense to speak in the name of Christ. I raise a very vital question: Does the Christian church possess no distinctive way of dealing with evil? Must it denounce simply as secular agencies denounce? Are its weapons the same as the weapons of the world? That the church should denouce evil no person who understands its mission can deny, but its denunciations should carry simultaneously an offer of salvation. The church has a Gospel to proclaim and to witness to. A bare resolution of condemnation leaves the positive side of the Gospel unproclaimed. After all, the German people need more than condemnation; they also need a way out of their national catastrophe. If the church can offer no way out—if it has no message of salvation—then it has no right to condemn. Let the church pronounce judgment, but let it also proclaim salvation!

3. Still another consideration makes me fear the resolution that our conference passed. I fear that it will hasten the possibility of a world war in which the issues will be fascism and democracy. I am sure that it will help to convince multitudes of people that the German nation is on the devil's side and we are on God's side. Nothing could be further from the facts in the case. Germany is the result of a spirit that resides in every nation. Let the critical conditions come to America that came to Germany, and there is no way of knowing what our reaction would be. At any rate, we are not good enough to take in hand the task of bringing Germany to justice through war. We tried that once before; it was wrong morally and it ended wrong practically. The church must do all in its power to stop the contemporary trend toward war. Even Christians, as they view the German persecution of the Jews, are beginning to contend that we must go to war against Germany to save the world for democracy and humanity. Ghosts of 1914! That disposition will grow upon us as long as we feel that we are the righteous defenders of God and the Germans are the champions of the devil. The truth is, all of us together are very much the champions of the devil. Let us, therefore, desist from pharisaism and, without retreating from our opposition to such persecution as the Jews are receiving throughout the world, let us temper our opposition with the spirit of humility and penitence. This, as I see it, is the Christian philosophy. And it is the only philosophy that will make for world peace and world brotherhood.

PASTORS' SCHOOL AT DUKE JUNE 5-10, 1939

The board of managers of the North Carolina Pastors' School met in annual session at Duke University December 6, at 10:30. The following were present: M. T. Plyler, Durham; R. W. Bradshaw, Durham; C. K. Proctor, Oxford; J. M. Ormond, Durham, H. E. Spence, Durham; E. B. Fisher, Roanoke Rapids; R. L. Flowers, Durham; W. A. Kale, Mooresville; O. V. Woosley, Winston-Salem; P. N. Garber, Durham, W. A. Stanbury, Asheville, and E. K. McLarty, Concord.

The dean, J. M. Ormond, made a report to the board regarding last summer's session of the pastors' school, which showed that it was well attended and that both the ministers and lay workers who registered were well pleased with the one week session in lieu of the two weeks' session which had been customary for the school. The following courses were offered in the 1938 session of the school which was held concurrently with the Rural Church Institute at Duke University: The World Mission of Christian Religion, The Minister and Personality Problems, Acts, The Enrichment of Home Life, The Program and Administration of Circuits, God in Modern Life, and The Spiritual Values of English Literature.

The date fixed for the 1939 session of the pastors' school is June 5-10.

The following officers were elected at the board meeting: M. T. Plyler, chairman; E. K. McLarty, vice chairman; W. A. Kale, secretary; R. W. Bradshaw, treasurer. Mr. C. K. Proctor was appointed to the executive committee.

Prospect for a successful session next June is very good. The program is now in formation and speakers and instructors are being secured. Emphasis in the 1939 school will be at two points. First, to secure speakers who can deal helpfully with the kind of Christian ministry needed for such times as these in which we live; and, in the second place, instructors will be sought who can point the way to the constructive program the Christian church should maintain in our modern world.

RE-DIG THE WELLS!

Deserts grow! Many of the most barren deserts were once fertile fields. Perhaps so with the desert in our hearts, of our own personal religious experience. The sands of time and fear and sin and temporal interests—the visible sands have buried deep the invisible reality and love of God.

"Re-dig the wells in the desert." Draw once again the fear-expelling, thirst-quenching, life-giving waters, the deep waters of a real, living, joyous faith and active trust in the living God—the great and good Father of all.

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The Arrows of God: A Sermon

By HARRIS E. KIRK

A wise man's words are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life.—Ecclesiastes 12:11 (Moffatt).

What attracts me here is this: that God invades our life by means of words. Few men indeed are able to guide their life by means of independent thought. We are moved by what we hear, or are told, or read in some book. All our confident opinions are based upon the influence of words upon minds. This is God's common way of reaching us. It is this, more than any other thing, that has kept alive and sustained in the church the custom of preaching; where one man will give himself to thought until some truth will catch fire in his mind ,and then is moved to tell it to others. That is the suggestion here. Some of God's words are like nails; others are like goads; and both are necessary for the conduct of life. Some words rest us, others arouse us; some disturb us, others give us peace; although ordinarily we have ever been more fond of the word that rests us than of the word that stimulates and awakens us. That is to say, we are more fond of the word like nails than of the word that is a goad.

Some words are like nails driven home. When a nail is driven in, it is meant to stay. It holds and supports things, and is here the symbol of the rest-giving elements of the gospel. How rich indeed are these rest-giving appeals of the gospel! Ho, every one that thirsteth, come and drink. Come unto me, and I will give you rest. The whole tenor of the appeal of God is one of invitation; is the offer of free pardon and salvation; and the essence of this appeal is that we shall believe in and trust him. I am glad that this is so, for no other gospel could ever meet the necessities of man's case; although it takes us a very long time to find it out, and even then some time still to admit that it is true for us.

God offers salvation on these terms because on no other terms can we take it. He asks of us only to believe, simply because that is precisely all that we are able to do. History has proved over and over again that appeals to come to God based upon any kind of merit or law, work as the old saints used call it, ethical appeals if you like, have failed to make men Christlike. You cannot establish a firm basis of confidence in a foundation built partly of our own frail and changing desires. But on the contrary we know that the appeal that has brought poor and broken men into the family of God has been one of complete assurance that in the gospel of Christ we have all that man needs to give him confidence and rest and assurance. Come unto me, said Jesus, and I will give you rest. We are assured of salvation, if we receive Jesus Christ as a personal Saviour, and rest upon him alone as he is offered to us in the gospel. And men who have had a radical experience of religion, who have most deeply and truly known the love of Christ, have been so because they knew and were willing to admit that the only thing they could do was to believe in him, to put themselves wholly and unreservedly at his disposal. This is the rest-giving element of religion, and I am glad that it is there, for on it is founded our confidence. It comes, as it should come, first in importance, and much of the word of God is concerned with driving this nail of confidence deep into the heart.

But it often happens that what is first in importance is the very last to be realized; that what is first preached and taught so thoroughly in the Bible is the last to be fully experienced; that men must try other ways; make mistakes, stumble, and be bruised and wounded, before they are ready to admit that which in the beginning would have brought them to God. So the word of God is not only a nail driven into a strong place, but also as goads to stimulate and arouse and drive us towards him.

Herein lies the ministry of the goad. It is this that the writer of this particular text sees in the book as a whole. Here is a man who has tried all kinds of ways of finding happiness, and confesses that he has failed. Read this book, our editor seems to say, and see how the man's words are like gadflies to sting us awake. like goads to prick us to awareness of the meaning of life. In other words the man is wholly right, for the New Testament shows that Christianity must first become a disturbing force before it can be a tranquilizing force. That implies that long before we have attained to assured peace with God we may undergo many arousing and disturbing experiences in order that we may learn wisdom. And nothing is more certain than this, that many people simply cannot learn wisdom in any other way.

The sharp and pointed words often awaken thought. Have we not seen many who are thoroughly in sympathy with the doctrine that salvation alone is of Christ, who are orthodox in thought and habit, go sound asleep mentally under gospel preaching until their religion was confined almost exclusively to certain forms of speech, and certain limited modes of expression; men without sympathy for more restless minds, and who acted on the assumption that they knew all that it was needed to know about God; and so refused to think further about the matter? Such are they who often ask that the preacher preach the gospel, and let alone those matters which might broaden their outlook or touch their conscience.

Such minds need the proddings of the goad to become awake; for God cannot and will not enlighten passive minds. He gives light and truth only to minds that can travel and grow and expand; and it is by the prodding of truth we become awake. "I thought on my ways, and turned back my feet unto thy testimonies. I will be swift to run the way of thy commandments when thou dost enlarge my heart." It is a terrible thing to become hardened by familiarity with the word of God and the church, until you can grow no more under its ministry. It is often to this we need to trace the habit of looking upon the church as a sort of club, where we never expect to hear anything to awaken us, or to disturb our peace of mind.

Sharp words are needed to quicken conscience, and to cause us to feel the faults and sins of our life. A man may seek in the church stimulating thought and get it, and still fail to get good from it, because he does not feel that he is concerned. This again is a snare of the preacher, to give comfort to those who require it as a daily dole, and mental stimulus to those who come to church in search of that alone. But the word of God is like a sharp two-edged sword, dividing the soul and the spirit of a man. We may

realize in thought that our lives are not right with God, that there are sins in our practice which are utterly abhorrent to God, and still, because we do not feel them to be so, go our way from the house of God unhelped and unsaved. It is the function of the goad to make us feel them.

Sharp words are needed also to guide us to the full and final surrender to God. Paul had a fearful struggle in his mind and conscience some time before he yielded to Christ. He was kicking against the goads; he was rebelling against the proddings of thought and conscience, as an ox will kick against the pricks. And that in the man which was last in yielding is precisely that which keeps most men from final surrender to Christ. Paul wanted to continue his partnership relation to God. He was a Pharisee, and was working out his salvation partly in meritorious works and performances. He loved to trust in the works of the law; what he calls the righteousness that is of the law; and so, when he was impelled by deeper thought to cast himself upon Christ in confident assurance of peace, he rebelled, he kicked again the goads, until the Voice of Christ halted him on the Damascus road: How long will you continue to kick again the goadings of your own best thought? The answer came: "Lord, what wilt thou have me to do?" Then he accepted the finality of peace: he flung himself upon the mercy of Christ, and found his Lord and Master.

The great promise of Christ is to give us peace and rest, but although this is the supreme promise, and utterly essential to our salvation, we come to it often at the end of a long process of painful struggle and disturbing thought. We find the nail driven in, only after we have felt the prick of the goad; but by these means the Mind and Spirit of God is put into many a life. If the ordinary ways of finding God are closed to us; if we, like the original author of this book, have tried other ways and finally failed, let us thank God that amidst the many comforting and restful experiences in the house of prayer, we are brought at times under the stimulus of the goad, and like Paul moved thereby to open the whole heart to the everlasting Mercy, which, even in the hardest experiences of the way, discloses its tenderness towards our frailty, and its deep love for the restoration of our souls to their home in the life of God.—Zion's Herald.

OUR NEXT PIECE OF DRY CLEANING

Let no discouraged ex-prohibitionist think that his cause is forever lost. The central conflict is one of those wars of the ages which must be refought in every generation. It is never completely won; but neither is total defeat ever claimed or admitted.

The old campaigner and his comrades may have been resting in their tents, trying to recover from the wounds and bruises of a temporary disaster; and some of them have not heard that in the interval the battle front has shifted.

But it has. There are new enemies; and new, strange reinforcements. And it is high time that the forces of the drys should think how they may get into the new front line.

Prohibition will not even start back, let alone arrive, until the dry forces, and especially the churches, have done something more than deplore the return of the traffic, and lament its high prosperity.

We Methodists were once the Tenth Legion of the dry army. Wherever there was a hot battle, we asked to fight in the place where it was hottest, and usually we were accommodated.

Even when prohibition as a political issue was being dodged by most prominent Methodists, we had such bold hearts as Frances Willard and Clinton B. Fisk and Silas C. Swallow and Adna B. Leonard and A. J. Kynett, most of whom were out-and-out party prohibitionists.

Later, as the campaigners began to see signs in the political sky which told them that even their wildest hopes might become reality, and as notable recruits like William J. Bryan came to their aid, it was no accident that the Methodist were still out in front. The Anti-Saloon League, then far more realistic than it became further on, put Methodist after Methodist into its leadership—Bishops Nicholson, Richardson, Hughes, Ainsworth, and others.

The names of Methodists who did conspicuously gallant service in those days just before the submission of the Eighteenth Amendment would make a list longer than this page could hold.

But now? When prohibition, or even the most local form of local option become an issue here or there, where do the Methodists stand?

True, the church still has its board of temperance, whose president, Bishop Hughes, has never asked even a furlough in this struggle. And the board's secretary, Dr. Ernest Cherrington, is the church's best equipped man for what is ahead.

It is good to know that this man is not deceived about what is ahead. He knows the difference between the relatively easy job of temporary rabble-rousing and the hard one of planning a strategy which will take full account of the enemy in our own household.

And that last remark, dear friends of The Advocate audience, is not just so many idle words. The enemy has been getting into our own household; and, so long as he is fully accepted as one of the family, we do but make the church a jest by our easy resolutions, and by our still easier conceit that we are as dry as we ever were.

The enemy within our gates is not at all like the old swaggering saloonkeeper, subsidized by the brewer and the distiller; with his brazen contempt for law and decency, his unsavory place of business and his definitely non-Methodist customers.

We have Methodists—and they are not a few—who deal in liquor, whether in taverns, hotels, restaurants, or stores; who serve it and accept it as a commonplace of the new social order. All these are our own people. The church has accepted responsibility for their moral and spiritual oversight.

We are faced by two duties; both hard, and both unwelcome. First, the church must let these children of hers understand clearly that they are denying their faith and discrediting their church. And then she must seek to win them away from all that.

When we have seriously set about accomplishing this piece of internal reform, we may once more hope to be taken seriously as we swing into the new effort for a sober nation.—Dan B. Brummitt.

God will put up with a great many things in the human heart, but there is one thing that he will not put up with in it—a second place. He who offers God a second place, offers him no place.—Ruskin.

Those who would not eat of the forbidden fruit should not come near the forbidden tree.—Proverb.

GENERAL MOTORS GUARANTEES YEARLY INCOME

Not since Henry Ford announced his $5-a-day minimum wage has American industry given birth to as important an economic development as the plan for "wage security" which the General Motors Corporation will put into effect on January 1. The plan will have two divisions. In the first all workers for an hourly wage who have been with the company for five years or more can, in the event of a layoff, borrow 60 per cent of their normal wage. When they return to work the loan is to be repaid in weekly installments amounting to one-half of what they are then receiving in excess of the 60 per eent loaned. In other words, a worker normally making $50 a week can, if laid off, draw $30 a week until he goes back to work, at which time he begins to pay back the loan at half of what he receives in excess of $30 until his account with the company is squared. In the second division, workers who have worked for less than five years, but more than two, can borrow 40 per cent of their normal wage, up to 72 hours of regular pay, and repay in the same way. In case of death before loans are repaid, the unpaid portion of the loan is to be canceled. When the plan first goes into effect it will apply to 150,000 hourly wage workers, but the corporation hopes to extend its provisions to 37,000 salaried employees without long delay. It hardly needs to be pointed out how important such a departure is in an industry which has been plagued with frequent and extended layoffs, as has the motor car industry. But its effect is likely to be felt in many lines outside the automotive trade. And the question is certain quickly to arise: If this industry has reached a place where it can put through a plan like this, why can it not go just a bit farther and establish a yearly wage plan? Yearly wages in a half dozen basic industries would probably do more to break the economic jam than any move so far made, either by government or by industry itself.—The Christian Century.

LOUISBURG COLLEGE NOTES

On December 17, 1938, the students of Louisburg College will go to their homes for a two weeks' holiday. The members of the faculty of the college will also be away for the Christmas period. All will return for work which will commence the second day of January, 1939.

A charter has been granted by the National Honor Scholarship Fraternity, Phi Theta Kappa, for the organization of the Gamma Upsilon chapter of Phi Theta Kappa at Louisburg College. This fraternity will be organized early after the return of the students after the holidays. The Phi Theta Kappa corresponds to the Phi Beta Kappa fraternity of the four year colleges.

Also the National Business Fraternity of the United States has granted a charter to the commercial department of Louisburg College for the organization of a chapter of Alpha Pi Epsilon in Louisburg College. This is also an honor scholarship fraternity and it will make its appearance here shortly after the holidays.

On Friday evening, December 9, 1938, the Louisburg College A-Capella choir gave a much appreciated concert at Macon, N. C. This choir also gave a splendid program at the Smithfield Methodist church on Sunday evening, December 11, President Earnhardt having conducted the 11 o'clock worship service on the same day.

The Public School Music Department of the Raleigh district held its regular session at Louisburg College on December 10, with Miss Hattie Parrott, director of public school music for the district, presiding.

The Louisburg College Players under the direction of Miss Virginia Peyatt, head of the department of spoken English, presented on December 13 in the college chapel two one-act plays: A Wedding and The Blue Teapot.

A group of Louisburg College students attended the Political Union at Chapel Hill on December 5 and heard President Roosevelt in person deliver his address there.

The Baptist student union of Louisburg College and the members of the Louisburg Baptist church were entertained Sunday evening by the students of Meredith College, who gave an account of their trip to Memphis, Tenn., to the Baptist Young People's Convention. All were delighted with the splendid message brought by the Meredith students.

President D. E. Earnhardt of Louisburg College attended the Duke alumni luncheon held at Durham on Saturday, December 10, 1938. This luncheon was given in connection with the Duke centennial celebration and was an integral part of the celebration.

PROSPECT AND ITS WONDERFUL PEOPLE

From Prospect, not where "every prospect pleases," but where very many prospects are really pleasing!

Yes, down here at old Prospect we are having a great time; the first 36 days of our sojourn here have been filled with interest and real life. And in thinking of our family and friends and of former parishioners, we have decided that the easiest way to let all, or many of them, know of our station and state of mind, is to write to our good old reliable and faithful paper and conference organ, the North Carolina Christian Advocate.

We want you to know that we are located in North Carolina, about three miles north of the South Carolina line, ten miles from the old Pleasant Grove camp ground (south from that historic spot). We are ten miles south of Monroe. But we really are on Route 4, Monroe, N. C. I know that's where we are because Uncle Samuel finds us there six days in the week, and we are very much on the go on the other day of the week, and it's "good going," too.

And now about our people. Well, we can't tell you all about them in this brief account. You'll just have to come to see them and us to know them. But our dictum would be: They are the salt of the earth. They have received us kindly and so graceful that we are all but overcome at times with their graciousness. And such a spirit of willingness and co-operation makes us believe that our good people really do love God and are intensely interested in the ongoing of his church and in the building of his kingdom on earth.

No, friends, it is not only in word but in deed. Why, here in less than six weeks we have the parsonage re-covered or re-roofed, the windows of the parsonage screened, a beautiful ten-piece suit of furniture in the dining room, our ten per cent obligation to the Children's Home just about in hand, our one per cent to the district parsonage already in the elder's pocket, a month's salary paid to the elder and pastor. Well, well, and the time would fail me to tell of the number of fine swine that have been slain and of the number of juicy bones and rich sausage which have drifted into the parsonage in these eventful days.

And moreover, we have two fine young people's divisions active in the morning and evening meetings. And two woman's missionary societies—one of them has more than 50 members. Can you beat it!

But one sad confession. We have not had the Upper Room and the Christian Advocate in the hands of our people. There are very good reasons why this is true. But we are beginning to climb on this point; have sent in already three subscriptions to the Advocate and have ordered six dozen copies of the Upper Room to begin January 1. We may tell you about the schools and else at another time, but this is our first installment to the Advocate.

And finally, brethren, let us say that if any preacher and his family are better fixed than we are and is getting a bigger kick outof it than we are, "he's going some"!

J. O. Ervin.

DECEMBER'S LAND

Oh, the woodlands are now so gray, drab and lonely.
The birds have flown southward, now squirrels there only.
And warriors who without number or naming
In Indian summer did death dance so flaming,
Have vanished away to the land of hereafter.
The woodlands now echo the wind's hollow laughter.
And old mother nature her work for the season
Is over, she's tired and not without reason.
She's reared her children, the pumpkin so golden,
The apples so red and the maize she has molden.
She launched them on their debut in October.
These blessings we all may enjoy and be sober;
And there now she stands like a tired old mother
Who has spent all her life in work for another,
And yet comes the spirit of Christmas so jolly
And decks her with lovely red beads from the holly.
The north brings a shawl of the snow's sparkling beauty,
So old mother nature may rest from her duty.

—Frederick Woodard.

A beautfiul card, telling from whom and for what, goes to all getting the Advocate as a Christmas present. Send name and address with $1 enclosed. We will do the rest.

MEDITATIONS

By E. L. Stamey

For me yesterday has past,
With me the present flies,
Tomorrow may its shadows cast,
Or hope may light the skies.

The thought for me is how to live
By faith with its appeal,
Of what to others I may give
With consecrated zeal.

For thus I've come, and not alone,
Along the beaten way
Where weary steps to pilgrims known
Are seen each passing day.

I cannot know my length of years,
Nor yet my numbered days,
How long will last this "veil of tears,"
Or come the joyful lays.

But still I know there's use for me,
Some needy ones to bless
For others faithful service free,
If I would Christ possess.

Then may I feel the flame within,
Within an humble heart,
Aglow with love a world to win
In which I have a part.

WALKING TO CHURCH

Walking to church is not a common thing in our country of automobiles, street cars, and buses, but in far-away countries where such means of transportation are often crude or entirely lacking, it is not unusual for men and even women to walk long distances to attend a religious service.

It may be hard in the United States to get laymen to attend a district conference, but in Brazil it is different. At a recent district meeting at Manhaussu in the far interior of the country, there were two laymen who, though not delegates, were so eager to attend the district meeting that they both set out to walk to the conference—one a distance of 55 miles and the other a full hundred miles. The man who had the shorter journey to make walked every step of the way—55 miles to the meeting and 55 miles back home again—110 miles in all to attend a church conference! The other man walked one-third of a 100 mile journey, rode horseback another third of the way, and came the rest of the way by train. And neither of these men seemed to think he had done anything unusual. They had wanted to attend the district conference and so they had come on foot, the only means of transportation they had.

NEW CHAPELS IN BRAZIL

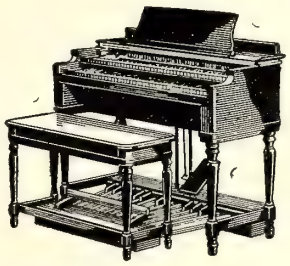
Two new chapels are expected to be completed by the close of the year 1938 on the extensive district composed of the two states of Parana and Santa Catharina in Brazil. One of the chapels is in the town of Tres Barras and the other in the town of Rio Cacador. The first Methodist work ever done in these two states was begun in 1933, and but little Protestant work of any kind was then carried on therein. At the conference meeting in October, 1938, a fine increase in membership was reported from this new district. Rev. J. R. Saunders and Rev. D. L. Betts are the only Methodist missionaries at work in this extensive territory.

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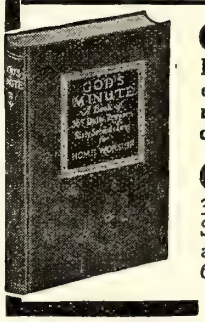
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GOD'S MINUTE . . .
Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A Spiritual thought for every day

GOD'S MESSAGE . .
365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A daily reminder of the giver

For Sale at All Methodist Book Stores

Christmas Holiday Fares

*** * * Round Trip Tickets * * ***

COACH SERVICE

One and one-half of the regular oneway coach fare for the round trip. Only 1½ cents per mile.

PULLMAN SERVICE

One and one-half of the regular oneway fare good in Pullman service for the round trip. . . . 2¼ cents per mile good in Pullman cars on payment of proper charges for space occupied.

TICKETS ON SALE DAILY

December 10th to January 1st inclusive. . . . Return Limit Jan. 10th, 1939. These fares apply to all stations in the Southeast. . . Also Low Holiday Fares are available to Destinations in the East, North, West and Southwest. Air-Conditioned Sleeping Cars, Dining Cars and Coaches on through trains add to the comfort of train travel.

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Safe .... Comfortable ..... Economical

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N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. FLOYD M. PATTERSON, Associate Director of Young People's Work-Office Secretary
MISS ALMA LOUISE CADE, Director Children's Division
FLOYD M. PATTERSON, Extension Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

THE NEW CONFERENCE YEAR

The report of the conference staff of the Board of Christian Education is simply a report of that which has been done by the pastors and local church workers in the conference. We in the conference staff try to keep ever in mind that we are merely the servants of the conference, to be of what help we can to the local churches in the carrying on of THEIR work. We feel that the report we were able to make in connection with last year's work was most encouraging, and we are grateful to those pastors and workers who made the report possible.

As we look to the new year there are again definite items which all of us would have in mind in planning our work. We are listing some of these items below with a brief statement concerning each of them.

Church School Enrollment

Our conference reported an increase of 4,758 in chiurch school enrollment for 1938. Many church schools which reported no increase reported a better system of records for their schools. We feel that this increase was brought about by a definite feeling of responsibility on the part of our people, together with a sane procedure for reaching those who should be brought into our schools. We are sure this emphasis should be continued and that the results in 1939 will be as successful as in the past year.

Training

We believe the success of our whole church program in the local church depends on a better trained leadership. Training work, both formal and informal, seems to be on the upgrade in our conference. We would urge every pastor to see that some training opportunity is provided on his charge during the year. The conference office will be glad to assist in planning this work.

Youth Crusade

An increased emphasis on the program for our youth is called for in our Youth Crusade. This crusade is not to be a matter of great emotional upheaval, but a very definite attempt to lead our young people into a more vital experience of Christ and to a more purposeful service in his name. Certainly every pastor and leader of young people will want this crusade to be as meaningful as possible to all the young people of his church.

Home and Foreign Missionary Enterprise

Our Methodist church has set apart the fourth Sunday of each month as missionary Sunday. Each church school is expected to observe this Sunday with a missionary program and a missionary offering. In our conference last year only 190 out of 677 church schools observed this day and contributed to the Home and Foreign Missionary Enterprise. Some of the smallest schools in the conference contributed; some of the largest failed to do so. We look forward to a day when every church school in the conference will have a share in this great missionary program of our church.

Vacation Schools

Two hundred and thirty-nine church schools furnished time for additional study for their children in vacation schools. We have shown a steady increase in this important phase of our work, but we trust other schools will provide this extra time for the children during the coming year.

Church School Day

Less than 100 out of our 677 church schools observed Church School Day in 1938. This is a rather distressing fact, especially when we consider that in many conferences there is a 100 per cent observance of the day. We are deeply concerned about our weakness in this matter, and hope that the coming year will show a decided improvement over the the record of the past few years.

Local Boards at Work

We feel more and more the importance of an active local church board of Christian education. When the group which is responsible for the total program in a church actually functions, we generally find the school and church working at this total program. We sincerely trust that pastors and general superintendents will see to it that the local boards assume the responsibility that is laid on them by their church. We believe this is the key to the success of the program in any local church.

MISSIONARY EDUCATION OF CHILDREN

All workers with children of primary and junior age are aware that during the month of January we will place our thoughts and interests on missionary education, studying in January, Brazil.

It seems that there could not be one of us who does not realize the prime importance of this program.

Many of the churches in our conference use the group graded material. Because "Junior Lessons" and "Our Little People" are written each quarter and the "Elementary Teacher" is written each month the missionary material will be written in the lessons. The wise teacher will give special study to the missionary study for January and will have available added materials for emphasis and clarity of understanding.

For the workers who teach the Closely Graded material the situation is a bit different, since it was revised before the present co-operative plan came into effect and is not re-written every year. When we place our emphasis on missionary education for juniors and primaries in January we will lay aside our regular lessons and use the booklets:

For Primaries, "A-Visiting We Will Go."

For Juniors, "Neighbors South."

These may be ordered for the price of 25 cents from the Methodist Publishing House in Richmond, Va.

Offerings

In the plan for Co-operative Missionary Education, the offering is taken every fourth Sunday and directed to missions. Many of our churches are sending in this offering, but too many are not. In the children's division as in other divisions the offering will be directed to the Home and Foreign Missionary Enterprise. The church school treasurer should send this fund from the children's division along with that from the other divisions to Rev. C. K. Proctor, Conference Treasurer, Oxford.

When we realize where this money goes we should be more certain that our church has a part. Each dollar is divided as follows:

Forty per cent to our anual conference for use in extension enterprises among small churches and unchurched areas of our conference.

Forty per cent to the Board of Missions, General Section, for promotion of Christian education in the mission fields of the church.

Eight per cent to the Woman's Section of the Board of Missions for use in its enterprises particularly related to child life at home and in other lands.

Eight per cent to the General Board of Christian Education for the maintenance of a missionary education and an extension department and for the production of promotional and educational materials in this field.

Four per cent to the General Board of Christian Education for special missionary enterprises in weak conferences unable to maintain field supervision in Christian education.

We see that the children's offerings become a part of a church school special that has wide distribution. The children who bring their offerings should know where their offering goes. In studying about the various countries, from time to time, there are details and information given which tell about the things their money makes possible.

The conference office sends the folder, "You Are Helping," to the superintendent of the children's division to distribute one each to the superintendent of the primary and the junior department to be shown to the children so that they may see and read about the help they are giving.

WANCHESE YOUNG PEOPLE ORGANIZE

The young people's division of Wanchese church has recently been reorganized. Although both the pastor and superintendent of young people's work had made plans for this organization, it was not until the Rev. Robert W. Bradshaw visited the church and talked with the young people that they became truly interested.

The organization is divided into two groups—senior and intermediate. Each group has its own officers and separate meetings each week. Both groups meet together for church programs and socials. They have made a pledge to the mission special and all signs indicate the development of an outstanding young people's division at Wanchese.

W. N. C. Board of Christian Education

CARL H. KING, Executive Extension Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director of Children's Division
CHARLES W. PHILLIPS, Director of Adult Division
M. TEAGUE HIPPS, Director of Young People's Division
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

FOR PRIMARY AND JUNIOR CHILDREN—WORLD FRIENDSHIP UNITS

Primary—A Visiting We Will Go.
Junior—Neighbors South.

Order one copy for each primary and one for each junior teacher. They are 25 cents each, from the Methodist Publishing House, Richmond, Virginia. Watch the Advocate page next week for further information.

TO BE USED DURING JANUARY

BOOKS FOR CHILDREN

Below are listed some books which have been carefully selected for children of all ages. If you want to give books for Christmas, any of the following will be welcomed and enjoyed by boys and girls:

For Younger Children

Bible Books for Small People, Thos. Nelson and Sons, 25 cents each.

A series of 12 small books with a colored picture and a few lines of the story on every page.

Prayers for Little Children, Rand McNally and Co., 10 cents.

A delightful little book of prayers and prayer experiences, for the small child. Can be found at most 10 cent stores.

Andy and the Lion, by James Daugherty, $1.50.

The events of this story will charm the child who loves stories and pictures of animals, and who has a sense of humor. Ages 5-8.

Buttons, by Tom Robinson, $2.

A delightful picture-story book for children, about an alley cat who became a gentleman. Ages 4-8.

Manners Can Be Fun, by Munro Leaf, $1.25.

Grammar Can Be Fun, by Munro Leaf, $1.25.

Safety Can Be Fun, by Munro Leaf, $1.25.

These three are truly fun, and truly charming. The children will love the funny characters, and will find many occasions to remember them. Ages 5-9.

A Child's Grace, pictured in photographs, $1.50.

An interpretation in protographs of the prayer verse beginning, "Thank you for the world so sweet." Ages 4-6.

Wee Brigit O'Toole, by Ruth and Richard Holberg, $1.00.

Children who have become acquainted with Mitty and Mr. Syrup through the former Mitty books will welcome them again in this story. This is a charming story, with pictures that will interest children. Ages 6-8.

Sleepy Kitten, by Miriam Clark Potter, $2.00.

A book of stories for young children. This is a collection of stories about animals, birthday parties, a circus, picnics, Christmas, and the like. Ages 4-7.

Two Hundred Best Poems for Boys and Girls, 10 cents.

This is a delightful anthology for children. It can be found at most 10-cent stores.

The Children's Year, 75 cents.

This is adapted from the French of Lacote by Margaret Wise Brown. It will delight children up to primary age, with pictures and verses.

Children Everywhere, 10 cents.

Little stories of boys and girls in other lands. Can be found at most 10 cent stores.

For Older Children

The Bible.

If you are giving a child a Bible, it is worth while to spend some time in the selection of a desirable one. The print should be large enough and clear enough for young eyes. The quality of the book should be good. It is better to choose one without the maps, concordance, etc., which are confusing to a child. A good Bible for a child is the American Revised Version, with stiff cover, which can be secured from the Methodist Publishing House for $1.

My Own Book of Prayers, 10 cents.

This is a little book, very much like "Prayers for Little Children, arranged for older children. It is excellent for home and and church school use. Can be secured at most 10 cent stores.

Wee Gillis, by Munroe Leaf, $1.50.

This is a humorous story of a Scotch lad and his problems. Story and pictures tell in a delightful way how Wee Gillis managed to decide where to live.

Giotto Tended the Sheep, by Sybil Deucher and Opal Wheeler, $2.50.

The book is beautiful, with excellent illustrations. It is an unusually fine book for older children, and will make very real to them the artist of long ago who tended his father's sheep, and drew pictures of them on the rocks with a flint, and who later became a great artist in his own right. This is the first of a series of stories of great artists planned especially for children from 8 to 12.

The Hobbit, by J. R. Tolkien, $2.50.

A hobbit is one of the "little people," somewhat smaller than a dwarf. This particular hobbit found it very difficult to resist adventure, and to extricate himself once he was in adventure. This fanciful story of hobbits and dwarfs is delightful. One critic says that it will take its place as a chldren's classic along with Alice in Wonderland.

Araminta's Goat, by Eva Knox Evans, $2.

A story of two negro children and their goat, which will provide plenty of laughs for the children who read it. Ages 7-9.

High in the Mountains, Robu and Hannie in the Swiss Alps. By Emma Brock, $2.

Robi and Hannie have a secret which lends interest to the story all the way through this gay little volume. The author spent some time in the Swiss Alps before writing this book and we are grateful to her for including authentic songs of the cowherds and the notes of the alpenhorn. Ages 8-10.

Hop, Skip and Fly, by Ermingarde Eberle, $2.

This was selected as one of the 50 distinguished books of 1937. It tells in story form about the life of small creatures. It is interestingly written and beautifully illustrated, and is a book that will be cherished by any child who loves the little creatures of the out-of-doors.

Stories from the Old Testament, by Maude and Miska Petersham, $2.75.

The stories are told simply and directly and the pictures, some in colors and some in black and white, are dramatic and effective, and include some new and effective interpretations.

Tales from Many Lands, Stories for juniors, 50 cents.

A Sari for Sila, by Nina Millen, 25 cents.

A child's story of a little girl in India, with good photographic illustrations.

The Bee People, by Margaret Warner Morley.

A most delightful story—true story—of bees. It is written in such simple language that it is perfectly understandable to children and equally interesting to adults. The illustrations are as lovely in composition and as accurate as the story.

The Little Boy of Nazareth, by Edna M. Bonser, $2.50.

The story of the boyhood of Jesus to the age of twelve is unfolded simply, strikingly in a narrative of mounting interest. From fact to fancy the author has woven a story as beautiful as it is real. The result is one of the finest books ever presented for relating the life of the boy Jesus to the life of the child.

Glad Days in Galilee, by Keith, $1.

An imaginary story of the boyhood of Jesus based upon authentic data about the life and times of his day.

If the above books cannot be found in stores near you, they can be secured from the Methodist Publishing House, Richmond, Va.

Books will help you make Christmas joyful and helpful for children. Good books will be enjoyed through the years, and so will be lasting gifts.

All best wishes go to children, parents, and children's workers at the Christmas season.

Elizabeth Oliver.

SALISBURY DISTRICT MEETING

On Monday afternoon, November 21, Dr. C. N. Clark, presiding elder, called the ministers together at First church, Salisbury, for a consideration of important matters pertaining to the work of the district for the year. Dr. Clark gave a prominent place to the cause of Christian education in this meeting and allowed each member of the conference staff time to present some phase of the work.

Ministers and Wives Entertained at the District Parsonage

Following the meeting at First church, Dr. and Mrs. Clark delightfully entertained the ministers and their wives at the district parsonage. New persons in the district were introduced, games were played, and delicious refreshments were served. The hospitality of Dr. and Mrs. Clark and the fine fellowship of this occasion gave an excellent beginning to the new year.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

SAFELY THROUGH ANOTHER WEEK

"Safely through another week, God has brought us on our way" applies to more than the first line of a Sunday morning hymn. It applies to the welfare of over 400 children in our family. Through seven days we have had enough to eat, sufficient clothes to protect us from the weather, houses to keep us warm, instruction to guide our endeavors and sufficient receipts from our friends to keep us encouraged. Little John Wesley is sufficently recovered from scarlet fever to be released from the infirmary this week. The last child with chicken pox, an epidemic that has been with us all the fall, has already been released from the infirmary. Only a few cases of colds and minor illness cause infirmary treatment. The football banquet, attended by 118 of our boys who played the game throughout the fall, was celebrated. The lights on the big living Christmas tree have been strung. The house mothers have been busy throughout the entire week helping Santa Claus remember each one of our children. Through the leadership of an all-wise providence we have safely and gratefully come through another week.

LIGHTING THE TREE

Following an annual custom, our living Christmas tree will be lighted next Sunday evening at six o'clock. This large, shapely spruce tree, located just in front of our Administration building, will be lighted with over 200 bulbs of various colors each evening beginning next Sunday through the holidays. Following our custom, our entire family will gather around this tree next Sunday evening as the lights come on to sing Christmas carols and to join with our visiting friends in celebrating the advent of the Christmas season.

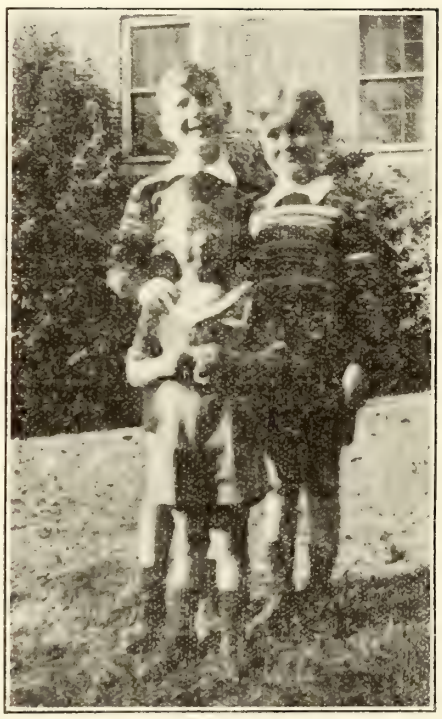
HONOR SOCIETY

Many new members have joined our honor society since last week's report. They are eligible for membership into this select company because of having paid in full their Children's Home quota for the present conference year. Kindly note each congregation and pastor who have helped us and themselves by looking after this important matter so early in the conference year:

Central, Mt. Airy, Rev. W. G. Miller.
Central, Shelby, Rev. R. M. Courtney.
Welcome Ct., Rev. J. L. Ingram.
Main Street, Thomasville, Rev. C. M. Pickens.
First Church, Elkin, Rev. P. W. Tucker.
Madison, Rev. R. M. Laughlin.
Center, Davie Ct., Rev. M. G. Ervin.
Mt. Pleasant, Rock Springs circuit, Rev. M. A. Osborne.
Rehobeth and Mt. Harmony, Polkville circuit, Rev. T. H. Swafford.
Bethel, Rural Hall circuit, Rev. W. R. Harris.
Bethlehem, Morganton circuit, Rev. J. Max Brandon.
Huntersville, Mt. Zion, Rev. H. C. Sprinkle.
Lowe's, Reidsville circuit, Rev. T. V. Crouse.
Bollinger's, Connelly Springs circuit, Rev. C. F. Tate.
Gay's Chapel, Woodleaf circuit, Rev. O. E. Croy.

HAPPINESS IS CATCHING

It is well that one never grows too old to enjoy with children the spirit of Santa Claus. All our youngsters have written their letters to Santa Claus and are living in the expectation that



Brothers and Buddies

he has not only received them but that he will answer them. Our house mothers have been busy helping St. Nick along in this matter. All the children old enough have been over town some shopping on their own account and each evening our "singing bus" comes in handy taking groups of our family over town to see the gaily decorated streets and the lovely store windows. The children's joy runs over into the hearts and minds of older ones who live with them.

THE CHILDREN'S FRIEND

Robert Rapp, treasurer of Main Street, Thomasville, writes as follows: "Our good friend, Ed Pepper, did a fine job this year raising the Children's Home apportionment. He asked me to get this check off to you promptly and it is herewith enclosed—$360."

Ed, a son of the parsonage and an old-time friend of this scribe, finds joy each year in leading our good Thomasville friends in raising the Children's Home apportioment. Over and above his contribution through the church he gives each year a personal donation directly to the Children's Home. He, like others, means a great deal to our family.

THE RUSSELL BOYS

The picture this week is that of James, Millard and John Russell, three little youngsters who came to live with us last summer. James is eight years old and in the third grade. Millard will soon be six and little Johnnie is four. These little boys, full of life and promise, wouldn't mind having some sponsors.

ROBERT AND THE PRIEST

Robert used to live at the Children's Home. He is a boy of pleasing appearance and fine personality but has had a hard time staying at one place. Read what he says: "To make a long letter short and leave out all the trimmings, let me say that I left Winston Sunday, November 20, headed for Washington. Traveling was very slow, since hiking is poor business these days. By Tuesday I got to Fredericksburg about four o'clock and was tired and hungry. As I sat on the road to rest a fellow who proved to be the priest at the Marine barracks at Quantico picked me up. He encouraged my joining the Marines, but a slight physcial defect stood in the way. But I kept my chin up and in answer to my prayers the good priest got me a job which will last six months. I am a helper to a carpenter and can work forty to forty-four hours a week at forty-five cents an hour." When ought a fellow to pick up a hitch hiker?

ANNUITY BONDS

It will probably be interesting to our friends to know that over $71,000 worth of Children's Home Annuity Bonds have been purchased since they were placed on the market in October. These bonds have been purchased by those who know from close observation the safety and benefit connected with the enterprise. To be sure, it must be borne in mind that the Children's Home will not receive any benefit from these bonds until years to come when the purchaser has passed into the beyond. Pending that time the purchaser regards his investment as a safe and paying proposition. Any desiring information relative to our bonds will do well to write us.

IT'S BETTER

It's better sometime to be blind
To the faults of some poor fellow being,
Than to view them with visions unkind,
When there's good we ought to be seeing.

It's better sometime to be dumb,
Than to speak just to be criticizing,
Though it seems to be given to some
To recall traits both mean and despising.

It's better sometime to be deaf,
Than to hear only lying and pander,
For there's nothing so low as theft
Of a good name destroyed by slander.

—Author Unknown.

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

I want to express my gratitude to all the churches, church schools, organized classes, missionary societies and individuals who have remembered our Methodist Orphanage during the Thanksgiving season. Such tangible expressions of love and good will are most encouraging. As these friends have ministered to our physical needs, I trust that our heavenly Father will minister to them abundantly along spiritual lines. The knowledge that they have ministered to the needs of our 310 children must be a source of great satisfaction to each of them.

* * * *

Just one more Sunday and Christmas will be here. Our children are looking forward with happy hearts to this great occasion. Let all the churches, Sunday schools, and individuals who have not made a Thanksgiving offering remember our pressing needs in the next week or two. There is no more fitting time to manifest an unselfish spirit than during the Christmas season. I am confidently expecting churches, Sunday schools, and individuals to rally to our support this Christmas as never before.

* * * *

Dr. F. Stanley Smith and Mrs. Glenn Lassiter have charge of the public school music in the city of Raleigh. They are highly trained and very efficient in this line of work. The Methodist Orphanage considers itself very fortunate in having them to visit our school from time to time. The results which they have accomplished this year are highly gratifying. They are training our children to sing, and to sing well. The scope of their work includes the 11 grades of our school. Tuesday night of last week they put on a program in our Vann auditorium that would have been a credit to any school in North Carolina. To be able to sing well is quite an accomplishment, and a very important part in one's education. I am delighted that our children have the opportunity to be trained in public school music under these two great experts.

* * * *

I have asked Samuel Williams, who is the reporter for our athletic teams, to write an account of the football game between the Catholic Orphanage and the Methodist Orphanage, which was played on Riddick Field at State College on Saturday afternoon, December 3. I am deeply grateful to the News and Observer, the Civitan Clubs, fraternal orders, Chamber of Commerce, and many friends in and out of Raleigh who gave the undertaking their moral and financial support. Samuel Williams gives the following account of the game: "Methodist Orphanage 0; Catholic Orphanage 0. The first in a series of annual Orphanage Day football ended in a scoreless tie. During the first half the Catholics had the edge over the fighting Methodists with 5 downs to 3. In the second half the Methodists came back fast with a determined spirit. With long runs by Garner, Pepper and Tucker, the team kept the ball in Catholic territory. The M's made two strong bids to the pay off by traveling to the enemy 25 and 15 yard lines. The last threat in the final stanza climaxed a march of 60 yards. The Catholic team threatened in the first frame to M's 25. Luminaries for the Methodist Orphanage in the backfield, D. Tucker, Garner and D. Pepper; in the line Dunn and Tilley. Jaber, Parker and Frick were best for the Catholics."

* * * *

Mrs. Nellie B. Rives gives the following account of the visit of the singing class to Rowland last Sunday:

"The singing class had a delightful visit with our Rowland friends Sunday. Our last worship here with this people was in the old wooden church. We were agreeably surprised to drive up to this beautiful new brick church and spacious Sunday school building. The interior is very pleasing. The pretty floors and all memorial windows with the bronze plates beneath, the comfortable pews, all bespeak the pride of this congregation to give the best to the Lord. No one seems to enjoy this nice new structure any more than does Dr. R. F. Graham, who is superintendent of the Sunday school. It was with peculiar pride he showed us over the educational department—all this well arranged. Rev. J. Bascom Hurley wears the smile of joy now. Progress is prevailing.

I enjoyed dinner and the short social time with my friends, Dr. and Mrs. G. M. Pate.

The class had only one service for this Sunday. So we were home in the late afternoon—the class feeling very happy after our visit with our Rowland friends."

THINGS THAT NEVER DIE

The pure, the bright, the beautiful
That bring the joys of life
Inspire us on to higher planes,
Though the way with stones be rife.

The kindly word, the tender smile
Of friendship dear and true,
Bestowed upon a contrite heart,
Will its crushed hopes renew.

The timid hand outstretched for aid
Grows brave and strong and dares
To do the great valorous deeds
When clasped by one who cares.

By one who knows and understands
The love of God to man;
By one who with their spirit says,
Strive on and win, you can.

Should we in blindness fail to see
The help through love that is given,
God grant that it may not repulse
The tenderness of heaven.

Rebecca B. Liner.

Troubled by Constipation?

Get relief this simple, pleasant way!



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Xmas

HOLIDAY EXCURSION FARES

Round trip tickets will be sold for one and one half times the one way fare, December 10th to January 1st inclusive, and good returning not later than January 10th, 1939.

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North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

THESE BE THE GIFTS

By Grace Noll Crowell

For the sake of the little child of Bethlehem
Who came to show compassion, and to bring
The Bread of Life to every hungry heart,
The Living Water to each thirsty thing,
Let us be kind today, as he is kind;
Let us the thoughtful of the hurt and sad;
Let us live simply as he lived, and oh,
Let us walk humbly now, and let us be glad.

For the sake of one small child we must be strong
And brave to follow where his footsteps lead:
Across a darkened land, along strange roads,
Through briars and storms to meet a hurt world's need.
These be the gifts to bring the gentle Christ:
This be the gold and incense we should take:
Our adoration, reverence and love;
Our lives—and freely spend them for his sake.

CHILDREN'S WORK

Promotion of children's work in our church schools is one of the most vitally important and challenging phases of the immense missionary program. If we are to build a future world void of hate, strife and war; if we are to make our children's friendships world wide; if we are to insure the future welfare of our great missionary enterprise—it is essential that we place a very strong emphasis upon the missionary education of our children. The co-operative plan makes possible that every child in our church schools may learn and practice friendships with people of all nations and ways of sharing with them and with folk around us. However, upon the shoulders of the missionary women of the church rests the responsibility of seeing to it that this is done.

Do you have a secretary of children's work in your missionary society? If so, do both she and you know her job and are you co-operating with her every undertaking? If not, why not elect such an officer at once and give her your hearty co-operation? For information and literature write Mrs. J. C. Wooten, Box 597, Greenville, N. C. We cannot afford to neglect our children.

"I saw tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.

I saw tomorrow look at me
From little children's eyes,
And thought how carefully we'd teach
If we were wise."

M. E. G.

ORANGE COUNTY ZONE MEETING

On November 13 the Orange county zone meeting was held at New Sharon church with Mrs. R. E. Warren, zone leader, presiding, Eight out of nine auxiliaries were represented. Miss Florine Robertson, Durham district secretary, gave the devotional, using as her subject "The Christian Life."

Mrs. Roberts of the hostess church extended a gracious welcome to the women present. Reports from all societies were very encouraging and showed that the women of Orange zone know their missionary program. Reports from young women were given from Hillsboro, Chapel Hill, Carrboro and Orange. Special music was rendered by Mrs. Joe Hogan and Misses June and Jeanette Hogan from Orange church. The sixtieth anniversary of the woman's missionary society was presented by the women of Cedar Grove auxiliary. A birthday offering amounting to $5.20 was taken. Mrs. John Lee, Christian social relations chairman, gave many helpful hints in which we may serve our own community. Each one present felt that she had received much inspiration to take back to our respective auxiliaries.

Miss Maude Vaughn.

CARR AUXILIARY MEETS

The woman's missionary society of Carr Methodist church met Tuesday afternoon, December 6, at the home of Mrs. C. B. Morris on Angier avenue, Durham.

Mrs. D. W. Brown, the retiring president, called the meeting to order and led the devotional. Her topic was "Citizenchip in the Kingdom."

A short business session was held, at which the various committees made their reports, which proved very satisfactory and gratifying.

Mrs. Morris introduced the speaker, Mrs. F. G. A. Cooper, from the Durham nursery school. She led an interesting discussion about the needs of such a school in the eastern part of the city. Representatives from the Episcopal and the Baptist churches in the community were present to participate in the discussion.

A committee was appointed to look after some work to be done at the parsonage: Mrs. C. B. Morris, Mrs. John Mathes, and Mrs. A. D. Goodwin.

Mrs. A. M. Gates presented for the society a life membership to Mrs. C. A. Crabtree as a token of their love and appreciation for her loyalty and good work.

The following officers were elected for the coming year: President, Mrs. E. L. Brincefield; vice president, Mrs. C. B. Morris; secretary, Mrs. S. L. Hunt; corresponding secretary, Mrs. John Mathes; treasurer, Mrs. D. W. Brown; local treasurer, Mrs. C. A. Carr; Supts. baby specials, Mrs. J. R. Coggin and Mrs. M. R. Boyd; Supt. Christian social relations, Mrs. A. D. Goodwin; mission study, Mrs. C. P. Womack; secretary children's work, Mrs. C .T. Cope; World Outlook and publicity, Mrs. Goodwin.

Dainty sandwiches and tea were served. Mrs. A. D. Goodwin.

CEDAR GROVE MISSION STUDY CLASS

The woman's missionary society at Cedar Grove church, Orange county, held its annual fall study class all day Tuesday, December 6, inviting Cedar Grove Presbyterian women and the Carr and Walnut Grove Methodist women to join with them.

A large number assembled for the opening at 10 o'clock. Mrs. S. F. Nicks, president, made a brief welcome address, and presented Miss Florine Robertson, district secretary, who held the devotions, using as her theme the four-square life that Christians should live.

Mrs. J. W. Mann, wife of the Presbyterian pastor, taught the first two chapters of the book, "The American City and Its Church," presenting the city and its problems in a most interesting way, and telling a story from "City Shadows."

Mrs. B. O. Merritt, wife of the Graham pastor, taught the remainder of the book, and brought to the women the discussion method, showing the things done to the city by the church, and to the church by the city. She showed the women present their responsibility as citizens in helping make the city better by making the rural sections better, declaring that the lines between city and country have been eliminated, and each is responsible for the welfare of the other.

Miss Robertson explained the working of the Wesley House in Columbia, S. C., conducted by Miss Mary Freeman of Burlington, having spent a recent week-end visiting Miss Freeman. She declared that a great work is being carried on, and begged the women to stand by with their prayers.

The ladies went to the basement at noon and served a delicious lunch, with hot coffee, and enjoyed an hour of fellowship. Florine Robertson.

SCARRITT ON THE AIR

The Teachers' College of the Air has again requested Scarritt College to give the Christmas program this year as it has done for the last two years. The time scheduled is December 16 at ten-thirty p. m., Central Standard Time, and the program will be given over Station WSM (Kilocycle Frequency 650). The subject for the Scarritt College broadcast is "The Beauty of Christmas." The program will be given by representatives of the Scarritt faculty and student body. Of special interest is the fact that foreign students from several nations will participate. All friends of Scarritt College are invited to listen in.

SCARRITT AS A WORLD THOROUGHFARE

International students from more than half a dozen foreign mission fields have matriculated at Scarritt College during the fall semester, according to Dr. J. L. Cunningham, president. They came from such far off places as China, Japan, Korea, Brazil, Cuba, Mexico, and Belgium.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"There's a joy in the service of Jesus,
the Lord,
No pleasure of earth can bestow.
He giveth to all who are faithful to
Him
A joy the world cannot know.

He wakes desires you never may forget,
He shows you stars you never saw be-
fore,
He makes you share with him forever-
more
The burden of the world's regret."

NEW AUXILIARY, GASTONIA DISTRICT

Mrs. Baber writes us of a new organizaiton on her district at Casar, recently organized with 20 members and splendid prospects for others. The officers are: President, Miss Beadie Melton, Casar; vice president and corresponding secretary, Mrs. Byers, Casar; treasurer and Supt. supplies, Mrs. Gurry Elmore, Belwood; Supt. C. S. Relations, Mrs. John B. Ramsey, Belwood; Supt. local work, Mrs. N. C. Elmore, Belwood. We are glad to welcome this group of workers and extend to them our best wishes.

DISTRICT OFFICERS INSTITUTE

We are indebted to Mrs. E. D. Andrews of First church, Salisbury, for an account of two interesting meetings recently held there:

"The women of the missionary societies of the Salisbury district met at 9:30 Friday morning, December 2, at First Methodist church for an officers' institute, with Mrs. Z. V. Moss of Albemarle, district secretary, presiding.

Mrs. R. L. Furr of Albemarle brought an impressive devotional, using prayer as her theme. Group discussions were led by Mrs. W. B. Ward of Concord, and Mesdames W. P. Moore, W. B. West and C. N. Clark of the local church.

The importance of the observance of pledge services at general meetings and circle meetings was stressed and suggestions made for such observance. The meeting adjourned at 12:30 with an inspirational service of consecration conducted by Mrs. C. N. Clark."

WEEK OF PRAYER AT FIRST CHURCH, SALISBURY

In observance of the Week of Prayer the women of the missionary auxiliary of the First Methodist church presented at the Sunday evening service, November 13, a program entitled "Entering into the Fellowship of Suffering." Mesdames W. P. Moore, George Devereux, Tom Fisher, and Ottis Floyd rendered the program which dealt with China's suffering, and an offering was taken for reconstruction work in China.

The final session of the Week of Prayer was observed Monday afternoon in a service in the church parlor. Mesdames W. P. Moore, Sam Moyle and Ben McCubbins conducted an impressive worship period based on the theme, "Building the New Earth."

Mrs. Edwin Card discussed the origin and growth of the work of the Methodist women among the descendants of the Acadians in Louisiana. The McDonnell French Mission, established in 1923 in Houma, La., is an outgrowth of their efforts. In presenting her topic Mrs. Card gave as a background the beautiful story of Evangeline. Mrs. J. R. Trotter presented some needs of the McDonnell Mission, for which the offering of the afternoon will be used.

UNIFICATION SESSION GENERAL MISSIONARY COUNCIL

We appreciate greatly a copy of the program of the Unification Session of the General Missionary Council of the M. E. Church, South, which has been received within the past few days. This meeting will be held in San Antonio, Texas, January 3-6, 1939, and will be "the last general meeting of the present Methodist Episcopal Church, South—an historic occasion in which all Methodists should participate." The sessions will be held in Travis Park church. Within less than four months the Uniting Conference will meet and merge the three branches of Methodism into the Methodist Church. The 1939 program will therefore be built around unification and leaders of the three contracting bodies will participate.

Among the speakers from the M. E. Church will be Bishops Edwin H. Hughes, Ernest G. Richardson, Ralph S. Cushman and Adna W. Leonard; Dr. W. E. Shaw, Mrs. W. H. C. Goode and Mrs. Thomas Nicholson. From the M. P. Church will be Dr. James H. Straughan and Dr. J. W. Hawley. The M. E. Church, South, will be represented by all the bishops, Dr. W. G. Cram, Dr. Forney Hutchinson, and Mrs. J. H. Spillman. The program of those days will be a feast of good things not to be missed by any Methodist who can take advantage of the privilege of attendance. All sessions of the Council will be open to the public and there are no fees of any kind in connection with the Council.

Information concerning this meeting may be secured from Dr. Elmer T. Clark, 625 Doctors' Building, Nashville, Tenn.

ONLY CHRISTIAN LOVE

Only Christian love can heal the wounds of the world today is the opinion of many of the teachers in Japan, according to Miss Ida Shannon of the faculty of Hiroshima Woman's College, who recently attended the annual summer school of the Federation of Christian Schools in Japan.

Miss Shannon reports many indications of great sorrow among the teachers attending the summer school, concerning the situation in China; the burden of every discussion being "What can we do to bring about real peace in China?" A missionary from China attended one of the sessions and everything else was dropped that all might hear her tell about the young people of China. A message of love and good will was sent by the body of teachers to the young people whom she would meet soon again in Shanghai.

The teacher in government service said openly in his address that only Christian love could heal the wounds caused by war, and he closed by calling for the organization of a student volunteer group of young Japanese who would be willing to live sacrificially among the Chinese to show them that Japan, too, has Christian love.

A speaker from the Y. M. C. A. camp described the unusual interest manifested by the students and spoke of the numbers who came forward to consecrate themselves for various kinds of Christian service. His conclusion was that Christianity is making a stronger appeal than ever to the young people of Japan.—From the Missionary Bulletin.

THE NEW YEAR BOOK

From the Missionary Bulletin

There has not been, perhaps, a better Year Book than the one that is just off the press for 1939. As its contents are deeply devotional, they are also inspirational. The programs are built around the theme of widening horizons and therefore should stimulate one's thinking. During the year's study, one should acquire new ideals for personal service, new ideas as to how the horizon of one's own home may be enlarged and new motives for expanding the service of one's local church, community and nation. Insight should be gained as to how one may serve more effectively than hitherto through one's own missionary society.

The programs for September and October lead one into the possibilities of an expanding life through a united Methodism, in service at home and abroad. The program for November indicates some of the possibilities for for a larger life through the Protestant church, as a whole. The last program calls attention to the spiritual resources available for the expanding life in the new day.

The cover of the Yearbook, which gives the portraits of five of the great Hebrew prophets, consists of reproductions from the "Frieze of the Prophets" which is painted on the walls of the public library in Boston, Mass. The portraits represent the character of each prophet as conceived by one of the greatest artists of our times, John Singer Sargent, an American portrait painter.

These Yearbooks are sent free of charge only to conference officers—one copy to each officer—and to auxiliaries, only one copy to each auxiliary. Every member of every society should have a copy of the Yeabook, and at the low cost of ten cents each or 12 copies for one dollar should make them available to every member. They may be ordered now from Literature Headquarters, 706 Church Street, Nashville, Tenn.

Sunday School Lesson

DECEMBER 18

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

Christ's New Commandment

Scripture: Matt. 5:43-48; 22:34-40; John 13:34-35; 25:12-14

"Bless the Lord, O my soul," sang the psalmist: "and all that is within me, bless his holy name. . . . Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

We note that his foremost reason for gratitude was the forgiveness of his sins. The deepest element in the devotion of every genuine Christian is amazed at God's forgiving mercy.

This attitude is symbolized by that of the woman who washed the Master's feet with her grateful tears (Luke 7:36-50). Along with this comes gratitude for bodily healing, deliverance from calamity, and for all the common mercies of life.

We are never asked to love God until after he has manifested his love to us. But then comes the word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength ,and with all thy mind." This means more than warm emotion; it implies a wide outreach of intellectual interest. One could hardly conceive of a man who loves God with all his mind, showing no interest in the trees and the flowers and the other wonders of nature. No man who loves God with all his heart will ever be narrowly and boresomely religious.

And then if we love God with complete devotion we must be interested in all men of all sects, races, and types, who in any wise bring us an example of godliness. Moreover, a man who loves God with all his mind ought to be as alert to all the signs of the times so that he may respond to the providential pointings of God (Luke 12:35-40; Psalm 1223:2).

Whole-hearted love to God makes it possible for him continually to enlarge and strengthen us. Psychologists keep telling us that a very small proportion of our reserves are ever tapped. Our love to God enables him to bring out these hidden resources. Love also is rewarded by power to transmute mishaps into blessings (Romans 8:28).

Love to father or mother constrains us to love the brother and sister of whom they are so fond, and loving God always impells us to love our fellow men (John 21:15-17). Indeed, it is impossible to love those who are disagreeable and selfish unless we have the love of God in our hearts. But if we really love him, we bear all things from his children, we believe in their possibilities, we hope that they will get over their bad habits, and we keep on doing this with dogged persistence (1 Corinthians 13:7).

We do not have to go to a book of rules to find the standard and measure of the love that we are expected to show to our neighbor. The pocket compass deciding our duty to our friends is always conveniently at hand.

If hunger and thirst call out clamorously, then we must remember that our brothers get hungry and thirsty and we must minister to them. If we have great, deep, and gnawing needs beyond food and clothing and shelter, then we must remember that we cannot make our brothers happy by merely feeding them and attending to physical comfort. We must also treat our fellow men with respect and minister to their social needs.

But, says someone, that principle will not always work. If someone has an appetite for strong drink, according to that rule he would give his neighbors drink. That is a childish interpretation. The scripture assumes when it commands us to love our neighbors as ourselves that we have begun by loving God with all our heart.

A five-year-old child might start out to love his playmate in the next house as himself. Because he loves cake he plans to show his love by sharing that. Into the house he goes to cut a huge slice and gives it to his little friend, and as a result the playmate becomes ill. Adults are expected to be wiser in dealing with each other. It is our first duty always to love God, and in the light of God's countenance to decide what is the wisest way to show love to our negihbor (Philippians 1:9).

Jesus said, "He that hath seen me hath seen the Father" (John 14:9). When our minds are dazed by the thought of the infinite Creator of the universe it is a great help to remember that God is manifested in Christ and that loving him is loving God. The humanity of Christ gives us a sense of fellowship, and the incarnation of the divine glory in the fascinating personality of Jesus draws out our hearts to spontaneous devotion.

Then, too, Jesus gave the world a new definition of neighbor. In the parable of the good Samaritan, Jesus' ideal neighbor showed the utmost kindness to a man that belonged to a race that was disposed to spit in his face at every opportunity.

When Jesus told his disciples to "love one another as I have loved you," he called it a new commandment. It was new in the intensity of the love that it required (John 15:13). "Hereby perceive we the love of God," said John, "because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3:16).

But with the increasing intensity of this command to love comes an increasing power to love. When we consider the cross, we not only resolve that because he laid down his life for us we ought to lay down our lives for one another; but we are like the paralytic when Jesus commanded him to rise up and walk. The look in the Master's eye meant power to obey the impossible command.

When we hear the words, "This is my body, broken for you"; "This is my blood of the new covenant that was shed for you," we receive a divine reenforcement enabling us to love God and man in this new and wonderful way.—Northern Advocates.

To Get the Best Cough Medicine, Mix It at Home

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Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This makes a full pint of cough remedy, very effective and quick-acting, and you get about four times as much for your money. It never spoils, and is very pleasant in taste.

You'll be amazed by the way it takes hold of coughs, giving you quick relief. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

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Children's Storyland



A REAL FRIEND

Jane had a lovely new coat and she was going to wear it to church. She turned around and around for her father to admire it. And he did admire it! He was a Quaker and he had the pretty Quaker way of speaking.

"It is a beautiful cloak, Jane," he told his daughter, "so much prettier, indeed, than those of the other little girls that I think thee had better wear the old one."

Jane almost cried with disappointment. She was puzzled, too. Just what did her father mean? When her father saw how puzzled she was, he tried to explain so that she could understand what he meant. He said that in school and in church at least people should feel as if they belonged to one family, and there should not be differences that would make them unhappy.

And as Jane thought more about it, she agreed with him.

Perhaps it was because she lived with this fine father that Jane always had such understanding and sympathy for people who were not so fortunate as she was. When she was just a little girl she wished that she had some fine talent that she might use for the poor people in the world.

Then one day she went to town and saw the fine houses and happy children in one part of the city, and in another part of the city the dingy little houses huddled together with thin dirty children playing about them. Jane felt that this was most unfair.

"It is dreadful the way the comfortable, happy people stay off by themselves," said Jane. "When I grow up I shall have a big house, but it will not be set apart with all the other big homes. It is going to be right down among the poor, horrid little houses like these."

Now as the years went by and Jane went to school, she planned to be a doctor. For doctors, thought Jane, can do much to help poor, sick, forlorn children. A doctor can show them healthier, better ways to live. But the more Jane studied, the more she saw that she would never be a very good doctor. That wasn't the thing she would do best. There must be other ways of helping the poor in the world.

And then she remembered her childhood wish to have a big house down among the ugly little ones in the crowded city.

Now at last Jane had a plan. Now she had found what her talent was for helping the poor. It was a talent for friendliness and understanding and sympathy.

She had not money enough to build a big house all by herself, so she asked some other people to help her. She was so enthusiastic over her plan that soon many were working with her. They bought a big house down in the part of the city where factories and wretch-immigrants from all parts of the world live. They called it Hull-House, after the man who had owned it years and years before. It was a lovely old place, and Jane furnished it as she would have her very own home, with pictures and interesting things she had gathered on her travels, and books—books everywhere.

Everyone in the city was invited to come to enjoy it. There were kindergarten classes, and clubs for older children. There were classes in all kinds of handicraft—sewing, weaving, and everything you could think of. The stubby fingers of Polish Laocadia worked side by side with the slender brown hands of Italian Angelina. All the lovely things that these people don't have to enjoy in their own homes they found in Hull-House and these belonged to everyone.

Jane found that it wasn't all giving on her part. She had many beautiful things given to her, real friendship, and a chance to see how kind the poor are to each other. Here among these foreigners she saw Tony turn over his week's wages to buy food for the family in the next room, whose father had no work that week. Here Gretchen took care of the baby next door so that its mother could work in the mill. Nowhere in the world is there such friendliness as among the very poor.

Jane Addams hasn't just worked with the poor people, she has worked for them, too. She has worked to have laws passed that will give them healthier places in which to live and work.

Today Hull-House isn't just one big house, but several houses, where everyone and anyone may come to play and work and learn to be better citizens of America.

All this has come about because one little girl had one little talent—a talent for friendliness and sympathy. But isn't that a fine talent to have, after all?—Lima L. Henderson, in Girls' World.

BACK TO SCHOOL

Back again with pencils, back again with pens,
Chalking up the ciphers on the board;
But we sigh for velvet meadows and songs of treetop wrens,
And long to wade the swiftly running ford.

Back again with grammars, back again with maps,
We're tracing out old China's musty walls,
But our thoughts are in the timbers, where the gold-wing pecker taps,
And the saucy blue-winged jay birds loudly call.

Back again with lessons, back again with slates,
We are poring over half a dozen books;
But we wish that we were fishing with the little fat grub baits
In the shadow of the meadow minnow brooks.

Back again with studies, back again with rules,
And the multiplication tables now we hear;
But dream of some old plan where there aren't any schools,
And vacation is a dozen months a year. —Selected.

CONSIDER ICELAND

Iceland is the only nation in the world without a single soldier, warship or fighting plane, yet Iceland is rejoicing today for twenty years of sovereignty, and its people are happy and contented.

Iceland has the oldest parliament in the world—the Althing—founded in 930 A.D.

Iceland has a language unchanged for 1,000 years and every adult in the country can read and write.

Iceland has the greater per capita foreign trade in the world and its fishermen catch more fish per man than those of any other nation.

Iceland has no relief rolls, no quota marketing problems, no immigration issues, no election frauds, no absentee ballots to pester with, and any day in the year it is cold enough to kill hogs.

Yet who in the heck would want to move to Iceland.—The Landmark.

CHILDREN'S SAYINGS

The word molecule appeared in a sixth-grade health lesson, and the teacher asked the meaning.

"It's one of those things that Englishmen wear in their eyes," volunteered James.—Indianapolis News.

* * * *

Little Johnny—Look at that rhinoceros.

Little Willie—That's no rhinoceros; that's a hippopotamus. Can't you see it's got no radiator cap?—Blue Bucket.

* * * *

Neighbor—Where is your brother, Freddie?

Freddie—He's in the house playing a duet. I finished first.—Arcanum Bulletin.

* * * *

Customer: "You're sure one bottle will cure a cold?"

Assistant: "I'm sure it does, sir; nobody's ever come back for a second."

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SLATE OF JOHN R. CHURCH
Route 4, Winston-Salem, N. C.

January 1-2—First Church, Collingswood, N. J.
January 3-15—City Temple, Baltimore, Md.
January 16-29—First Church, Delanco, N. J.
February 5-19—College, Houghton, N. Y.
February 22-March 5—Friedburg, Winston-Salem, N. C.
March 6-19—First Church, Lockhart, S. C.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
A. J. Hobbs, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

Front Street, 11 18
Burlington Ct., Shiloh, 3 18
Graham-West Burlington, W. Burlington, 7:30 18

January

Hillsboro Ct., Hillsboro, 11 1
Carr, 7:30 1
Duke Memorial, 7:30 3
Bahama Ct., Mt. Sylvan, 11 8
Person Ct., Oak Grove, 3 8
Leasburg Ct., Leasburg, 7:30 8
Lakewood, 7:30 11
Chapel Hill, 7:30 12
Cedar Grove Ct., Cedar Grove, 11 15
S. Alamance Ct., Saxapahaw, 7:30 15
Calvary, 7:30 18
Yanceyville Ct., Prospect, 11 21
Webb Ave.-Holts, Webb Ave., 11 22
Durham Ct., Bethany, 7:30 22
Eno, 7:30 26
Duke Ct., Duke's Chapel, 11 29
Mebane, 7:30 29
West Durham, 7:30 30

February

Branson, 7:30 1
Carrboro Ct., Orange, 11 5
Bynum Ct., Bynum, 7:30 5
Trinity, 7:30 7
Stem Ct., Stem, 11 12
Mt. Tirzah Ct., Helena, 3 12
Rougemont, 7:30 12
Siler City, 11 19
Moncure Ct., Buckhorn, 3 19
Pittsboro Ct., Pittsboro, 7:30 19
Brooksdale Ct., Brooksdale, 11 26
Milton Ct., Milton, 3 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

December

Mamers, Spring Hill, 11 17
Tar River, Kittrell, 11 18
Henderson, City Road-White Memorial, night 18

January

Benson, 11 1
Raleigh, Jenkins Memorial, night 1
Raleigh, Haves Barton, night 2
Henderson, First Church, night 4
Creedmoor, Banks, 11 7
Millbrook, Knightdale, 11 8
Cary-Apex, Cary, night 8
Dunn, Divine Street, night 9
Raleigh, Epworth, night 11
Newton Grove, Hopewell, 11 14
Louisburg Ct., Bunn, 11 15
Oxford, night 15
Smithfield, night 16
Oxford Ct., Herman, 11 21
Middleburg, Middleburg, 11 22
Franklinton, night 22
Raleigh, Fairmont 23
Raleigh, Edenton St., 11 29
Selma, night 29

February

Lillington, 11 5
Zebulon-Wendell, Zebulon, night 5
Fuquay, Fuquay, 11 11
Four Oaks, Four Oaks, 11 12
Garner, Ebenezer, night 12
Louisburg, 11 19

ROCKY MOUNT DISTRICT
L. C. Larkin, P.E., Rocky Mount, N. C.
FIRST ROUND

December

Wilson, 11 18
St. Paul, 7:30 18

January

McKendree, Pinetops, 11 1
Walstonburg, Walstonburg, 3 1
Farmville, 7:30 1
Kenly, Kenly, 11 8
Sandy Cross, Sandy Cross, 3 8
Nashville, 7:30 8
Marvin, 7:30 11
Seaboard, Seaboard, 11 15
Conway, Bethany, 3 15
Northampton, Jackson, 7 15
Halifax, Halifax, 11 22
Littleton, 7:30 22
Scantonsburg, 7:30 25
Red Oak, Red Oak, 11 29
Robersonville, Robersonville, 3 29
Bethel, 7:30 29

February

Warrenton, Werrenton, 11 4
Warren, Providence, 11 5
Norlina, Norlina, 3 5
Warrenton, 7:30 (If desired) 5
Weldon, 11 12
Rich Square, 3 12
Scotland Neck, 7:30 12
Enfield-Whitakers, Whitakers, 11 19
Spring Hope, 7:30 19
Garysburg, Shiloh, 11 26
Rosemary, 7 26
Roanoke Rapids, 8 26

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth Ctly, N. C.
FIRST ROUND

December

Perquimans, Cedar Grove, 11 and 1 17
Murfreesboro, 11 18
Aulander, 3 18
Ahoskie, 7:30 18
Pasquotank, Newbegun, 3 25
South Camden, Wesley's, 7:30 25

January

Movock, Memorial, 11 1
Currituck, Mt. Zion, 3 1
Hertford, 7:30 1
Pasquotank, Newbegun, 11 and 1 6
Kinnakeet, Avon, 11 8
Hatteras, 7:30 8
City Road, 7:30 11
South Mills, McBride's, 11 and 1 14
North Gates, Kittrells, 11 15
Gates, Gatesville, 7:30 15
Stumpy Point-Dare, Mann's Harbor, 11 22
Wanchese, 7:30 22
Manteo, 11 29
Kitty Hawk, 7:30 29

February

Williamston, 11 5
Windsor, 7:30 5
Elizabeth City, First Church, 7:30 8
Washington, 11 12
Bath, 7:30 12
Belhaven, Trinity, 11 19
Mattamuskeet, Amity, 3 19
Swanquarter-Fairfield, Providence, 7:30 19
Columbia, 11 26
Roper, 3 26
Plymouth, 7:30 26

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., Fayetteville, N. C.
FIRST ROUND

December

Laurel Hill, Snead's Grove, 11 18
St. John-Gibson, St. John, 3 18
Red Springs, 7:30 18

January

Stedman, 11 1
Parkton-Sandy Grove, 3 1
Person Street-Calvary, Calvary, 7:30 1
Aberdeen, 11 8
West End, Moreus 8
Fiterbo, Norman 8
Caledonia, 11 15
Rowland, Centenary, 3 15

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of any virus-laden mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which may be needed in the treatment of colds.

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No matter how many medicines you have tried for your common cough, chest cold, or bronchial irritation, you may get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained. Creomulsion is one word, ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

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Lv. High Point 9:25 p.m. Dec.26
Lv. Salisbury.. 10:25 p.m. Dec.26
Lv. Concord... 10:55 p.m. Dec.26
Lv. Charlotte.. 11:30 p.m. Dec.26
Via Atlanta, New Orleans, San Antonio and El Paso
Ar. Los Angeles 7:00 a.m. Dec. 30

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PULLMAN Tourist 98.00
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Berth rate additional for tickets good on Pullmans

Special Pullmans with Drawing Rooms, Compartments, Upper and Lower Berths.

MAKE RESERVATIONS NOW
Consult Your Local Agents
Southern Railway System

Maxton, 7:30 15
Hay Street, 11 22
Pine Bluff, 3 22
Hamlet, 7:30 22
Mt. Gilead, 1 29
Mt. Gilead Ct., Hebron, 3 29
Troy, 7:30 29

February

Carthage, 11 5
Glendon, Cool Springs, 3 5
Sanford, 7:30 5
Broadway, 11 12
Hemp, Smyrna, 3 12
Biscoe, Star, 7:30 12
East Rockingham, 11 19
Roberdel, 3 19
Rockingham, 7:30 19
Goldston, 11 26
Jonesboro, 7:30 26

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

December

Aurora, 11 15
Greenville, 11 18
Grimesland, Grimesland, 3 18
Vanceboro, Epworth, 7:30 18

January

Beaufort, 11 1
Morehead City Ct., Franklin Memorial, 3 1
Morehead City, 7:30 1
Grifton, Grifton, 11 8
Pamlico, Stonewall, 3 8
Orietnal, Oriental, 7:30 8
Kinston, 7:30 11
LaGrange, LaGrange, 11 15
Seven Springs, Seven Springs, 3 15
Riverside-Bridgeton, Bridgeton, 7:30 15
Snow Hill, Snow Hill, 11 21
Ayden, Ayden, 11 22
Hookerton, Rainbow, 3 22
Missionary Institute, Kinston, 10 27
Mt. Olive Ct., Falling Creek, 11 28
Mt. Olive-Calypso, Mt. Olive, 11 29
Goldsboro Ct., Daniels Chapel, 3 29
Goldsboro, St. Paul, 7:30 29

February

Jones, Trenton, 11 5
Newport, Newport, 3 5

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

December

Warsaw-Magnolia, Warsaw, 11 18
Burgaw, Burgaw, night 18

January

Elizabeth, Clarkton, 11 1
Carvers Creek, Carvers Creek, 3 1
Wilmington, Trinity, night 1
Wilmington, Grace, 11 8
Scotts Hill, Scotts Hill, 3 8
Wilmington, Epworth, night 8
Jacksonville-Richlands, Richlands, 11 15
Swansboro, Oak Grove, 3 15
Mayesville, Belgrade, night 15
Roseboro, Bethel, 11 22
Faison-Kenansville, Faison, night 22
Hallsboro, Hallsboro, 11 29
Tabor City, Lebanon, 3 29
Chadbourn, Chadbourn, night 29

February

Town Creek, Zion, 11 5
Shallotte, Dixon, 3 5
Southport, night 5
Wallace-Rose Hill, Wallace, 11 12
Clinton, night 12
Bladen, Bethlehem, 11 19
Garland, Epworth, night 19
Whiteville, 11 26
St. Pauls, Barkers, 3 26
Fairmont, Trinity, night 26

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

December

Bakersville Ct. (M.E.), 11 18
Laurel, Bright Hope, 3 18
Pisgah Ct. (M.E.), Piney Mountain, 7:30 18
Leicester Ct., Leicester, 11 25
Leicester Ct. (M.E.), Leicester 25
Haywood Street, 7:30 25

January

Fairview, Bethany, 11 1
Etowah Ct. (M.E.), Etowah, 3 and 7 1
Hot Springs, Antioch, 11 and 3 8
Marshall, Marshall, 7:30 8
Saluda-Tryon, Saluda, 11 15
Flat Rock, Moore's Grove, 3 15
Swannanoa, Swannanoa, 7:30 15
Mills River, Mills River, 11 22
Weaverville Ct., Salem, 3 22

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

December

Derita, 7:30 16
Thrift-Moores, Moores, 10 18
Mt. Zion, 7 18
Bethel-Boger, Bethel, 7:30 19
Monroe, Central, 7:30 21

January

Meyers Park, 7:30 2
Hickory Grove, 11 8
Wesley Heights, 7:30 8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

December

Cherryville, First Church, 11 18
Cherryville Ct., St. Paul, 3 18
Gastonia, Smyre, night 18
Lowesville Ct., Hill's Chapel, 11 24
Gastonia, East End, 11 25
Gastonia, Maylo, night 25

January

King's Mountain, 11 1
South Fork Ct., Russell's Chapel, 3 1
Bessemer City, night 1
Dallas, 11 8
Rock Springs, Bethany, 3 8
Cramerton, night 8
Polkville, Clover Hill, 11 14
Belwood, Palm Tree, 11 15
Crouse Ct., Antioch, 3 15
Stanley, Stanley, 11 22
Gastonia, Trinity, night 22

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

December

Oak Ridge, 11 18
Jamestown-Oakdale, 3 18
College Place, 7:30 18
Lee's Chapel, 7:30 21
Ramseur, 11 25
Coleridge, 3 25
Randleman, St. Paul, 7:30 25
Glenwood, 7:30 26

January

Calvary, 11 1
Oak View, 3 1
Main Street, 7:30 1
Leaksville, 7:30 2
Gibsonville, 3 8
Mount Pleasant, 7:30 8
Asheboro, 7:30 11
Draper,, 11 15
Spray, 3 15
Wesley Memorial, 7:30 15

MARION DISTRICT
J. C. Cornett, P. E., Marion, N. C.
FIRST ROUND

December

Lenoir Ct., Gamewell, 3 18
Connelly Springs, 7:30 18

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

December

First Street, Albemarle, 11 18
Mt. Pleasant, 3 18
Kerr Street, 7:30 18

January

Advance, 11 1
Farmington, 3 1
Woodleaf, 7:30 1
Park Avenue, 7:30 4
Tabernacle, 11 8
Albemarle Ct., 3 8
New London, 7:30 8
Norwood, 7:30 11
East Spencer, 11 15
Main Street-Rowan, 3 15
China Grove, 7:30 15
Salisbury, First Church, 11 22
Granite Quarry, Tabor, 3 22
Westford, 7:30 22

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

December

Highlands, Cashiers, 11 18
Bethel, Bethel, night 18
Canton, 11 25
Crabtree, Mt. Zion, 3 25

January

Franklin Ct., Bethel, 11 1
Macon Ct., Union, 3 1
Pines Creek, Spring Creek, 11 8
Jonathan, Shady Grove, 11 15
Webster, Webster, 3 15
Cullowhee, night 15

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

December

Green Street, 7:30 15
Hanes, Bethel, 7:30 16
Yadkinville, Yadkinville, 11 18
Walnut Cove, Stokesburg, 7:30 18
Central Terrace, 7:30 19

January

Mt. Airy Ct., Salem, 11 1
Ararat, Hatcher's Chapel, 3 1
Hiatt, Sedge Garden, 7:30 1
Walkertown, Love's, 7:30 3
Mt. Airy, Central, 7:30 4
Lexington, First Church, 7:30 5
Linwood, Cotton Grove, 11 8
Danbury, Pine Hall, 7:30 8
Mt. Airy, Rockford Street, 7:30 9
Davidson, Mt. Olivet, 11 15
Reeds, Reeds, 7:30 15
Thomasville, Trinity-Bethel, Bethel, 7:30 17
Centenary, 7:30 18
Ardmore, 7:30 19

SPECIAL YOUTH CRUSADE ISSUE

The January issue of the Epworth Highroad will feature the Youth Crusade. A large number of extra copies of this issue can be secured early in December by writing to Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

The only permanent defeat any man can suffer is the collapse of his ideals.

COUGHS!

Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

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Winston-Salem, North Carolina

Methodist Orphanage of Western N. C. Conference

In Memoriam

ANDERSON—Junius Clay Anderson was born July 21, 1850, and departed this life July 31, 1938, making his stay here 88 years and 10 days. He united with the Antioch Methodist church when a young boy; was ever faithful and true till death. He was married to Louisa Shore December 19, 1878. They celebrated their golden wedding anniversary and lived together almost 60 years.

Daddy lived a clean, honest, upright life before his children. We greatly miss him and more and more each day. Yet we feel our loss is heaven's gain. He leaves a wife, seven children, 16 grandchildren and four great-grandchildren and one sister to mourn his loss. Interment was in Antioch cemetery.

A Daughter.

REYNOLDS—Mrs. Gertrude Fields Reynolds, daughter of the late P. L. and Margaret L. Fields, was born July 1, 1878, and left this world November 22, 1938, being 60 years, four months and 21 days of age.

She was married August 10, 1908, to Gattis A. Reynolds, who preceded her to the world beyond May 26, 1916. Gertrude joined Bethlehem M. E. church in early childhood and remained a member the rest of her life. Funeral service was conducted Wednesday afternoon by her pastor, Rev. E. E. Snow, assisted by Rev. Mr. Williams.

In her many years of service as teacher, both before and after her marriage, and in her later years of practical nursing she had won many friends in various communities. She was friendly and a good neighbor, being always ready to help in sickness or wherever her services were needed.

Our pastor spoke feelingly of her interest in winning others to Christ, quoting Daniel 12:3, "They that turn many to righteousness shall shine as the stars for ever and ever."

She is survived by three brothers, two sisters, a step-mother, Mrs. Maggie Fields, and 32 nephews and nieces. Her brothers are C. W. Fields of Pleasant Garden, C. H. Fields, Sanford, R. 1, and F. B. Fields, Guilford College; her sisters are Mrs. Nettie Berry and Mrs. Annie Reynolds, both of Pleasant Garden.

The pallbearers were Worth Fields, Wade Berry, Hal Fields, Arthur Fields, Lee Fields, Ray Jones, Paige Fields and Guy Reynolds, all nephews of Mrs. Reynolds. The nieces acted as flower girls.

TRIBUTE TO A GOOD CITIZEN AND LEADING PHYSICIAN

Dr. W. C. Linville, superintendent of the State Hospital for the Colored Insane at Goldsboro, died on August 30, 1938, death thereby removing from our midst one of our most beloved citizens and one whose life had largely been given to public service—a man wh oloved his state and was vitally interested in its progress. He was indeed a Christian gentleman of the hgihest type, and one who inspired the confidence of all who knew him. As an executive in the institution, which he loved and served so faithfully, he had won the esteem and affection of all those who labored with him, and because of his always sympathetic and efficient treatment of those unfortunates who had been committed to his care he was to them the ideal man.

Dr. Linville was recognized not only as one of the leading citizens of our own community, but as a leader in his profession throughout the state, and as a citizen whose influence extended far beyond the bounds of his own community and of the instiution which he served. By his death North Carolina has sustained a severe loss.

Dr. Linville was a life long Methodist and had been a member of St. Paul Methodist church since coming to Goldsboro to make his home many years ago. For several years he had been a member of its official board, and was vice chairman of the board at the time of his death. He was a loyal and interested worker and never failed to give generously and freely of his time and means for the advancement of any cause in which his church was interested. He always responded to its call, and every pastor who has been to Goldsboro in recent years found soon after his arrivel that Dr. Linville was one on whom he could alwyas rely for help and for wise and loyal counsel. He really loved his church.

He will be greatly missed in the community and at the institution which he served, but nowhere will his loss be more keenly felt than in the church of which he was a member, and those who knew him best appreciate most fully the loss that we have sustained in his passing.

Therefore be it resolved, that in the passing of Dr. W. C. Linville the state of North Carolina has lost a faithful and much beloved public servant, Goldsboro and Wayne county one of their most highly respected citizens, the medical profession one of its leading members, and St. Paul Methodist church one of its most faithful and loyal members.

And be it further resolved, that this resolution be embodied in the minutes of the official board of St. Paul Methodist church of Goldsboro, a copy be sent to the family of Dr. W. C. Linville and to the North Carolina Christian Advocate.

W. F. Taylor,
Dr. H. B. Ivey.
Miss Hattie Dewey.

McADAMS—Miss Hattie Rochelle McAdams, daughter of Mr. and Mrs. J. S. McAdams, age 46, after a few weeks' illness very unexpectedly to her relatives and friends passed away September 7, 1938. Miss "Shelley," as she was usually called, joined Carr church early in life soon after the church was organized and has ever been a faithful, consecrated member. She was ever ready to render service for the church and did it cheerfully and with a smile. It seemed one of her great delights to furnish lovely flowers for the church services. She had been teacher for one of the children's classes in Sunday school for more than 20 years. This good girl will be greatly missed in the home church and community.

The funeral service was conducted by the pastor in Cedar Grove church. The service was concluded at the grave in the church cemetery. Numerous wreathes of lovely flowers covered the little mound while a large host of sorrowing relatives and friends quietly gathered around. She leaves to mourn her untimely going a devoted father and mother, together with five sisters and four brothers as follows: Mrs. Fletcher Fitch, Mrs. W. N. Boland, Mebane; Mrs. W. G. Staunton and Mrs. R. M. Noble, Burlington; Mrs. J. L. Allen of the home, Clyde of Rougemont, Hubert of Efland, Jack of Burlington, and Earl of the home.

May the sorrowing relatives take consolation in the fact that this loss is her eternal gain.

S. F. Nicks, Pastor.

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RELIEVES MY HEADACHES
—SETTLES MY STOMACH

says MURRAY HAWLEY
Airplane Pilot

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NORTH CAROLINA CHRISTIAN ADVOCATE

NORTH CAROLINA
Christian Advocate

Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 22, 1938 Number 51

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THE INCONPARABLE CHRIST

MORE than nineteen hundred years ago there was a Man born contrary to the laws of life. This man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during his exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, uninfluential, and had neither training nor education.

In infancy He startled a King; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep.

He healed the multiudes without medicine and made no charge for his service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the song writers combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshalled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under his orders, made more rebels stack arms and surrender without a shot fired.

He never practiced medicine, and yet He has healed more broken hearts than all the doctors far and near.

Every seventh day the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosphers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of his crucifixion, yet He still lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the Living, Personal Christ, our LORD and SAVIOUR.

—The Roadside Beacon.

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Volume 83 GREENSBORO, N. C., THURSDAY, DECEMBER 22, 1938 Number 51

Lord Bulwer Lytton was an author of note, but he never said anything superior to the following: "Nothing is so contagious as enthusiasm. . . . It moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

x x x

Everybody has heard of the man who prayed, "Lord bless me and my wife, my son John and his wife, us four and no more." But not so well known is the man who prayed, "Lord bless only me, that is as far as I can see." There happens to be one of those fellows living in our town, and he is not in jail either.

x x x

Professor Graham Taylor who lived such a wonderful life in Chicago was called a Pioneer on Social Frontiers. Jesus who lived such a marvelous life in Palestine might well be called a Pioneer on Spiritual Frontiers. How much had he to do with making Graham Taylor and Chicago Commons?

x x x

Senator Lee Gravely of Rocky Mount, with others, led in a fine way to secure the million dollar sanatorium in western North Carolina to care for tubercular patients. Now the suggestion is that such an institution be provided for eastern Carolina. Such ministries of mercy are most commendable. We trust Senator Gravely will continue the good work. Why not enlist the present General Assembly in this much needed institution?

x x x

Senator-elect H. J. Hatcher of Burke county, senator from the Twenty-eighth district embracing Burke, Caldwell and Alexander, announces that he will support a bill for the statewide repeal of the absentee ballot. Good! Why not be done with this and all other subterfuges that make for fraud at the ballot box? Let the legislature act for decency and honor or quit talking about the sanctity of the ballot. This is as absurd as it is to hope for a rich and prosperous state by making and selling liquor.

The manner in which the Congress will behave this winter is of abiding interest to the American people, and the action of the solons at Raleigh will be of vast concern to the Tar Heel state. Will the representatives of the people at Washington take what is dished out to them or will they stand on their feet and use what gumption they have? Will sobriety and justice and intelligence be cared for by the General Assembly? These are things of momentous concern to all. Enough will be doing this winter to enlist the interest of all our people in both state and nation.

x x x

As Christmas approaches the faces of little children become more radiant and the notes of Christmas joy resound on every side. For the world's greatest holiday and the church's most universally observed Holy Day is at hand. It is the children's holiday, the time of joy and anticipation: candles, holly, well-filled stockings. It is also the Christian's Holy Day: with thoughts of a manger cradle and the babe of Bethlehem, of angels and the gloria in excelsia, of wise men and a star in the east. On a tapestry of starlight and stable straw God has woven a picture of such exquisite beauty and tenderness that no artist's dream can excel.

x x x

Freedom of speech, freedom of worship and a free press are denied by all dictators. No dictator can hold his position if these are allowed. No man knows this better than Stalin, Hitler or Mussolini. Bradlaugh enlarges upon just one of these, freedom of speech, in the following: "Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked and the nations no longer march forward toward the nobler life which the future holds for men. Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people, and entombs the hope of the race."

What Does Christmas Mean to You?

IT is amazing how many different things Christmas means to different people. To some it means family reunions, the exchange of gifts, the fellowship of old friends, the kindly remembrance of the poor and the lonely, the filling of the empty stocking of neglected and forgotten little children.

To commerce it means increased business, to pleasure seekers who live in the realm of sense and gratification of the appetites it means senseless frolic, the flow of intoxicating liquors and dissipations of sundry sorts. Sometimes the benignant old gentleman with white whiskers and clad in red coat may overshadow the Christ Child. There is constant danger during the Christmas tide that the voices of earth will be so many and so insistent that even multitudes cannot hear the song of the angels and of the heavenly host announcing the arrival of the world's Saviour who was born in Bethlehem of Judea.

When the blessed day comes this year we may sing the great Psalm of Phillips Brooks:

Everywhere, everywhere, Christmas tonight!
Christmas in lands of fir tree and pine,
Christmas in lands of Palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!

The Forgotten Man of the First Christmas

THE different incidents and persons connected with the birth of Jesus have been the theme of countless sermons in this and every other generation of Christian history. Sermons on Bethlehem, the star, the wise men, the shepherds, the angels, the stable, the manger, the child, Mary, the mother of Jesus, but who ever heard a sermon on Joseph, the espoused husband of Mary? The one man most intimately connected with an event which has been more universally and elaborately celebrated than any other event in human history has been the unnoticed and unpraised figure connected with that first Christmas. He was like the bridegroom at a wedding.

Let some of these young ecclesiastics who have an ambition to do differently from the fathers of their calling try a sermon on Joseph. And these modern young preachers may be able to do justice to a man who through the Christian centuries unquestionably has been the forgotten man. Of him the Holy Bible offered the brief observation that he was a "just man," which should in itself be the basis for many timely and valuable sermons.

More Than a Boulevard

THE proposal to construct a modern four-lane boulevard between the campuses of Duke University and the University of North Carolina means more than a ten miles way for traffic—two lanes on each side of a parkway. This really has to do with the building of a notable educational centre gathered about these two universities. Dr. J. L. Cuninggim, president of Scarritt College in Nashville, Tennessee, says that for generations to come the major educational advance in the South will be made in five university centres.

With the correlation of George Peabody College for Teachers, Vanderbilt University, and Scarritt College, Dr. Cuninggim sees one of these educational centres in Nashville. These three co-operating institutions are already working to raise $2,000,000 to provide a joint library for the use of the three schools as an essential part of the program of co-operation. An effort is also being made to eliminate all duplication of courses in the co-operating institutions. Another of these five centres mentioned by the president of Scarritt should certainly be here in North Carolina, made possible with the effort at correlation already enterprised by Duke and Carolina. Commendable headway has already been made by the joint use of the two libraries. Wisdom will call for the elimination of duplication of courses so as to make the most effective use of the resources of the two schools. To illustrate: A few years ago an effort was made to offer courses in religion at Chapel Hill. This gesture failed. Why not students at Chapel Hill who care to take courses in Duke School of Religion and Duke students take courses at Chapel Hill in the sciences or other fields which are not offered at Duke? The School of Pharmacy of the University of North Carolina should preclude Duke from entering this field. The same is true in all lines where there is a waste that comes with duplication.

So, it must be apparent to all that the proposed boulevard will have a vital part in the

development of a notable educational centre here in the center of the state. Well may there be general rejoicing all over the state with the evident good will and determination on the part of leaders to secure full co-operation between these two universities that are classed among the thirty leading universities of America.

All readers of this Advocate know that we have through the years stood consistently for the fullest and freest co-operation in all our educational enterprises. Both of these universities are our very own. So we are opposed to all contests between them save the struggle for excellence, whether it be in the class room or on the athletic field. We are all in the struggle to help build a better world and this lies along the way of excellence. An excellent boulevard between Chapel Hill and Durham would be more than a gesture to this end.

An Unknown Soldier Cries from the Trenches of France

JOHN HAYNES HOLMES, employing the voice of an unknown soldier who made the supreme sacrifice, seeks to arouse us to the folly of war and to the futility of seeking to bring in a better day for the nations of earth by the resort to arms. Listen while the dead soldier speaks:

"Peace," he cried, "where is it? You made me die—and die in vain. You slew me like a beast upon an altar, then rubbed my wounds with salt, and stuffed my mouth with ashes. Do you know what I thought when I went across to France? I really thought it was splendid—and that this was the war to end war, a crusade for peace and brotherhood. It seemed funny to fight for peace, and kill for brotherhood; but those that ought to know about such things—presidents and congressmen and ministers—they told me so, and I believed and I was glad. And when that grenade exploded in the trenches, and I saw my hands were gone, and life was going, I said to myself, 'It's all right, boy. You've done your bit. This war's the last war. They'll never do this sort of thing again. You're dead, or as good as dead; but other men, through all the centuries to come will live.' And all of a sudden, just as the light was fading out of my eyes, and I seemed to be floating on the tide of a river of silence, I remembered something I'd learned out of the Bible in Sunday school, when I was a boy—'and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.'"

Did the Shepherds and Wise Men Ever Meet?

ART is timeless and unmindful of geographical limitations. And poetry partakes largely of the same characteristics. It is not surprising, therefore, that art and poetry have brought the events and the chief individuals connected with the birth of Jesus together in one place and at the same date. This was necessary for unity of effect and in order to secure the best results. But let no one conclude that the Magi ever visited the Holy Family in the Bethlehem stable or that the shepherds ever saw the star. Probably the shepherds never saw the star and the wise men never saw the manger. In fact Matthew says: "They came to the house." And this may have been something less than two years after the birth of Jesus. If not why did Herod slay all the children under two years of age instead of only the new-born babes, if Jesus at that time was a young baby?

To a reader of the story as recorded in Matthew one would conclude that the exile into Egypt was soon after the visit of the three eastern astrologers, and someone has suggested that the gifts of these men paid the way of Joseph and Mary into Egypt and helped to provide for their stay in exile.

Of special interest just here is the following story of William T. Ellis:

> One day I had the good fortune to possess the Church of the Nativity in Bethlehem all to myself. There were no other visitors. I had spent a solemn period down in the crypt where Jesus was born. And I was wandering about the edifice—the oldest Christian church in the world—when there entered through the little door three patriarchal Persians, with flowing beards, large turbans and long, expensive robes. For a moment I was startled, as if I had seen an apparition. Here were the Three Wise Men from the East, come again to Bethlehem. Not until the other members of their party had entered did I recover from my astonishment. Then I recalled how once the old church was saved from destruction at the hands of the conquering Persians by the mosaic presentation on the wall of the visit of the Magi: "This place is not Christian, but Persian," said the awe-sticken invaders. Thus again and again the birthplace of Jesus was linked with Persia, "the East," of Matthew's chronicle.

The visitors from Persia doubtless arrived at Bethlehem days and days after the shepherds returned from the manger, but they none the less belong to the Christmas story.

People and Things

By authority of Bishop Purcell, Rev. O. I. Hinson has been appointed to Webb Avenue-Holt's, Durham district. —A. J. Hobbs, P. E.

If there was a cause, if ever there can be a cause, worthy to be upheld by all of toil or sacrifice that the human heart can endure, it is the cause of education.—Horace Mann.

Bishop Clare Purcell has authorized the appointment of Rev. Walter Pavy to the Harkers Island charge.—E. L. Hillman, P. E.

A beautfiul card, telling from whom and for what, goes to all getting the Advocate as a Christmas present. Send name and address with $1 enclosed. We will do the rest.

Democracy is that form of government and society which is inspired above every other with the consciousness of the dignity of man.—Thomas Mann.

Justice is as strictly due between neighbor nations as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang as when single; and a nation that makes an unjust war is only a great gang.—Franklin.

"Please state that if anyone should wish to 'hist the tune' in C. M. to my hymn—'Meditation'—kindly published in the Advocate last week, they will succeed better if they reinsert **my** after 'For me' in the first line of the first stanza, and a comma at the end of the second line of the fifth stanza. The hymn is a good one, if I did write it, and I hope someone will sing it, and be able to'carry the tune' in doing so."—E. L. Stamey.

Senator Harry Byrd, Democrat, Virginia, predicted last week that the American people would meet "a rude awakening" when they came to pay the national debt. That debt, he said, in an address before the Virginia Highway Users Association, has been trebled in the last five years by the federal government's "stupendous program of public spending," and will "soon be over $48,000,000,000." And, he added, the interest "will in all probability amount to more than the principal." To a man of intelligence and conscience that debt casts a long, black and blighting shadow over America. Life is a matter of burdens and we should not add crushing, devastating loads to posterity.—The United Presbyterian.

"Some of the brethren of Mt. Gilead have asked me if we have had a pounding since conference. The answer is no. That came before conference. While I was making out my report, on the night before going to conference, about 75 people headed by members of the woman's missionary society stepped upon our porch, bringing the parsonage Thanksgiving gobbler and all that goes with the turkey. Since conference the parsonage kitchen has been completely re-made. New floors, new rug, new walls with built-in cabinet. An electric range is now being installed. This is our fourth year at Mt. Gilead and the time seems all too short. Some brother will get a nice place this fall."—John R. Edwards.

Some 1500 persons attended the outdoor vesper service held in the space on the lawn and to the front of the First Methodist church at 5:30 o'clock Sunday evening, featuring a number of Christmas selections by the Henderson high school band. The program opened with the Christmas hymn "Silent Night" by the band, with the crowd joining in singing the last two stanzas. Rev. James A. Jones, pastor of the First Presbyterian church, gave the invocation. Charles VanDyke and A. W. Hearne, director of the band, then gave a trumpet duet. The story of the first Christmas was read by A. S. Hale, pastor of the First Baptist church. Mr. Griffith then presented to Mr. Hearne a Christmas token from the members of the band, after which the band, by request, played "Silent Night" agian, and the benediction was by Rev. R. E. Brown, pastor of the First Methodist church.

Dr. James H. Parks, Jr., professor of physics at Emory University, has been elected dean of the College of Arts and Sciences, Harvey W. Cox, president of Emory, announced this week. He becomes head of the largest division of Emory University, with an enrollment of over 900 students. The college is the oldest unit, having been founded 102 years ago at Oxford, Ga.

"The Evangel of a New World" will be the general theme of the lectures to be given by Dr. Albert E. Day, guest lecturer for Ministers' Week to be held January 16-20 at the Candler School of Theology at Emory University. In order they are: "A Disillusioned World," "The Evangel of Hope," "The Evangel of Judgment," "The Evangel of Love," "Preaching the Evangel."

A contract has recently been let by the building committee of the Glenwood Methodist church in Greensboro for a new addition. A new Sunday school room is being built to take care of the young people's division. Water is being put in the church, a much needed necessity for many years. With the exception of a small amount the money has all been pledged and raised to be ready when the work is completed within the next six weeks. The Glenwood congregation and pastor also acknowledges the gift to the church of a piano by the family of a former pastor, Dr. W. R. Ware, father of Rev. R. D. Ware. A Christmas cantata under the direction of W. H. Howerton, choir director, was held on Sunday evening, December 18, to a packed church. Near a hundred new members have been added to the Glenwood church during the past 12 months. During the month of February the glee club from Greensboro College will give a concert at the Glenwood church.

"Mount Mitchell was formerly with the Methodist Episcopal Church. We people in and around Kannapolis are a jump ahead of unification. Our people here are working in a remarkable way. We found a fine group of Christian people at Mount Mitchell. They lost no time in setting their budget for this conference year. Although the Children's Home assessment is optional with them this year they gladly accepted this assessment. This church is keeping its budget paid from week to week. This preacher is having a wonderful time working with these good people. Old Bethpage, another church on the charge, has started off in a fine way. They have already painted the church outside and are planning to renovate the church inside immediately after the holidays. They have bought 100 woship hymnals, a piano, and raised money to wire the church. Bethpage is definitely on its way to a great church. This preacher never saw a greater opportunity for the Methodists than we found in this vicinity. May God help us to give the Methodist church a chance here."—A. A. Lyerly.

Rev. J. S. Hiatt has been pounded again. We let the Lenoir News-Topic tell the story of what happened in Methodist circles in Lenoir. Here is what took place December 14: "Expressing their appreciation of the pastor and his wife, the board of stewards, members of the woman's missionary society, and members of the First Methodist church gave Rev. and Mrs. J. S. Hiatt an old fashioned pounding Wednesday evening. Coming as a surprise to the pastor, shortly after the regular prayer service began, W. H. Myers walked down the aisle and asked for permission to take charge of the service. Christmas carols were sung under the direction of Mrs. W. H. Myers. Brief talks of appreciation of the pastor and his wife and their work here were made by J. G. Ballew, representing the board of stewards, Mrs. Mark Goforth, from the woman's missionary society, and Mr. W. E. Alexander as a representative of the young people. Brief remarks were also made by A. G. Foard, Sr. Several more songs were sung, during which time the old fashioned pounding was brought in and placed at the chancel."

MISS MATTIE ELLIOTT OBSERVES HER 90TH BIRTHDAY ANNIVERSARY

Although her hearing isn't what it once was, Miss Mattie manages nicely and reads easily enough, her bright blue eyes aided by gold-rimmed spectacles. Her favorite fare next to the Bible is the Christian Advocate and the Greensboro Daily News, so she claimed when we found her in her comfortable living room at 516 East Bragg street with the Advocate in hand.

Miss Mattie, who was born Martha Elizabeth, daughter of Spencer E. and Isabella Perdue Elliott, says she wants to live "as long as the good Lord sees best, as long as I can be of some use." Her personal religion and her devotion to

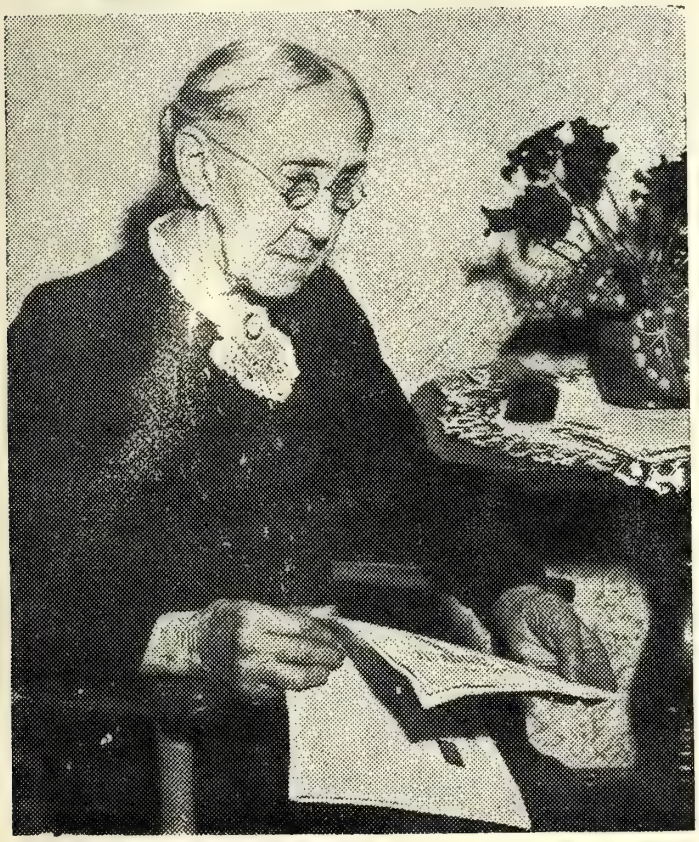


Photo courtesy Greensboro Daily News.

service are keynotes to her life and character. She never eats, never sleeps without a prayer; she reads her Bible every morning; she wants to live as long as she can "do."

For 46 years Miss Mattie and Miss Ada have lived in the house they own at 515 East Bragg. Miss Mattie claims she wasn't born in Greensboro because her birthplace on Asheboro street extension was far away from the town limits in the year 1848. She has grown up with Greensboro, likes the city even as she loved the small hamlet. "We have everything we need, good neighbors and good friends," Miss Mattie says. Their eight nieces and nephews and several great-nieces and nephews make much of Aunt Mattie and Aunt Ada and their church never forgets.

Although she was a "young lady" during the war between the states, Miss Mattie does not scoff at modern ways. She enjoys her radio and except for the most recent election has gone to the polls conscientiously ever since voting became the duty and privilege of women. Of course she's a Democrat.

Her Grandfather Perdue lived to be 96 and Miss Mattie sees no reason she can't better his record; in fact, she's looking forward to it.

IMPORTANT NOTE FROM BROTHER JOHN CLINE

Rev. John Cline writes us from Boston as follows: "Dr. Churchill operated on our 17-year-old son, John M. Cline, yesterday in the Massachusetts General Hospital. He removed the afflicted lobe of the left lung. He said that this lobe was badly diseased, was shrunken in size, and would have always been a menace to health. He pronounced the rest of the boy's lungs sound, and said he should recover entire health. Dr. Churchill is a great surgeon and apparently has the highest respect and esteem of all this section of the country, and of all who come in contact with him. I hope to start back to Durham and my work at Branson Memorial next Tuesday, December 13. Mrs. Cline will remain here with the boy until he can be brought home, in January, probably four weeks later. Her friends can address her at Massachusetts General Hospital, Boston, Mass. We thank them all for their sympathy and prayers during the ordeal, and during the past five years in which our son has been ill."

Later.—A note from Brother Cline Wednesday morning of this week brings this good report:

"Our boy is improving steadily now, but he and his mother will have to stay in Boston for possibly two weeks longer. Our little family will be separated at Christmas time for the first such experience since our marriage 21 years ago. It is especially trying on the mother, but we are trusting that all this will work out for our good and the glory of God. If our boy can get well, all this is as though it had not been."

COMMITTEE RECOMMENDS AREA PLAN FOR THE UNITED CHURCH

What amounts to the area plan of the Methodist Episcopal Church, with a few changes, was recommended by the committee on the ministry, including in its purview episcopal and judicial matters, which met at Cincinnati, December 13-14. The recommendation goes to the Uniting Conference committee, which is to meet at Jackson, Miss., January 24, 1939. According to the committee's recommendations, the bishops are to be assigned to the several Jurisdictional Conferences, with four bishops for each 500,000 members, and one additional bishop for each fraction of 500,000 over two-thirds. The Uniting Conference is to select certain cities as episcopal residences, and the annual conferences in near-by territory are to be grouped about it.

The term "district elder" was recommended instead of the "presiding elder" of the Methodist Episcopal Church, South, and "district superintendent" of the Methodist Episcopal Church. The district elder is to serve for only six years, and before he may be eligible for a second term he must spend three years at other duties.

The committee recommended that a provisional judicial council be set up to handle appeals between the Uniting Conference and the first General Conference.—N. Y. Christian Advocate.

IMPORTANT ANNOUNCEMENT FROM BISHOP ARTHUR J. MOORE

The Board of Missions is receiving numerous inquiries from our pastors and members relative to China Relief and the reconstruction of our destroyed work in China. It will be recalled that the General Conference at Birmingham authorized a special appeal to the church for the rehabilitation of our China Mission.

Communications just received from Bishop Arthur J. Moore indicate that he has definite information concerning the status of our work in China and is prepared to make an important announcement to the church on his return to this country. He will arrive home near Christmas, and as soon thereafter as possible his announcement will be made. Our pastors and people are requested, therefore, to await Bishop Moore's communication to the church.

W. G. Cram, Gen. Sec.
Board of Missions.

A WISE SUGGESTION FROM E. O. COLE, CONFERENCE TREASURER

May I say a word in regard to pastors writing about assumed errors in reports, etc. It seems to me that common courtesy demands that they first write to the party concerned, statistical secretary, myself, or whoever it may be. I believe there was only one letter of this kind last year—the writer of that was wrong in his claim. They may be right. If so, the correction should come through the one responsible.

E. O. Cole, Treas.



DR. HALFORD E. LUCCOCK

Professor of Preaching in Yale University Divinity School. Author of many vital books, and a dynamic preacher.



DR. ROY A. BURKHART

Pastor of First Community Church, Columbus, Ohio. For many years the esteemed Director of Young People's Work, International Council of Religious Education.



MR. CLARK M. EICHELBERGER

National Director of The League of Nations Association, Collaborator at the 1938 League of Nations Assembly.



DR. ALBERT W. PALMER

President of Chicago Theological Seminary. Formerly occupied some of Congregationalism's most distinguished pulpits.

The Third Annual

NORTH CAROLINA CONVOCATION OF CHURCHES

FIRST PRESBYTERIAN CHURCH, DURHAM, N. C.

January 17-19, 1939

OTHER LEADERS

DR. ERNEST R. GROVES
Professor of Sociology, The University of North Carolina.

DR. HORNELL HART
Professor of Sociology, Duke University.

DR. H. E. SPENCE
Professor of Religious Education, Duke University.

PROFESSOR WILLIAM P. TWADDELL
Director of Music, Durham Public Schools.



BISHOP EDWIN A. PENICK

Bishop of the North Carolina Diocese, Protestant Episcopal Church. Chairman of the Executive Committee of the North Carolina Council of Churches.



MISS MARY ALICE JONES

Director of Children's Work and Radio Education, The International Council of Religious Education, Chicago.



BISHOP J. KENNETH PFOHL

President of the Southern Province of the Moravian Church, and President of the North Carolina Council of Churches.



DR. JOHN R. CUNNINGHAM

Minister of the First Presbyterian Church, Winston-Salem. Previously on the faculty of Louisville Presbyterian Seminary.



DR. GORDON POTEAT

Professor of Social Ethics and Homiletics in Crozer Theological Seminary. Was for several years an educational missionary in China.



BISHOP CLARE PURCELL

One of the recently elected Bishops of the Methodist Episcopal Church, South. His Episcopal Area covers the Carolinas.



DR. CARL C. RASMUSSEN

Minister of Luther Church, Washington, D. C., and Presidentt of the Evangelical Lutheran Synod of Maryland.

DISTRICT ASSEMBLY AT METHODIST ORPHANAGE

On Wednesday of last week, at the call of the presiding elder, Dr. J. H. Barnhardt, the pastors, lay leaders and others of the Raleigh district assembled at the Methodist Orphanage. Work of the year enlisted the attention of all.

Dr. J. C. Glenn presented the work of the benevolences, Rev. Leon Russell discussed evangelism, and Editor M. T. Plyler directed attention to the cause of our church literature. Other matters of concern were dealt with informally. But better than all was the privilege of breathing the air and enjoying the fellowship of the children in this Methodist home.

A select group did well their part on the platform, and another group did fully as well with the plate luncheon served in the dining room. Then there was Supt. A. S. Barnes and his helpers at the beck and call of all. Fortunate were the workers of the Raleigh district and visitors on this occasion. Such occasions make life a joy.

On motion of Brother S. E. Mercer, seconded by Brother E. G. Overton and others, a 50 per cent increase of subscribers for the Advocate was set as the goal for the Raleigh district.

RESOLUTION OF APPRECIATION

Whereas, Wallace W. Fridy will join the South Carolina conference the latter part of October and will leave High Point to assume his duties as a Christian minister in the South Carolina conference; and

Whereas, Mr. Fridy and his wife, Martha, have served Wesley Memorial church in the most acceptable manner for about one and one-half years, Mr. Fridy serving in the capacity of director of religious education in full charge of the church school program and also assisting the pastor in his pastoral duties; and

Whereas, they have rendered Wesley Memorial church an outstanding service, the force and influence of their fine personalities having had its helpful effect on every phase of our church program; and

Whereas, they have endeared themselves to a greater portion of the membership of our church and will be greatly missed by their many friends and associate workers.

Therefore, be it resolved, that the fourth quarterly conference of Wesley Memorial church desires to express its appreciation of the very fine service rendered and to wish for both Mr. and Mrs. Fridy the very greatest possible success in their new work. We are confident that the high ideals and principles which have motivated Mr. Fridy in Christian service thus far will assure success wherever he undertakes to serve, and it is our sincere wish and prayer that he may be led into even greater usefulness by the Master in whom our faith and trust is stayed and whom we rejoice in the privilege of serving.

Further, that a copy of this resolution be spread on the permanent records of our church, that a copy be sent to our bishop, the Christian Advocate, and the High Point Enterprise, and that a copy be presented to Mr. and Mrs. Fridy.

Respectfully submitted,
W. B. Hall,
J. A. Johnson,

REIDSVILLE CIRCUIT

We are glad to be back for the beginning of our ninth year on the Reidsville circuit. The people have given us a hearty welcome at all the churches. If there are any signs of "staying too long" we have not yet been able to observe them. Congregations have been unusually good. All Sunday schools are in better condition than usual at this time of year. We raised more than two-thirds of our Children's Home assessment on Thanksgiving. Our first quarterly conference was as good or better than any previous year. Everybody likes the new elder. We have already decided that Brother Hayes can preach a good sermon as well as hold a good quarterly conference. A little more than one-fourth of the salary was paid at this first quarterly conference. Bethlehem church had paid more than $200 one and a half months after the annual conference.

Now just a few words about some things of special interest to the preacher and family. Christmas is almost here, and we are ready so far as pantry supplies are concerned. Last Sunday the Mt. Carmel congregation just about all came out to church, and before leaving the grounds the preacher's car had been loaded with one of the most generous poundings received during all the years. Today the Lowes congregation decided to do just as well as Carmel if possible, and loaded us down with good things to eat. This congregation still has a mind to keep us sweet if possible, for among so many other good things we found 120 pounds of sugar. A little later in the day the Salem people added still more to our Christmas supplies; and others from all over the charge have sent us fresh meats, etc., from time to time, all of which we greatly appreciate. We only hope and pray that we may do our part in every way possible by a people who have been so generous and kind to us through all the years.

T. V. Crouse.

CHRISTMAS THOUGHTS FOR THE ADVOCATE

In Christmas we celebrate the cradle of God on earth; the spiritual epic of the race. It is the great occasion of all hearts human or divine. The most romantic and thrilling adventure of this planet is man's search for his Maker and God's revelation of himself to man, consummated at Bethlehem of Judea. It was there that the elemental needs, the naked griefs, the enduring aspirations of our race met the response of the all holy and all merciful God in the Babe of Bethlehem.

Christmas is a season of inexpressible joy and thanksgiving, because the Creator and creature have so uniquely met in Jesus. The Christ has become the source of our adoration and gratitude. The angels sang "Glory to God in the highest," while the shepherds echoed the celestial strain. And he is now become the desire of all nations irrespective of race whether we know it or not.

The great incarnated God is the greatest of capitalists, but the riches God circulates are not temporal, but spiritual. And with them everywhere he increases the moral wealth of men. There has never been a time in history when it has been so possible to have an international, interracial, Christian fellowship as this very Christmas time, because of the aching heart of a dissillusioned world weary of its own wars of racial hatreds and economic strife. May this Christmas time bring to all hearts full assurance of the presence and power of the Prince of Peace.

W. O. Goode.

BREVARD STUDENTS SPEND HOLIDAYS AT WORK

Fifty-four students are staying at Brevard College all or a part of the Christmas holidays to carry on the extra work program of the college. This program includes construction of a gymnasium, farming, dairying, woodwork, and improvements on many of the buildings on the campus.

Through the loyalty of numerous friends the necessary funds to complete the gymnasium are rapidly coming in.

Boys are busy filling Christmas orders for furniture, games and novelties.

Under the guidance of Mr. and Mrs. E. D. C. Brewer an attractive program of social activities has been planned for the holidays.

Students remaining at the college are: William Adams, Asheville; Robert Allmon, Huntersville; Ralph Austin, Peachland; Frank Banner, Newland; Clifford Baucom, Lugoff, S. C.; Douglas Braswell, Waxhaw; Talmadge Burnette, Swannanoa; Arthur Carnes, Walker, Ky.; Thomas Clark, Farmville; John Clayton, Stem; Robert Clayton, Erlanger; Burt Daniels, Virginia Davis, Biltmore; Robert Dimmette, Aurora; Barbara Dodson, Winston-Salem; Thomas Elliott, Shelby; Eugene Griffith, Relief; Jerry Henderson, Hendersonville; John Hendrix, Mocksville; Carlman Hiatt, The Hollow, Va.; Ronald Hicks, Winston-Salem; R. V. Hill, Hendersonville; Wayne Hoyle, Fallston; William Jenkins, Durham; Lillian Kelly, Nashville, Tenn.; Clyde Kiker, Polkton; Ralph Lanier, Lexington; Wray Lewis, Fallston; John Lowder, Cooleemee; Wayne McLain, Statesville; Catherine Martin, Waynesville; Lenora Matthews, New Orleans, La.; Roswell Matthews, New Orleans, La.; Joe Moore, Waynesville; Ernest Moore, Mountain City, Tenn.; William Moore, Mountain City, Tenn.; Louis Parker, Beuladean; Dorothy Pittillo, Biltmore; Martin Pratt, Morven; Frank Randall, Barnard; Dougles Ratledge, Mocksville; Vance Robertson, Bald Creek; Winfield Robertson, Winston-Salem; Ada Ruth Sherrill, Sherrill's Ford; Walter Umberger, Mt. Ulla; Charles Whisenant, Shelby; Fred Willis, Belwood; Pruella Withers, Maiden; Robert Young, Micaville; Wilson Young, Micaville.

E. D. C. Brewer.

How Far Is It to Bethlehem?

By TRUMAN B. DOUGLASS

(Editor's Note: The following article is adapted, with Dr. Douglass' permission, from a story-sermon, An Unfinished Parable of Jesus).

Go back with me, across nineteen centuries, to that corner of the world where the Master lived and taught. We see in imagination a young man, standing by a road just outside the town of Capernaum. He is a comely Hebrew youth, tall and straight, with dark eyes and olive skin. Because he is the first-born son of his family his parents have given him the name of Israel's most revered king; his name is David. He stands on a little knoll, from which vantage-point he can see for some distance up and down the broad highway. The thoroughfare at his feet is the famous Via Maris, the "Road to the Sea." It is one of the most ancient routes of travel in all the world. It was paved by the Romans, to facilitate the movement of their conquering legions. Beginning at Damascus, it leads to the Mediterranean ports, and thence westward to the very gates of the Eternal City. The Romans exacted a toll from all who used it; and it was beside this road that Matthew sat at the receipt of custom, collecting the tax for the Roman government.

As the young man looked toward the east his eye was arrested by a solitary figure, swinging along with firm and measured step. While he was yet some distance away, David knew from his manner of dress that he was a Roman soldier. As he came opposite the little knoll he looked up and his eyes met those of the Jewish youth. The soldier stopped.

"Come here," said the Roman, in a voice of firm command. David obeyed. "You will carry my pack."

Now in those days it was decreed by the Roman government that persons belonging to subject nations might be conscripted to transport military baggage at the order of any member of Caesar's legions. The distance which one might be required to go in performing this service was one mile. Thus a Roman soldier traveling through palestine could order any Jew to carry his impediments one mile., but not further. This duty the young David was now commanded to perform. The Roman Empire spoke in the voice of the soldier; he dared not refuse. So he shouldered the pack, fell in behind the warrior, and followed him westward along the Via Maris.

I am sure we can understand the thoughts that ran through the lad's mind as he trudged along. The load was heavy, the summer sun beat down pitilessly upon the highway, and the stones were painfully hot under David's unshod feet. But he scarcely noticed these physical discomforts because of the blinding resentment that rose within him. His proud young Jewish blood cried out against it. His resentment was more than personal. All the wrongs of his people, the indignities that had come to them at the hands of their conquerors, the bowings and scrapings and the endless paying of tribute to the foreign tyrants rose before him to feed his mounting rage. Who was this soldier who marched so confidently before him, never deigning to cast a backward glance in his direction? He was a dog of a Gentile, a pagan, a worshiper of false gods, an emissary of the hated Caesar, the very incarnation of the forces that had brought shame and oppression upon his people. As David raged inwardly he began to wonder if he should be able to contain his wrath for the required mile and hand over his burden without committing some rash act which would bring the vengeance of Rome upon his head. How he longed to curse aloud at this swine, and fling his baggage in the dust.

Well, it was only a mile—one mile. He said the words over and over to himself. "One mile. One mile."

Whether it was the repetition of those two short words that stirred something in his mind, David never knew. But suddenly he found himself remembering a time, only a few days before, when he had been with a company of his own people listening to a young itinerant teacher who had been followed by crowds of eager hearers as he went through Galilee. There had been something about that man—something in his manner of speaking—something in the way he looked at one—that one could not forget. David had found his mind returning to that place and to the young teacher.

"One mile." He had used those very words. What was it that he had said? Suddenly David remembered.

"Whosoever shall compel thee to go one mile, go with him two."

What had he meant? That might be sound advice, except when one was dealing with Romans. But who else could compel him to go one mile? Was it possible that the teacher had been thinking very definitely of Romans when he spoke those words? He had said something else, too.

"Do good to them that persecute you."

And then again he had said, "If ye love them that love you, what reward have ye? Do not even the publicans so?"

He must have been talking about the Romans.

But of course it was absurd. What about the honor of his people? How could that be restored? How could God's chosen nation ever achieve its destiny if they went on yielding supinely to their oppressors—yes, deliberately inviting more indignities by such a show of weakness? The young teacher, for all of his strange power, was undoubtedly a fool.

David was so preoccupied with these thoughts that he failed to notice when the Roman soldier stopped, and in consequence almost walked into him.

"You have come a mile," said the soldier. "Give me the pack."

David answered, and he was amazed at the sound of his own voice, for it was as though the words were drawn from his lips against his will.

"I will go on. It has not seemed far. I am not tired."

The Roman looked at him in astonishment, and for the first time, David really saw the face of his companion. He saw that this soldier was very young. He saw the lines of weariness about his eyes, and the slight sag of his shoulders, despite his military bearing.

"You have come a long way," said David.

"From the borders of India."

"Have you far to go?"

"I go to Rome."

"Then let me carry your pack another mile. There is no one here to take it. Another mile will be nothing."

The look of astonishment was still on the soldier's face as he said, "You are very kind."

So they went on; and now the Roman dropped back and walked by David's side.

For, as they set out upon this second mile, something extraordinary, something passing all wonder, occurred. It was as though a door, fast closed between them, had suddenly swung open. They began to converse, at first with some restraint, then with a rapidly growing freedom. They were both young men, even though one was prematurely aged by the life of a warrior. Between them the natural trust and friendliness of youth began to make itself felt. They passessed the eager curiosity of youth, and each questioned the other about his manner of life.

The Jewish lad told of the simple, homely affairs of the Galilean village. He spoke of his friends, and their daily meetings at the well. He told of his parents, and his younger brothers and sisters. And as he talked, a far-away, wistful look came into the soldier's eyes.

The young Roman, in his turn, spoke of the life of the imperial city which was his home, of his adventures with Caesar's armies—the long marches, the skirmishes, the bitter privations on distant frontiers of the empire. He too spoke of friends and family whom he had not seen for months.

At length he said, in a voice just tinged with sadness, "It is very strange, is it not, that we should be talking thus? I am a Roman; you are a Jew. And your people hate me because my Emperor has become your ruler. You know the bitterness of the conquered. But do not think it is easy to be one of the conquerors, to be feared and hated and despised, to be lonely in an alien land far from home, surrounded by those whom Fate has made one's enemies. It is not easy."

Then it was David's turn to speak, and he said quietly, "I do not hate you; you are not my enemy."

They had come to the brow of a hill, which the road had been slowly climbing. As they reached the summit they paused and stood facing each other.

"Tell me," said the Roman, "how is it that you have carried my pack so far? You have come a full two miles when one is all that is required."

For a moment David did not answer.

"I scarcely know," he replied; "but I think it was because of something I heard a few days ago, something that was spoken by one of our wandering religious teachers. He said . . ."

And then David went on to repeat, as well as he could remember them, the words that he had heard. When he had finished, the Roman remained silent, apparently lost in thought. Then he said, in a low voice, as though conversing with himself:

"'Love your enemies'. . . I never thought of it before. 'Do good to them that persecute you' . . . I do not quite understand it. . . . But I wish I could meet that man."

They stood at the top of the hill. And there they parted.

"I must go back," said David. "The hour is late and my parents will wonder where I have gone."

They clasped hands.

"The Lord be with thee—friend," said one.

"Apollo bless thee—friend," said the other.

As the Jewish youth strode down the Via Maris toward his home in the valley, he found himself saying, with a strange feeling of exultancy, "It works! There's something in it! It really works! I walked one mile with an enemy; I walked the second mile and found a friend."

Is it a parable? Nay, it is more, much more, than a parable. It is a way of life. It is the only way to life that is worth the living. For the only life deserving of the name is found along that second mile, and nowhere else. The only reason for traveling the first mile at all is that it brings us to the place where we can begin the second.

But the second mile—which we walk for love, for joy, for the sake of another's joy, for compassion, for a half-glimpsed dream—the mile that is extra, something added to that which is required of us—ah! that is life indeed! Friendship, the spirit that makes a home, the trust of our fellows, human sympathy and understanding, the satisfaction of offering some service to the world's need—these all belong to the second mile, where nothing is asked, but all is freely given.

The spirit of Christmas, at its best, is simply the spirit of the second mile. "How far is it to Bethlehem town?" asks an old carol. The answer of the song is, "Not very far." But it is always more than one mile. The rude stable where shepherds and kings gather around a manger is always beyond the market-place where life is merely barter, merely an endless exchanging of this for that. Christmas belongs to those whose souls march out beyond the mile-post of self, beyond that portion of the road where one carries only so much of humanity's burden as one is conscripted to carry. Christmas belongs to those who press on into the farther country, where angel songs are real, and stars are true, and the glad service of a Little Child is the greatest thing in the universe.—Advance.

BACK TO THE CRUELTIES OF THE DARK AGES

A thoroughly competent torturer, who knows the technique of his grisly craft, appreciate the effectiveness of alternating the thumbscrew and the rack with pinpricks and slaps in the face. The contrast between agonies and annoyances makes each worse. So it is not surprising that after the Jews of Germany had been burned out of house and store and mulcted of a billion marks in retaliation for the killing of one German by a Polish Jew maddened by the killing of thousands of Jews, and after the quasi-official announcement of the policy of extermination by fire and sword, there should be a succession of orders on a lower level of cruelty. Jews are forbidden to own or drive automobiles. Jews are required to stay indoors on the day when funds are being collected for winter relief. It is verboten for Jews to walk on certain streets in Berlin. Jews may not attend theatres, public concerts, lectures, museums or amusement parks. These are recent orders. Also, Jews may not own real estate—but this begins to get back from the category of pinpricks and face-slapping to more serious persecution. The three important new edicts of the week forbid the ownership of real estate by Jews and the sale of it without a special permit, forbid the buying, selling or pawning of gold or jewels without a special permit, and order the deposit of all stocks and bonds and other valuable papers in banks—from which their withdrawal will naturally be subject to such regulations or prohibitions as may be made hereafter. The housing regulations point directly toward the establishment of a ghetto system. By the time it comes, the Jews who remain alive in Germany may be glad to have it. They were in the Middle Ages, when the ghetto, congested and dismal as it was, became a sort of city of refuge from the torments and indignities to which they were subjected when they emerged from it.—Christian Century.

Mary and Joseph and Jesus

By FRANK WORKENTINE

This morning there was a knock at my door and when I went to it I saw three strangers; but yet as soon as I saw them I knew who they were. They were Mary and Joseph and Jesus. Mary was carrying the Babe in her arms. Joseph was standing very close to them because Mary and the Babe were crying.

I asked Joseph what the matter was; why Mary and and Jesus were crying, and as I asked they cried the harder. I could see Mary's lovely face underneath the tears; it was for all the world like the face of an angel. But her eyes were deep in their sockets and from these eyes tears were rolling down her cheeks. While I had been looking at Mary, Jesus had stopped crying and he began to smile. It was a sweet smile and it seemed as if he was reaching his hands out for me to take him, as if he would come to me and lie in my arms. I reached out for him but Mary held him more tightly and said: "No, others have reached for him and then cast him out. In his hand is his heart; he would change it for yours." "My heart!" I said. "Yes," said Mary, "he wants your heart."

Mary was calm now though the sadness still lingered in her face. I could see it even more fully than when they had first come to my door. I was anxious to know why she was so sad and why she and Jesus had been weeping when they came to my door.

So I said to her, "Why were you and Jesus crying when you came to my house?" Before she could answer Joseph spoke. "We have traveled all year in your country. We have visited every city and town and every home, we have talked with every man, woman, and child in your land. Why . . ."

"Good," I said, anxious to praise the people of our great nation, "haven't we a wonderful land? Aren't we rich in silver and gold and grain and cotton, and iron, and oil? Haven't we many fine and wonderful churches? Did you ever see so many schools and so many children and young people going to school? And our movies, they are the best ever and our people do like to see good shows, don't they? And aren't we a happy people? Our cars take us wherever we want to go. It means so much. We are always busy. There is never an idle moment in our lives—always something to do, some place to go, something to entertain us. Why Joseph, even at night when we go to bed we can hear an orchestra from Chicago or South America and in the morning we can tune in and hear a sweet voice sing the old Gospel songs again. Have you ever seen such a wonderful people as we?"

But Joseph had turned away from me and he and Mary and the Babe were slowly walking away. Silently tears were rolling down Mary's face and the smile had died on Jesus' face but his hands were still reaching out to me.

"Joseph and Mary," I said, "why are you leaving? Isn't it true what I have said?"

They turned and looked at me with deep compassion. "Yes," said Joseph, "it is true. You are a very great people and a good people. You have done many fine and wonderful things."

My heart was running over with joy to hear him say this. He seemed to have something more to say but I could not wait. "I am glad to hear you say that, Joseph! I knew we were better than any people you could find anywhere!

"Yes," said Mary with large tears in her eyes, "you are good, but your goodness is full of dead bones. Behind your goodness are trenches full of dead soldiers. The streets of your cities are full of men and women and children whose bodies are covered with rags, whose mouths have not tasted good food, whose minds are dull because no one gives them a chance to use them, and whose souls are dead because no one leads them to know God's love. All that you and you Americans care for is to be a success; to make money; to have other people look up to you."

I was silent. Tears were coming into my own eyes. I had often felt the same way; I knew that many of my fellow Americans did, too. They and I knew that these things were a blight on our fair land. "I know," I said, "but I can't do anything about it; I am only one." As I spoke I saw that Jesus was again reaching out to me with his hands.

Then Mary said, "That is what most of you Americans say, that is why we weep—you wait for someone else to do something about building the Kingdom but you do nothing." "What can I do?" I asked. She looked at me for a moment as if she were trying to read my thoughts and then replied, "Let the child have your heart and he will show you what to do." Now I wished as I had never wished; I prayed as I had never prayed that he would take my heart. I forgot how good I and my countrymen were, what wonderful things I had done and was going to do. I saw only how far short I had fallen of making this a land in which God's will was done. And so I prayed deep down in my heart that the Babe would take my heart. Then I saw a heavenly light come into the face of Jesus and I felt a peace and a quietness and a courage come over me which I had never known before.

"He has changed your heart," said Mary, "so that now you have one like his. There are others near you who have his heart. Go, seek them and he will show you what you must do."

"I will," I said.

"Now that you have the heart of the Babe we must be going," said Joseph, "for the Babe cannot sleep, we can know no rest and no peace, and you shall never again rest content until the people of your nation and of all the nations of the world let Jesus change their hearts for his. But he will be able to change more hearts now because he has your heart and you have his."

With this they walked away and I made haste to go to my neighbor to tell him that Mary and Joseph and Jesus were in town and what they had done for me.—Advance.

A man can no more be a Christian without facing evil and conquering it than he can be a soldier without going to battle and encountering the enemy in the field.—E. H. Chapin.

A beautiful card, telling from whom and for what, goes to all getting the Advocate as a Christmas present. Send name and address with $1. We will do the rest.

REPORT ON METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN

Conf.	Total Goals	Increase
Alabama	750	2092
Arizona	397	132
Baltimore		5341
Central Texas	1383	2896
Florida	312	2053
Holston	3085	12620
Illinois	195	(Drc. 14)
Kentucky	1413	1016
Little Rock	3252	4363
Louisiana		2136
Louisville	393	3565
Memphis	1456	4122
Mississippi	800	3036
Missouri		1519
New Mexico	1735	2434
North Alabama	930	5640
North Arkansas	3892	5900
North Carolina	1420	4758
North Georgia	2395	5153
North Mississippi	750	944
North Texas	550	3581
Northwest	311	232
Northwest Texas		1647
Oklahoma	800	3113
Pacific	815	1566
St. Louis	1267	2229
South Carolina	2698	2380
South Georgia	2143	3193
Southwest Missouri	200	964
Tennessee	565	6500
Texas	8206	7527
Texas-Mexican	270	444
Upper So. Carolina	4536	2892
Virginia		3004
Western Mexican	353	132
West Texas		1705
W. North Carolina	2010	9185
Western Virginia	2251	5169
Total	51,533	125,183

TRIBUTE TO MISSIONARIES

Dr. Wesley M. Carr, presiding elder of the Cruz Alta district in Brazil, pays tribute to the fine work of some of his fellow missionaries, saying: "Brother James E. Ellis, who is secretary of Christian education in Brazil, is doing a great work in getting the educational part of our church's program into better condition. And I go to few places where the name of Rev. J. M. Terrell is not remembered with real veneration. Brother Terrell was one of the pioneers in missionary work down here fifteen or twenty years ago. He underwent real hardships for the cause."

AN ELECTIVE COURSE ON EVANGELISM

The January issue of the Adult Student will carry the first studies of a new course for adults entitled "Christ and the Fullness of Life" by A. W. Beasley. This course will be of great value in allowing the adult classes in the church school to participate in the forward movement in evangelism now under way in the church. Write for sample copies of the January Adult Student. These can be secured from Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

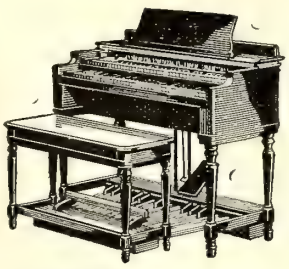
All of us feel that it is hard to envisage God. If we think of his personality we are apt to localize him, and if we think of his immensity we are apt to lose his personality.—Francis L. Patton. D.D.

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CALENDAR FOR THE NEW YEAR

Last year we published on our page a "calendar" listing dates for meetings to be held in our conference during the coming months. A number of persons indicated to us that this calendar was of help to them in keeping up with the program for the year. We are, therefore, publishing a calendar this week with such items listed as are available to us at this time. Other items will be added as they come to our attention. And if there should be any changes made in the dates listed, we shall indicate these changes on our page.

Calendar

January 3—Conference Council, Wilson.
District Directors Children's Work.
District Directors Young People's Work.
District Directors Adult Work.
Officers Conference Young People's Organization.
January 17-19—N. C. Council of Churches Convocation, First Presbyterian church, Durham.
January 26—Elizabeth City District, Hertford.
Missionary Institute, 10 a. m.
Youth Rally, 7:30 p. m.
January 27—New Bern District, Kinston.
Missionary Institute, 10 a. m.
Youth Rally, 7:30 p. m.
January 30—Wilmington District, Grace Church, Wilmington.
Missionary Institute, 10 a. m.
Youth Rally, 7:30 p. m.
January 31—Fayetteville District, Aberdeen.
Missionary Institute, 10 a. m.
Youth Rally, 7:30 p. m.
February 1—Durham District, Duke Memorial Church, Durham.
Missionary Institute, 10 a. m.
Youth Rally, 7:30 p. m.
February 2—Raleigh District, Edenton Street Church, Raleigh.
Missionary Institute, 10 a. m.
Youth Rally 7:30 p. m.
February 3—Rocky Mount District, First Church, Rocky Mount.
Missionary Institute, 10 a. m.
Youth Rally, 7:30 p. m.
February—Month devoted to Youth Crusade emphasis.
February 17-19—Methodist Student Conference, Greensboro.
February 27-March 9—Sub-District Meetings of Pastors and General Superintendents. (Places to be announced later):
February 27—Durham District.
February 28—Raleigh District.
March 1—Fayetteville District.
March 2—Rocky Mount District.
March 3-6—Elizabeth City District.
March 6-7—New Bern District.
March 8-9—Wilmington District.
March 20-21—Duke Symposium of Religion. Subject: Contemporary Religious Problems.
April 2—Palm Sunday.
April 9—Easter.
April 9-May 28—(Easter Sunday to Pentecost Sunday). Time for special preaching missions and revivals under leadership of the Department of Evangelism of Board of Missions.
April 11-13—Woman's Missionary Conference, Washington.
April 18—New Bern District Conference, Oriental.
April 19—Rocky Mount District Conference, Nashville.
April 20—Durham District Conference, Concord Church, Person Circuit.
April 21—Raleigh District Conference, Clayton.
April 26—Uniting Conference, Kansas City.
June 3-5—Duke Commencement.
June 5-10—Duke Pastors' School.
June 19-23—Senior Assembly, Louisburg College.
June 23-27 (tentative)—Young People's Assembly, Louisburg College.
June 27-July 15—Intermediate Assemblies. (Exact dates and places to be announced later).
July 11-22—Junaluska Y. P. Leadership Conference.
August 1-8 — Six-day Leadership School, Lake Junaluska.
September 8—Wilmington District Conference, Fair Bluff.

CONFERENCE YOUNG PEOPLE'S TREASURER

Miss Flora Thompson, treasurer of our Conference Young People's Organization, has been sick for the past month and has been unable to carry on the duties of her office. She reports that many of our local young people's organizations have responded in a fine way to the request that they make payments on their mission pledge early in the year, and regrets that she has not been able to send receipts for the amounts sent in immediately upon receipt of the remittance. If any of those sending money for the Young People's Mission Special have wondered about the delay in receiving acknowledgment, it is to be explained by the treasurer's illness, and the receipts will be forthcoming shortly.

Her many friends will be glad to learn that Flora is much improved and that she hopes to resume her duties at Edenton Street church, Raleigh, early in the new year. She has rendered a most valuable service to our young people's organization and we are happy that she will be able to continue her effective service in a short while.

MISSIONARY MATERIALS IN "ELEMENTARY TEACHER"

In preparation for our study in the children's division on Brazil during the month of January, there are certain articles in our Missionary Teacher and other periodicals which we as workers with children might well read very carefully.

"Developing Missionary Attitudes" —Mary Skinner.

Miss Skinner shows how missionary ideas of children too young to study a unit are formed. In helping one another and in their attitudes toward each other there is the beginning of missionary attitudes. She refers to the missionary material now available for primary and junior boys and girls, pointing out the fact that the one they are to study in January on Brazil is the eighth missionary unit offered as a unit.

"Visiting Schools in Brazil"—Hazel A. Lewis.

The author tells about a visit in a Brazilian school, their procedure and customs. After having visited them, she found she wanted to know the children of Brazil better and to let them know that we, their neighbors north, want to be their friends.

Other missionary material to be found in the January issue of the Elementary Teacher is as follows:

Picture map of Brazil.

Stories: "Lost in a Forest in Brazil" by Kay Malone, and "On the Edge of the Brazilian Forest" by Edith Kent Battle.

A Brazilian game song, "Ciranda."

With such material available for our study with the primary and junior boys and girls we have every reason, as teachers and workers to read and study it carefuly so that we will be ready to teach when January comes.

ELECTIVE COURSES FOR ADULTS

The new elective course for adults beginning in the January Adult Student is "Christ and Fullness of Life." This series of lessons has as its theme the deepest fact of Christian experience, the salvation of men. The theme which will run through all lessons is "concerned primarily with the transforming power of the Christian message as it relates to the building of character, and as it is applied to the problems and needs of the various social groupings in the church and community."

The author, Rev. A. W. Beasley, says the purpose of this course is "to generate among the members of our churches a recognition of what evangelism really is" and to indicate the place of the church in the evangelistic program.

Here are some of the topics to be discussed as one follows this new course: "God's Triumph in Creation," "Becoming a Person," "Man Without Divine Companionship," "The Glory of the Lighted Mind," "The People of Our Community," "Potentialities of the Community—The Indifferent Group." Interesting lessons are to be found for each of the 13 Sundays during January, February and March.

There are several helps available for those who are to teach this course. In the January Church School Magazine the article "Jesus Christ, of Man the Saviuor" has some information that should be helpful to all. The Adult Student for December, page 17, has an explanation of the new course. This, too, should be read. At the end of each lesson there are several "Suggestions for Teachers." The lesson aim is presented. The main topics are then given and several questions are listed. All of this material indicates that if one wants to teach this course the helps are available.

If you have not done so, order your Adult Student magazine now so you can begin with the first lesson January 1, 1939.

W. N. C. Board of Christian Education

CARL H. KING, Executive Extension Secretary MRS. JOHN F. KIRK, Office Secretary
MISS ELIZABETH OLIVER, Director of Children's Division
CHARLES W. PHILLIPS, Director of Adult Division
M. TEAGUE HIPPS, Director of Young People's Division
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHRISTMAS GREETINGS

With the coming of the Christmas season, we are thinking of our 10,428 officers and teachers, the 40,821 members of our children's division, our 39,-093 young people, and the 48,069 adults enrolled in the 823 church schools in the Western North Carolina conference. The celebration of the birthday of our Lord always occupies a central place in the church school program. Coming as it does this year on Sunday, we look forward to the day with added significance. As we prepare for our Christmas activities in our home, our churches and our communities throughout the conference, we will also be thinking about the larger significance of Christian fellowship in the Christmas celebrations around the world. We extend to each and every one of you our sincere Christmas greetings.

Carl H. King,
M. Teague Hipps,
Elizabeth Oliver,
Agnes E. Kirk.

THE ROWAN COUNTY TRAINING SCHOOL

Several ministers and laymen pronounced the Rowan county school, held at First church, Salisbury, November 13-18, one of the best schools ever attended. Members of the conference staff join with these people in saying it was easily among the very best we have had. In quality of work done, in the attitude of pupils and teachers, and in the number of credits earned it was one of the best schools ever held in Salisbury.

The churches from Spencer and from within the city of Salisbury were well represented as usual. O. E. Croy, A. A. Kyles, and H. L. Creech, Jr., deserve special mention for interest and attendance by good delegations from their charges. Credits were received by charges as follows:

Salem	1
First Presbyterian	2
Main Street	3
China Grove	4
Park Avenue	6
Central, Spencer	10
Woodleaf Charge	11
Cooleemee	13
Gold Hill Charge	14
Coburn Memorial	19
First, Salisbury	22

CHILDREN'S DIVISION

World Friendship Units Are Ready

Good times are in store for primary and junior children and teachers during the month of January. The new World Friendship Units, "A-Visiting We Will Go" for primaries, and "Neighbors South" for juniors, are off the press. You will want to order your copies right away, in order that you may be thoroughly familiar with them before the Christmas season begins.

Third grade primary children will learn many things and have many happy times as they go with Luizo and Roberto visit their grandmother in Brazil. It will be great fun to call grandmother "Vovo," just as Luiza and Roberto do, and to go with Uncle Pedro to buy schocolate. With the Brazilian neighbors, Rafael and Alita, they will enjoy a Brazilian birthday party, and some new games called "A Canoa Virou" ("My Littel Boat Turned Over"). Many are the lovely things to do and to learn in Brazil.

Second grade children will go with Lin to visit her grandmother in China. Lin calls her grandmother "T'ai T'ai," and she says "Happy New Year" like this, "Guon Nien." Plum Tree Lane will prove a delightful place for a visit to grandmother, and the children will enjoy singing the Chinese song, "Five Toes," as well as the other games and songs that Lin liked so well.

First grade children will go across the river with Peter and Peggy to visit their grandmother right here in America. Stories and games and songs all make the vacation on the farm a happy time for these children. They learn to help by helping, and they learn many other things as they work and play together.

Juniors will enjoy making posters, learning about the wonders of Brazil, playing games and singing songs together. They will like to make scrap books and games to send to children in Brazil. They will make interesting new Brazilian toys, and will enjoy sharing them with neighbors here. All the juniors will take part in the Brazilian Carnival or the ceremony of joining the Americas as the last session of the unit.

Get Your Materials Early

There are many plans to make, and much material to collect, if your unit is to be as interesting and helpful as possible. Order your copies of the units, one for each primary and one for each junior teacher if you use closely graded lesson material, from the Methodist Publishing House, Richmond, Va. If you use group graded materials, "Our Little People," and "Junior Lessons," you will find the units in your regular material. You will find the extra booklets most helpful, however, and well worth studying. They cost 25 cents per copy, and you need only one for each primary teacher and one for each junior teacher.

Elizabeth Oliver.

GREENSBORO RETREAT

On the week-end of November 26 Sunny Acres was again the scene of a profitable retreat, the group being from Centenary church, Greensboro. These young people are to be commended for their wise planning of the retreat, and for the intelligent interest they take in the work of their department. With Wayne Kernodle, district director, in charge of the program, and Miss Hyda Heard as the perfect hostess the retreat was a most enjoyable and worth while occasion. It was a pleasure to work with the group.

The following were present: Rucker Crowder, Jean Faulconer, Elizabeth Meredith, Bernard Cantrell, Elizabeth Pleasants, Margaret Lewis, Helen Wall, William Crowder, Jeanne Malin, Marie Pearce, Carroll Spainhour, Waldo Durham, Alicia Younts, Kenneth Spainhour, Wayne Kernodle, Mrs. Laura Willard, union adult counselor, and Mrs. John F. Kirk and myself from the conference office.

M. Teague Hipps.

THANKSGIVING AT COBURN

A good congregation gathered at Coburn Memorial church Thanksgiving morning at nine o'clock for a fine message for the occasion by the pastor, Brother A. C. Waggoner. The people of this church are responding to the total progress of the church in a fine way.

A PHASE OF THE YOUTH CRUSADE
Main Street, Gastonia

The bulletin at Main Street, Gastonia, carries the following announcement concerning activities for the young people: "Beginning next Sunday night the choir will be composed of our young people ,who will furnish us our evening music during December. Let's stand by these youngsters of ours and let them know we are interested in their voices and lives. Why let them look down these December nights on empty pews and a half filled church? Let's give them our hands and prayers in a church-wide support.

Wesley Memorial Bulletin: Young People's Institute

"A training course for the officers and committee chairmen of the Young People's Union of High Point was held in our church Monday and Tuesday nights of the past week. Nearly a hundred young people of our city attended the institute in an effort to better equip themselves for their respective duties during the course of the coming year."

Epworth Training Conferences

The Epworth training conference is proving a helpful agency for young people and their leaders. The same courses which are given each year in the assembly are available for local church groups and for unions that are interested in training.

Burke County Young People's Union

For four evenings early in November 40 young people and their adult leaders met for a study of "Young People's Work in the Small Church," taught by Earl Brewer of Brevard College. Seldom do we have a finer response than was given by this group. Mrs. Cope, district director, Brother Brewer, and Miss Lillian Ross are to be congratulated on the success of this conference.

Lincoln County Young People's Union

Another group met with W. A. Kale, who taught "Worship in the Small Church," in Lincolnton, November 13-18. The program for the four evenings consisted of study, worship, discussion, and recreation. The persons who attended hope to make the training conference an annual affair in the Lincoln County Young People's Union.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W.N.C. Conference. A home for the homeless.

CHRISTMAS SEASON

We are in a stir this morning. The packages for the children are rolling in. So are the children. The high school girls have this morning free for going over town to shop, all other members of our family having had this opportunity. The youngsters are trooping in to draw on their savings account. A number of visitors have called. Monday morning is always a stirring time with us, but a Monday morning before Christmas is even more so.

THE LIGHTED TREE

A large group of our friends gathered on the campus last night at 6 o'clock to witness the official opening of the Children's Home Christmas season when the lights were turned on the big spruce tree in front of the Administration building. Just as the lights came on 30 of the older girls in white robes and holding candles came down the steps from the Administration building and circled the tree singing a song entitled "The Christmas Tree." Following this singing the entire family banked about the tree and sang Christmas carols. The ceremony, while simple, is always effective. Certainly there is a no more beautifully lighted tree anywhere than the one which adorns our campus.

THINKING OF OTHERS

While Santa Claus is busy preparing for the children of our family and the packages are coming in from sponsoring groups to their children, these being gifts over and above what Santa Claus will bring, groups of the children have contributed from their honorarium money sums for the purchasing of gifts for others. A number of the Sunday school classes learned from Mrs. Singletary, the Centenary social worker, about families to whom they could make profitable investments in the way of Christmas cheer. Packages of toys and baskets of fruit are being contributed. Each group that goes out to make such a contribution comes back better filled with the Christmas spirit, more pleased with themselves and prouder of the Children's Home.

HONOR SOCIETY

The Christmas rush has slightly slowed down the recruiting of our honor society. But the joining continues. This is a wonderful time to join any good enterprise, certainly a good time to join in helping the Children's Home family. Those congregations and pastors having paid their ten per cent apportionment in full are as follows:

Bethel, Greensboro, Rev. B. W. Lefler.

South Point, Cramerton, Rev. O. L. Brown.

Stokesdale, Eden, Glencoe and Mt. Tabor, Stokesdale circuit, Rev. W. T. Albright.

Mt. Zion, Morganton circuit, Rev. J. Max Brandon.

Sharon, Shelby circuit, Rev. J. L. Rayle.

Marshville, Marshville circuit, Rev. J. E. McSwain.

Azalea and Union, Farmer circuit, Rev. F. E. Howard.

SELLING GOODS

All the girls in our senior class are now employed as salesladies in the department stores over town, this being an annual consideration for the girls and sought for by the store managers. For several weeks before Christmas they work on Saturdays and then for some two or three weeks they work in the afternoons following the closing of school as well as Saturdays. They have full time employment for the week preceding Christmas, thus giving them



They have one another—and friends

valuable experience and some money for their needs. It is interesting to note how well the girls manage their financial affairs.

HAPPY AT HOME

No two children have given more evidence of being happy to come to the Children's Home than Lessie and Dayton Crews whose pictures appear on this page. The father and mother and an older sister having died within a brief period, they were left upon the mercy of good hearted people. Undernourished from lack of food and retarded from lack of school advantages, they have come to their own under better advantages. Both earn their position on the school's honor roll and know their way about in the dining room. With good dispositions, willingness to work and a happy home to live in these two youngsters will make their mark. Dayton is sponsored by the Junior Department of Main Street, Gastonia, Mrs. Guy C. Killian being the superintendent. While Lessie hasn't said so, she doubtless would like to have someone to sponsor her.

COLLEGE YOUNGSTERS

Our boys and girls who have been away at college during the fall are now returning for the Christmas holidays. Most of them have secured employment over town for the days preceding Christmas. We have placed the girls from the infirmary, grateful over the fact that it is not filled with ailing youngsters, and have placed the boys at most any place where a bed could be set up in a fairly comfortable position. There is always room for one more so long as the additional one is a transient. All our college boys and girls have made good school records.

THE RUSSELL BOYS

The pictures of James, Millard and John Russell, eight, six and four respectively, appeared in the Advocate last week with the suggestion that they would like to have sponsors. Such they have received, and mighty good ones, too! The woman's Wesley class of Wesley Memorial has chosen James and John and the Mothers' class of the same church has chosen Millard. So the three lovable youngsters have some loving sponsors.

GOOD FOR SALISBURY

Leroy A. Smith, treasurer of First church, Salisbury, has just forwarded checks for $152.73, explicitly stating that this offering is not to be counted on the ten per cent apportionment, that it was a free will Thanksgiving offering, coming over and above everything else. Our grateful thanks have been extended to our Salisbury friends, noted for their love and contributions to our Children's Home family.

LAUGHING IN CHURCH

In discussing the topic, "Do You Mean It?" Dr. G. Ray Jordan, in preaching to a large congregation at Centenary last Sunday morning related a story of an interesting track meet where runners assembled from various colleges and universities. One college was expected to win the meet because of having among others a most outstanding runner, a negro boy, whose record would indicate that he would win the crucial race. After the race started other runners were leaving the colored boy behind to the dismay of those who expected him to win. The laps went by and the colored boy was still behind. On approaching the last round the colored boy began to pick up and in a spurt of speed won the race just four inches ahead of his nearest competitor. Effectively telling the story, Dr. Jordan then stated that the boy's coach spoke to him in the dressing room as follows: "Henry, you nearly gave me heart failure as you fell behind in the race. What was the matter?" Henry replying said, "I don't know, coach, except that something just went out of my legs." The coach then asked him what happened on the last lap causing him to win, and the colored boy replied, "Coach, I prayed. I said, 'Lord, you lift 'em up and I'll put 'em down.'" The entire congregation, particularly the large group of youngsters in attendance, momentarily laughed. It was a good story, well told and set minds in readiness to receive more of the challenge, "Christmas, Do You Mean It?"

THE METHODIST ORPHANAGE

J. C. BRASWELL ..... President Board of Trustees
REV. A. S. BARNES ..... Superintendent and Treasurer
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina .... (here designate the bequest) .....

One day last week I was called to Henderson to assist in the funeral services of Brother Sam Crews. When I was pastor on the Oxford circuit I was frequently in his home, and learned to esteem the family very highly. Brother Crews was buried at Salem church on the Oxford circuit, and several hundred friends were present from Vance and Granville counties. Brother Crews came from one of the most prominent families in Granville county, and his passing will be mourned not only by his family but by a host of friends as well.

* * * *

Last Wednesday the preachers, charge lay leaders and other friends in the Raleigh district gathered in the auditorium at the Methodist Orphanage for a district-wide meeting. Dr. J. H. Barnhardt called these leaders together to plan the year's work. Matters of vital importance were discussed, and plans were formulated for the year. We were delighted to welcome to the Orphanage these leaders of the Raleigh district. Our young people rendered a few appropriate songs complimentary to our visitors. A plate lunch was served to all in our spacious dining room. The Orphanage is in high favor with the preachers and members throughout the Raleigh district. I had the assurance from many of the preachers and charge lay leaders that they were going to give the Methodist Orphanage their moral and financial support.

* * * *

We can truthfully say that "Christmas is just around the corner." Our children are on tip-toe for that joyous occasion. During the past week we have had several entertainments for the pleasure of the young people. I have never seen any other place where there is so much joy and real happiness as is manifested at the Methodist Orphanage during the Christmas season. Friends in and out of Raleigh vie with each other in trying to make Christmas meaningful to our 310 boys and girls. I know of no better way for our many friends to enjoy Christmas than by sharing their gifts and money with our Methodist Orphanage. The Wise Men of long ago brought their gifts to the Babe of Bethlehem, thus expressing their gratitude to God for his unspeakable gift. Those who share their gifts and love with our children will experience a peculiar joy and satisfaction as the angel choir sings again "Peace on earth, good will to men."

* * * *

Samuel Williams, one of our senior boys, writes interestingly about the play put on recently by our seventh grade: "On Saturday night, December 10, the seventh grade entertained us with a play given under the direction of Miss Monnie McDonald, their teacher. The play, which was three acts in length, had as its setting the New England States in the latter part of the seventeenth century. The story dwelt on the conflict between the Puritans and the Quakers and the gruesome witchcraft of the time. Students participating in the drama were Martha Marlowe, James Jordan, Paul Smith, Early Ford, Minnie Lou Smith, Jean Hunter, Nancy Womble, Louise Barbour, Ben Brown, James Rogers, Charles Aguirree, and Charles Clay. Miss McDonald ,who is doing splendid work in the seventh grade, informs us that this is one in a series of programs to be given by her pupils. Our motive is to cultivate in our boys and girls that self-confidence, poise, and expression necessary to the development of capable men and women."

* * * *

Mrs. Rives write as follows about her visit to Walstonburg Sunday:

"In the absence of the pastor Mr. I. J. Rouse of Walstonburg gave an invitation to the singing class to hold their 11 o'clock service last Sunday. Mr. Rouse is superintendent of the church school, which seems to be progressing nicely. There is much interest shown. I enjoyed hearing Mr. Hicks teach his class of men and women. The Methodists have a pretty and comfortable church with nice class rooms. Their new pastor is a student at Duke University. It is good to hear his members speak so pleasingly of him and his work which is new.

We had lunch with friends here. The writer was entertained in the home of Mr. and Mrs. Rouse. This was a pleasant day and we had only one appointment."

IN OLD JERUSALEM

By Edna C. Hendricks

In old Jerusalem where Jesus taught
and died
Outside the walls,
I talked with one who knew
That bitter hate was seething
In Arab hearts.

They come with gold to tempt,
And buy our lands, he said,
These Zionists, these foreigners, we hate.
Then, money gone, my people starve;
But burning in our hearts,
We feel the lust to kill.

Truly they steal our homes,
Although they pay for them
In yellow gold.
Always the Arab has been poor;
Therefore his starved soul quickens
At the sight of wealth.

Alas! too late, when home is gone,
And money too has taken wings,
He knows the truth!
Now duped, bereft, starving,
He feels the the urge to kill—
And kill he will, some day!

Sadly I turned away,
Wondering what the end would be.
Nineteen centuries and more ago,
These ancient streets had echoed
To the gentle footsteps of the Man-of-
Peace;
Yet He was slain! And now again
They hate and go about to kill.

COUGHS...

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Salutations II CORINTHIANS 1

that it is the firstfruits of A-chā'ĭa, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit your- the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy kiss.

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

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NORTH CAROLINA CHRISTIAN ADVOCATE

North Carolina Conference Woman's Page

MISS MARY GARDNER, Editor, 206 W. Edenton Street, Raleigh

A POEM FOR CHRISTMAS

Henry Van Dyke

Are you willing to stoop down and consider the needs and the desires of little children;

To remember the weakness and loneliness of people who are growing old;

To stop asking how much your friends love you, and ask yourself whether you love them enough;

To bear in mind the things that other people have to bear on their hearts;

To try to understand what those who live in the same house with you really want, without waiting for them to tell you;

To trim your lamp so that it will give more light and less smoke and to carry it in front so that your shadow will fall behind you;

To make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—

Are you willing to do these things even for a day?

Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.

WORLD FRIENDSHIP UNITS

The fall World Friendship units having been postponed until January, the time is near when we shall again place emphasis upon people of another nation. The topic for our approaching units is Brazil. There are numerous reasons why this study will be exceedingly interesting and it is vitally important that it be given in EVERY church school in our conference. The missionary women of the church are responsible for seeing to it that it is done and we must be awakened to our responsibilities in the matter.

For the small church school which uses the group lessons, the lesson material on Brazil will be found in the January issues of "Our Little People" and "Junior Lessons." For primaries the lessons are entitled "Lpiza Visits Her Grandmother in Brazil"; for juniors "Finding Friends in Brazil." For the large church using the closely graded lessons, separate units in booklet form have been written. For primaries the booklet is entitled "A Visiting We Will Go"; for juniors "Neighbors South." These booklets sell for 25 cents each and the Brazil picture sheets for 15 cents each. They may be ordered from the Methodist Publishing House, Richmond, Va. Additional material which may be used in either large or small churches will be found in the January issue of the Elemary Teacher; January 1939 and April 1939 issues of the World Outlook, both issues already available and may be ordered from World Outlook, Box 509, Nashville, Tenn; January issues of Boys and Girls.

Secretaries of children's work are asked to send their reports to Mrs. J. C. Wooten, Box 597, Greenville, N. C., on February 1 instead of January 1 as usual. The reason for this is obvious. On behalf of Mrs. Wooten and the children on our church schools, your editor urges with all the vehemence possible that you who read this item will see to it that these units are given in a meaningful way in your church school and that they be begun the first Sunday in the New Year.

INTEREST BOXES ON BRAZIL

Interest boxes on Brazil will be ready for mailing immediately after Christmas and will be very helpful for use during the World Friendship units. It is thought that they will contain a feather flower, painted fruit shell, fish scales, bracelet, Brazil nut cluster, tagua nut, flag, Bem-Te-Vi magazine, games, peteca, biblioque and diavolo, butterfly card, and cards with view of Rio, coffee, and snake farm. The price of each Interest Box is $1.50 and remittance should accompany each order. They may be ordered from Miss Noreen Dunn, Board of Missions, Nashville, Tenn.

TWO AUXILIARIES OBSERVE 60TH ANNIVERSARY

The 60th anniversary of the founding (in 1878) of the Woman's Missionary Society in the Methodist Episcopal Church, South, was observed jointly on December 12 by the Sue D. Swindell and Mamie Webb auxiliaries of Queen Street Methodist church, Kinston.

Shortly after the organization was authorized the Sue D. Swindell missionary society was founded in Kinston by the pastor's wife, the society taking the name of its founder. Mrs. L. Harvey, widely beloved, is a surviving charter member. Mrs. S. H. Rountree has been a member for probably 50 years and Mrs. S. P. Johnson was a charter member of the Bright Jewels, also organized by Mrs. Swindell.

The birthday program was featured by a talk on peace by Mrs. John W. Lambert of the high school faculty. The Harvey School vested choir, under the direction of Mrs. John W. Lambert, added materially to the program with their singing of Christmas carols.

At the conclusion of the program refreshments were served from a table bright with Christmas greenery and burning red candles.

Mrs. Richard P. Moss.

HARVEST DAY AT EDENTON STREET

The annual harvest day program at Edenton Street church was held on Monday evening, December 12. A brief business session, at which time Mrs. Wray White presided and which consisted of reports from the officers of the vraious departments was held. The remaining portion of the program, at which Mrs. Gurney P. Hood presided, featured a girl's quartette from the Methodist Orphanage and an address by Miss Josephine Dameron of Warrenton, N. C., who is a music teacher at Ewha College, Seoul, Korea. With two young people and two children dressed in native Korean garb and with numerous Korean curios as a background for her talk, Miss Dameron brought many intensely interesting and enlightening facts concerning Korean customs, homes, schools, churches and work at Ewha. She was emphatic in her statement that the missionaries closed with Psalm 19:14 as a benediction.

M. E. G.

STEM AUXILIARY STUDY CLASS

The woman's missionary society of Stem Methodist church has recently completed the fall mission study course using the text, "What Is This Moslem World?" by Charles R. Watson. "Mecca and Beyond" by Edward M. and Rose W. Dodd was used to supplement the first.

The classes were well attended and much interest was manifested throughout the entire course. Mrs. J. F. Starnes, superintendent of study for the local auxiliary, led the classes.

The week of prayer was observed in connection with the study course.

Bessie Mangum.

OXFORD AUXILIARY MEETS

On Monday night, December 23, at 8 o'clock, in the Lyon building, the woman's missionary society of the Oxford Methodist church held its last meeting of this year. The room was decorated in Christmas greens with the soft glow of many candles. As the meeting opened Christmas music was played softly by Mrs. D. S. Johnson.

The program was in charge of the Ida White circle, with Miss Edna Crews as leader. Miss Emily Carr of the faculty of the Oxford Orphanage school, told of the origin of Christmas carols and many interesting facts relating to our Christmas music.

Miss Betsy Shotwell, accompanied by Mrs. D. S. Johnson at the piano, sang The Rirst Noel.

Mrs. D. G. Brummitt made a most interesting talk on "This Gracious Season," describing Christmas and its real meaning in other lands, as well as our own. Mrs. Brummitt closed her remarks with a beautiful Christmas legend of the Christ Child and a love gift of white roses from a little child.

Following this lovely program the business was then taken up with Mrs. D. K. Taylor, retiring president, in the chair. The reports from all officers showed a splendid year's work, and Mrs. Taylor graciously turned over the leadership of the society to Mrs. W. T. Yancey, the new president.

Mrs. D. K. Taylor.

DR. RYANG RETURNS TO KOREA

Dr. J. S. Ryang, who for the past eight years has served as general superintendent of the Korean Methodist Church, landed in Korea on August 25, after having been for several months in the States, where he was fraternal delegate to the General Conference, which met in Birmingham, Ala., in April. "Although I have been away but five months, many changes have taken place," says Dr. Ryang. "Since my return I have been extremely busy with many conferences and interviews, making plans to adjust ourselves so as to better preach the gospel message in this new day in which we now live."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

STAR OF BETHLEHEM

No symbol of the Christ could lovelier be
Than a tall candle, radiant and pure,
Burning itself away so gloriously
To bring the light into a world obscure.

Out of the East, the wise men from afar
Came to the manger, a Star leading them;
Come, kindle your heart at the Christ-Child's Star
And carry forth the Light of Bethlehem.

Come, kneel, and consecrate your heart to Him,
Catching within it deep a spark divine;
Pray humbly that your life, till now so dim,
Shall rise a Star of Bethlehem and shine!
—Dorothy Marie Davis (Church School Magazine).

Christmas greetings to our readers!

NEW SOCIETY IN NEWLY ORGANIZED CHURCH

Mrs. Z. V. Moss, district secretary, writes us of a new woman's missionary society at Jackson Park church in Kannapolis, Salisbury district, with Rev. J. J. Holmes as pastor.

The officers are: President, Mrs. O. B. Loudermilk, vice president, Mrs. Bennett Hipps; recording secretary, Mrs. Eugene Funderbunk; corresponding secretary, Miss Helen Helms; treasurer, Mrs. Archie Watson; local treasurer, Mrs. Rufus Bradley; Supt. local work, Mrs. N. G. Helms. (Address of each officer, Kannapolis, N. C.)

NEW ORGANIZATION ON ASHEVILLE DISTRICT

On November 18, at Skyland church on the Asheville district, a woman's missionary society with nine members was organized by Miss Amy Hackney, district secretary. Following are the officers chosen: President, Mrs. A. P. Warren; vice president, Mrs. Ben Barton; recording and corresponding secretary, Mrs. J. B. Barnhardt; Supt. local work and treasurer, Mrs. W. R. Bowles. (Addresses of all officers, Skyland, N. C., excepting that of Mrs. Barnhardt, which is Asheville, N. C., Route 2).

HONOR TO WHOM HONOR IS DUE

Mrs. W. T. Powell

At the November meeting of the woman's missionary auxiliary of Wesley Memorial church in High Point, Mrs. J. E. Woosley was made a life member, which she received as a symbol of one's membership, was presented to her by the women of the Greensboro district.

As a Methodist minister's wife, Mrs. Woosley's deeply consecrated Christian character has had the opportunity to touch and influence many lives. For 52 years she has been an active and loyal member of the missionary society. It was in appreciation of her past service and in the hope that for many more years her life may continue to bless and inspire that this token of love was bestowed.

(It was the privilege of your editor many years ago to have been a member of Mt. Olivet church, in Randolph county, where Rev. J. E. Woosley of sainted memory and Mrs. Woosley served as pastor and pastor's wife, and we shall ever cherish the memory of those years in that community. We congratulate both Greensboro district and Mrs. Woosley on this beautiful expession of love and appreciation.—Editor).

ANOTHER LIFE MEMBERSHIP WORTHILY BESTOWED

The November meeting of the woman's missionary society in Central church, Albemarle, proved to be one of unusual interest. Among the interesting reports of the year's work for this enthusiastic group of women was that of the treasurer, which showed that the entire pledge of $480 had been paid in full, and that a generous contribution had been made to the week of prayer offering.

The sixtieth anniversary of the woman's missionary society was celebrated. A number took part in a most interesting and inspiring program, thus relating the history of our organization and the wonderful work it has accomplished. At the close of the program Mrs. J. D. Bivins, in beautiful and well chosen words, presented a life membership to Mrs. D. A. Shankle, the oldest active member of the auxiliary, who had been a faithful and devoted member and who the members delighted to honor for her loving service. Since all pledges were paid it was announced by the president, Mrs. George Moore, that all contributions received at the December meeting would be applied to the salary of our conference special, Miss Lorena Kelly, missionary in Africa, as a love gift.

MEETING AT OLD FORT

Frances S. Roughton, President

A meeting of interest held recently was that of the ladies' aid society of Old Fort, which had for its outstanding feature an inspirational talk by Mrs. G. A. B. Holderby of Asheville, wife of a superannuate minister of the W. N. C. conference. Mrs. Holderby had for her theme "Be still and know that I am God," and a heart-searching hour held at the close of her message resulted in reconsecration to God and his service.

At the close of the meeting, which was held in the church auditorium, the members and visitors were invited into the adjoining room, where a bountiful luncheon was served. During this hour Miss Eunice Wilkinson sang a Christmas solo, "Sleep My Jesus," by Bartlett.

CHRISTMAS IN MADRAS

From the Missionary Bulletin, published by the Board of Missions, there comes to us an interesting account of the meeting in Madras, India, in which so many of us are so deeply interested, and we pass this on to our readers, feeling sure they will be glad to have this information which comes from the missionary leaders of our church:

"Some 450 delegates, representatives of the Christian faith from every quarter of the globe, are celebrating Christmas in Madras, India, as they meet together for the decenial meeting of the International Missionary Council, December 13-30. The last meeting of the Council was held at Easter in Jerusalem in 1928.

The Council's membership comprises 28 national missionary and church councils, fourteen from the so-called 'sending' countries and fourteen from mission lands, which have hitherto been regarded as 'receiving' countries. The Council is the missionary agency of the world Christian Community in its co-ordinating and co-operative capacity. The convention marks the first time that a world conference will bring as official delegates an equal number of representatives from the 'mother' churches and the 'younger,' or mission churches. For this reason, as well as on account of the world situation, it is believed that the gathering at Madras will be the most significant gathering of modern times.

The great question before the Council is 'How can we build a genuinely world-wide Christian Community?' The delegates will confer under five heads: 1. The Faith by Which the the Church Lives; 2. The Witness of the Church; 3. The Church and Its Environment; 4. The Inner Life of the Church; 5. Closer Co-operation.

From the ends of the earth the delegates have gathered. Dr. A. W. Wasson and Miss Sallie Lou McKinnon, foreign secretaries of the Board of Missions of the Methodist Episcopal Church, South, are among the 35 delegates allotted to North America. They sailed from New York on S. S. Bremen November 16 and scheduled to land in Bombay on December 5.

So, at Christmas time in the year 1938, A.D., 450 Christian leaders from every nation of the world where a Christian church exists are wending their way to Madras, led by the star of faith that Christ is still alive and at work in the world today in spite of war, chaos and transition, and that he alone is the world's hope. They will pray together, plan together, and work together to bring the dream of a world-wide Christian fellowship into a solid reality. A world-wide broadcast from Madras has been planned for Christmas Eve."

Whatever the weather may be,
It's the songs ye sing, and the smiles ye wear
That's a makin' the sunshine everywhere.
For a smilin' face and a hearty hand
Is religion that all folks understand.
—Riley.

A blessed life is the fruit of the present, and eternal life is the hope of the future.—Ambrose.

Sunday School Lesson

DECEMBER 25

These comments are based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

By Rollin H. Walker

God's Great Love

Scripture—Matthew 2:1-12

The story of the coming of the Wise Men to do homage to the new-born King of Israel is one of the most romantic and beautiful narratives in literature. It is a prose poem, full of suggestive symbolism. The account reminds us of the story of the Indians from Oregon who traversed the mountains and the endless plains between Oregon and the white settlement on the present site of St. Louis. When they arrived they said they had come to get the white man's book of heaven.

The Wise Men traveled long leagues to present their offerings to the new-born King, but the people of Bethlehem lodged him in a stable, and the white settlers at St. Louis had not taken the trouble to read their book of heaven. The wistfulness of the far-off lands for the Christ, while those who are privileged to know the gospel are stolid and indifferent, is a pathetic situation that has been repeated over and over through all the centuries.

The legend about the guiding star is a symbol of an eternal reality. Christ is more than the Child of Jewish villagers, more than a prophet to Israel, more even than the promised Messiah of the Jews. He is a cosmic Christ. The universe is back of him. The stars in their courses are for him.

That is what Paul meant when he said that the Christ "is the image of the invisible God ,the first-born of every creature: by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. And he is before all things, and by him all things consist" (Colossians 1:15-17).

But although he was the cosmic Christ, he was utterly and pitifully human. See the Babe lying there in swaddling clothes in an abode so humble that none of us would deem it a fit place to lodge. We are glad that the Wise Men were great enough when they saw the low estate of his parents not to turn away in disgust, feeling that their dream had been a delusion, but rather they presented unto him their rich presents, gold and frankincense and myrrh.

The exact historical truth of the Christmas stories will be rejected by some of our class, and stoutly defended by others. A wise general chooses his battle ground. Let us not stage our battle here. Let us rather fight it over the question, Has Christ shown himself to be the kind of person the Christmas stories suggest?

Here we can appeal to multitudinous facts of history, for the experience of the race shows that Jesus is more than a great and fascinating prophet, more than one in whose face the light from the throne of God was reflected with unusual brilliancy, more than a product of the religious evolution of the race. Jesus was a reaching down of God into human life, a unique and extraordinary manifestation of divine grace.

Attempts to place Jesus entirely in the natural process often obscure this fact. It is right that we should stress his utter humanity; it is right that we should show how that in a sense he grew up out of his own times and his own environment, but it is utterly wrong if we suggest that all this explains his life. Jesus cannot be explained on naturalistic grounds any more than radium can be explained by the old physics.

Why do not the rays that come from this wonderful substance become quickly exhausted? Why is Jesus not outgrown in the process of the years? Why does his power increase with the rolling of the centuries? There is but one explanation. He is a revelation of the inexhaustible grace of God. When men have to do with him they are not dealing with a delightful man and an eloquent prophet, but with One who as power on earth to forgive sins, build up broken-down moral tissue, illuminate darkened minds, and lead humanity through the ages as the Good Shepherd that giveth his life for the sheep. Jesus is the way, the truth, and the life. God giveth not the Spirit by measure unto him, and the riches of his wisdom and love are unsearchable.

The great Dutch painter Rembrandt had a habit of bringing out the faces of the men he painted, as over against a very dark background, and this story of the visit of the Wise Men may be called a Rembrandt picture, because of the dark and murderous background of Herod's hate.

By a blessed intuition the Wise Men were led not to go back and report that they had found the young King, and a dream warned Joseph to flee into Egypt. So now we see him as he leads his faithful ass with its royal burden of Mary and the young Child over the sands to the land of the Nile.

It was no easy thing for Joseph to be charged with the care of him who was the hope of all the ages. Instead of honor it meant exile and a hard struggle for subsistence among strangers. Thus is life always full of contradictions that seem to mock our high hopes. Herod in fury sends his soldiers to Bethlehem to slay all the children from two years old and under. But his fury is in vain; the Child has escaped.

Thus it will always be with the efforts of those who try to exterminate Christ and his church, no matter how thoroughgoing they may be. Ere long we shall have vivid evidence of the futility of Russia's attempt to destroy faith in the Christmas message.

Let us learn from this story that often at the very time when things seem darkest God is preparing a deliverer who, in a way that we have never dreamed of, and by methods that we would never imagine, will usher in a new era of hope and blessing for mankind.—Northern Advocate.

Life is not measured by the time we live.—Crabbe.

To Relieve Bad Cough, Mix This Recipe, at Home

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can relieve coughs due to colds, until you try this famous recipe. It gives you about four times as much cough medicine for your money, and you'll find it truly wonderful, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a cough. For real results, you've never seen anything better. It loosens the phlegm, soothes the irritated membranes, and quickly eases soreness and difficult breathing.

Pinex is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

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North Carolina Christian Advocate

Children's Storyland



CHRISTMAS IN SWEDEN

When I was a little girl I lived in Sweden," said Elsie L. Oberg to Milton and Luella, who had asked her for a Christmas story. "We used to celebrate Christmas just about the same there as you do here. We had a Santa Claus, and good things to eat, and presents. But we did some things at Christmas that we don't do here in America.

"On Christmas Day, as early as five o'clock, we all got up, dressed in our best clothes and went to church. The church was always decorated with holly and Christmas trees, and a great many candles were lighted all over the whole building. We sang Christmas carols, the minister preached, then we went home through the crunching snow.

"After breakfast my sisters and brothers and I went out in the barn, climbed into the loft, and got down big sheaves of wheat. We took these to the house and fastened them on the windows outside ,and then we went in and watched the birds come and get their Christmas dinners.

"When it was very cold and there was a great deal of snow on the ground many birds came to eat of our wheat.

"Sometimes we sprinkled bread-crumbs on the sills, too; and it wasn't long before everything was eaten by the birds."

"I don't know why we shouldn't feed the birds at Christmas time, too," said Milton. "American children can be just as thoughtful as those who live in Sweden. We haven't any sheaves of wheat, but we can get bread-crumbs and suet."

"Oh, let's do it every day all winter, instead of waiting until Christmas," said Luella. "And I'll tell that story in school this afternoon, and maybe other children will feed the birds in their yards, too."—Our Dumb Animals.

THE LITTLE BIT MORE

"Nixon might wear a letter, if he only could learn to lengthen out his stride by one inch!"

The track coach was watching his squad circle the cinder path. Nixon seemed doing fairly well. Even a novice, however, could see that while he was working harder than most of the others, he was not getting on quite as fast. He had the build of a runner, strength, and a "fighting heart." But the form he was showing would not quite get him into the ranks of the school's "letter" men.

It was only a trifling lack that was keeping Nixon from success. And so it is with most of us. Differences between two people, one of whom is successful and the other not so, are often so slight as to be almost unnoticeable. But they may be just enough to make one a leader, and keep the other a drudge. Even a few extra ounces in a camping kit are pretty important, if we are to carry the load ten miles.

THE LITTLE LOST DOG

The little lost dog crept on his way.
He was only a cur, a runt and stray.
The human wretch, who had put him down
From a car on the outskirts of the town,
Had driven on. So he slunk along,
And he wondered what he had done so wrong
To be cast away. He hoped—in vain—
For each car to stop and take him again.
But the wind was sharp, the snow was white
And the hour late on the Christ Child's night.

No motorist stopped to find him there,
But a man who walked and whose hands were bare
And cold, but kind, as they stroked the throat
Of the puppy he thrust beneath his coat.
The puppy slept; but the man tramped on
And they came to a small farmhouse at dawn
Of Christmas Day. With a cry of joy,
They were met by a tiny, tousled boy.
"Oh, daddy, what did you bring for me?
It's a Christmas present. I want to see!"

Said a woman's voice: "I told you, son,
That this year we could buy no gifts—not one."
But the small boy cried: "I see its paws;
And I know it was sent by Santa Claus."
There were no gifts on the barren farm;
But hearts were kind and the fire was warm,
And the pup, coat dried and combed to silk,
Was caressed and was fed with mush and milk—
The little lost dog, who had brought such joy,
On the Christ Child's Day, to a little boy!

—Our Dumb Animals.

How careful we should be of the little things that make or mar efficiency! The story of the kingdom lost for want of a horseshoe nail has daily illustrations in experience. Many a lad has lost a situation because his undoubtedly strong qualities were spoiled by some mischievous little fault. He may have been honest and industrious—not willing to keep his shoes shined, or to touch his cap to a lady, or to learn to spell simple English words.—The Intermediate Weekly.

SLIGHTLY MIXED

A great professor, right from some college, was to address a meeting of teachers. He had a splendid address all prepared and was all ready to put it over in a way that would fatten his average as a famous orator and make it possible for him to charge more for his lectures. Unfortunately, in the front seat there was one of those very modern young girl teachers, and this girl so distracted the poor professor that he almost forgot where he was or what he came for. According to a local paper this is the way the thing went:

"My friends, the schoolwork is the bullhouse of civilization." Here he paused a moment for the applause that this brilliant and novel statement generally brought forth. But there was none. So he went on: "I mean—ah—that the bullhouse is the schoolwork of civ——"

At this point a smile began to spread around the room. This added to his embarrassment—but he was to be paid for his address and so he made another jab at it. "The schoolbull is the housework——"

By this time the smile had broken into a laugh. Even teachers can laugh —when they're somewhere else than in school. "The bullschool——"

He was getting wild. So were his hearers. The pretty girl in the front seat added to his confusion—instead of acting as his inspiration as he had expected. He mopped the perspiration from his beetling brow, gritted his teeth and made a fresh start. "The schoolhouse, my friends——"

A sigh of relief went up—for the audience really sympathized with the poor devil. He seemed to have regained his coolness, for he gazed suavely around the sea of upturned, interested faces and with an air of triumph he struck an attitude, thrust his hand into his coat, like Napoleon of somewhere, and continued:—"is the woolbark"——"

Then he gasped and sat down, and the committee had to explain that he had eaten something that didn't agree with him.

God bless the little stockings all over the land tonight,
Hung in the choicest corners, in the glory of crimson light,
The tiny scarlet stockings, with a hole in the heel and toe,
Worn by the wonderful journeys that the darlings have to go;
And Heaven pity the children, wherever their homes may be,
Who wake at the first gray dawning and an empty stocking see.

—Our Dumb Animals.

Teacher—How many sexes are there, James?

James—Three.

Teacher—Three? What are they?

James—The male sex, the female sex, and the insects.—Pathfinder.

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Christian Advocate

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January 1-2—First Church, Collingswood, N. J.
January 3-15—City Temple, Baltimore, Md.
January 16-29—First Church, Delanco, N. J.
February 5-19—College, Houghton, N. Y.
February 22-March 5—Friedburg, Winston-Salem, N. C.
March 6-19—First Church, Lockhart, S. C.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
A. J. Hobbs, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

January

Hillsboro Ct., Hillsboro, 11 1
Carr, 7:30 1
Duke Memorial, 7:30 3
Bahama Ct., Mt. Sylvan, 11 8
Person Ct., Oak Grove, 3 8
Loasburg Ct., Leasburg, 7:30 8
Lakewood, 7:30 11
Chapel Hill, 7:30 12
Cedar Grove Ct., Cedar Grove, 11 15
S. Alamance Ct., Saxapahaw, 7:30 15
Calvary, 7:30 18
Yanceyville Ct., Prospect, 11 21
Webb Ave.-Holts, Webb Ave., 11 22
Durham Ct., Bethany, 7:30 22
Eno, 7:30 26
Duke Ct., Duke's Chapel, 11 29
Mebane, 7:30 29
West Durham, 7:30 30

February

Branson, 7:30 1
Carrboro Ct., Orange, 11 5
Bynum Ct., Bynum, 7:30 5
Trinity, 7:30 7
Stem Ct., Stem, 11 12
Mt Tirzah Ct., Helena, 3 12
Rougemont, 7:30 12
Siler City, 11 19
Moncure Ct., Buckhorn, 3 19
Pittsboro Ct., Pittsboro, 7:30 19
Brooksdale Ct., Brooksdale, 11 26
Milton Ct., Milton, 3 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January

Benson, 11 1
Raleigh, Jenkins Memorial, night 1
Raleigh, Hayes Barton, night 2
Henderson, First Church, night 4
Creedmoor, Banks, 11 7
Millbrook, Knightdale, 11 8
Cary-Apex, Cary, night 8
Dunn, Divine Street, night 9
Raleigh, Epworth, night 11
Newton Grove, Hopewell, 11 14
Louisburg Ct., Bunn, 11 15
Oxford, night 15
Smithfield, night 16
Oxford Ct., Herman, 11 21
Middleburg, Middleburg, 11 22
Franklinton, night 22
Raleigh, Fairmont 23
Raleigh, Edenton St., 11 29
Selma, night 29

February

Lillington, 11 5
Zebulon-Wendell, Zebulon, night 5
Fuquay, Fuquay, 11 11
Four Oaks, Four Oaks, 11 12
Garner, Ebenezer, night 12
Louisburg, 11 19

ROCKY MOUNT DISTRICT
L. C. Larkin, P.E., Rocky Mount, N. C.
FIRST ROUND

January

McKendree, Pinetops, 11 1
Walstonburg, Walstonburg, 3 1
Farmville, 7:30 1
Kenly, Kenly, 11 8
Sandy Cross, Sandy Cross, 3 8
Nashville, 7:30 8
Marvin, 7:30 11
Seaboard, Seaboard, 11 15
Conway, Bethany, 3 15
Northampton, Jackson, 7 15
Halifax, Halifax, 11 22
Garysburg-Shiloh, 3 22
Littleton, 7:30 22
Stantonsburg, 7:30 25
Red Oak, Red Oak, 11 29
Robersonville, Robersonville, 3 29
Bethel, 7:30 29

February

Warrenton, Werrenton, 11 4
Warren, Providence, 11 5
Norlina, Norlina, 3 5
Warrenton, 7:30 5
Weldon, 11 12
Rich Square, 3 12
Scotland Neck, 7:30 12
Enfield-Whitakers, Whitakers, 11 19
Spring Hope, 7:30 19
Roanoke Rapids, 11 26
Rosemary, 7:30 26

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth Ctiy, N. C.
FIRST ROUND

December

Pasquotank, Newbegun, 3 25
South Camden, Wesley's, 7:30 25

January

Moyock, Memorial, 11 1
Currituck, Mt. Zion, 3 1
Hertford, 7:30 1
Pasquotank, Newbegun, 11 and 1 6
Kinnakeet, Avon, 11 8
Hatteras, 7:30 8
City Road, 7:30 11
South Mills, McBride's, 11 and 1 14
North Gates, Kittrells, 11 15
Gates, Gatesville, 7:30 15
Stumpy Point-Dare, Mann's Harbor, 11 22
Wanchese, 7:30 22
Manteo, 11 29
Kitty Hawk, 7:30 29

February

Williamston, 11 5
Windsor, 7:30 5
Elizabeth City, First Church, 7:30 8
Washington, 11 12
Bath, 7:30 12
Belhaven, Trinity, 11 19
Mattamuskee, Amity, 3 19
Swanquarter-Fairfield, Providence, 7:30 19
Columbia, 11 26
Roper, 3 26
Plymouth, 7:30 26

FAYETTEVILLE DISTRICT
W. V. McRae, P.E., Fayetteville, N. C.
FIRST ROUND

January

Stedman, 11 1
Parkton-Sandy Grove, 3 1
Person Street-Calvary, Calvary, 7:30 1
Aberdeen, 11 8
West End, Marcus 8
Eilerbe, Norman 8
Caledonia, 11 15
Rowland, Centenary, 3 15
Maxton, 7:30 15
Hay Street, 11 22
Pine Bluff, 3 22
Hamlet, 7:30 22
Mt. Gilead, 1 29
Mt. Gilead Ct., Hebron, 3 29
Troy, 7:30 29

February

Carthage, 11 5
Glendon, Cool Springs, 3 5
Sanford, 7:30 5
Broadway, 11 12
Hemp, Smyrna, 3 12
Biscoe, Star, 7:30 12
East Rockingham, 11 19
Roberdel, 3 19
Rockingham, 7:30 19
Goldston, 11 26
Jonesboro, 7:30 26

NEW BERN DISTRICT
E. L. Hillman, P.E., New Bern, N. C.
FIRST ROUND

January

Beaufort, 11 1
Morehead City Ct., Franklin Memorial, 3 1
Morehead City, 7:30 1
Grifton, Grifton, 11 8
Pamlico, Stonewall, 3 8
Orietnal, Oriental, 7:30 8
Kinston, 7:30 11
LaGrange, LaGrange, 11 15
Seven Springs, Seven Springs, 3 15
Riverside-Bridgeton, Bridgeton, 7:30 15
Snow Hill, Snow Hill, 11 21
Ayden, Ayden, 11 22
Hookerton, Rainbow, 3 22
Missionary Institute, Kinston, 10 27
Mt. Olive Ct., Falling Creek, 11 28
Mt. Olive-Calypso, Mt. Olive, 11 29
Goldsboro Ct., Daniels Chapel, 3 29
Goldsboro, St. Paul, 7:30 29

February

Jones, Trenton, 11 5
Newport, Newport, 3 5
Pink Hill, Pink Hill, 11 11
Fremont, Eureka, 11 12
Pikeville-Elm Street, Pikeville, 3 12
Dover, Dover, 3 19

-FOOTBALL-
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Lv. High Point 9:25 p.m. Dec.26
Lv. Salisbury.. 10:25 p.m. Dec.26
Lv. Concord... 10:55 p.m. Dec.26
Lv. Charlotte.. 11:30 p.m. Dec.26
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W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January	
Elizabeth, Clarkton, 11	1
Carvers Creek, Carvers Creek, 3	1
Wilmington, Trinity, night	1
Wilmington, Grace, 11	8
Scotts Hill, Scotts Hill, 3	8
Wilmington, Epworth, night	8
Jacksonville-Richlands, Richlands, 11	15
Swansboro, Oak Grove, 3	15
Mayesville, Belgrade, night	15
Roseboro, Bethel, 11	22
Faison-Kenansville, Faison, night	22
Hallsboro, Hallsboro, 11	29
Tabor City, Lebanon, 3	29
Chadbourn, Chadbourn, night	29
February	
Town Creek, Zion, 11	5
Shallotte, Dixon, 3	5
Southport, night	5
Wallace-Rose Hill, Wallace, 11	12
Clinton, night	12
Bladen, Bethlehem, 11	19
Garland, Epworth, night	19
Whiteville, 11	26
St. Pauls, Barkers, 3	26
Fairmont, Trinity, night	26

Western North Carolina Conference

ASHEVILLE DISTRICT
M. T. Smathers, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

December	
Leicester Ct., Leicester, 11	25
Leicester Ct. (M.E.), Leicester	25
Haywood Street, 7:30	25
January	
Fairview, Bethany, 11	1
Etowah Ct. (M.E.), Etowah, 3 and 7	1
Hot Springs, Antioch, 11 and 3	8
Marshall, Marshall, 7:30	8
Saluda-Tryon, Saluda, 11	15
Flat Rock, Moore's Grove, 3	15
Swannanoa, Swannanoa, 7:30	15
Mills River, Mills River, 11	22
Weaverville Ct., Salem, 3	22

CHARLOTTE DISTRICT
G. T. Bond, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

January	
Meyers Park, 7:30	2
Hickory Grove, 11	8
Wesley Heights, 7:30	8

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

December	
Lowesville Ct., Hill's Chapel, 11	24
Gastonia, East End, 11	25
Gastonia, Maylo, night	25
January	
King's Mountain, 11	1
South Fork Ct., Russell's Chapel, 3	1
Bessemer City, night	1
Dallas, 11	8
Rock Springs, Bethany, 3	8
Cramerton, night	8
Polkville, Clover Hill, 11	14
Belwood, Palm Tree, 11	15
Crouse Ct., Antioch, 3	15
Stanley, Stanley, 11	22
Gastonia, Trinity, night	22

GREENSBORO DISTRICT
L. B. Hayes, P. E., Greensboro, N. C.
FIRST ROUND

December	
Ramseur, 11	25
Coleridge, 3	25
Randleman, St. Paul, 7:30	25
Glenwood, 7:30	26
January	
Calvary, 11	1
Oak View, 3	1
Main Street, 7:30	1
Leaksville, 7:30	2
Gibsonville, 3	8
Mount Pleasant, 7:30	8
Asheboro, 7:30	11
Draper,, 11	15
Spray, 3	15
Wesley Memorial, 7:30	15

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

January	
Advance, 11	1
Farmington, 3	1
Woodleaf, 7:30	1
Park Avenue, 7:30	4
Tabernacle, 11	8
Albemarle Ct., 3	8
New London, 7:30	8
Norwood, 7:30	11
East Spencer, 11	15
Main Street-Rowan, 3	15
China Grove, 7:30	15
Salisbury, First Church, 11	22
Granite Quarry, Tabor, 3	22
Westford, 7:30	22

WAYNESVILLE DISTRICT
W. L. Hutchins, P.E., Waynesville, N. C.
FIRST ROUND

December	
Canton, 11	25
Crabtree, Mt. Zion, 3	25
January	
Franklin Ct., Bethel, 11	1
Macon Ct., Union, 3	1
Pines Creek, Spring Creek, 11	8
Jonathan, Shady Grove, 11	15
Webster, Webster, 3	15
Cullowhee, night	15

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

January	
Mt. Airy Ct., Salem, 11	1
Ararat, Hatcher's Chapel, 3	1
Hiatt, Sedge Garden, 7:30	1
Walkertown, Love's, 7:30	3
Mt. Airy, Central, 7:30	4
Lexington, First Church, 7:30	5
Linwood, Cotton Grove, 11	8
Danbury, Pine Hall, 7:30	8
Mt. Airy, Rockford Street, 7:30	9
Davidson, Mt. Olivet, 11	15
Reeds, Reeds, 7:30	15
Thomasville, Trinity-Bethel, Bethel, 7:30	17
Centenary, 7:30	18
Ardmore, 7:30	19

RESOLUTIONS OF RESPECT

We, the members of the Gatesville missionary society, bow in humble submission to the will of Almighty God, who in his wisdom has suffered death to enter our ranks and take from us our beloved friend, Mrs. M. M. Williams.

Until her health failed Mrs. Williams was a faithful and regular attendant at all services of our church. She bore her illness with patience and cheerful resignation, though a great sufferer. We miss her sweet smile and cheerful, friendly greeting, and we are conscious of a great loss in her going. But we are assured that she is with her Saviour in whom she trusted, and is now free from all pain and sorrow. Therefore be it resolved:

First, That we commit her loved ones to the tender care and consoling grace of Him who doeth all things well.

Second, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of our missionary society, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. J. J. Brothers,
Mrs. J. M. Jolliff,
Mrs. T. W. Costen, Sr.

RESOLUTIONS OF RESPECT

On Wednesday night, November 9, 1938, Mrs. J. R. Hill, Sr., quietly slipped away to abide in that heavenly home.

We, the members of the missionary society of Philadelphia church, are sad but bow humbly to the Master's will. We pause to speak of her beautiful Christian life, so cheerful, often too ill to leave her room, so calm and serene. A devoted wife, a tender mother, a good neighbor. To know her was to love her. We realize our loss. Therefore be it resolved:

That we extend to her husband and all of her family our deepest sympathy.

That a copy of these resolutions be sent to her family, a copy to the North Carolina Christian Advocate, and a copy be written in the minutes of the missionary society.

Mrs. C. F. Copeland,
Mrs. G. H. Rountree,
Mrs. F. N. Cross.

IN MEMORIAM

A tribute of love and devotion to the memory of our dear husband and father, J. T. Flythe, who left us December 8, 1921:

Today recalls the memory of 17 years ago,
When God so suddenly called you to take you above.
The blow was so hard, the shock so severe;
We never thought our loved one's death so near.
And only those who have lost can tell
The pain of parting without a farewell.

Wife and Sons.

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In Memoriam

THOMPSON — Nathaniel Sidney Thompson died at his home in Roxboro, N. C., on September 17, 1938. He was the son of Dr. J. A. and Louisa Torrian Thompson and was born in Caswell county, near Leasburg, on December 21, 1867. He joined the Methodist church at Leasburg when he was just a boy. He later moved to Person county and married Emma L. Satterfield of Milton, N. C. Soon after coming to Roxboro he joined Long Memorial Methodist church, where his membership and interest remained until his death. For a long period he served faithfully as sheriff of Person county. He is survived by his wife and one daughter, Mrs. O. B. Crowell of Hendersonville. Sheriff Thompson will be greatly missed, and may God's blessings rest upon his loved ones and friends. Jesse H. Lanning, P.C.

WALKER — One of the choice saints of this section of Cleveland county died November 23, 1938. Eliza Ann Williamson, daughter of the late A. C. and Pricilla Williamson, was born May 29, 1848. In 1869 she was married to Joseph M. Walker and moved to the old Walker homestead, where she lived until she died. Her husband died three years ago. She was the mother of ten children, six sons and four daughters. All but one of the children are alive today and useful citizens and churchmen. She is also survived by 43 grandchildren and 33 great-grandchildren.

Mrs. Walker was a faithful member of Rehobeth Methodist church and had been since her youth. Here her funeral and burial was attended by a great host of friends and acquaintances. The writer was assisted in the funeral by Rev. Rush Padgett and Rev. Guy F. Walker, friends of the family.

While her death will be a loss to the church and community, it was but the natural closing of a life that had been lived beautifully and completely. Her body rests by that of the husband who shared the journey for 66 years, building a home that has been a blessing to all in this section. T. H. Swofford.

RESOLUTIONS OF RESPECT

Leon Cash was born June 6, 1866, at Smith Grove, Davie county, N. C.; died in Winston-Salem, February 22, 1937. He was known as the "Grand Old Man of Masonry," and was prominent in religious, civic and business interests.

Mr. Cash taught school for 25 years in Davie county, at the Salem Boys' School in Salem, and at the North Winston graded school.

Following his service in the educational field Mr. Cash served as secretary of the Forsyth Chair Company, then as auditor for Forsyth county. Still later he became secretary of the Standard Building and Loan Association, later becoming president and treasurer.

In public civic life he served as a member of the board of county commissioners.

He was widely known for his activities in church work. Having moved his church membership from Farmington Methodist church, he united with Centenary Methodist church on moving to Winston-Salem. He served on the board of stewards of Centenary for many years and at the time of his death was treasurer of the board of church extension of the Western North Carolina Conference, M. E. Church, South, a position which he held about 20 years. He served for many years a delegate to the Western North Carolina conference. He also served the church at district conferencss and on many important boards and committees, including both the local church and the conference. For some time he was teacher of the men's Bible class at Grace Methodist chrch.

The deceased was married to Miss Frances Hartsell on June 12, 1889, and she passed away June 22, 1903. To this union were born five children, three sons and two daughters, who survive: Leon H. Cash, Jr., Milton B. Cash, Mary Frances Cash and Lois Cash, all of Winston-Salem, and John Avery Cash of San Francisco, California.

Resolved, That the conference trustees of the Western North Carolina conference express high appreciation of the valuable services rendered by Brother Cash in the many spheres of usefulness, including his worthy service as a member of the conference trustees; that we feel in his passing a great loss, and share with the family a deep sense of bereavement; that these resolutions be filed in the minutes of this body.

J. B. Ivey, Chm.
Chas. C. Weaver, Vice Chm.
A. W. Plyler, Sec.-Treas.
Conference Trustees W. N. C. Conference, M. E. Church, South.

RESOLUTIONS OF RESPECT

The members of the Angelia Phillips Bible class of Graham Methodist church wish to pay tribute to the memory of our beloved member and friend, Mrs. Rosa Edwards, who passed from us on October 10, 1938. She was a faitful and devoted mother and grandmother, and though her health would not permit her to attend the church services in her last days, she enjoyed talking about things pertaining to Christ's kingdom. It is true that we shall miss her, but we bow in humble submission to his will and offer in love and appreciation these resolutions:

First, That in the passing of Mrs. Edwards we have lost a member whose influence and example will ever live with us.

Second, That we extend to her loved ones our heartfelt sympathy in their loss.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate and one sent to her family.

Mrs. B. O. Merritt,
Mrs. T. C. Moon,
Mrs. J. H. Eason.

IN MEMORIAM

The woman's missionary society of Centenary Methodist church, New Bern, wishes to pay tribute to one of its most beloved and faithful members, Mrs. Ida Newbern Jones (Mrs. Geo. C.), who passed from this life in the early morning of August 27, 1938.

She was a most loyal member during the 46 years she lived among us, and found her greatest joy in doing what she could in service to her Master. Her beautiful Christian character, her love and devotion to her church, her home and her loved ones and friends have been a benediction to us and we thank our heavenly Father for her life and the privilege of being associated with her.

We extend to her loved ones our heartfelt sympathy and pray that her gentle and quiet Christian life may be an inspiration to them and to us that we each may live closer to the God whom she loved and served.

Mrs. Gertie Matthews,
Mrs. Fred Richardson,
Mrs. Hazel Hill.

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